

सत्यात् नास्ति परो धर्मः

"There is no Religion higher than

DONATED BY

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BENEFITING MANKIND

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished.

—A MASTER OF WISDOM

WHAT CONTRIBUTION can students of Theosophy make to the solution of the problems confronting mankind at the present hour? Theosophy being practical, it contains teachings which are applicable to all that concerns the race-mind.

The mind is the real plane of action and the chaos which prevails today prevails primarily in the mind of the race. Clear perception of our problems is lacking and their solutions are not thought out.

Though Universal Brotherhood is on everyone's lips, it is not in everyone's heart; that is so because man does not adequately use his head to inquire and determine. H. P. Blavatsky, who could perceive what man was heading towards and what future lay in store for him, also indicated the means to ameliorate it, if it were not possible entirely to avert it. In *The Secret Doctrine* (I. 644) she wrote:

... the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats — still unity in thought and

action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

Thus H.P.B. knew that the present situation would be caused by unbrotherliness, the "insanity of the age," that it would be the legitimate and due effect of causes set in motion by humanity itself, and that it could be ameliorated by the promulgation of the broad teachings of Theosophy. True ideas are the crying need of mankind.

One confusing problem for the student of Theosophy arises from the existence of a large number of bodies which claim to be serving humanity and to be actuated by the principle of Universal Brotherhood. As H.P.B. pointed out, "Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind." She stated that as individuals they should feel free to engage themselves in any of these movements in particular, but "as Theosophists we have a larger, more important, and much more difficult work to do." What is that work? "To open men's hearts and understandings to charity, justice and generosity."

Applying to himself the idea put forward, each must recognize that as a student of Theosophy his task is that larger and more important one to which H.P.B. referred. Self-examination and self-analysis have to be used to tear off the mask which hides mental laziness and moral passivity. Many a student sees the need for the "larger, more important, and much more difficult work"; but the output in actual service is often superficial in quality and restricted in quantity.

That particular type of service of humanity depends upon a clear perception of two things: (1) The individual's duty to himself and consequently the work he has to do on and with himself. In the home, as well as where his livelihood is earned, and in connection with the modes and methods of his recreation, his enlightened heart has to produce self-reformation. (2) His duty to the Movement in which a nucleus of Universal Brotherhood is to be established and through which the sphere of the race-mind has to be stirred, awakened and enlightened.

These propositions need serious and sincere consideration by every earnest student who aspires to learn so that he may serve. Each must work out the implications of H.P.B.'s statement — "Theosophy is the most serious movement of this age."

MISCONCEPTIONS

[We reprint below the English translation of an article by H. P. Blavatsky that was first published in French, in September 1887, in *Le Lotus*, the monthly journal of the French Branch of the Theosophical Society. It was written in reply to the article "Révolution," signed "Aleph," that had appeared earlier in the *Revue du Mouvement Social*. H.P.B.'s reply was also issued as a pamphlet and was introduced there as follows:

"In order to reply to various criticisms which we receive from time to time, and which are due to the ignorance, rather excusable, of our critics, and to the secret slander of our enemies — former Fellows expelled from the Society or priests of idolatry in science as well as religion — we think it useful to publish separately the following essay of Madame Blavatsky, which appeared in No. 6 of *Le Lotus*. One could think of ALEPH as representing the public in general, and of Madame Blavatsky as representing The Theosophical Society, at least as far as the general tendency and the goal are concerned."

We are indebted for the translation of the article to *H. P. Blavatsky: Collected Writings*, Vol. VIII.—Eds.]

A

FRANCE, why do you misunderstand us?

European and American Journalists, why don't you study genuine Theosophy before criticizing it?

Because scientific aristocracy is full of vanity and struts on stilts of its own fabrication; because modern philosophy is materialistic to the roots of its hair; because both, in their pride, forget that in order to understand and to appreciate the evolution of the future it is necessary to know the evolution of the past, should one consider everything that is not understood by this scientific aristocracy and this materialistic philosophy to be "intellectual derangement and mere jugglery"?

B

It is precisely because of these "thinkers who experience at the present time an indefinable discomfort," when observing the crumbling of all truths, that the "missionaries from the Himalayas" offer their knowledge and their light. A very feeble light, but one whose rays, proceeding as they do from the Sun of Truth, are worth more in any

case than the artificial lights offered by physiologists and pathologists, suddenly elevated to the ranks of psychologists. Can it seriously be believed that to fathom the mystery of the origin and essence of the human soul it is sufficient to paralyse certain regions of the brain and to excite certain others? In order to kindle a ray of hope which their tired eyes can hardly distinguish from the grimacing Chinese Shadows, manipulated by pseudo-scientists who tell the public: "Here is Science!" — we display the "symbolic Lotus" before these thinkers, the malcontents of life.

The article entitled "Révolution" is a false conception of Theosophy — whether that of Madras, or London, or Paris, or America. It is an alphabetical complaint and a series of errors, from capital A to capital Z. Errors, I say, concerning the mission and teachings of Theosophy, but an admirable summary of today's situation, as regards Science, the aspirations of the masses, and the observations concerning the state of social affairs. To sum up, "Révolution" is a syllogism, whose premises are false, but whose logical conclusion is a credit to "Aleph." Truly, his only fault has been to judge the mission of the Madras Theosophists by the caricatures of the journalists of all countries. He has accepted this portrait on faith and from it draws his conclusions. This is an anti-theosophical procedure: Theosophists must not accept anything on faith; they leave that manner of acting to the anthropomorphic religions and to the blind worshippers of materialistic science.

C

The "missionaries" of *Le Lotus* are ready to answer. Some of them have entered the laboratories of the chemists and have helped the latter to produce the phenomenon of *astral sounds*. Others have proved to physicists that when one knows how to awaken the latent principle, all matter is animated. One famous chemist was afraid to let his colleagues know of the phenomenon *that he himself had produced*. Physicists understood nothing of it. Challenged to explain what they had seen, they answered: "Matter, *as we know it*, cannot act in that way. Not believing in the devil, we are forced to consider this a trick. The Theosophists are skilful jugglers." DIXIT!

So be it: The "Theosophical missionaries" are now singing:

"Since the laurels have already been cut,
We won't go to the woods any more."

The scientists have kept them all to themselves; they deny ancient

occult science its due. The Theosophists-Occultists are well-behaved children; they do not fight for their portion, but cheerfully add the thistles that grow by the wayside to the laurel crowns the scientists weave for themselves.

We make no claims for any one *religion*. The *supernatural* does not exist in Nature, which is One, Absolute, and Infinite. We have never pretended that a miracle was a simple matter to us — a miracle being as impossible as a phenomenon, due to combinations as yet unknown to science, *becomes possible as soon as it can be produced at will*. We even say that every “manifestation with physical effects” (Spiritist vocabulary), whose nature escapes the perspicacity of natural sciences, is PSYCHOLOGICAL JUGGLERY. (*Nota bene*. Do not confuse this jugglery with that of Robert Houdin, please.)

D

The truth of our doctrines rests on their philosophy and on *facts* of nature. To accuse us of claiming that our occult science surpasses that of Jesus or of Buddha is to slander us.

E

European Theosophists have very little to do with “asceticism.” It is a hereditary disease of the *Hatha-Yogis*, the Hindu prototypes of the Christians who whip themselves and mortify their flesh until they become idiots and converse with the Devil without converting him. The Theosophists, even in India, protest against the *Yogism* of the fakirs. A solitary ascetic is a symbol of *the most cowardly egotism*; a hermit who flees from his brothers instead of helping them to carry the burden of life, to work for others, and to put their shoulders to the wheel of social life, is a coward who hides himself when the battle is on, and goes to sleep drunk on an opiate. *Asceticism*, as understood by exoteric religions, has produced the ignorant fools who throw themselves under the chariot of Juggernaut. If these unfortunate people had studied the esoteric philosophy, they would know that under the dead letter of the dogma taught by the Brahmanas — exploiters, like all priests, inheritors of the possessions of their victims, who are driven to madness by superstitious terrors — is hidden a profoundly philosophical meaning; they would know that their bodies which they crush under the wheels of the chariot of *Jagan-natha* (*Juggernaut* in popular dialect — meaning Lord of the World or *Anima mundi*) are the symbols

of the gross material passions which this "chariot" (the divine and spiritual soul) must crush. Knowing this, they would not apply the moral and spiritual asceticism taught by esotericism to their bodies — the mere outer animal husk of the god which is latent within. The Theosophists of India labour to destroy exoteric asceticism, or the deification of suffering," veritable *Satanism* of superstition. As to our *Genesis*, "Aleph" knows not the first word.

F

Prehistoric annals, preserved by the Masters of Wisdom, on the other side of the Himalayas, contain the account, not of the "Creation," but of the periodic *evolution* of the Universe, its elucidation and its philosophic *raison d'être*. The absence of the modern telescope proves nothing. The ancients had something better than that. Moreover, one has but to read the *Traité de l'Astronomie Indienne et Orientale*, by J. S. Bailly, to find therein proof that the ancient Hindus knew as much as, and much more than, our modern astronomers.

Universal Esotericism, preserved by certain cosmopolitan fraternities, and the key to which has long since been lost by the Brahmanas in general, presents a cosmic and human genesis which is logical and based on natural sciences, as well as on a pure transcendental philosophy. Judeo-Christian exotericism gives but an allegory based on the same esoteric truth, but so smothered under the dead letter that it is taken for mere fiction. Jewish Kabbalists understand it to *some extent*. Christians having appropriated to themselves the possession of others could not possibly expect to be enlightened regarding the truth by those whom they had despoiled; they preferred to believe in the fable and to make of it a dogma. This is why the *Genesis* of the ancient Hindus can be scientifically demonstrated, while the Biblical *Genesis* cannot.

There is no "Brahmo-Buddhist" paradise, nor is there a Brahmo-Buddhism; the two harmonize with each other as much as fire does with water. The esoteric basis is common to them both; but while the Brahmanas buried their scientific treasures and disguised the beautiful statue of Truth with the hideous idols of exotericism, the Buddhists — following in the footsteps of their great master Gautama, the "light of Asia" — laboured for centuries bringing the beautiful statue out in the open again. If the field of exoteric and official Buddhism of the Churches of both North and South, those of Tibet and Ceylon, is

covered once more with parasitic weeds, it is precisely the Theosophists who are helping the high priest Sumangala to extirpate them.

G

None of the great religions, neither the Ethiopian nor any other, has preceded the religion of the first Vedists: ancient "Budhism." Let us explain. When one speaks of esoteric Budhism (with one *d*) to the European public — so ignorant of oriental matters — it is mistaken for Buddhism, the religion of Gautama the Buddha. "Buddha" is a title of the sages and means the "illumined one"; Budhism comes from the word "Budha" (wisdom, intelligence) personified in the *Puranas*. He is the son of Soma (the moon in its masculine aspect, or Lunus) and Tara, the unfaithful wife of Brihaspati (the planet Jupiter), the personification of ceremonial cult, of sacrifice and other exoteric mummeries. Tara is the soul which aspires to truth, turns away in horror from human dogma which claims to be divine, and rushes into the arms of *Soma*, god of mystery, of occult nature, whence is born Budha (the veiled but brilliant son), the personification of *secret wisdom*, of the Esotericism of the occult sciences. This Budha is by thousands of years older than the year 600 (or 300 according to certain Orientalists) before the Christian era, date assigned to the appearance of Gautama the Buddha, prince of Kapilavastu. Budhist esotericism has therefore nothing to do with the Buddhist religion, and the good and revered Sumangala has nothing to do with Theosophy in India. He has charge of the nine or ten "Branches of The Theosophical Society" in Ceylon, which with the help of *Theosophical missionaries* become from year to year more and more free of the superstitions grafted on pure Buddhism during the reign of Tamil kings. The saintly old Sumangala labours but to bring back to its pristine purity the religion preached by his great master — religion which disdains tinsel and idols and strives to rebecome that philosophy whose sublime ethic eclipses that of all other beliefs the world over. (*Vide* Barthélemy Saint-Hilaire, Professor Max Müller, etc., on this subject.)

H

Once Theosophy and its principles are known, it will be demonstrated that our philosophy is not only a "close relative of modern science," but its forbear, though greatly transcending it in logic; and that its "metaphysics" is vaster, more beautiful and more powerful than any

emanating from a dogmatic cult. It is the metaphysics of Nature in her chaste nakedness, both physical, moral and spiritual, alone capable of explaining the apparent miracle by means of natural and psychic laws, and of completing the mere physiological and pathological notions of Science, and of killing for ever the anthropomorphic Gods and the Devils of dualistic religions. No one believes more firmly in the Unity of the Eternal Law than do the Theosophists.

I

The Neo-Buddhism of the religion of Prince Siddhartha Buddha will never be accepted by Europe-America for the simple reason that it will never force itself on the Occident. As to the Neo-Buddhism or the "Revival of the Ancient Wisdom" of the Ante-Vedic Aryas, the actual evolutionary period of the Occidental peoples will end in a blind alley, if they reject it. Neither the true Christianity of Jesus — the great Socialist and Adept, the divine man who was changed into an anthropomorphic god — nor the sciences (which, being in their transition period, are, as Haeckel would say, rather *protistae* than definite sciences), nor the philosophies of today which seem to play at blind-man's-buff, breaking each other's noses, will allow the Occident to attain its full efflorescence if it turns its back upon the ancient wisdom of bygone centuries. Happiness cannot exist where Truth is absent. Erected upon the shifting sands of human fiction and hypotheses, happiness is merely a house of cards tumbling down at the first whiff; it cannot exist in reality as long as egotism reigns supreme in civilized societies. As long as intellectual progress will refuse to accept a subordinate position to ethical progress, and egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a Utopia. Whereas the Theosophists are the only ones at present to preach this sublime altruism (even if two-thirds of the Theosophical Society should have failed in this duty), and some of them alone, in the midst of a defiant and sneering mob sacrifice themselves body and soul, honour and possessions, ready to live misunderstood and derided, if only they can succeed in sowing the good seed of a harvest which will not be theirs to reap, those who are interested in the destiny of the miserable people should at least abstain from vilifying them.

J and K

There is but one way of ever ameliorating human life and it is by

the love of one's fellow man for his own sake and not for personal gratification. The greatest Theosophist — he who loves divine truth under all its forms — is the one who works for and with the poor. There is a man known to the entire intellectual Europe-America who possibly may never have heard the name of the Theosophical Society; I mean Count Leo N. Tolstoy, author of *War and Peace*. This great writer is a perfect model for all aspirants to true Theosophy. He is the first in European aristocracy to have solved this problem: "What can I do to make happy any poor man whom I may meet?" This is what he says:

I think that it is the duty of everyone to work for all who may need help; *to work with the hands*, remember, a certain portion of your day. It is more practical to work with and for the poor man than to give him a portion of your intellectual labour. In the first case you help not only him who needs to be helped, but you preach by means of example to the lazy one and the beggar; you show them that you do not consider their prosaic work as being below your dignity, and thus you inculcate in him the feeling of respect and esteem for himself and of satisfaction with his destiny. If, however, you persist in working solely in your own high intellectual region and give to the poor the product of your labour, as one gives alms to the beggar, you will succeed only in encouraging his laziness and his feeling of inferiority. In doing so you establish a difference of social caste between yourself and him who accepts your alms. You take away from him his self-esteem and his confidence in you and you suggest to him aspirations to shake off the hard conditions of his existence, spent in daily physical labour, to associate himself with your life which appears to him easier than his own, to wear your garb which seems to him more beautiful than his own, and to obtain access to your social position which he considers superior to his own. It is not in this manner, owing to *scientific and intellectual progress*, that we can ever hope to assist the poor, or to inculcate into humanity the idea of a true fraternity.

In India the Theosophical "missionaries" labour towards the eradication of the caste idea and with a view to uniting all the castes in their fraternity. We have already seen — a thing incredible and impossible before their arrival in the country of the Sacred Cows and the Bull-Gods — Brahmana and Pariah, Hindu and Buddhist, Parsi and Mohammedan, seated at the same table. When we see in republican France aristocrats and financiers keep company with their laundrymen, or a lady of society, proud of her democratic sentiments, help a poor

farmer's wife plant her cabbage, as is done by the daughter of Count Tolstoy and by the real European Theosophists at Madras and elsewhere — then we may say that there is hope for the poor in Europe.

“Aleph” confuses the priests of the public temple with the Initiates of the Sanctuaries. These latter never believed in an anthropomorphic God. The history that he gives us of the evolution of occult sciences and of the magnetic power is a fantasy. His description shows much imagination but very little knowledge of the procedures employed for the acquisition of “occult” powers.

Astrology is the mother of Astronomy, and Alchemy is the mother of Chemistry, just as the plastic soul is the mother of primitive physical man. Astrology and Alchemy are equally the *soul* of the two modern sciences. As long as this truth is not recognized, Astronomy and Chemistry will continue to run in a vicious circle and will produce nothing beyond materiality.

To say that occult sciences claim to command nature arbitrarily, is equivalent to saying that the sun commands the day-star to shine. Occult sciences are nature itself; intimate knowledge of their secrets does not give to the Initiates the power to command them. The truth of it is that this knowledge teaches the Adepts the manner in which to furnish certain conditions for the production of phenomena, *always due to natural causes*, and to the combination of forces analogous to those used by the scientists. The real difference between modern science and occult science consists in this: The first opposes to a natural force another natural force more powerful on the physical plane; the second opposes to a physical force, a spiritual or psychic force, in other words, *the soul of that same force*. Those who do not believe in the human soul or in the immortal spirit cannot recognize *a fortiori* a vital and potential soul in every atom of matter. This soul, whether human, animal, vegetable, or mineral, is but a ray loaned by the Universal Soul to every manifested object during the active cycle or period of the Kosmos. Those who reject this doctrine are either materialists or sectarian bigots who dread the word “Pantheism” more than the devil of their unwholesome dreams.

L

The idea of the “Great Work” associated with the idea of God and Devil would make any *chela* of six months' standing smile in pity. Theosophists do not believe either in the one or in the other. They

believe in the Great ALL, in *Sat*, *i.e.*, absolute and infinite existence, unique and with nothing like unto it, which is neither a *Being* nor an anthropomorphic creature, which *is*, and can never *not be*. Theosophists see in the priest of any religion a useless if not a pernicious being. They preach against every dogmatic and infallible religion and recognize no other deity, which dispenses suffering and recompense, than *Karma*, an arbiter created by their own actions. The only God which they worship is TRUTH; the only devil which they recognize and which they fight against with unabated fury is the Satan of egotism and human passions.

It would be curious to learn where "Aleph" went to obtain his information on Hindu occultism. I have an idea that it was from the Brahmanical romances of Louis Jacolliot. Well, he evidently does not know that at present the Brahmanas are as ignorant of the occult sciences as the Buddhists of Ceylon! Of the seven esoteric keys which open Bluebeard's closet (occultism) they possess only one — the physiological key or the sexual "phallic" aspect of their symbols. In India, among the 150,000,000 Brahmanas of every degree, one would not find 150 initiates, including the *Yogis* and *Paramahansas*. "Aleph" has never heard, it would seem, that their temples have become cemeteries where lie the corpses of their once beautiful symbols and where reign supreme superstition and exploitation. If it were different, why would American Theosophists have gone to India? Why would have thousands of Brahmanas entered the Theosophical Society eager to belong to a centre where they might encounter from time to time a true Mahatma of flesh and blood from the other side of the "great mountain"? "Aleph" would do well to study *The Secret Doctrine* and to learn that the red forefather of the vanished Atlantis (the Atala of the *Surya-Siddhanta* and of Asuramaya) had for still older forbear Vahi Sarasvati on the island of Shambhala, when Central Asia was but a vast sea where today is Tibet and the desert of Shamo or Gobi.

M

"Aleph" recognizes the need of keeping secret dangerous sciences — chemistry for instance — and not disclosing to the crowd, even in civilized countries, the mystery of certain death-dealing combinations. Why should he then refuse to see in the law of silence forced upon Adepts, in connection with occult revelations, an act of wisdom, necessitated by the experience of the human heart?

I suspect, however, that it is precisely the intelligent and rich classes

which would abuse occult powers for their own benefit and profit, much more than the ignorant and poor ones. The first law of the Sacred Science is never to use one's knowledge for one's own interest, but to work with and for others. But how many people could one find in Europe-America ready to sacrifice themselves for their fellow men? An Adept who is sick has no right to use his magnetic force to lessen his personal suffering as long as there is, to his knowledge, a single creature that suffers and whose physical or mental pain he can lessen, if not heal. It is so to speak the exaltation of the suffering of one's self, for the benefit of the health and happiness of others. A Theosophist, if he contemplates Adeptship, must not revenge himself. He must suffer in silence rather than excite in someone else evil passions or the desire to revenge himself in his turn. Non-resistance to evil, forgiveness and charity are the first rules of discipleship.

However, no one is expected to become a Theosophist and still less to make himself accepted as a candidate for Adeptship and occult initiation.

N

"Aleph" is right once more — in appearance; the feverish activity of Europe-America would be turbulent company for Asiatic quietism. However, polarity alone can produce the phenomenon of vitality, just as it produces, through the union of positive and negative forces, the phenomenon of gravitation. Two similar poles repel each other; as an example, see the *entente cordiale*, the sweet brotherhood which reigns among the Occidental nations. If the fusion of contraries does not come about, if the Englishman does not openly acknowledge the Hindu as his brother, and does not act towards him accordingly, the nations of Europe-America will end one day by devouring each other, leaving on the battlefield nothing but their tails as did the Kilkenny cats.

O

When criticizing Brahmanism, "Aleph" is dead right; but he should know that the Brahmanas in Vedic times knew neither castes nor widows from Malabar. His questionnaire under the letter N proves to me conclusively that he has read Jacolliot and that he judges India according to the twenty-one volumes of a writer, more prolific and charming than accurate. The Brahmanism of which he speaks did not exist in the age of the Rishis and it has been definitely shown that the Brahmanas have embellished their laws of Manu in the post-Mahabharatan period. During

the Vedic age, widows remarried quite peacefully and the castes were invented but in the Kali-yuga, for reasons as occult as they were just, from the standpoint of the prosperity and the health of the races.

But what is the good of this? What do we Theosophists have to do with Brahmanism, except to combat its abuses, since the Theosophical Society was established in India nine years ago? Raghunath Rao, a Brahmana of the highest caste, who has presided for three years over the Theosophical Society of Madras, and who is at present Prime Minister (Dewan) of the Holkar, is the most fervent reformer in India. He is fighting, as so many other Theosophists, the law of widowhood, on the strength of texts from Manu and the Vedas. He has already freed several hundred young widows, destined to celibacy because of the loss of their husbands in their childhood, and he has made possible their remarriage in spite of the hue and cry of protest on the part of orthodox Brahmanas. He laughs at castes; and the one hundred odd Theosophical Branches in India help him in this all-out war against superstition and ecclesiastical cruelty.

It is wrong to say that these institutions have been established during the reign of Esotericism. It is the loss of the keys to symbolism and to the laws of Manu which has produced all the errors and all the abuses that have infiltrated into Brahmanism. But even if these allegations were correct, what do we have in common with orthodox Brahmanism? The horrors described by Devendro Das in "The Hindu Widow," in the *Nineteenth Century*, and quoted against the Theosophists in the same issue of the *Revue du Mouvement Social*, p. 333 (January 1887), are entirely true. However, Devendro Das having been a Theosophist since 1879, it should be clear at last that the Theosophists fight the Brahmanism of the pagodas, as they do all the superstitions, all the abuses, and all the injustices.

P

As it would appear from the behaviour of *Buddhist* Theosophists, servants of Wisdom and Truth, that they belong to no religion, to no sect, that on the contrary they combat all exoteric cults and the abuses which follow therefrom, and that they endeavour to be useful to humanity, the reflections of "Aleph" are unjust. The present explanation should be sufficient to finally re-establish the truth concerning the "missionaries" of the Himalayas. It is precisely because occult science and esoteric philosophy have "for pivotal function the service of humanity," because their ardent advocates try to awaken European

and Asiatic peoples sleeping under the deathly shadows of clericalism, by reminding them of the lessons of the ancient wisdom — it is on account of these motives that these servants offer themselves to Europe-America. Those who would still doubt it are asked to judge the tree of Theosophy by its fruits; for by judging it by the fruits of the tree of the Brahmanical, Buddhist, or Judeo-Christian religions, they commit an evident injustice and prevent the Theosophists from being useful to their fellows, more especially *to the disinherited ones of the world*.

As we have already mentioned the good old Sumangala elsewhere, there is no need of our wasting time in repudiating any solidarity with Bonzes or Brahmanas. The latter — those at least who have remained ultra-orthodox and who fight every benevolent reform — persecute us and hate us as much as do the Christian clergy and the missionaries. We break their idols; they endeavour to smash our reputations and to soil our honour; those who act in this manner are especially the servants of Christ, of him who in the first place forbade prayer to the “Father” in the temples, comparing the hypocrites to the Pharisees who perform acts of devotion at all the crossroads, and who are but whited sepulchres full of decay. However, the “Bonzes,” Buddhist priests, are, we must confess, the only ones who have really helped us in our reforms! The voice of a priest of Gautama never has been raised against us. Ceylon Buddhists have always been true brothers to the Theosophists of both Europe and America. What is happening in Tibet? The few missionaries who were able to get into that land have been struck by one remarkable fact: in the midst of the street activities at noon all the shopkeepers go home leaving all their merchandise spread openly on the sidewalk and almost on the street itself; the buyers who happen to come by see the prices marked on the articles they need, so they take them and leave their money on the counter. Upon his return, the merchant finds the payment for the merchandise that was taken; *the rest remains intact*. Now this is something that could hardly be found in Europe-America. This is, however, but the result of the *exoteric* commandments of Gautama, the Buddha — who was but a sage and has never been deified. There are also no beggars in Tibet, nor people dying from hunger. Drunkenness and crime are unknown there, as well as immorality, except among the Chinese who are not “Buddhists” in the real sense of the word, no more than the Mormons are Christians. May destiny preserve poor Tibet, with its ignorant and honest population, from the beneficence of civilization, and especially from the missionaries!

Q

May destiny protect Tibet even more from the "God Progress," as it manifests itself in Europe-America! We are told that progress is *meillorisme*, "social evolution incessantly ameliorating the physical, intellectual and moral conditions of the greatest number of people." Where did "Aleph" get that? Did he find it in London with its four million inhabitants, one million of which eat but every three days, if that often? Is it in America, where progress necessitates the expulsion of hundreds of thousands of Chinese labourers, sent elsewhere to die from hunger, and the immediate expulsion of thousands of Irish immigrants and other paupers of which England is trying to rid itself? A progress built on the exploitation of poor people and of labourers is but another car of Juggernaut plus a false nose. One has the right to prefer even a quiet death under the manchineel tree to the progress of the rich and learned classes achieved over the bodies of thousands of poor and ignorant people. The Chinese of California, are they not our brothers? The Irish driven from their huts and condemned with their children to die of hunger, do they prove the existence of social progress? No, a thousand times no! As long as people, instead of fraternizing with and helping each other, claim but the right to safeguard their national interests, while the rich man refuses to understand that in helping a poor stranger he helps his poor brother in the future, and sets a good example for other countries; as long as the feeling of international altruism remains an empty phrase in the air, progress will accomplish no other function than that of executioner of the poor.

R

Let us understand each other. I am speaking of the progress of civilization on the physical plane, the progress that "Aleph" praises to the skies, playing the role of its bard. Let this material progress enter into ethics and the "missionaries" of *Le Lotus* and of India will recognize in you their masters. But you do nothing of the kind. You have exhausted or have contributed to the drying up of the only source of consolation for the poor, faith in his immortal *Ego*, and you have not given him anything else in return. Are three quarters of humanity happier due to the progress of science and its alliance with industry, about which you seem so happy? Has the invention of machines done any good to manual labourers? No, for it has resulted in one more evil: the creation among the workers of a superior caste, semi-instructed and semi-intelligent, to the disadvantage of the less favoured masses which

became more miserable yet. You confess it yourself: "The excessive production of things and workers... creates encumbrance, plethora, poverty, deficiency, *i.e.*, idleness and misery." Thousands of poor children in the factories, representing, for the future, whole generations of crippled, ricket-ridden and unhappy people, are sacrificed in a holocaust to your progress, an insatiable and forever hungry Moloch. Yes, we protest, we say that "*today* is worse than yesterday," and we deny the benefits of a progress which aims only at the welfare of the rich. The "happiness" you speak of will not come as long as moral progress slumbers in inactivity, paralysed by the ferocious egotism of everybody, the rich as well as the poor. The revolution of 1879 has shown but one very evident result: that false fraternity which says to his fellow man, "Think as I do, or I will knock you down; be my brother, or I will run you down!"

S

The Theosophical "missionaries" aim also at a social revolution. But it is a wholly ethical revolution. It will come about when the disinherited masses understand that happiness is in their own hands, that wealth brings nothing but worries, that he is happy who works for others, for those others work for him, and when the rich realize that their felicity depends upon that of their brothers — whatever their race or religion — then only will the world see the dawn of happiness.

"Aleph" asks why the world should not be eternal. Why the entities of the hierarchy which compose it should not succeed each other like the members of the species which populate our globe and the others. Is not the idea of the formation of worlds by other worlds, and of universes by other universes more rational by analogy than that of Moses or even of Laplace? "Aleph" teaches thus pure Theosophy; he is therefore a Theosophist and a "Buddhist missionary" without knowing it; we hail him and welcome him with open arms. *The Secret Doctrine* which will be published shortly will show that at the beginning of the last *periodic evolution* of our globe, as well as that of its beings, the processes of generation offered varieties not even suspected in the laboratories. The co-operation of the male and female principles, *inaugurated solely by the physical man*, formed only one of such processes.

T

The "finiteness" of the Kosmos has never been accepted by our

“new religion,” which is not at all a religion but a philosophy. Neither Brahmanas nor Bonzes, in their most acute exoteric delirium, have ever accepted the finiteness of the Kosmos. “Aleph” has but to open the *Vedanta*, *Manu*, the *Puranas*, the *Buddhist Catechism*, etc., to find therein a statement regarding the eternity of the Kosmos, which is but the periodic and objective manifestation of absolute eternity itself, of the forever unknown principle called *Parabrahman*, *Adi-Buddha*, the “One and Eternal Wisdom.”

If there is a still greater absurdity than to speak of a cruel God, it is to admit that God, the *Great, Absolute Whole*, could ever interfere in terrestrial or human affairs. The infinite cannot associate with the finite; the unconditioned ignores the conditioned and the limited. The absolute “Intelligence-Wisdom” cannot act in the restricted space of a small globe. It is omnipresent and latent in the Kosmos, infinite as itself. We find its only truly active manifestation in *humanity as a whole*, composed as it is of stray sparks, finite in their objective duration, eternal in their essence, issuing from that Hearth without beginning or end. Therefore, the only God whom we should serve is Humanity, and our only cult should be the love of our fellow men. Doing evil towards him, we wound God and make him suffer. When we deny our brotherly duties and refuse to consider a pagan as well as a European as our brother, we deny God. This is our religion and our dogmas.

U

Far from being unwilling to understand Europe, intellectual India, if not the Brahmanical India of Jacolliot, favours it.

This India has never condescended to preach the God-misfortune, nor *asceticism* as understood by “Aleph.” This is proven by the law of *Manu* which enjoins marriage to the *Grihastha* Brahmana, before he becomes an ascetic Brahmana. The greatest misfortune for a Brahmana is not to have a son, and marriage is obligatory barring the exceptional cases when the child is destined to become a *Brahmacharin*, a Yogi celibate, for occult reasons which cannot be enumerated here. Esotericism has never proscribed sexual or marital functions created by nature herself. Esotericism works *in, with, for* nature, and condemns but immorality, abuse and excess. Moreover, of all the animals, man is the most animal in his excesses; the beast has its seasons, but man has none.

“Aleph” probably speaks of Christian ascetics, those who plunge

themselves into exoteric asceticism, a blessed rosary in their hands and the dogmas of the church in their heads. The Hindu becomes an ascetic only after having sufficiently studied the occult sciences to allow his spiritual nature to control his material nature. "Aleph" surely confuses the ascetics of India with the Spiritualistic mediums of Europe-America. The latter, poor sensitives and neurotics, ignore the esoteric laws, and it is they who end by creating incubi and succubi — as is proven by the discarnate wives of certain mediums in Paris itself.

The comparison between the "God of the past" and the "God of science" is neither a just nor a happy one as the reigns of these two Gods differ very little from each other. The poor man is just as unhappy today as he was a thousand years ago, and even more so, as the gap between him and the rich man has widened.

Progress has served but to provide the rich with enjoyments unknown in the centuries of barbarism.

V

The Occident is free to refuse the hand extended to it by the Orient. However, it is not always refusing it, as is evidenced by the numerous Theosophical Societies popping up like mushrooms in Europe-America.

X

Jesus, quoted by "Aleph," upsets all the theories of the latter when he says: "My kingdom is not of this world." Would our benevolent critic like us to admire the action of the Pharisees, and to offer their noble example to Europe-America? It would be effort wasted as the Christians of these two continents have long since delivered Theosophy into the secular hands of the pretorians of journalism. The latter crucify us daily. Up to now we have had as enemies the clergy, the missionaries (who preach brotherhood but bring to the pagans only vice and drunkenness), the Salvation Army, hypocritical and pious aristocracy, all the materialists, and even the Spiritualists who have ceased to consider us as their "dear brothers." Alone, the intelligent socialists have understood us; will they also turn against us?

In the meantime, "Aleph" makes us listen to some profound truths. Yes, exoteric Brahmanism must fall, but it will be replaced by esoteric Vedism, to which will be added everything noble and beautiful that progressive science has evolved in this last century. But this revolution will not be accomplished by conquerors; it is by means of brotherly

love that the fusion of the two Aryan races will be brought about, and only when the Englishman will have ceased to look upon the Brahmana — whose genealogical tree encompasses three thousand years — as the representative of an inferior race. In his turn, the Brahmana hates the Englishman whose temporary rule he is forced to endure. Throughout India, the brotherhood of the Theosophists is the only one where the haughty Englishman sits down at the same table with equally arrogant Brahmanas, mellowed and humanized by the example and the lessons of the Theosophists who serve the Masters of the Ancient Wisdom, the descendants of those Rishis and Mahatmas which Brahmanism has always revered, though it has ceased to understand them.

It follows, therefore, from all that precedes, that it is not the “priesthood of India” that attempts to bring the Occident back to the Ancient Wisdom, but rather a few Occidentals from Europe-America who, led by their Karma to the happiness of knowing certain Adepts of the secret Himalayan Brotherhood, attempt, under the inspiration of these Masters, to lead the priesthood of India back to the primitive and divine esotericism.

Z

In this they have largely succeeded in India and in Asia. Europe-America alone still resists, incapable of understanding or of appreciating the simplicity of their goal. After all, it is only the majority who refuse to understand, that majority which has always bitten the hand that offered it help. But let us not despair. When the day, so greatly yearned for, will have arrived, when universal and *intellectual* brotherhood will be accepted *de facto*, if not proclaimed *de jure*, then at long last the portals of the sanctuary, closed for many ages both to orthodox Brahmanas and sceptical Europeans, will be flung open for the *Brothers* of every land. The “Grandsire” will welcome his prodigal children, and all his intellectual treasures will be their heritage.

But in order that this time may arrive, the goal of the “missionaries” of India must be understood and their mission completely appreciated. So far the public has seen only its own distorted and grimacing image in the mirror of publicity. The object pursued by some mystical Theosophists has become, according to our ill-advised critics, the object of the entire Brotherhood; and the *quid pro quo* has culminated finally in the article of “Aleph” who preaches our own doctrines to us.

—H. P. BLAVATSKY

THE PILGRIMAGE OF ANIMA

III

ANIMA was now alone, with all her pilgrimage before her. Lamp in hand, she pursued her way as bravely as she could. Let us not blame her if, in the course of it, she thought less and less about Avidya, her lost friend, inclining to the belief that that comfort-loving lady had returned safely home. No, Anima's mind had better things to dwell on. She recalled Discrimination, with her wondrous clear eyes, and her little book, which must assuredly be full of wisdom, if the words she had heard were an example. She began to repeat them, for they were imprinted on her memory, like some fair ornament on clay — "*Learn to discern the real from the false, the ever-fleeting from the everlasting*" — and as she did so, she could see that much in her past life had indeed been false and fleeting — her joys and sorrows alike, perhaps even her affection for Avidya, and most of her treasures (which had gradually got lost or broken), with the precious exception of the little faithful lamp.

Now Surya reigned in all his glory. The great plain was full of golden light. Anima trod the path confidently, and by and by she crossed a stream, from which a deep, majestic note was resounding. Pausing to listen, she noticed that the birds, the humming insects, the soft breeze, even the tall rustling grasses were in harmony with it. Hours passed happily and Anima drew near to the forest, having seen no fellow-traveller in all the wide plain and scarce daring to hope for another glimpse of Discrimination.

Unfortunately, by noon, her contentment had lessened. She forgot the little book and allowed her mind to run on other matters. For how long must she travel? And how far? Would she really find the realm of Sat, the true? If only she were there, with all her pilgrimage accomplished, enjoying its bliss! Would she meet another instructress like bright-eyed Discrimination? If only she might! Above all, if only, ah, if only she might see the Wise One once again, and win, perhaps, his commendation of her progress!

"If only —" she said aloud, and at that moment a woman became apparent to her, a little distance off, where a side-track joined the path. This woman, who looked older than Discrimination, was standing gazing downwards, with a calm, serious face. She raised her head and beckoned. Anima approached and saw a bird-cage at her feet. It was all too

easily recognizable as Avidya's, but its poor occupant, alas, was lying in it — dead.

"Yea," said the woman, meeting Anima's glance of pity, and showing the heavy cover which Avidya used at night and often failed to remove at daybreak, "*Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.'*"

"Alas!" said Anima through her tears, bending over the bird tenderly. "Alas, how heedless is Avidya! If only she had given it to me, I would have cared for it."

"It is not appointed to one to act for another," rejoined the woman gravely. "Each has his or her own charge, my sister. Thine was thy lamp."

"But if only ——" began Anima.

The woman laid a hand upon her arm and drew her forward. As they paced the path slowly, side by side, she began to speak thoughtfully.

"Vain words, my sister. Thou hast used them too often this day. *'Desire nothing. Chase not at Karma, nor at Nature's changeless laws.'* So is it written here for guidance." And from the folds of her robe she drew forth a little book, which appeared to be the same that Discrimination had read from.

"You, also, are a teacher?" she asked hesitantly, and the woman nodded in grave assent. "Renunciation is my name," she said. "I am of close kin to her you met at daybreak, by whom indeed I learnt of your approach and was bidden to speak with you. Methinks there is need."

"Verily is there," assented Anima humbly, "but likewise there is earnest disposition to learn. If you can discourse awhile with me, as did Discrimination, I shall offer you my heartfelt gratitude and endeavour to practise what you teach."

For a moment Renunciation was silent, as though reflecting, and then she said, speaking with great earnestness: "*'Kill out desire; but if thou killest it, take heed lest from the dead it should again arise. Kill love of life; but if thou slayest Tanha, let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.'*"

"So said Discrimination," observed Anima, who had listened with close attention. "But to me," she added sadly, "these, alas, seem counsels of perfection." A sudden memory of Avidya, and of the foolish

pleasures they had shared, caused her to add, even more despondently: "Surely to follow them would mean a constant battle, in which one's enemies, alas, might be one's very friends."

Renunciation shook her head. "Nay, they do not imply a fight against circumstance, nor against others who, through ignorance, misuse circumstance to their own detriment. 'For it is written: *Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course.*'" It is likewise written: *'Struggle only with the personal, the transitory, the evanescent and the perishable.'* This last," concluded Renunciation, "is again from the little book which is my constant companion. These are indeed 'Golden Precepts.' Strive, my sister, to bear them in mind."

"So Discrimination also bade me do," replied Anima. "But to possess such a little book myself would be better. Is there no copy for a poor pilgrim to carry with her? I would treasure it dearly."

"All in good time," said Renunciation. "If reading is to be of profit, my dear Anima, there must first be some awareness of what is true, some degree of union between student and teacher. *'Before the Soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modelled is first united with the potter's mind.'*"

Anima fell silent, having much to ponder on, as they pursued their way towards the outskirts of the forest. Suddenly a bird poured forth a lovely melody and she stood still, with a little cry. "Ah me," she exclaimed, "what a happy songster! Yet his sweet music saddens me. I seem to see again that forsaken cage, and within it Avidya's poor dead bird."

"Did not Discrimination bid thee not look back?" said Renunciation sternly. "Where pity cannot help the victim of suffering, 'tis but useless emotion. Thou hast not learned yet, Anima, how to rule thine inner self — how to *'withhold thy mind from all external objects, all external sights.'*"

"I will try," said Anima fervently. "My mind assents, oh, most fully assents, but in practice 'tis difficult."

Renunciation nodded understandingly, and they entered the forest, where almost at once they saw an ascetic sitting with closed eyes beneath a tree. His begging-bowl lay beside him. Anima stopped short in admiration. "Here indeed is a Desireless One," she murmured, awestruck. "How far am I from such attainment! Would that I were as he!"

“I have already bidden thee ‘*desire nothing,*’ not even attainment,” said Renunciation reprovingly. “This calls for understanding, my sister, therefore bear it in mind. And though verily this ascetic doeth excellently in quelling every desire of the ego, ‘*still greater is he in whom the Self Divine has slain the very knowledge of desire.*’”

They passed on, and as soon as the forest closed around them, Renunciation bade Anima farewell. In parting, she gave her a twig with a single bud on it. Anima could not tell from what plant it came. She continued alone again for some distance, then sat down in a glade, beside a little spring. She had learnt much and wished to reflect upon it before going further.

(*To be continued*)

Imagination is more important than knowledge.

The important thing is not to stop questioning. Curiosity has its own reason for existing. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvellous structure of reality. It is enough if one tries merely to comprehend a little of this mystery every day. Never lose a holy curiosity.

Few people are capable of expressing with equanimity opinions which differ from the prejudices of their social environment. Most people are even incapable of forming such an opinion.

Whoever undertakes to set himself up as a judge in the field of Truth and Knowledge is shipwrecked by the laughter of the Gods.

It is the supreme art of the teacher to awaken joy in creative expression and knowledge.

Science without religion is lame, religion without science is blind.

—Sayings of ALBERT EINSTEIN

OUR NEXT STEP

IN HIS ARTICLE "Universal Applications of Doctrine" (*U.L.T. Pamphlet No. 3*), Mr. Judge reiterates the teaching of the hermetic philosophy that "man is a copy of the greater universe." We are fairly familiar with this idea, but in the following words — "He is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep" — we have the former statement brought to life, as it were, and it becomes practical and useful. We often talk of universal laws and of the sevenfold universe, but we fail to see that all this is reflected *in ourselves*. Study of the wider universe takes us away from self-centredness, but it is also necessary for us to study ourselves, the little universe, in order to understand that greater universe. If, therefore, all the universal laws are at work within us, that is where we must turn to learn about them.

Starting with the definition of the "Monad," we read in *The Theosophical Glossary*:

In Occultism it often means the unified triad, Atma-Buddhi-Manas, or the duad, Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal — Nirvana.

Though H.P.B. asks us to be metaphysically-minded when speaking of Monads or Monad, we have to see that, as Mr. Judge wrote in "The Synthesis of Occult Science" (*U.L.T. Pamphlet No. 3*), "Every Monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree." Therefore, the atom is a Monad, every form is a Monad, and, though the degree of consciousness varies, yet all are one, for Nature must be regarded

as one complete whole, and so the student of occultism may stand at either point of observation. He may from the standpoint of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation.

Just as the atom is an integral part of the cosmos, so it becomes essential for us to grasp that we, too, are an integral part of the cosmos.

As H.P.B. says in *Transactions*:

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. . . . He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind.

If all is one, and yet there are many states of matter, many states of consciousness and the evolution of many forms, how can we find universal law operating in us?

We are sufficiently familiar with the laws of evolution working up to the human kingdom, and it is because we fail to grasp the difference between man and the animal that we are muddled in our thinking and in our application of the laws of human evolution. We fail to grasp that though there are different degrees of awareness or of consciousness operating throughout, yet in every atom are all the powers of the One. These powers are either latent or active. The object of evolution is to activate that which is latent. If this be so, we have to find out what is the next step for us, what latent power in us has to become active. As Mr. Judge wrote in "The Synthesis of Occult Science":

When . . . the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages and overshadowed by the "Manasa-putra" and *built into* its essence and substance.

We, as human beings, have, therefore, to think of the higher triad, the Atma-Buddhi-Manas. We know that Atma is everywhere. But what *is* Atma? It is not enough to say that it is "Spirit." We need to think of it as forming a triad with Buddhi and Manas. Evolution is the bringing down of divine or cosmic ideas on to the plane of denser matter, and the agent for this is the mind.

The Manasic or mind principle is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. It is still in the process of development in us. The danger facing us at present, as Mr. Judge wrote in the same article, is that "self-consciousness, which from the animal plane looking upwards is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness." It is therefore incumbent on us to learn more about the development of mind in us.

Mind, we are told, "is the latent or active potentiality of *Cosmic*

Ideation, the essence of every form, the basis of every law, the potency of every principle in the universe," and we have still to see the practical aspect of this. Mr. Judge continues: "Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles."

Our work is, therefore, with the mind, especially mind as the "conscious principle of the Monad." Our duty is to use the mind with understanding of its place in the scheme of things, that is, we have to take this centre of consciousness from the animal in us to the human in us, and then from the selfishness of the human-animal to the unselfishness and universality of the divine.

To understand this as a practical rather than a theoretical proposition, we have to familiarize ourselves with the idea that

as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness.

To make use of this idea, it is necessary to understand that when the Monad involves into matter and unfolds the human form, "the higher triad of principles awakens from the sleep of ages."

The fact that the animal-man is built into and overshadowed by the essence and substance of the *Manasa-putra* makes of man the "vehicle of a fully developed *Monad*, self-conscious and deliberately following its own line of progress" — a very different line of evolution from that of the insect, and even the higher animal, in which the higher triad of principles is absolutely dormant.

We read in *The Secret Doctrine* (II. 273):

...the evolution of Spirit into matter could never have been achieved, nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence.

We owe all we are, therefore, to this higher influence. But we also learn of the degradation into which man fell by reason of possessing the creative power.

No sooner had the mental eye of man been opened to understanding, than he felt himself one with the ever-present as the

ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans. (*S.D.*, II. 272)

The tragedy appears worse when we remember that

the Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. (*S.D.*, II. 274)

We are now at a crucial point in our evolution. Mind must rise triumphant and move towards Spirit, or it will sink into the depths of matter. We are past the middle point of the Fourth Round; we are in the Fifth Race, the Aryan, and in the fifth sub-race of that race. Already there are signs that the sixth sub-race is preparing to be formed. Human Races, we learn, "are born one from the other, grow, develop, become old, and die" (*S.D.*, II. 443-44). There is no escape for us.

Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups — the failures of nature — will, like some individual men, vanish from the human family without even leaving a trace behind. (*S.D.*, II. 446)

What should we do, here and now, lest we too fall by the way and "vanish from the human family"?

In *An Epitome of Theosophy* Mr. Judge wrote:

As to the process of spiritual development, Theosophy teaches:

First. That the essence of the process lies in the securing of supremacy, to the highest, the spiritual, element of man's nature.

Second. That this is attained along four lines, among others.

The first of these four lines is "the entire eradication of selfishness in all forms, and the cultivation of *broad, generous* sympathy in, and effort for the good of others."

He goes into other details also, but we must note in the above quotation the italicized words — "*broad, generous* sympathy" — a quality we need to develop. No amount of struggle to attain the other steps in the process of spiritual development will be possible or useful without this quality, for it lies at the basis of all effort towards progress. Mr. Judge also speaks of "effort for the good of others," and this, along with sympathy, gives us an idea of the dawning of Compassion and the development of the Spiritual Will. Note also the word "cultivation" in the above quotation. We sometimes think that all we need to do is to recognize what is right, what we ought to do; but if consistent, steady effort to cultivate this new aspect of life is lacking, we cannot but meet with failure. Cultivation is not easy. The ideas to be cultivated start in the mind, but, as with all thoughts, before they materialize in action we have to be permeated with the desire to achieve and to go on and on.

Let us find out our way, take the vision beautiful as our guiding star, and strive to remember all our waking moments that "The Universe . . . exists for the sake of the soul's experience and emancipation." It is not what the personal mask achieves in life that matters; it is what the Ego can take away with it to *devachan* and beyond, and build into future lives, that counts.

However far removed we may be from the full radiance of the Higher Soul, we must find out what stops that radiance from shining through our every thought and act. What stops us from exercising control over the lower man? Perhaps it is because we do not yet separate what is lower from what is higher, and that higher from the Highest. We stand on the bridge. Self-effort in action, devotion to the Highest, and a constant struggle to "realize the Self" alone will help us.

Let us recognize ourselves as a little universe in which universal laws act. By learning how to use those laws we can prove our oneness with "God," and therefore our immortality.

REFLECTIONS ON REINCARNATION

IN THE TEACHINGS OF THEOSOPHY as recorded in the writings of H. P. Blavatsky and W. Q. Judge, the doctrines of Karma and Reincarnation are among the most thought-provoking. They quench the sincere seeker's thirst for true philosophical knowledge.

Even the ordinary man has a philosophy of his own. For what is it that fundamentally determines man's choice? Our lives are not made up of a series of consecutive events. The essence of our being, our true Self, transcends our petty cares and little joys. Though we know this, few are able to hold fast to that which has neither form nor existence.

The accumulated Wisdom of the ages lies latent within the Self. Thence come the guiding principles. Indeed, this is the silent field of *dharma*; duty has reference to the Egoic Self, not merely to the personality. We are, first and foremost, Egoic Selves. The Real Ego is a Being of Light, but in order to redeem his shadow, the personal self, and become one with the All, he has to assume a garment of flesh and help to raise the entire mass of manifested matter up to the stature, nature and dignity of conscious godhood. This is the divine law of redemption. Its true significance eludes the reasoning mind, but touches in us some invisible chord which sends vibrations through infinity.

We are egoically responsible for our lives, but have unduly shifted the responsibility on to the personal man. One of the foremost lessons to be derived from an acceptance of the law of reincarnation is precisely that of our egoic responsibility. For, what is in fact the personal man? He is a bundle of *skandhas*, or attributes, to be discarded at death. Are we that? Can, therefore, the personality be made the responsible agent? Our real life's journey is not confined within the boundaries of one life, this life, in which we must act and achieve; it is the eternal pilgrimage of the Soul-Ego.

Reincarnation unfolds the saga of the Soul-Ego, that which really is, was and shall endure from life to life. In the *Bhagavad-Gita*, Krishna, while urging Arjuna to perform his duty, reminds him first of his Egoic responsibility. Conflicts of duties arise from the forgetting of that basic truth, and from this follows adherence to false values. Most men are sincere in their endeavour to live righteously, but within the boundaries of one life. This may appear sufficient to many. Yet, if our true mission on earth is to further the progress and evolution of the Soul-Ego, *i.e.*, to acquire soul-powers and to grow in compassion, then we must tran-

scend the limitations of the personal man. A day's work is valueless by itself, in isolation, as it takes its full meaning only when our task is completed. So are our many lives on earth. Our countless personalities together enrich our Egoic Self.

When it is realized that the Soul's journey began at the commencement of a great period of evolution and that we have so far covered only half the way, our duties are seen in quite a different perspective. We see that one life is hardly enough to reach the end of our journey. We see the meaning of misery, hardship and suffering, and know that it is always possible to tap the fountain of joy and bliss which lies at the very heart of things, through reliance upon the law, not only the law of life but also of our own being.

Is that a dream? We give so much thought to the mortality and transientness of our mortal selves and are so immersed in our personal lives that the very idea of ascending to the heights of our immortal spirits seems frightening. Yet even our ordinary lives are made up of constant challenges. Nothing ever remains the same, and all the time we have to learn to adapt ourselves to the changing environment. Willy-nilly we are in for the fight, and there is no going back. To go forward and onward, for evermore, cheerfully and happily, such is our destiny. Can we do less than that when we consider the grand destiny of the Soul-Ego?

It must be made clear that our main concern should not be to work for a cosy, pleasant environment for a future personality, because then the emphasis is on the personal man. Each life and each part played on earth must fulfil a definite aim and purpose of the Egoic Entity. Whatever we may use in life as fitting instruments for our own aims, reflects the qualities and defects of our own minds. The personality is an image, perhaps distorted, of the parent Ego. The divine light shines in all, but in all it does not shine forth. Too often does the personality assert its own independent selfhood, and then it goes further and further away from the divine Self. We need to understand better the parable of the prodigal son, as also the statement that there is more joy in heaven over a repentant sinner than over 99 just men who need no repentance. To achieve perfection, the Ego-Soul has to conquer and master his own reflected image, known to us as the personality. This demands constant readjustment of our thoughts and feelings, aims and purposes in life, to fit them into the pattern of our integrated Self. If we deliberately do the bidding of our Egoic Self, we have naught to fear.

These are a few reflections which the idea of Reincarnation suggests

to us. But let us remember at all times that we shall receive only to the extent we are able to give to others. We are most anxious to understand ourselves and the life around us, and are looking for more light. But to what purpose? To make our own lives richer, or to help our friend on his way? The greatest of all gifts is that of knowledge. What the world needs today is a true philosophical approach to all the problems of life, and nothing is of more value to that end than are the teachings of Karma and Reincarnation. One of the purposes of the Ego is to further the plan of the Great Architect of the Universe, and that plan includes a grand and silent revolution which will change the heart and mind of the race. Let us watch, wait, think and be ready.

THE BROTHER who is arahant, in whom the intoxicants are destroyed, who has lived the life, who has done his task, who has laid low his burden, who has attained salvation, who has utterly destroyed the fetter of rebirth, who is emancipated by the true gnosis, he is incapable of perpetrating nine things:

1. He is incapable of deliberately depriving a living creature of life.
2. He is incapable of taking what is not given so that it constitutes theft.
3. He is incapable of sexual impurity.
4. He is incapable of deliberately telling lies.
5. He is incapable of laying up treasure for indulgence in worldly pleasure as he used to do in the life of the house.
6. He is incapable of taking a wrong course through partiality.
7. He is incapable of taking a wrong course through hate.
8. He is incapable of taking a wrong course through stupidity.
9. He is incapable of taking a wrong course through fear.

These nine things the arahant in whom the mental intoxicants are destroyed, who has lived the life, whose task is done, whose burden is laid low, who has attained salvation, who has utterly destroyed the fetter of becoming, who is emancipated by the true gnosis, is incapable of perpetrating.

—Words ascribed to GAUTAMA BUDDHA

SOME THOUGHTS ON H.P.B.'S "FIVE MESSAGES"

II

IT IS TO BE NOTED that in these Messages H.P.B. put into practice her teaching that it is better to overpraise than to ignore the efforts of others. Though she had to sever her close association with Colonel Olcott by making the European Section autonomous and suggesting autonomy for other Sections as they grew, and had to start all over again on the lines of the Original Impulse, yet in her Second Message she praises him for what he had done and was doing for the Cause.

But where warning has to be given she gives it. She refers to the several so-called occult societies which talk glibly of Magic, Occultism, Rosicrucianism, Adepts, etc., and profess much "but end by leading men to a blank wall instead of the 'door of the Mysteries.'" These, she says, "are some of our most insidious foes."

She points out also that it was personal feeling and private differences of opinion as to how the work should be carried on that led to the French Journal *Lotus* seceding from Theosophy, and she tells us what Theosophists should do in such cases. She says: "We have just founded *La Revue Théosophique* to replace it in Paris."

She refers to her greatest work, the formation of the "Esoteric Section," whose "members are pledged, among other things, to work for Theosophy under my direction." By it, she says,

we have endeavoured to secure some solidarity in our common work; to form a strong body of resistance against attempts to injure us on the part of the outside world, against prejudice against the Theosophical Society and against me personally.

The great courage of that ailing soldier pours forth in her statements:

Before and around us is the "Valley of Death," and we have to charge upon our enemies — right upon his guns — if we would win the day. Cavalry — men and horses — can be trained to ride almost as one man in an attack upon the terrestrial plane; shall we not fight and win the battle of the Soul struggling in the spirit of the Higher Self to win our divine heritage?

And again:

It is the old "In hoc signo vinces" [By this sign thou wilt conquer] which should be our watchword, for it is under its sacred flag that we shall conquer.

As a parting word of this Second Message, she hits at each one of us in case we are blind to our own faults and merely bask in the successes of others. She writes:

My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you:—

"... The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. . . . How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them!, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly. . . ."

These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister *and servant* of every true follower of the Masters of Theosophy.

We are told that the Third Message was dictated by H.P.B. as she was too sick to write it herself. But she did not let her sickness prevent her from communicating her Message to the American Convention of 1890.

This Message deals mainly with the progress of the Work, and she praises where praise is due — Mr. Judge and "all earnest and active co-workers for our noble cause." She also gives many warnings with reference to the future.

She reiterates the need for solidarity and for the true spirit of Universal Brotherhood. With it, "no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century." Solidarity results when "each shall strive in reality to feel himself one with his fellow-workers." And one way of achieving this is by each doing his *best*. All may not agree as to the exact method of carrying on the work for our Cause, but "the only man who is absolutely wrong in his method is the one who *does nothing*."

She reminds us again that the "Ethics of Theosophy" are important, much more so than the knowledge of psychic laws and facts." Why? Because "Ethics sink into and take hold of the real man — the reincar-

nating Ego." And because of this, we have, each one of us, to transform our *acceptance* of Karma and Reincarnation into *learning* just what these are.

Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races.

The Fourth Message warns against dissensions in the coming cycle. With a prevision of the near future, H.P.B. saw what would bring about these dissensions:

I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. . . . Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case.

These are strong words and the responsibility we are entrusted with is great. We cannot escape it.

In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

In closing the Fourth Message, H.P.B. reiterates the importance of gratitude:

May the blessings of the past and present great Teachers rest upon you! From myself accept collectively the assurance of my true never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

Each is responsible for the evil anywhere in the world.

All that unites with the universal is virtue. All that separates is sin.

You are a part of the Infinite. This is your nature. Hence you are your brother's keeper.

—VIVEKANANDA

IN THE LIGHT OF THEOSOPHY

“The quality, not the longevity, of one’s life is what is important. If you are cut down in a movement that is designed to save the soul of a nation, then no other death could be more redemptive.” So said Martin Luther King Jr., whose martyrdom, as the President of the United States suggested, must not be a cause for mourning alone, but above all for action to expiate his death.

“If ever there was a transcendent Negro symbol, it was Martin Luther King,” says the weekly newsmagazine *Time* in its issue of April 12. With his slogan of “soul force” and his operational technique of non-violent resistance, which he learnt from Gandhiji, he had a message not only for Americans but also for the world beyond. His voice was for all time, as is borne out by the following excerpts from his speeches and writings, quoted in *Time*:

ON NONCONFORMITY (1963): This hour in history needs a dedicated circle of transformed nonconformists. Dangerous passions of pride, hatred and selfishness are enthroned in our lives; truth lies prostrate on the rugged hills of nameless Calvaries. The saving of our world from pending doom will come, not through the complacent adjustment of the conforming majority, but through the creative maladjustment of a nonconforming minority. I confess that I never intend to become adjusted to the evils of segregation and the crippling effects of discrimination, to the moral degeneracy of religious bigotry and the corroding effects of narrow sectarianism, to economic conditions that deprive men of work and food, and to the insanities of militarism and the self-defeating effects of physical violence.

ON PEACE (1964): Sooner or later all the people of the world will have to discover a way to live together in peace and thereby transform this pending cosmic elegy into a creative psalm of brotherhood. I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality. This is why right temporarily defeated is stronger than evil triumphant.

Addressing white America he said:

We will match your capacity to inflict suffering with our capacity to endure suffering. We will meet your physical force with soul force. We will not hate you, but we cannot in all good con-

science obey your unjust laws. We will soon wear you down by our capacity to suffer. And in winning our freedom, we will so appeal to your heart and conscience that we will win you in the process.

When the noted clergyman, Bishop James A. Pike of the Protestant Episcopal Church, said in a séance viewed by millions over the Canadian Television Network that he had talked with his dead son, he stirred a flurry of headlines. Writing on "Bishop Pike's Conversations with the Dead" in the *Ladies' Home Journal* for February, Allen Spraggett, religion editor of the *Toronto Star* and moderator of the televised séance, describes it as "the biggest psychic news story since a Colorado housewife, under hypnosis, claimed to have lived before as an Irish lass named Bridey Murphy."

Bishop Pike is prone to controversy. Twice accused by his fellow Episcopal clergy of heretically rejecting such traditional Christian doctrines as the Trinity, the Virgin Birth and the physical Resurrection of Christ, the liberal prelate resigned from his California diocese in 1966 and demanded a heresy trial to clear his reputation. Last September, however, he was completely vindicated when the general convention of the Episcopal Church dismissed heresy trials as "anachronistic." Pike's embroilment in Spiritualism has again made him a controversial figure.

Allen Spraggett, before giving in his article the details of the unprecedented ceremony of calling up the dead in a television programme, describes first the incidents following the suicide committed by James Pike Jr. in February 1966, at the age of 22. About two weeks after he had shot himself in New York, strange occurrences started taking place in the apartment near England's Cambridge University that Bishop Pike had shared with his son for six months. These incidents involved the movement of physical objects such as chairs, books and other personal effects of the dead son, and were witnessed by others besides Pike. After several such incidents, Pike had sittings with a London medium and was told that the occurrences in the apartment "were his son's frantic efforts to attract attention, to prove he was still 'alive.'" Later, Pike had several sittings with other mediums and became convinced that there is a life after death and that the messages received emanated from his deceased son.

In the televised programme, before the actual séance began, Pike, on being asked by the moderator if he believed in communication with the dead, replied:

Oh, very much so. On this empirical basis — that communication with the dead, although not absolutely entailed by the data, is the most plausible affirmation one can make from the data. The sensible affirmation is: First, that there is a life after death; and, second, that on occasion — not always, not invariably, but on occasion — there can be communication between those beyond and those living.

It is significant to note the description of the “mechanics of communication” as given by the medium, the Rev. Arthur Ford. Allen Spraggett gives in his article the gist of what the medium said:

The dead do not communicate with him by sounds, he said, since these obviously depend upon a larynx and other physical equipment that they no longer possess. They “speak” by a kind of “projection of their thoughts.” Presumably this is like telepathy between two living persons, and subject to the same difficulties and vagaries. This would explain why “mediumistic” messages often take the form of non-verbal symbols that must be interpreted — pictures (“I see a side of wood; oh yes, the name is Woodside”), strong emotions (“I feel great joy”), or even a sense of movement or direction (“I’m falling,” or “I feel I am moving east”). It would also account for some of the distortions in mediumistic communications; information often gets garbled in telepathic transmission.

During the next 30 minutes, Arthur Ford gave Bishop Pike a number of messages purportedly emanating from dead loved ones and friends.

It is a pity that a man of Bishop Pike’s stature should involve himself in all this dealing with the dead, which is necromancy pure and simple, and a most dangerous practice. “The collective wisdom of all past centuries has ever been loud in denouncing such practices,” wrote H.P.B. in *The Key to Theosophy*. (Those interested are referred to the article “The Phenomena of Spiritualism” in THE THEOSOPHICAL MOVEMENT for October 1967.)

What is significant to note is that the wide publicity given to the Pike case has made more and more people increasingly aware of E.S.P. — extrasensory perception. It is possible that a medium gets his information through E.S.P. — through telepathy with the sitters. Science

is now investigating along this line, as brought out by Dr. Lawrence LeShan, a psychologist, in the same issue of *Ladies' Home Journal* in which Allen Spraggett's article appears. It cannot be denied, however, that a number of séance-room phenomena result from communicating entities — not the "spirits" of the dead, but the phantoms or the *Kamaloikic* "shells" of the vanished personalities that were. Their "return" does no good to the dead or to the living; on the contrary, it does much harm.

Soviet scientists have now confirmed a report first published in the *Moskoveskaya Pravda*, that Negya Mikhailovna, a middle-aged Moscow woman, could stop a clock just by looking at it (*The Times of India*, March 28). Mikhailovna obliged the scientists not only by stopping clocks but by making them run faster or slower as desired. She also made salt-cellars, apples and tumblers tremble by staring at them. The scientists, it is said, filmed her feats.

This led to the first official Soviet acknowledgement of the power of the mind over matter, made possible, according to one theory, by the brain's generation of static electricity which affects the gravitational fields of surrounding objects.

Theosophists recognize in such phenomena what Mr. Judge referred to in *The Ocean of Theosophy* as the "power of effecting an impulse on matter by the use of that which is called *Manas*."

A letter by Count Leo Tolstoy published for the first time in the February *Atlantic* has a relevance to our times. It was written in 1899 to a desperate young candidate for conscription, a Hessian named Ernst Schramm. The Hessian army in 1899 was a peacetime army, but the penalty for evading conscription was death. Tolstoy addressed the letter to Schramm in Darmstadt, and the Hessian post office forwarded it to Aschaffenburg in Bavaria, leaving us to infer that Schramm decided not to join up but to change countries instead. The letter reads in part:

It is not only Christians but all just people who must refuse to become soldiers — that is, to be ready on another's command (for this is what a soldier's duty actually consists of) to kill all those one is ordered to kill. The question as you state it

— which is more useful, to become a good teacher or to suffer for rejecting conscription? — is falsely stated. The question is falsely stated because it is wrong for us to determine our actions according to their results, to view actions merely as useful or destructive. In the choice of our actions we can be led by their advantages or disadvantages only when the actions themselves are not opposed to the demands of morality. . . .

Moral acts are distinguished from all other acts by the fact that they operate independently of any predictable advantage to ourselves or to others. No matter how dangerous the situation may be of a man who finds himself in the power of robbers who demand that he take part in plundering, murder, and rape, a moral person cannot take part. Is not military service the same thing? Is one not required to agree to the deaths of all those one is commanded to kill? . . .

If I, finding myself in a crowd of running people, run with the crowd without knowing where, it is obvious that I have given myself up to mass hysteria; but if by chance I should push my way to the front, or be gifted with sharper sight than the others, or receive information that this crowd was racing to attack human beings and toward its own corruption, would I really not stop and tell the people what might rescue them? Would I go on running and do these things which I knew to be bad and corrupt? This is the situation of every individual called up for military service, if he knows what military service means.

I can well understand that you, a young man full of life, loving and loved by your mother, friends, perhaps a young woman, think with a natural terror about what awaits you if you refuse conscription; and perhaps you will not feel strong enough to bear the consequences of refusal, and knowing your weakness, will submit and become a soldier. I understand completely, and I do not for a moment allow myself to blame you, knowing very well that in your place I might perhaps do the same thing. Only do not say that you did it because it was useful or because everyone does it. If you did it, know that you did wrong.

In every person's life there are moments in which he can know himself, tell himself who he is, whether he is a man who values his human dignity above his life or a weak creature who does not know his dignity and is concerned merely with being useful (chiefly to himself). . . . In our times, it is the situation of a man called to military service. For a man who knows its significance, the call to the army is perhaps the only opportunity for him to behave as a morally free creature and fulfil the highest re-

quirement of his life — or else merely to keep his advantage in sight like an animal and thus remain slavishly submissive and servile until humanity becomes degraded and stupid....

Thirty Adélie penguins at the Bronx Zoo in New York are the subjects of current experiments on the birds' remarkable sense of direction and ability to "tell time" by means of an inner "biological clock." (*Newsletter* of the Parapsychology Foundation, New York, November-December 1967)

Observations of the penguins in their native land, Antarctica, have consistently shown them to be capable of performing extraordinary feats of navigation — walking or swimming as far as 3,000 miles to return to their nests. Since the Antarctic terrain is almost featureless, it was felt that the birds were guided in their travel by the position of the sun. To be so guided, however, they would have somehow to compensate for the seeming movement of the sun around the horizon. Latest studies suggest that they use an innate "clock" to make this time adjustment. Investigators are now trying to pin down the precise nature of their "time compensation compass."

It is known that nearly every living thing, even single-celled organisms, have an innate time-measuring ability. Some researchers are of the view that the timing mechanism is built into the individual cells that go to make up a living being.

Occultism regards every atom as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements.... More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body. (*Raja-Yoga or Occultism*, second ed., p. 58)
