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It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour.

—MAHATMA M.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th November, 1953.

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THE THEOSOPHICAL MOVEMENT

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THE HIGHER MORALITY AND THE HIGHER KNOWLEDGE

But out of anger and disturbance will arise a new and better time, yet not without the pain which accompanies every new birth.

Thus wrote W. Q. Judge in his *Path* for October 1892. Since then 60 years have heard the anger and seen the disturbance continue in every quarter of the globe. The pain of fear, of poverty, of hunger, of disease has been rising and is proceeding at fast and faster speed, encompassing all. So much so that pessimistic forces are overpowering our race and we hear the doom of our civilization pronounced. But the destruction of our civilization should not be taken to spell the death of human souls and the stoppage of their progression towards perfection: civilizations have risen and crashed to nothingness, but always the human mind-soul has gone on, ascending the spiral of evolution. Popes and their churches will be swept away, but the Spirit of Religion will not. Atom bombs may destroy laboratories and libraries and the knowledge which they hold, but the spirit of fearless inquiry and the recognition that Law governs the material as well as the moral plane will survive. A flood drowns men's bodies, but touches not their souls. The mundane pomp and pride may be swept away, but the meek in heart are ready to inherit the earth and create a new civilization. Theosophists are labouring not in blind faith but by the light of sure knowledge for the "better time," for the "new birth," to which Mr. Judge refers.

Life, death and rebirth take place by and under Law. Lies perish but Truth ever persists, and we do not live in the midst of death; on the contrary, death shows that Life persists, Life renews itself, it ever begins. This Life radiates

from within itself the Light of Truth and as Life is superior to death so is Light superior to darkness, Truth superior to falsehood. Life's Light of Truth ever brings the right perception of existing things, the knowledge of the non-existent.

This Light of Truth is the wisdom inherent in Nature, *Pansophia*, studied by the Sages and Seers. It is expressed in *Theosophia*, the Wisdom-Religion, the spiritual soul of all philosophies, all sciences, all religions, all arts. And; while schools of philosophy die, branches of science perish, creedal religions decay and disintegrate, and arts transform and transmute themselves, that Wisdom-Religion, which is the soul of knowledge, persists ever the same to enlighten the mind and elevate the heart of human kind. It constitutes the changeless truth. Ageless wisdom has a voice which is always in the world. Its ideas express themselves now in Sanskrit, now in Avesta, then in Greek and then in English. The language differs but the ideas are the same.

The United Lodge of Theosophists and this monthly, THE THEOSOPHICAL MOVEMENT, are of course concerned with the promulgation of these ideas. The dissemination of the ancient teachings suited to the modern man is the end in view and we assume a firm and steadfast position worthy of and necessary for the great task. It is steep climbing, requiring a stout heart; we go on beckoning the many though finding only a few responding. We point to the source of religion but the many are wedded to their narrow creeds. We point to the fountainhead of knowledge but men and

women find it easier to secure information of the passing, changing and disintegrating aspects of mundane knowledge.

Theosophy is ancient, ever the same, constant and consistent in its ever-lengthening continuity. New schools of philosophy arise in the world; science progresses; religious creeds are elastic and suit the narrow-minded, evolving new beliefs and superstitions. Theosophy ever remains and people who are always looking for something new are not attracted to it. Centred in the ever-shifting personality they are affianced to ever-changing knowledge. It is the immortal soul of man which has the capacity to appreciate the immortal soul of knowledge which is Theosophy.

Mr. Judge wrote in his opening editorial to the seventh volume of *The Path*:—

The editor...wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

This noble example of Mr. Judge we must humbly follow. Repeat and reiterate the Theosophical teachings we must. But there is one particular aspect of these divine instructions which we try to emphasize. The moral verities, the ethical principles are the unchanging aspect even of mundane knowledge. Love, gratitude, compassion; devotion, sacrifice, service; gentleness, patience, steadfastness—these and all like qualities have been valued as fundamentals of life in every age. No one of normal intelligence calls into question the importance and value of virtues. Points of view about their relative worth may and do differ; but who questions their validity? Modern knowledge is not clear as to the why, or even the how, of the persistency of virtues throughout the ages of human history. Theosophy is very explicit about this.

The basis of spiritual life, of the acquisition

and use of spiritual powers, of the proper promulgation of spiritual knowledge, is the intelligent acceptance of the true worth of goodness and virtue. The aspirant and the devotee progresses not only by gaining theoretical knowledge of Theosophical doctrines but also by an honest attempt to live a moral, clean and unselfish life. By living the moral life he is, even if unconsciously to himself, training himself for the practice of the teachings of the science of Occultism. How can he live consciously in Spirit if his mind is entangled in moral laxity, in selfishness, in self-centredness?

To the student of Occultism bent upon gaining knowledge without any serious consideration of pure and unselfish motives the preaching of virtue sounds platitudinous. But years of study and experience confirm the conviction that real progress is rooted in moral, and not only in intellectual, principles. Therefore THE THEOSOPHICAL MOVEMENT emphasizes the development of devotion—to one's own Higher Self; to the great Powers of Light, the Gurus, Sages and Seers; to our fellow men and to the whole of Nature. The evolution of the self-conscious human soul began with the arising of the feeling of devotion; the glory of the Perfect Man who has completed his human evolution manifests in his devotion to Orphan Humanity. As we grow in unfolding devotion we learn the art of sacrificing, without which the nature of Compassion Absolute remains unknown.

So, in commencing our new volume, the 24th, we should again resolve to remember the great importance of real goodness, impersonal and universal. It is the Higher Morality and not only the Higher Knowledge which we must serve. These two, Knowledge and Morality, must go hand in hand; the growth of knowledge depends upon the growth of moral perception and the eye of goodness pierces the veils of matter and succeeds in seeing the God of Wisdom, Buddha, Mercury, Hermes.

Friends, let us tread the Path of Virtue leading to the Temple of Wisdom!

DISCIPLINE YOURSELVES

Among the generality of mankind the understanding of the idea of discipline is as erroneous as it is varied. Theosophy being the Science of Life and the Art of Living has very definite knowledge to give on the subject.

At one extreme there are those who think that discipline is of little value. "Are we not free beings?" they argue. "And if so, is it not logical that we should have liberty to do as we please, feel as we please, think as we please?" This is a logical position from the mundane point of view, but highly illogical if a little thought is devoted to the subject and an analysis of man's nature is made and the problems that confront him are considered.

Then there are those who believe in discipline imposed from without. Such are the followers of discipline imposed on them by their church, their political party, their social organization. While certain benefits accrue from such imposed discipline, it is highly dangerous, for it cultivates blind belief and kills self-confidence. Those who follow such discipline are the weak and the duped, who allow themselves to be exploited.

There is still a third class of people who feel the need of disciplining themselves in some sort of a way, but not knowing the what and the how of it they allow their ambition, egotism and pride to assume the position of the disciplinarian and to control their mind, their heart and their body. And when one aspect of our lower personal self tries to discipline another, we only succeed in making a mess of our lives.

What, then, is real self-discipline? Who is the disciplinarian? What self is it that is disciplined? A little thought on these questions leads us to the conclusion that there are two natures or two selves in us. Self-discipline is the discipline of the lower self by the Higher Self, for, as the *Dhammapada* puts it,

Self is the Lord of self; what higher Lord could there be? When a man subdues well his self, he will have found a Lord very difficult to find. (Verse 160)

The first step in self-discipline is to understand the implications of this verse in *The Voice of the Silence*:—

This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy." (P. 4)

This heresy, as a foot-note explains, is the belief "in the separateness of Soul or *Self* from the One Universal, Infinite SELF." Unless this teaching is understood, real self-discipline cannot begin. The application of the great doctrine of Universal Brotherhood, therefore, is the foundation of the life of a self-disciplined man. The Higher Self, the nobler Self, has to discipline the lower and the petty self, but that discipline cannot begin unless we know what the nature and character of that Higher Self is and recognize that it is a ray of the One Universal Self. Self-discipline is based on self-knowledge. It becomes necessary, therefore, to study metaphysics and to see cosmic ultimates, for then we know that the Higher Self knows on its own plane and can transfer that vision to the plane of the lower self, if the latter fulfils the necessary conditions.

In the exercise of self-discipline three departments of our nature have to be dealt with—body, heart and mind. We should begin with the mind, it being the direct first instrument of the soul. We have to reach "that fixity of mind in which no breeze, however strong, can waft an earthly thought within," and to do so we are told:—

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast. (*The Voice of the Silence*, p. 20)

The perception of that Soul-light, the realization of our true nature and an employment of the powers that belong to it is the object of all advancement. What hinders us is the thinking principle, "the Rajah of the senses," the great producer of illusion. The mind has been called "the great Slayer of the Real." "Let the Disciple slay the Slayer," says *The Voice of the Silence*. The discipline of the mind consists in following out this injunction. The disciple, who is the Real Man—the Spiritual Man—has to act as such, and for that he needs a proper instrument in the shape of a well-controlled and well-directed

mind. Our minds, which are like mirrors, have become covered over with the dust of our illusions. This dust has to be brushed away with the gentle breezes of Soul-Wisdom, and to do so we are asked to blend the Mind and the Soul. Then follows a becalmed condition of the mind, and that mind of ours which was once contracted, perverse and devilish becomes the reflector of the light of the Divine within.

The discipline of the heart—the seat of feelings and emotions—comes next, for it is an instrument of the mind. Unless the mind is controlled in some measure the heart cannot be controlled. Our hearts are often erratic, sometimes volcanic, at other times sluggish, rarely awakened. Of the man whose heart is not at rest it has been said:—

The uncontrolled heart, following the dictates of the moving passions, snatcheth away his spiritual knowledge, as the storm the bark upon the raging ocean. (*Bhagavad-Gita*, II. 67)

The man whose desires enter his heart, as waters run into the unswelling passive ocean, which, though ever full, yet does not quit its bed, obtaineth happiness; not he who lusteth in his lusts. (*Ibid.*, II. 70)

The discipline of the heart consists in awakening it with the help of the mind and lighting it with the fire of intelligence. The feeling nature has to be controlled and purified by the greatest of all purifiers—Spiritual Knowledge. With Knowledge must be combined Compassion, that feeling of infinite tender mercy; and thus we come to possess that Higher Feeling by which we perceive accurately and understand the truth of things. But those fast fixed in the lower emotions cannot acquire Knowledge or unfold Compassion, and their minds perverted by wrong feelings will bring them wrong understanding and they will indulge in wrong practices. Hence the need for training, culturing, disciplining the emotions, so that with their help great virtues may flower forth. The aphorism that should always be remembered is: Make your mind compassionate and your heart intelligent. And thus, mind and heart united, we come to the discipline of the body.

The discipline of the body consists in recognizing that it is but a vesture for the soul and, having recognized this, in obtaining mastery over it. We have to guard against the senses making a play-

ground of the mind. The senses and organs which impel to action in every direction have to be restrained, for then only can one dwell at rest in the "nine gate city of his abode." The body has been called "the true river of Lethe," for "souls plunged into it forget all"—their divine origin, their sacred mission and their final destiny. The relation of the body, the physical sheath, to the inner, the real man, has to be seen. The body has to be looked upon as a temple, in which the immortal Spirit dwelleth. It follows that blind asceticism is a folly and is utterly useless for spiritual development. Those deluded and false ascetics who practise severe self-mortification and torture the powers and faculties which are in the body are of an infernal tendency, says Krishna. The *Gita* also gives us what the right type of mortification is:—

Honoring the gods, the brahmans, the teachers, and the wise, purity, rectitude, chastity, and harmlessness are called mortification of the body. Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech. Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind. (XVII. 14-16)

The sixth chapter of the *Gita* speaks of the Divine Discipline which can only be attained by the man who follows the path of moderation in all things. In order to gain that power of steadfastness which holds the man together he has to be centred in the true Self and become like unto a lamp which is sheltered from the wind and flickereth not. This Supreme Discipline is to be attained by helping Nature and working on with her, and Nature in her turn reveals herself in all her glory to the disciple who has learnt the lesson of true discipline, and leads him on to the goal.

This Divine Discipline has been taught by Divine Teachers who come to this sorry world of ours from time to time, not to exploit the minds and hearts of people but to awaken and energize them, so that they may become masters not only of their own selves but of the Universe, and become avenues through which the rays of the pure Spirit may shine.

FRAGMENTS OF OCCULT TRUTH

[With this issue we commence to reprint a series of highly important articles which first appeared in H.P.B.'s *Theosophist* in the years 1881-83. They were published under the caption "Fragments of Occult Truth" which we retain.

These "Fragments" were based on Letters from the Masters written in answer to questions by Mr. A. P. Sinnett and Mr. A. O. Hume. The Masters expressed a wish that teachings embodied in these Letters should be used in the columns of *The Theosophist*. This was done by several but chiefly by Mr. Sinnett.

The first article is the work of Mr Hume, and is reprinted below from *The Theosophist*, Vol. III, pp 17-22, for October 1881.

In *Isis Unveiled* it was deemed premature to speak of more than the triple division of man's nature, namely, into spirit, soul and body (spirit and soul being then considered practically synonymous terms) and it left unmentioned the further subdivision of the trinity into seven principles. The time came later for these details to be put forward. Opportunity was taken of a letter sent to Madame Blavatsky by Mr. W. H. Terry, editor of a spiritualistic paper in Australia and a member of the Theosophical Society, to enunciate the sevenfold nature of man.

Naturally a large part of Mr. Terry's letter and of the reply deal with the then topical and hotly contested question of the nature of the entities communicating at séances. The Spiritualists held firmly to the belief that it was the spirit of the deceased which communicated. Hence the need to explain the further subdivision of man's principles and give greater details of the after-death conditions to show to them that only the *kama rupa* remained on a plane from which communications could be received here and that the spirit-soul was out of touch with earthly conditions.—EDS.]

We have received from our esteemed Australian Brother Theosophist, W. H. Terry Esq., the following interesting and temperate note on some supposed errors of Occultists when dealing with the phenomena of Spiritualism. The subject is one of universal interest, and we shall require, therefore, no apology, either for reproducing our good brother's communication *in extenso*, or for appending thereto some few fragments of the lessons taught us in the Occult schools, which may possibly both help to remove his personal difficulties and tend to convey to Spiritualists generally, a clearer conception of the causes of many of the phenomena of which they have had experience. Mr. Terry writes upon—

Spirits Embodied and Disembodied

"Aiming at the resuscitation of old truths, or truths long since known but lost sight of, and the evolution of new truths, or truths not yet unfolded to the comprehension of humanity, the elucidation and beneficent application of the innate powers of the human spirit and the encouragement of harmonious thought, the Theosophical Society occupies an elevated and commanding position; but to maintain and strengthen that position it is essential that the public utterances of its prominent representatives should be strictly philosophical and capable of standing the test of critical analysis. Most of the writings and reported addresses emanating from my brother Theosophists

that have come under my notice have in their main features complied with this condition, but I have observed in not a few of them a feature that to me appears to deviate from it, and that is the ignoring of disembodied human spirits as factors in the production of occult mental and physical phenomena.

"Asserting that 'man is a spirit' and that WILL is a function of the spirit in fact its executive, (and most of those who have not had personal experience of the wonderful physical phenomena producible at will by many Indian Yogis and adepts, will on account of the clear evidence of their occurrence give credence to them,) it cannot be assumed that the physical body has anything to do with the production of these phenomena. They are undoubtedly the result of spiritual forces, and, as they come in response to the desire of the persons who have acquired or are gifted with the occult power to produce them, they are evidently the result of invisible forces, guided by the human will, and, unless the physical body can be shown to be a necessary fulcrum, there is no valid reason why the disembodied spirit should not be able to produce similar phenomena.

"Twenty years of investigation of the phenomena of Spiritualism, Psychology, Mesmerism, and Clairvoyance, although it has served to show me how little I know of the mysteries of nature, has afforded me conclusive evidence that disembodied spirits can and do produce physical and mental phenomena on the surface of this world and of the independent action of their intelligence, at least, so far as the influence of the embodied spirits of those in communication was concerned. For instance, A. B., a sensitive, passes into a

trance. A voice differing from his normal one speaks through his lips and says he is C.D. who died in a neighbouring colony some years previous, and is anxious to send a message to his friends there. The message is written as dictated by him, none present having either heard of him or the persons whose names he gives; all that is stated by him proves correct; the names of his friends, the address—the fact of his passing away as specified. Again, a materialized form appears and asks for a person known to the writer, but who resides some five hundred miles away; this form which professes to be identical with one that has appeared in London and has since given many evidences of identity of both form and intelligence, avers that he has met the gentleman whose name he mentioned in London and that the said gentleman then spoke certain words to him. On writing to this gentleman the statement is corroborated, though none knew till then anything about it, and his name even had not been in the mind of the only person present who knew him.

“In these instances which are not at all *singular*, but rather *representative* of common occurrences in my experience, we have a manifestation of distinct intelligence claiming to be a disembodied human spirit, and giving proofs, more or less conclusive, of its identity, cumulative evidences of this generally resulting from further intercourse with the unseen intelligence. In another instance where what professes to be a disembodied human spirit produces certain physical phenomena we appeal to clairvoyance, whilst the phenomenon is taking place in another apartment, and the clairvoyant describes a spiritual form producing the phenomenon together with the *modus operandi*. Subsequently on describing the form to the only one who had known her in the body it is immediately recognized as that of a departed relative who has often written automatically through a sensitive since her departure from material life. At other times I have tested with two clairvoyants the identities of one I knew and loved in this life, and they have each minutely described the form and dress correctly, but both differing materially from the conception I had at the time in my mind, and neither of the clairvoyants having knowledge of the form described when in earth life. With innumerable experiences of this kind and constant intercourse with intelligences who consistently maintain their identity as the disembodied spirits of men and women who have lived on this earth, giving mental and physical evidences of their power over mind and matter, the position of those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena that are agitating the minds of all civilized nations at the present time seems eminently unphilosophical. I am not so unreasonable as to assume my personal experiences a demonstration to others. They are merely given to justify my position. I reply upon my *a priori* argument that the phenomena

are admittedly producible by the human spirit, and that there is no evidence forthcoming to show that the said spirit loses its power in this direction when finally separated from the physical form. If my Oriental brothers can point out anything illogical in my argument or furnish a rational theory to account for the phenomena I attribute to disembodied human spirits, it will receive from me all the consideration it demands from one whose aim is to gain and give as much light as possible, not only to our Brotherhood, but to that larger brotherhood of humanity who have less facilities for acquiring it than those within our ranks, for this, in my estimation, is the essence of Theosophy.”

It is but fair that we should meet the charge brought and in the same friendly and frank spirit shown in his letter by our esteemed Australian brother Theosophist. Until some one more competent enters the arena of discussion to pick up the glove flung by Spiritualism to Theosophy across the oceans, we will take the liberty of saying a few words—not in our defence—but as a matter of courtesy to our correspondent.

“Those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena” are few, indeed, for the great majority of Theosophists concern themselves with Spiritualism very little,—if at all. Indeed our members may be divided into five principal classes and described as follows:—

(1) Men profoundly concerned in the revival of their respective religious philosophies in all their pristine purity—Buddhist devotees outnumbering all others. These neither know of, nor do they care for, Spiritualism.

(2) Students of various philosophies, searchers after truth, whencesoever it may come. They neither believe nor disbelieve in spirits. They are open to conviction in any way, but will accept nothing on second-hand testimony.

(3) Materialists, Freethinkers, Agnostics, who care as little for Occultism as they do for Spiritualism. Their only concern is to free the masses from the fetters of ignorance and superstition, and educate them. Many, indeed most of them, are philanthropists who hold it more expedient to devote their energies to the assistance of the living, than to occupy their time in conversations with the dead.

(4) Spiritualists and Spiritists who could not well be accused of any such "heresy." And finally,

(5) Occultists, who do not number half a per cent. in the Theosophical Society.

These latter are the only "Theosophists" who are really open to our correspondent's accusation and even these, if we look beyond the veil of words which more or less conceals the ideas of both Spiritualists and Occultists, will prove to differ less widely on these points from our correspondent than he seems to suppose. For, in this as in so many other cases, it is in a great measure to the different significations attached to the same terms by the two parties, that their apparent irreconcilable divergence is due. "Words," as Bacon, we think, says, "mightily perplex the wisdom of the wisest, and like a Tartar's bow, shoot backwards into the minds of those that follow them," and so here the conflict of opinions between Spiritualists and Occultists is solely due to the fact that the former (who overrate their quality and character) dignify by the name of "spirits" certain *reliquiæ* of deceased human beings, while the Occultists reserve the name of Spirit for the highest principle of human nature and treat these *reliquiæ* as mere *eidolons*, or astral *simulacra*, of the real spirit.

In order to understand clearly the view of the Occultists, it is necessary to glance at the constitution of the living human being. Even the spiritual theory teaches that man is a trinity, composed of (1) a higher spirit, or the "Spiritual Soul" as ancient philosophers designated it; (2) its envelope—the ethereal form or shadow of the body—called by the Neoplatonists the "animal soul"; and (3) the physical body.

Although from one point of view this is broadly correct, yet, according to Occultists, to render our conceptions of this truth clearer and follow successfully the course of man after death, it is necessary to subdivide further these three entities and resolve them into their constituent principles. This analysis being almost wholly unknown to Western nations, it is difficult in some cases to find any English words by which to represent the Occult sub-divisions, but we give them in the least obscure phraseology that we can command.

Divisions of the Spiritualists.

1. The Body.

2. The Animal Soul or Perisprit.

Subdivisions of the Occultists.

1. The Physical body, composed wholly of matter in its grossest and most tangible form.
2. The Vital principle—(or *Jiv-atma*)—, a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.
3. The Astral body (*Linga Sharira*) composed of highly etherealized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the *kama rupa*.
4. The Astral shape (*kama rupa*) or body of desire, a principle defining the configuration of—
5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than, the reason, instinct, memory, imagination, &c., existing* in the higher animals.

* Western Science, of course, as a rule, holds that animals have no conscious Ego, but this we know to be erroneous; they possess no spiritual, but they *do* possess an animal, consciousness. Could men communicate with them, they would discover not only this, but also that many of the anthropoid apes possess an intelligence, consciousness, &c., little inferior to that of lunatics and madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh principles, even while the combination of the other five principles is still intact, *i.e.*, even during life.

Was it some hazy tradition of the truth handed down

3. The Spiritual Soul or Spirit.

6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the *perfect* man, though the lower dimmer animal consciousness co-exists in No. 5.
7. The Spirit—an emanation from the ABSOLUTE; uncreated; eternal; a state rather than a being.

Now the change that we call death, only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help to animate new organisms, and the astral human form (*Linga Sharira*) dies with the body.

There remain four principles. As a rule (we except the cases of the higher adepts) one of two things occurs in accordance with the Universal Law of Affinity. If the spiritual EGO has been in life material in its tendencies, placing its main enjoyment in, and centering its desires on, material objects and the gratification of earthly desires, then, at death, it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. To follow its course is beside the present question since the remaining principles in which personal or animal consciousness remains have parted with it for ever, and it would require a complete exposition of the entire philosophy of Occultism to explain fully its course; suffice it to

through the Romish Church, which has ever possessed some secret knowledge of the teachings of the ancient mysteries, or was it the great Poet Soul's own glimpses into the Astral Light, that made Dante represent the souls of several of his enemies as already in the "Inferno" though the men themselves still lived upon earth? Of course, the fragment of truth thus embodied, was utterly distorted by the malign influence of the then prevalent material Hell superstition—but it was quite possible, as the Modern West has still to realize, that the souls of some of these evil men might have already passed away (though not to the fabled Inferno), whilst the men themselves still lived.—ED. THEOS.

say, now, that it passes away (taking with it no fragment of the individual consciousness of the man with which it was temporarily associated) to fulfil its mission, still guided and governed by the irresistible cyclic impulse which first projected it through the veil of primitive kosmic matter.

But if, on the other hand, the tendencies of the EGO have been towards things spiritual, if its aspirations have been heaven-wards (we use a conventional term), if it has, when weighed as it were in the balance, a greater affinity for the spiritual than for the earthly constituents (with their accompanying desires) of the combination in which it recently took part, then will it cling to the spirit, and with this pass into the adjoining so-called world of effects, (in reality, a state, and not a place), and there purified of much of its still remaining material taints, evolve out of itself by the spirit's aid a new Ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here.

In either case, it is not a matter of Judgment, of Salvation and Damnation, of Heaven and Hell, but solely the operation of the Universal Law of Affinity or Attraction, which makes the EGO cling in one case to the more material, in the other to the spiritual components of the late, now death-parted, aggregation. Now neither during its gestation in the subjective world of effects, nor during its temporary period of enjoyment in its newly evolved Ego-hood of the fruits of the good deeds, its *Karma* on earth, nor after its entry on rebirth into the higher objective world of causes can the EGO re-enter this present world. During the first period it is, so to speak, dormant, and can no more issue from the state in which it is developing than a child can come out of its mother's womb to pay a visit before the period of pregnancy concludes. During the second period, however ethereal and purified of gross matter the regenerated EGO may be, it is still subject to the physical and universal laws of matter. It *cannot*, even if it would, span the abyss that separates its state from ours. It can be visited in

spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted, its spiritual polarity presenting an insuperable obstacle. Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the new Ego has become a new person; it has lost its old consciousness linked with earthly experiences and has acquired a new consciousness which, as time rolls on, will be interpenetrated by its experiences in that higher sphere. The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence, but in the next higher world of causes, or activity, to our own, the new Ego has no more remembrance of its earthly career than we here have of the life that preceded this present one.

Therefore it is that the Occultists maintain that no SPIRITS of the departed can appear or take part in the phenomena of séance-rooms. To what *can* appear and take part in these, the Occultists refuse the name of spirits.

But it may be said what is it that *can* appear?

We reply—merely the animal souls or perisprits of the deceased. It might appear from what we have said that while this, according to our previous exposition, would be true in the case of the spiritually-minded, in that of the materially-minded we should have these *plus* the spiritual Ego or consciousness. But such is not the case. Immediately on the severance of the spirit, whether at death, or (as, we have already hinted, is sometimes the case) before death, the spiritual Ego is dissipated and ceases to exist. It is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenized and might loosely be described as the combination of the two. Withdraw the oxygen and the flame ceases, withdraw the spirit, and the spiritual EGO disappears. The sense of individuality in spirit cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual

consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter and isolated from the universal spirit, so the sense of individuality, the spiritual Ego, grows. How finally on re-ascending the circle, step by step, they regain, on reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousnesses which they have developed at each state of their descending and ascending progress, is one of the highest mysteries.

But to return to the spiritual Ego developed on this earth; if too tainted to follow the spirit in its upward course, it is, as it were, forthwith torn asunder from it. Left in the terrestrial atmosphere without the sustaining spirit that gave it existence, it has to disappear as the flame does when the oxygen is exhausted. All the material elements which in combination with the spirit gave it a consistency, fly by the Law of Affinity to join the three other principles that constitute the perisprit or natural soul, and the spiritual Ego ceases to exist.

Thus alike in all cases all that remain, all that can appear, are the shells of the deceased, the two principles which we call the animal or surviving astral souls, or animal Ego.

But there is this to be noted. As the clay, as Saadi says, long retains traces of the perfume of the roses, which once honoured it with their companionship, so the etherealized matter which has been in combination with spirit, long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which in combination with the spirit went to form it, does it leave behind clinging to the two principles; the more impure, the greater the mass of such spiritualized matter which remains to invigorate the *reliquiæ*.

Thus it follows that in the case of the pure and good, the shells rapidly disintegrate, and the animal soul having ever been kept in subjection is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves—their vitality, desires and

aspirations almost exclusively existed in what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil it may be asked? Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at the same time to disturb the foetal spiritual Ego.

We said that these shells in such cases rapidly decay, the rapidity being exactly proportional to the purity of the departed spiritual Ego, and we may add that similarly the rapidity or gestation of the new Ego is proportional to the purity of the old Ego out of which it is evolved. Happily necromancy is unknown to modern Spiritualists, so that it is next to impossible that the *reliquiæ* of the good and pure should ever appear in the séance-room. No doubt, the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose affinities, earthwards and heaven-wards, to use the popular phraseology, were nearly equal, who have left too much of the matter behind that has been in combination to form them, who will lie long in foetal bonds before being able to develop the new Ego-hood; no doubt, we say such *simulacra* may survive longer and may occasionally appear under exceptional conditions in séances-rooms, with a dim-dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills—the higher portions of their intelligence—have gone elsewhere.

Nature draws no hard and fast lines though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the re-appearance voluntarily of his *reliquiæ* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiæ* of non-spiritually-minded

men, whose spiritual Egos have perished, that appear in séances-rooms and are dignified by Spiritualists with the title of "spirits of the departed."

These shells, these animal souls, in whom still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assimilation of the spirit-vitalized matter that once combined with the spirit to compose their spiritual Ego, are often powerful and highly intelligent and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying *simulacra* of the good and feeble the material for prolonged existence.

To these *eidolons*, Occultists are used to give the name of elementaries, and these it is that by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the séances-rooms. If to these shells, these *eidolons*, which have lost their immortality, and whence the divine essence has for ever departed, our brothers, the Spiritualists, insist on applying the title of "spirits of the dead"—well and good—they are not spirits at all, they are of the earth, earthy, all that remains of the dead when their spirits have flown—but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antitheses—it is after all merely a case of misnomer.

But let there be no mistake as to what they *are*; hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, &c., too generally leads, and we who know the truth should ill discharge our duty if we did not warn all Spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidently deal.

Now probably Spiritualists will admit that our views would explain the vast mass of trash frivolous nonsense and falsehood communicated through mediums, as also the manner in which so many of

these, good and honest to begin with, gradually grow into immoral impostors. But many objections will be raised. One man will say—"I have repeatedly conversed with my late father—a better, kinder-hearted, more spiritual-minded man never lived—and on one occasion he told me a fact, unknown to me, and I believe, to every one living, which I subsequently verified."

Nothing is simpler—the father's image was in the son's mind—thus put *en rapport*, the disembodied elementary which, if of one of the more intelligent classes, has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word and thought, (pictures which we are all unconsciously incessantly evolving, pictures which survive long after those who originated them have passed away) the elementary, we say, scanning these easily picks up sufficient facts for its purpose, and by its will materializes itself, partly out of matter drawn from the medium's body, partly out of inert kosmic matter drawn to it by the help of the elementals or half-blind forces of nature which it, and probably the medium also, has attracted and stands forth the counterpart of the dead father and talks of things known only to that dead father. Of course, if the matter talked of were known to any present, both elementary and medium, if in a trance, could equally know it, but we have purposely supposed one of those rare cases which are considered to be the strongest proofs of "spirit identity," as it is called. Of course, too, everything that has once passed before that son's mind, intonation of voice, tricks of manner, infirmities of temper, though apparently forgotten at the moment, are really indelibly recorded in his memory, as is proved by their immediate recognition when reproduced by the elementary who has fished them out of those dormant records.

And it must be remembered that these apparently strong and perfect cases are very rare, and that the elementaries who come as A. or B., usually, if they personate people of any note, make gross blunders and almost without exception betray their falsehood in one way or another, Shakespeare and Milton dictating trash, Newton grossly ignorant of his own *Principia*, and Plato

teaching a washed-out Neoplatonic *cum* sentimental Christian philosophy and so on. At the same time undoubtedly in rare cases the ghostly relics of very clever, very bad and very determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wicked and more material they are in all their tendencies, the longer do they escape disintegration.

The Orthodox Church is much nearer the truth when it calls the entities that are mostly dealt with in séance-rooms "devils," than are the Spiritualists who call them *Spirits*. We do not mean that they are at all generally actively malevolent, but their magnetic attractions are evil, and they incline and lead those with whom they have much to do to the same evil, material passions, which have been their own ruin.

Naturally now some Spiritualists will object that this cannot be true since despite the mass of folly and gibberish, or worse, often heard in séance-rooms, the purest sentiments and really lofty ideas and teachings are not so very rarely expressed through mediums.

Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed in most cases by the eternal law of the survival of the fittest to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. On the balance, their whole natures proved to have a greater affinity to matter than to spirit, and they are therefore incapable of further progress, but when dealing with a pure circle and speaking through a still pure medium (very few mediums, indeed, continue thus after a long course of mediumship) the better and less degraded side of their nature comes out and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence and as the men were, so are the elementaries, their *reliquiæ*. If

we at times speak bitterly of popular modern Christianity, it is because we know that with all its other ennobling and saving tendencies just on this all important point it leads to the destruction of myriads of souls. For it leads to the belief that it signifies little what a man does, if he only finally believes that his sins are forgiven him, and that by relying on the merits of Jesus Christ he may escape the vengeance of the Lord. But there is no anthropomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute—simply a question of balance of affinities, and they, whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities, and those in whom these tendencies are spiritual pass upwards.

It is not, however, possible here to enter into the great questions thus glanced at and we return to the subject of high, or comparatively high, teachings through mediums.

Now it must not for a moment be supposed that all we hear from these latter comes from elementaries. In the first place, a great many well-known mediums are clever impostors. There are notorious trance mediums, especially women, who steadily work up for their so-called trance orations, and these being really clever and working at good books, deliver essays of a respectable and at times almost first-class character. There is no spiritual influence at work here, the only apparently abnormal feature in these cases is that persons possessing such fair abilities should be willing thus to prostitute them, and that people who can talk so well and touchingly of truth and purity, should yet live such lives of falsehood and immorality. Alas! *meliora videor proboque deteriora sequor*, has ever found a response in too many human hearts and has in all ages rung the annihilation-knell of too many Egos.

In the second place, in the case of pure and genuine mediums, who in a trance pass entirely under the influence of their own seventh principle, the *augoeïdes* of the Greeks, the whole teachings come from the medium's own soul, and it is very rare to obtain thus anything higher than the medium's own intellect, when in a state of spir-

itual excitement, could produce.

It may be said that in many such cases, the medium says himself or herself, that it is Judge Edmonds, or the late Bishop of—&c., that is teaching him or her, but this is merely due to the intervention of mischievous elementaries who are always crowding about every medium, and who, if he is too pure to enable them to get command over him, yet, ever anxious to get a finger in every pie, confuse and deceive him. Only an adept can clearly and consciously place the spiritual Ego wholly under the domination of the Spirit. Mediums who in trances, unconsciously succeed in doing this, are unaware of the source whence they derive their perceptions and can be made to believe by an elementary exerting any influence over them, through any weak point in their character, that these are derived from it. The same, though in a minor degree, is the case with those rare, high, because specially pure, mediums, whose Ego and Spirit can soar together, when the rest of the combination is in a trance, into the astral light, and there can read all the highest thoughts that man has ever thought. True, the Ego of the highest and best mediums can reproduce in this material world only in a fragmentary and confused manner what it reads in the astral light, but still even this dim reproduction is sometimes of a character far transcending the capacities alike of the medium and all those present. How it comes that the thoughts thus fished up like pearls out of the astral light come often to be attributed by the medium to spirits we have already explained.

But an even more common source of inspiration of mediums, is the mind of one or more of those present. When in a trance, the spiritual soul, (the sixth and seventh principles) can read all that is recorded in the mind or memory of those towards whom it is in any way attracted, and the medium's utterances will in such cases be quite up to the highest standard of those with whom it is thus *en rapport*, and if these are pure, highly cultivated persons, the teachings thus received will be equally pure and intellectual. But here again the unconscious medium as a whole does not know whence its perceptions are being derived. In its spiritual soul it knows no

doubt, but in its combination with the other principles—a combination necessary for the writing or speaking of those perceptions,—it is quite in the dark and can be impressed by any elementary, of sufficient force, at hand, with any conception in regard to this point that it chooses to convey.

In truth, mediumship is a dangerous, too often a fatal capacity, and if we oppose Spiritualism, as we have ever consistently done, it is not because we question the reality of their phenomena, which, we know, can and do occur (despite the multitudes of fraudulent imitations) and which our adepts can reproduce at will without danger to *themselves*, but because of the irreparable spiritual injury (we say nothing of the mere physical sufferings) which the pursuit of Spiritualism inevitably entails on nine-tenths of the mediums employed. We have seen scores, nay rather hundreds of, so to say, good, pure, honest young men and women, who but for the cultivation of this evil capacity for the reception of impressions by elementaries, might, and would in all probability, have lived lives, leading to higher things, but who through the gradual pernicious influence of these low, earth-bound natures have sunk, from bad to worse, ending, often prematurely, lives that could lead but to spiritual ruin.

These are no speculations—we speak that we do know—and if one in five mediums, who habitually exercise their capacity, escape the doom that overtakes so many, these exceptions cannot justify the Spiritualists in aiding and abetting the crowd of professional mediums who gamble away their immortality with the lower material influences. The practice of mediumship for good purposes, at rare intervals, by virtuous mediums, intermediately ever careful to strengthen their moral and spiritual natures, by pure lives and holy aspirations, is one thing, and the habitual

practice, in a worldly, careless, undevout spirit, for gain is another, and this latter cannot be too strongly denounced alike in the highest interests of the mediums and of the sitters who employ them.

“ Evil communications corrupt good manners ” is an eternal truth, trite and hackneyed though it be, and no evil communications are so evil as those subtle influences, that radiate from the low, bestial elementaries who crowd the séance-rooms of immoral, or more or less demoralized, mediums, too weak and low to make themselves heard or seen, but strong enough in their intensely material tendencies, to diffuse a moral poison into the mental atmosphere of all present.

That men bewildered amidst the crumbling ruins of *effete* religions, should madly grasp at every clue by which there seems some faint hope of penetrating the cloud-shrouded labyrinth of the mystery of the universe, is neither wonderful nor reprehensible, but it is not through mediums, the prey of every idle spook and elementary that the great truth is to be reached, but by that rigorous course of study, self-discipline and self-purification which is taught in the temple of Occultism to which Theosophy is, in the present day, the high road.

But we digress. Whether he accepts our explanations or not, (and *we* KNOW that they are true) our correspondent will, we believe, admit that in what we have written we have explained according to our philosophy, not only the particular instances he quotes, but at the same time the *modus occurrendi* of most of the phenomena of the séance-room, and though in doing this we have glanced at numberless subjects of the highest importance requiring much further explanation, we have already so far exceeded the space usually allotted to such disquisitions, that we must, however unwillingly, close, for the present, this interesting discussion.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER XIV

I.—THE FOUR AGES, THE FOUR CASTES AND "THE LIVES"

Q.—Are any people on earth today in the Golden Age?

Ans.—There are no such races, in our sense of races—brown, white, yellow and so on—it seems; but in the moral and spiritual sense, yes there are such people. Here in the world, despite the great depression [this was in 1933], there are millions of people practically unaffected, undisturbed by it, people who are leading peaceable, tranquil lives, protected. Are they not in their "Golden Age," while the rest of us are in the *Kali Yuga*?

Q.—Why are not the calculations of the Chinese correct for the Aryan Race?

Ans.—The Chinese belong to the Fourth Race; the Aryans, to the Fifth Race. Since the combination of principles which makes up the living man changes from race to race for the whole mass of units, it follows that the laws which applied to the Fourth Race are not the same as the calculations which cover the Fifth Race, and so with all the others. The astronomical calculations, say, which govern the motion of the moon are not the same as the astronomical calculations which govern the motion of this earth, although there is an interrelation between the cyclic phases of the moon and the cyclic phases of the earth. So, there is an interaction between the cyclic phases of the Fourth Race and of our own Fifth Race.

Q.—Would the various *Yugas*—the Golden, Silver, Bronze and Iron—of the American Indian be the same as those of the white race?

Ans.—Manifestly not; the American Indian is a relic of the Fourth Race, and we belong to the Fifth.

Q.—Isn't it said that *we* are really all these Races—the Second, the Third and the Fourth?

Ans.—Yes, and more than that is said. H.P.B. states that the First Race is the Second Race, the

Second Race is the Third, the Third is the Fourth and the Fourth is the Fifth, since they are all one mankind; but the egos themselves are divided into seven times seven classes.

When we speak of the cycle of the First Race, then, it does not mean that the *egos* in it are distinct from the rest of the egos, but merely that in the Golden Age, or the First Race, the highest class egos have the direction of forces; in the Silver Age, not the highest but the next highest class egos have the direction of forces, and so on down.

Now, when the lowest class egos were in the saddle, the highest class egos would be in hell, wouldn't they? When the submerged tenth runs the government, it is the Golden Age for them; but what is it for the decent part of the community? The Iron Age. As men are today, when the so-called "best" men are having their Golden Age, how about the submerged nine-tenths? Are they not in their Iron Age? Surely. When we have a theocracy as the order of government, the priest is in clover, while the rest of the population lives on thistles. When we have the divine right of kings as a substitute for the divine right of God, the nobles are in clover and the populace is in *Kali Yuga*. Consider democracy, mobocracy, Communism—all symbols of different degrees of concentration of the same thing. When the most able intellectually rule, isn't it clear that it's the Iron Age for the rest? When the totally unfit rule, isn't it the Iron Age for all others?

Q.—The four castes are clearly defined in the *Bhagavad-Gita*. What kind of Karma has made such a confusion of castes here and now?

Ans.—The *Gita* states that the four castes spring in fact from Spirit—that is, from the fundamental difference in the character of the egos which incarnate. It is perfectly well known that

there was a time when the castes were distinct. There were then no false or spurious Brahmins; no false or spurious Sudras; and so with the other castes—each class of egos was in its own place. That was in the Golden Age.

Since then, little by little there has come about confusion of castes: you may find any number of the very highest class egos in the humble situation of outcastes and Sudras; you may find the very lowest of the low in the highest places; politically, in business, in economics and so on. What is the cause of this?

Well, it would be a good thing if we were to try to relate, much more than we do, what is said in one part of the teachings with what is said in another part. In the very chapter following this [Chapter XV], Mr. Judge, in discussing the origin of species, states that our globe—the fourth—was populated by the incarnation or descent of the mass of egos from the next superior globe, and that that mass was divided into seven distinct groups. They all incarnated at the same time on this earth, coming here from another globe of our chain. Then he says that they remained distinct, the one from the other, until the middle of the Second Round or Race, when they began to mix together, and since then you can't tell, looking at a man from the outside, to what caste he belongs.

Mr. Judge further says that Nature's method is mixture, amalgamation and precipitation. The man who is the ruled of today is the ruler of tomorrow; the man who is the employer today is the employee of tomorrow, quite without regard to moral or intellectual fitness. This process goes on until the middle of the Third Round, and then a great separation begins to take place, until finally, at the close of the Seventh Round, all these seven classes of egos will have again become seven distinct classes. Naturally, as a result of that mixture and amalgamation, the high have learned something of the nature of the low and the low have learned something, however little, of the nature of the high. Evolution proceeds by that method—the "sure method," Mr. Judge calls it—of descent, of association, of amalgamation, of mixture, and then of precipitation or separation.

We can see the beginnings of that everywhere now. Notice the so-called "class struggle," in which the workman cannot see that the more dependent he is upon employment, the more inextricably is his Karma interwoven and interblended at every point with that of his employer. He acts as if the employer were his enemy. Go to the opposite pole—in the same way, employers cannot see that their business would go to rack and ruin without employees to do the work, without many others to produce and to consume the product under their direction. And so employers are separating into a caste or class by themselves. Over against that is the rare case where employees and employers, producers and consumers, manufacturers and merchants recognize that their interests are identical and that neither group can get along without the other; they therefore work together in more or less harmony. That is the only way by which the Golden Age can ever be brought back.

Q.—Do the lives which constitute our bodies go strictly "below" when the body dies, dust to dust? Or are there lives that never fall below?

Ans.—If lives could not be raised from the lowest to the highest state, there is no such thing as evolution. But if lives *can* be raised from a lower to a higher state—by the descent in the first instance of *other* lives from higher to lower states in order to help them—then it must follow that as time goes on some of these lives stay on a given plane which was higher than the plane which they formerly occupied.

Take all the lives which in their totality constitute what we call the vegetable kingdom: once all those lives were in the mineral kingdom. Some of them revert to the mineral kingdom, but many of them stay on the vegetable plane, because there is an astral vegetable kingdom as well as a physical, and when the vegetable goes to pieces physically, the lives that compose it may remain on the second stage of the astral plane.

Go still higher: all the lives that constitute the animal consciousness were before that on the vegetable plane of consciousness and, before that, on the mineral plane. Many of them remain on

the animal plane and don't sink below; others repeat their cycle.

Come still higher to incarnated man: many of the lives which constitute our thinking principle here, our feeling instrument, our memorial instrument, our desire instrument—many of them, when we die, do not relapse to the animal plane, physically or astrally, let alone to the kingdoms below; many of them remain on the fourth plane or, as we may call it, the human plane. They constitute what are sometimes spoken of as the "human elementals." If there had not been such lives in the former Manvantara which remained in consciousness or in potentiality upon the human elemental plane, there would have been no mindless man for us to incarnate in.

Thus, our task is, in fact, to elevate the lives. By our use of them we can degrade lives from the human to the animal plane; we can degrade lives from the animal to the vegetable plane and so on. In other words, we force back the current of life, instead of aiding it forward.

There are Buddhist lives; they cannot be degraded. There are purely Manasic lives which cannot be degraded. But the lives below those two highest planes *can* be degraded. Therefore, the question would be answered in the affirmative: Yes, there are lives which are *not* degraded.

Q.—What is that picture or image which seems to be implanted in the lower self and which makes us identify ourselves with it?

Ans.—That takes us to the problem of the theologians of all history—what is sometimes spoken of as the three hypostases of Self. If you try, you will find that it is impossible to think of Self at all without relating Self to something. There is the greatest, the staring evidence for everyone in all the world of the *community* of all life. If there were actual separateness, a man could think of Self as identified with nothing and with no one. He can't do that. Unless he thinks of the Self of all, he is bound to think of the separate Self. Who is in those forms? When we say "ourselves," we are identifying ourselves with what we see, or with what we hear, or taste, or touch, or smell; so, the answer is there.

Another way of looking at it is this: If we take the highest possible conception of Self, it is of Self as the seer, as the *perceiver*. The moment we take the conception of Self, "I am that which sees," then, what is it that I see? That is Self in the opposite hypostasis. That is why *The Secret Doctrine* says that Spirit and Matter ought not to be conceived as separate realities; they are but the opposed phases or aspects of one and the same reality. The moment we postulate a seer, then we postulate the seen. Spirit is nothing but a collective term to designate the perceiver, the seer; matter is nothing but a collective term to designate that which is seen.

What is it that sees? It is Self, which we name Spirit. What is it that is seen? Self, which we name Matter; and the Seventh Chapter of the *Gita* calls the Self which is seen the inferior nature; and the Self which sees and knows, the superior nature. Why is that? Because the Self, the *Knower*, never changes; but Self, the *seen*, changes all the time as we change the direction of our vision. That's why the changing Self is inferior and the unchanging Self—the Perceiver—is superior.

Q.—Does the changing Self become the unchanging Self?

Ans.—Never. Does the unchanging Self become the changing Self? Never. If the changing Self could be turned into the unchanging Self, in all the eternities of the past that would have happened, and there would be no evolution. If the unchanging Self could by any possibility turn into the changing Self, in the course of time there would not be any unchanging Self left. We have to see that all this merely means the opposed aspects of one and the same Reality, and that is the Second Fundamental—Self which sees and Self which is seen; Self which acts and Self which is acted upon; Self which manifests and Self which is unmanifested. It is in alternation that action and rest occur. Remember that when we enter the body and are subject to its vicissitudes, *we* remain just the same as when we were in the highest heaven. The only difference is that we aren't looking at the same things, we aren't feeling the same things.

Q.—Then who is the creator of this phantasmagorical world, the changing Self?

Ans.—We are: all the manifested universe exists only in the consciousness of Self, the Perceiver; Self, the Creator.

Q.—Doesn't H.P.B. say that Spirit is constantly becoming Matter, and Matter is as constantly becoming Spirit?

Ans.—If she did use the statement, she used it exactly in the same sense as the Kabbalistic aphorism: "A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god." That is the same as saying that the unconscious becomes dimly conscious; the dimly conscious, more conscious; the more conscious becomes self-conscious; the self-conscious becomes all-embracing in its Self-consciousness.

What H.P.B. says on the subject will be found on p. 633 of Volume I of *The Secret Doctrine*: That both Spirit and Matter are an illusion when taken to be real in themselves. She says that matter on the seventh plane is Spirit and that Spirit on the lowest arc of its cyclic activity is matter. So, you see, Spirit and Matter are no more realities in themselves than are their everyday counterparts—sleeping and waking. Does waking ever become the sleeping state? We know that it does not and cannot. Does the sleeping state ever become the waking state? We know that it does not and cannot. That would be to say that nothing becomes something, that something becomes nothing. But we can say that Self sleeps, Self dreams, Self wakes; and that the process of the activity is always from waking to sleep through dreaming, and from sleeping to waking through dreaming.

If we substitute "Spirit" and "Matter" for *Self awake* and *Self asleep*, then Self awake incessantly struggles with Self asleep, and finally Self asleep begins to dream and to act on its own account. We see that in the kingdoms below man. When the dream becomes a hallucination and the man in his dream says, "I am not dreaming; I am awake; I can prove to myself I am not dreaming; there are my clothes; there is the chair; there is the familiar window," then it is

a dream within a dream—and that is human consciousness.

We should make a great mistake if at any time we fell into the snare of the pairs of opposites, thinking of Spirit as distinct from Matter, thinking of Matter as distinct from Spirit, thinking of either of them as having any existence apart from Self. That has been the stumbling-block, says H.P.B., of metaphysicians and philosophers down the ages.

HOW CHILDREN THINK

The following ideas, worked out at various times by a small group of boys (of ages between 6 and 9 years), may give points of interest to parents and teachers. In these cases, the teacher did not attempt to impress any preconceived ideas on the group, but set the ball rolling and followed the spontaneous line of thought of the children, simply adjusting as need arose. Only a composite of the essentials of the discussions is retained.

OF KNIGHTS AND DRAGONS

We are all Knights—like the Knights of King Arthur. They killed the dragons, and so must we. What are our dragons like?

Once there was a dragon dressed in red,
Dressed in red, all in red;
Never has a worse one yet been bred,
Than the dragon who is dressed in red.
Should you ever meet him, as you may
Some fine day, not far away,
Should you ever meet him you must slay
The dragon who is dressed in red.

The red dragon must be the dragon of anger—for even your face becomes red when the dragon carries you off.

What do you need to fight the dragon, whether it attacks you or is carrying someone else off? You need—

The Armour of Kindness. Behave nicely and gently and then it won't stick its fiery red tongue out at you. Being kind stops anger.

The Spear of Laughter. If you laugh, or make the other person laugh, then you can't be angry, and he can't be angry. Of course, you can pre-

tend to take it in a light vein and laugh, but still be angry, because that's not the right kind of laughter.

The Shield of Attention. Paying attention protects you from doing silly things, like being angry because you think someone has taken your book, while you have forgotten you left it somewhere else yourself.

The Sword of Spiritual Knowledge—that is, of wisdom. You know what to do.

The Helmet of Invisibility—like the one given to Perseus when he killed the dragon. If you forget yourself, you *are* invisible. The Shining Self also wears the helmet of invisibility, but that is because you can't see it.

But there are other dragons—the green dragon of envy and jealousy, the black dragon of sulking and miserableness, and many others. We can use the same weapons for them too.

What colour would be the great dragon of desire? It must be, surely, all the colours. We know it keeps coming back and back, but it can be killed in time. You would have to call in another dragon, a different kind of dragon—the dragon of Wisdom.

ON SKILL IN ACTION

How can we get skill?

Take Courage. That comes from your Higher Self. Captain Oates, who died so that his explorer companions could have enough food, the wise man who tamed the fierce tigress who had lost her cubs, and the woman who trusted the ruffian to look after her purse while she nursed the sick person—they all had to call on their Higher Self.

Keep Together. You cannot climb Mount Everest all by yourself. The climbers are roped together and if one falls down, the others pull him to safety. And by keeping together no one wanders off and gets lost. You cannot do anything just by yourself.

Look What You Are Doing. The frog jumped over a hedge; the man tried to copy him and leapt after without looking and landed in a pond. And the frog said, "Ha! Ha! Look before you leap." If you rush into the water to save some-

one and you cannot swim, there would be two people drowned. You must *think* first what to do.

Don't Look For a Reward. Wolf Cubs (Junior Boy Scouts) do their "good deed" and don't ask for payment. You can be paid for a service that has been arranged, like carrying luggage, but you can't be paid for a kindness. If you were swimming in a race and saw someone drowning, you would turn round and save him, even if you lost the race, because you were not swimming for a reward. It is better saving someone's life than winning a golden cup. After all, you can't do much with that.

ON WISE HELPING

The teacher started a story (many details being added by the boys as it went along) of four men, each given a similar sum of money. The first made more money and just kept it. The second spent it on things he didn't want after all. The third divided it among the poor (but each only got $11\frac{1}{4}d.$). The fourth got others to help him and built a community centre, which all could use, in a poor part of the town.

Then the group passed judgment. The first man was clever—he got more money by lending it—but was not wise. He didn't do anything with it. The second was foolish and not wise. The third was kind, but kindness is not wisdom. No one can do much with $11\frac{1}{4}d.$ The fourth was the wisest. He was kind like the third, but he *thought out* what was best to do and got others to help him. No one can do anything just by himself.

When the story was told on another occasion, a fifth character appeared on the scene. For though there was the fine Centre, with books and games and other good things, the people still quarrelled and wanted what someone else had. Now unlike the first four, the fifth had no money. In what way could *he* help? He could help them not to quarrel, but how? By teaching Theosophy was the answer. And the best way to do that? Prompt came the reply, "By telling them stories."

And the great Spiritual Teachers, with the wealth of parables they related, would obviously agree with that.

THE PROBLEM OF FREE WILL

Mr. Maurice Cranston, M.A., B.LITT., in an article in the October 1952 *Hibbert Journal* raises the question: "Is there a problem of the Freedom of the Will?" He is not propounding any new answers but merely clearing certain confusions which have surrounded this question.

He begins with Locke. "On Locke's analysis, willing is one power, and liberty another." So Locke said, "The Question is not proper whether the *will* be free, but whether a *man* be free." But this, says Mr. Cranston, is to ask a different question. The basic question—"Is the will free?"—remains.

Similarly, Mr. Cranston shows, Hume dismissed the question by arguing that there was no genuine antithesis between freedom and determinism. Hume said:—

By liberty... we can only mean a power of acting or not acting according to the determinations of the will; that is, if we choose to remain at rest we may. Now this hypothetical liberty is universally admitted to belong to everyone who is not a prisoner and in chains. Here, then, is no subject of dispute.

Mr. Cranston observes that Hume is missing the whole point of the dispute, for the issue is that "the determinist claims that all our thoughts and doings are scientifically predictable."

He next quotes Prof. A. J. Ayer who wrote in *Polemics* 5, following Hume's lead:—

It is not *causality* that freedom is to be contrasted with, but *constraint*... from the fact that my action is causally determined it does not necessarily follow that I am constrained to do it; and this is equivalent to saying that it does not necessarily follow that I am not free... I could have acted otherwise.

And he adds:—

But this is not to say it is a matter of chance that I acted as I did, or, in other words, that my action could not be explained. And that my actions should be capable of being explained is all that is required by the postulate of determinism.

He concludes, therefore, as Hume does, that there is no dispute between free will and determinism.

But Mr. Cranston does not think that Professor Ayer has fully stated the case by epitomizing the dispute as one concerning the truth of such a

statement as "I could have acted otherwise." "The free-will claim entails that it is possible for a man to say with truth: 'I could have *chosen* or *decided* otherwise,'" since it is exactly the choice between following this or that course of action that denotes free will and calls forth our praise or our blame. So he does not think Professor Ayer has settled the issue.

Taking up another line of argument supporting the view that there is no real antithesis between free will and determinism, Mr. Cranston quotes from a broadcast talk of Mr. Patrick Nowell Smith who said that some people speak as if

the laws of the solar system, for instance, are *rules* laid down by some Authority, which the planets are commanded to obey... But the laws of science are not *rules*; they do not command or compel anything. They are descriptions of what planets actually do... Being descriptions, the so-called "laws" of science are quite unlike the laws of the State. For when a law of the State is broken it still remains law; when a scientific law is broken, it ceases to be a law and becomes an exploded hypothesis.

Mr. Nowell-Smith said this was true regarding psychology as well, for "when a psychologist produces laws of human behaviour, he is describing how people actually behave, not ordering or forcing them to behave as they do."

He thus implies that the whole free-will controversy arose from our taking these laws seriously, that is, absolutely, in psychology. Scientists in actual practice do not at all take seriously their so-called laws, and they are ever changing their theories to fit their latest observations. Mr. Nowell-Smith says further:—

The fact of our action's being compelled and the fact of its being predictable are two quite different facts; and we only confuse them because we use this metaphor of governing, obedience and compulsion in our talk about scientific laws.

It might here be pointed out that this "metaphorical" talk of scientists about the "laws" discovered by them means that the scientist assumes a priestly garb once he is outside his laboratory and is instructing the lay public. The claim that science knows the "well-ascertained

laws of nature," as Dr. W. B. Carpenter, F.R.S., imagined in his day, is still being put forward. In a broadcast, reported in *The Listener* for November 13th, 1952, Mr. R. A. Lyttleton confidently spoke about science "having to theorize always within the framework of the laws of nature."

This mixing up of "scientific hypotheses" with "laws of nature" is responsible for giving false leads to people who put into practice many injurious applications of these supposedly proven "scientific laws," more especially when they are applied in the psychological and medical fields. Mr. Nowell-Smith has pertinently pointed out the error of confusing these. People assume, he argues, that if there are any psychological laws, they force or compel us to act as we do.

But the psychologist who believes that human action takes place according to laws does not believe that our actions are all forced on us in this way; he believes only that they are predictable.

This point, however, is not made clear to the public, and hence people are rightly apprehensive about the findings of modern psychology.

The opinion of John Stuart Mill is next cited by Mr. Cranston. In 1843 he wrote in his *Logic*:—

Correctly conceived, the doctrine called Philosophic Necessity is simply this: that given the motives which are present to an individual's mind and given likewise the character and disposition of the individual, the manner in which he will act may be unerringly inferred; that if we know the person thoroughly, and know all the inducements which are acting upon him, we could foretell his conduct with as much certainty as we can predict any physical event.

Mr. Cranston does not comment on Mill's statement but the latter's supposition is a purely theoretical one. Is there ever a case where *all* the factors are known? Is there not always an "x" quantity, the power of which may prevail over all the known quantities? To put the matter in moral terms, as stated by a Master:—

As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do *that* for himself, each *can* if he but will and persevere.

The "x" quantity in each is the root of our being in which the true will resides; in denying its very existence, the behaviourist denies to himself his own inherent power of self-redemption.

After stating Mill's proposition, Mr. Cranston concludes:—

Predictability is all the determinist asks for, and total predictability is precisely what the champion of free-will will not concede... If older philosophers were indeed deluded by the word "will," their younger critics have been hoodwinked by the word "freedom." The problem of the freedom of the will is not about "the will" and it is not about "freedom"; but it is a problem just the same. Are all our decisions predictable or are some of them not? In practice, for all sorts of technical reasons, the answer is clearly no. But are they predictable *in principle*?

With this Mr. Cranston leaves the question to the reader.

Theosophy recognizes the law of causation as one of its fundamental axioms. There can be no effects without causes and further there can be no actions without an actor to perform them or feel their effects. The so-called problem of free will is easily solvable once the duality of man is recognized, the spirit remaining unaffected and always free and the personal man being bound by action to rebirth and to the reaping of effects and creation of new causes. Through pain and sorrow he learns to work with the great law of harmony and, surrendering his lower will and desire to the behests of the higher, achieves union with that higher. The law of causation carries all beings forward. The beings in the lower kingdoms perform acts instinctively, impelled in consonance with the law; man is learning to act self-consciously with the law and in doing so is checked by Karma until the needed lessons are all learnt and he has become an Adept and a co-worker with Nature in her cyclic task. From the tiniest atom to the mightiest Dhyān-Chohan, all are under law; the cycles of action and reaction must run their rounds, but each one's position in them is determined by himself.

Theosophy also speaks of the Laws of Nature but these are the great universal laws governing both Spirit and Matter; one should also be careful not to consider them as apart from the beings

who constitute that Nature. Says Mr. Robert Crosbie:—

The Laws of nature are but the interrelations and interdependence of all the beings concerned in this stream of evolution... The one inclusive law is the law of action and reaction—a law not outside of, but *inherent* in the nature of every being...

Similarly when we speak of the laws of cycles, they do not represent some arbitrary fixed period set for the accomplishment of certain developments in nature but are the creation of the beings themselves. Man perceives the rhythmic rise and fall and gives to it the name of cycle. Beings create the cycle by giving it its initial impulse and beings give the recurrent impulses that carry evolution forward. "The ideas we entertain of the Supreme, of Law, of Nature, and of our own Being govern the actions we perform."

When we speak of the plan in the mind of the cosmos, what is that mind but the sum total of all the intelligences that make up the universe from the highest to the lowest?

Theosophy points out the danger of using the word "God," due to the popular misunderstanding—

ing and the personalized concepts that the word conveys. God at once becomes the responsible agent whose will alone prevails and man becomes a puppet.

"Behold, the man has become as one of us, to know good and evil," said the Elohim of the Bible, so we are all gods in virtue of our power of choice to do right or wrong. There are also those who, having accepted the justice of Karma, yet unconsciously to themselves transfer all their previous notions of a ruling Providence to the somewhat sterner decrees of Karmic law. They have only substituted the word "Karma" for the word "God." To avoid this we should ever bear in mind the following passage from *The Secret Doctrine* (II. 305):—

Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief?

FIGHT OUT THE FIELD, O NEOPHYTE!

I.—THE DESERTION OF DISCIPLINE

...The fortunate

Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.

A verse in the *Dhammapada* says that no outer device can purify a person "who has not solved his doubts." It is no exaggeration, then, for the poet to say that "doubts are traitors."

People live so grossly centred in the without that they have no time to attend to the within. Sometimes the without is full of sensuality of the animal kind; sometimes, of adventure devoid of wickedness; for many the without is full of the humdrum passing of days and weeks into months and years; for a few that without is absorption in outer ceremonialism of penance and prayer and even asceticism, with many fasts and no festivals.

But always it is preoccupation with matters of the mundane spheres.

The newcomer to Theosophy begins in enthusiasm and with intuitive faith; he becomes a student, then an aspirant, with devotion endeavouring to learn and to serve; he blossoms into a neophyte. In due course he is overtaken by weaknesses and the fear of difficulties. Above all he is lured by the gaiety, the pomp and the power of the world, and he feels that his life is gliding by, untouched by all that wonder. And then come failures and frustrations, followed by doubts regarding the present mode of Theosophy.

ical living, a desire for escape or for change of venue. Boredom leads to laziness as well as discontent and the mischief is done. "My life is marred; discipline is not for me; I must change all this. To gain the soul is fine; but to lose the world for it? No."

We ought to clear our minds about the vital Esoteric teaching that the arising of doubts in the consciousness of a neophyte, if not conquered by quiet study and calm reflection, lead to desertion from the field of battle. Small slips or great sins may occur, but the temptation to commit them is overcome when the neophyte stands firm and gives battle. Even to speculate about desertion of Discipline is to strengthen our doubts about the Wisdom and the Wise Ones, about the Divinity within ourselves, about the true Altruism by which alone man feels the Peace of the Occult World, sees the Light of the Hidden Ones, hears the sound of the Spiritual Spheres. Therefore has doubt been mentioned in the same context as hypocrisy, which is called an unpardonable sin in Occultism. When one gives up the Fight he begins to forget the rules of the Discipline of the Righteous Soldier; and in a short while he becomes careless, scoffs at the Discipline, struggles anyhow and even fails to see himself as a deserter.

Neophytes talk of their weaknesses but they let go opportunities to learn and to overcome them. What they are called upon to do is not to fail, not to be broken, but to remain true to the Way of Discipline, to be faithful to the very end. The only sin that Occultism condemns is the sin of desertion. Doubts of the spiritual and higher life ever spring from the form of sin (*paapa-purusha*) of the personal man. Carnal forces sow seeds of doubt in us, tempt us to commit follies, goad us on to desert the good, the true and the beautiful. The temptation to desert does not come to the worldly man, for he has nothing to be tempted away from. He is free to "enjoy" his carnal appetites. But the neophyte is tempted to desert the Discipline. What is the form of this temptation? Carnal forces speak to him and say: "Why be a slave to the discipline you have accepted? Be free; make your own discipline." This is the blackest of delusions.

The duty of the neophyte is to possess a direct ray of thought and of purpose and to use the overcoming of his weaknesses, small or big, of body or of mind, for the fulfilment of that purpose and for intensifying the power of that ray. Says an aphorism:—

Selfishness will desert you, if you do not desert the Wisdom-Word.

How encouraging is the instruction:—

...each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

But where can reward come from if after any failure no sincere attempt is made? When with some degree of failure the neophyte deserts and so is broken, is he not lost? H.P.B. has explained in more than one place the declivity which failure follows, and what this "loss" means. Failure to try and to keep on trying is the one and only real failure. Can it be turned into a success?—Not until the temptation which enslaved the deserter, by the false notions of personal freedom, is destroyed; not until the doubts which caused the desertion are removed. Only then restoration to the Path of Discipline is achieved.

The wisdom of the *Bhagavad-Gita* was paid a tribute by the Secretary-General of the United Nations, Mr. Dag Hammarskjöld, in his address before the American Association for the United Nations on the 15th of September. A UN despatch quotes him as saying, apropos of his "unique responsibilities" and how he faced them:—

The *Bhagavad-Gita* echoes somewhere an experience of all ages and all philosophies when it says, "Work, with anxiety about results, is far inferior to work without such anxiety, in calm self-surrender." These words express deep faith and we will be happy if we can make that faith ours in all our efforts.

This is well said, though the question might be asked, "Who is echoing whom?"

IN THE LIGHT OF THEOSOPHY

Dr. B. Ch. Chhabra, Deputy Director-General of Archæology, gave at the Indian Institute of Culture, Basavangudi, Bangalore, on July 16th, an illustrated lecture on "The Eastward Expansion of Aryan Culture." Among the points made in this lecture, which appears in the November *Aryan Path*, are the early historical records of navigation eastward, from the West Coast and from Southern India, records in the form of inscriptions in India and in the countries visited, and even more eloquent cultural evidences for a close connection of those lands with India. Sanskrit had permeated the languages of Greater India and the Brahmi script was the mother of their modern scripts. Their vast literature contained adaptations of Indian classics and some of their achievements in architecture and in dancing were unsurpassed in the Indian subcontinent, e.g., the great temples of Angkor in Cambodia and Boro Budur in Java and *Bharata Natya* in Indonesia.

The evidences of Aryan culture in Burma, Thailand, Cambodia, Indonesia, etc., are of special interest to Theosophical students in the light of what Madame Blavatsky has written of the extent and influence of the India of the archaic period. She wrote in *Isis Unveiled* that "...it is to India ...that all the other great nations of the world are indebted for their languages, arts, legislature, and civilization." (I. 585) Egypt herself, she said, owed

her civilization, commonwealth and arts—especially the art of building, to pre-Vedic India, and that it was a colony of dark-skinned Aryans, or those whom Homer and Herodotus term the Eastern Ethiopians, i.e., the inhabitants of Southern India, who brought to it their ready-made civilization in the ante-chronological ages.

... (II. 435)

Even in Alexander's time, she wrote in *The Theosophist* for January 1882 (Vol. III, p. 98) Western nations included Tibet, Mongolia and Great Tartary under the name of India. Some classics called Iran "Western India," and there were also a Lower and an Upper India.

Dr. Chhabra said that the time when the vast territorial expansion from India came about was

not known. H.P.B. puts the contact between India and the lands to the East long before the voyages within historic times. She credited neither the Vedas nor Sanskrit to India as it was known in 1882, declaring both to have been importations and adding that the India claimed to have civilized the world and to have been "the *Alma Mater* of the civilizations, arts and sciences of all other nations" was "archaic, prehistoric India," the India of the time when, from the Himalayas downward an unbroken continent included Southern India, Ceylon, Java and even far-away Tasmania. (*The Theosophist*, III. 98)

We have read with great sympathy the letter sent on behalf of the War Resisters' International on August 19th by its Secretary, Miss Grace M. Beaton, to the Members of the UN Commission on Human Rights. That Commission is engaged in drafting the Convention on Social and Political Rights, to make legally enforceable the rights defined in the Universal Declaration of Human Rights. One of those rights was to "freedom of thought, conscience and religion" and the right of conscientious objection to military and war service should certainly be recognized as falling in this category. To quote from Miss Beaton's letter:—

Already 18 countries (at January 1953) with compulsory military service make legal provision for conscientious objectors, and there seems to us to be every reason for extending this right to conscientious objectors in all countries which enforce military service. In view of the fact that one of the primary aims of the United Nations is the elimination of war, it seems only logical that it should give special encouragement and protection to those who have already rejected war individually and who may otherwise be subject to persecution for their adherence to a declared aim of the United Nations.

The War Resisters' International suggests three degrees of exemption according to the nature of the objection of the individual concerned, viz.: (a) exemption from combatant service; (b) exemption from all military service conditional upon the performance of some civil alter-

native; and (c) absolute and unconditional exemption.

We heartily endorse this plea. The individual Theosophist is free to decide where his own duty lies in any set of circumstances; Theosophy lays down principles, leaving their application to the moral judgment of each man. Those principles, however, include Universal Brotherhood and the recognition of harmony and justice as the conditions of freedom from adverse reactions under the inexorable Law. Theosophists, therefore, are of necessity the friends of all who work disinterestedly for peace, whether by eliminating the causes of war in themselves or in the spheres of economics, of creedalism and of politics. They value highly such disinterested efforts as those of the War Resisters' International to assist and advise conscientious objectors whose countries respect moral scruples and, in countries still denying the right of conscientious objection, to encourage and befriend the martyrs to their uncompromising faith in the brotherhood of man.

A powerful moral appeal was made by the Indian Vice-President, Dr. S. Radhakrishnan, in a message to *The Hindu* (Madras) in connection with the inauguration of the Andhra State. He reminded the people that "liberation from political bondage is not real freedom, though it is an essential step to it." Real freedom, he said, should mean a new birth of the people, the recasting of thoughts and the remaking of social, economic and political institutions. This might perhaps be conceded and forgotten, but another proposition put forward in his message is a challenge to heart-searching by all wielders of and aspirants to power in any degree:—

Love of freedom is love of others; love of power is love of one's self. When love of power becomes an obsession, it blinds our eyes, distorts our vision, infects our thoughts and hardens our hearts. Democracy is a means to democratic, and not to personal ends. If we are to be loyal servants of a free India, we must practise self-effacement and devotion to the public good.

Very many who lead or who aspire to lead would justify their love of power as a desire to be of service to their fellows. There are undoubtedly some who could make that claim in all sincer-

ity. But motives are elusive and the student of Theosophy especially, aware as he is that responsibility is proportionate to power, should be very sure that the ostensible motive is the real one. He should remember, when tempted to substitute the aim of winning public recognition for the "power which the disciple shall covet...which shall make him appear as nothing in the eyes of men," that there may be unconscious as well as conscious hypocrisy. Once a Master wrote:—

Hypocrisy is not always "the necessary burden of villainy—" but often the outcome of vain coquetry with one's own nature.

It may also with profit be remembered that Madame Blavatsky has implied that selfishness on the part of the men at the head of affairs constitutes an insurmountable barrier to lasting political reforms.

Shri C. Rajagopalachari, Chief Minister of Madras, inaugurating in Madras on September 12th the Second Annual Conference sponsored by the Indian Committee for Cultural Freedom, presented rich and vital ideas on cultural freedom. We give below but a few extracts from his address, which is printed in the October issue of *Freedom First*, the organ of the Indian Committee for Cultural Freedom:—

Culture is very far from freedom. No man of culture feels free. He imposes on himself all sorts of restraints. So then, the culture of a people is the pattern of restraints which that people have as a whole, after trial and error through generations, settled down to accept, in the interest of social order and happiness. There is joy and pride in the acceptance of such restraints and no resentment or pain. In that sense there is freedom in culture as its essential part. It is this which distinguishes culture from State-regulation...restraint should be developed from within in accordance with truth to replace the restraints that are imposed by the State. Truth is another name for moral values...No one can be free of the restraints by moral values, nothing can claim liberation from the shackles of truth.

For his own part, says the Madras Chief Minister:—

I would love it that instead of making "freedom" the banner of our struggle against communism, we set up self-control, that is, the restraint of our activities based on moral values as our battle-standard. Not freedom which may deteriorate into licence and anarchy, not State-regulation which may deteriorate into tyranny, but "self-control" is the right slogan...

Basing his thought on the words of the *Isa Vasya Upanishad*, to which he gave a very clear free rendering, he demonstrated the fact that "all Indian Culture is bound up with this doctrine of Self-control based on a recognition of the existence and the functioning of a soul within and pervading the material casement."

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

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Transactions of the Blavatsky Lodge

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Five Messages

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

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Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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