



1662

ULT LIBRARY
BANGALORE.

Accn. No. 1662

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

VOL. 50, No. 1

17th November 1979

THE HIGHER MORALITY AND THE HIGHER KNOWLEDGE

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1953.—Eds.]

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 many decades 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 renovates 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 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!

LET... rid himself of the *maya* that any man living can set up "claims" upon Adepts. He may create irresistible *attractions* and compel their attention, but they will be spiritual, not mental or intellectual... Once separated from the common influences of Society, *nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the *Manas*. The supreme energy resides in the *Buddhi*; latent — when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of "Manas" and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthly; and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development. When the ancient founders of your philosophical schools came East, to acquire the lore of our predecessors, they filed no claims, except the single one of a sincere and *unselfish* hunger for the truth. If any now aspire to found new schools of science and philosophy the same plan will win — *if the seekers have in them the elements of success.*

—MAHATMA K.H.

PRESENTATION OF THEOSOPHY TO THE PARLIAMENT OF RELIGIONS

[The World's first Parliament of Religions was held in Chicago, U.S.A., in connection with the Columbian Exposition of 1893. W. Q. Judge made the following general presentation of Theosophy to the Parliament.—EDS.]

THE THEOSOPHICAL SOCIETY is an international organization with three objects, which are: first, to establish the nucleus of an universal brotherhood without distinctions of race, creed, sex, caste, or colour; second, to promote the study of Aryan and other religions, literatures, and sciences, and demonstrate the importance of that study; third, to investigate unexplained laws of nature and the psychical powers latent in man. It was founded in New York in November, 1875, since when it has spread until it now has branches in all parts of the world.

Looking at the religious side of the movement, the claim is made that an impartial study of history, religion, and literature will show the existence from ancient times of a great body of philosophical, scientific and ethical doctrine forming the basis and origin of all similar thought in modern systems. This ancient body of doctrine is known as the "Wisdom-Religion," and was always taught by adepts or initiates therein who preserve it through all time. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which from time to time grows obscured in various nations and places.

From this living and presently acting body of perfected men, H. P. Blavatsky declared she received the impulse to once more bring forward the old ideas, and from them also received several keys to ancient and modern doctrines that had been lost during modern struggles toward civilization, and also that she was furnished by them with some doctrine really ancient but entirely new to the present day in any exoteric shape. These she wrote among the other keys furnished by her to her fellow members and the world at large.

Theosophy postulates an eternal principle called the Unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being. It periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of that manifestation.

The perceived universe is the manifestation of this Unknown, including spirit and matter, for theosophy holds that those are but the two opposite poles of the one unknown principle. They co-exist, are not separate nor separable from each other. In manifesting itself the spirit-matter differentiates on seven planes, each more dense on the way down to the plane of our senses than its predecessor, the substance in all being the same, only differing in degree.

In theosophy the world is held to be the product of the evolution of the principle spoken of, from the very lowest first forms of life guided as it proceeded by intelligent perfected beings from other and older evolutions, and compounded also of the egos or individual spirits for and by whom it emanates. Hence man as we now know him is held to be a conscious spirit, the flower of evolution. He is in miniature the universe, for he is as spirit manifesting himself to himself by means of seven differentiations. Therefore is he known in theosophy as a sevenfold being. The Christian division of body, soul, and spirit is accurate so far as it goes, but will not answer to the problems of life and nature unless — as is not the case — those three divisions are each held to be composed of others, which would raise the possible total to seven. The spirit stands alone at the top, next comes the spiritual soul or *Buddhi* as it is called in Sanskrit. This partakes more of the spirit than any below it, and is connected with *Manas*, or mind, those three being the real trinity of man, the imperishable part, the real thinking entity living on the earth in the other and denser vehicles provided by its evolution. Below in an order of quality is the plane of the desires and passions shared with the animal kingdom, unintelligent and the producer of ignorance flowing from delusion. It is distinct from the will and judgment, and must therefore be given its own place. On this plane is gross life manifesting not as spirit from which it derives its essence, but as energy and motion on this plane. It being common to the whole objective plane and being everywhere, is also to be classed by itself, the portion used by man being given up at the death of the body. Then last, before the objective body, is the model or double of the outer physical case. This double is the astral body belonging to the astral plane of matter, not so dense as physical molecules, but more tenuous and much stronger, as well as lasting. It is the original of the body permitting the physical molecules to arrange and show themselves thereon, allowing them to go and come from day to day as they are known to do, yet ever retaining the fixed shape and contour given by the astral double within. These lower four principles or sheaths are

the transitory perishable part of man, not himself, but in every sense the instrument he uses, given up at the hour of death like an old garment and rebuilt out of the general reservoir at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house, gaining experience at each rebirth while it suffers and enjoys according to its deeds — it is the one central man, the living spirit-soul.

Now this spiritual man, having always existed, being intimately concerned in evolution, dominated by the law of cause and effect, because in himself he is that very law, showing moreover on this plane verities of force of character, capacity and opportunity, his very presence must be explained while the differences noted have to be accounted for. The doctrine of reincarnation does all this. It means that man as a thinker, composed of soul, mind and spirit, occupies body after body in life after life on the earth, which is the scene of his evolution, and where he must, under the very laws of his being, complete that evolution, once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form or recollection.

This doctrine explains life and nature. The vast, and under any other doctrine unjust, difference between the savage and the civilized man, as to both capacity, character and opportunity, can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Nature and God, and removes from religion the blot thrown by men who have postulated creeds which paint the Creator as a demon. Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each by his own life reaches upward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favour, or partiality, but all is under the government of law. Man is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts. He is the centre for any disturbance of the universal harmony, and to him, as the centre, the disturbance must return, so as to bring about equilibrium, for nature always works towards harmony. Man is always carrying on a series of thoughts which extend back to the remote past, continually making action and reaction. He is thus responsible for his thoughts and acts, and in that his complete responsibility is estab-

lished; his own spirit is the essence of this law and provides forever compensation for every disturbance and adjustment for all effects. This is the law of *Karma* or justice, sometimes called the ethical law of causation.

Among other subjects dwelt upon in the Theosophical Congress held on the 15th and 16th of September, the ethics of theosophy and its relation to social and practical life were emphasized by Mrs. Annie Besant. Of the law of *Karma* it was said:

Karma means action and it covers all actions of every description in the universe. It involves an unbroken sequence of cause and effect, so that all thought and all action form but a single chain out of which no link can fall forever. We are living day by day in results which we have created, and we are born into the world time after time with our life cast in the mould which we have made. Each is responsible for his own environment — for the fetters which bind him or the conditions which bless. This is not fatalism, for the very volition which created the conditions of today is at the same time creating the conditions of tomorrow. Thus may man burst his fetters and stand forth free.

If by past selfishness, by past folly, a man has made a chain which he cannot break, he asks: "How shall I break it?" — what shall the outcome be? There are two things to do. One is to cry out "injustice," whereby is sown seed for a new harvest of pain; the other is to understand the environment, and bravely, manfully, laboriously face the situation he has made — to cry out, "I have sinned; I am willing to suffer," and so out of knowledge grows strength, out of understanding grows courage; understand the divine nature and you will rejoice in pain. This *Karma* cannot express itself in one brief life. Some of it may be discharged; the rest is reserved for the future. Thus continually is being worked out individual, racial and national *Karma*.

And so again comes back the idea of inseparable brotherhood. It is not worth while to be saved unless all else are saved with us, and the one vow that is worth while to be taken is to become equal to the lowest, to help him to rise to the level of divinity.

On the relation of theosophy to the modern social problems it was remarked: The employment of one hour daily in spiritual devotion for the labourer will work more good to him than one hundred years of mere materialistic processes for his relief.

Let us first look to the genesis of action. In the first place there is the thought, then there is the image of the thought in the eternal astral

light. Lastly there is the precipitation of the image into action and material effort. It is only because we are blinded that we lay so much stress on the empty action and so little on the mental cause of the action. Theosophists can never forget that relief on the physical plane is and can be but palliative. Relief is not on the material plane, but on the plane of mentality. If today the social conscience is beginning to awaken, if men are beginning to give some help to humanity, it is because there has been formed first the beneficent thought, then the beneficent image of the thought in the astral light, and finally because this thought has become a beneficent deed; it is because the seer has seen a vision of Utopia and out of it has come the better condition which we see.

EXAMINE thy motive now, for the time will come when thy motive will examine thee. It will tear forth the secrets of thy heart and make them live in deeds; it will take thee by surprise in the hour of thy need, will spring upon thee out of the darkness of thy past.

Therefore be prepared. Turn upon thyself now, while the hour is yet with thee, and fearlessly force the issue with the array of thy thoughts. Be not deceived: no man's motive is absolutely pure till he is purity itself. He must learn to discriminate between the source of a thought and the form it assumes in his mind; for the desires of the personal man may work in harmony with the aspirations of the impersonal self — up to a certain point; then their paths separate and the combat of ages reaches its climax. But up to that point the desires of the personal man are easily mistaken for the promptings of the soul. Their immediate result is the same, and we are apt to judge by the show of things. Be not deceived!

Face thyself; calmly, indifferently, and relentlessly. Do not expect to find superiority when thou wilt find nothing but humanity. Take thyself as thou art; use thyself as thou canst — and rejoice that thou art alive, one of many million travellers to the home of peace.

—*The Mirror of Life*

A DAY TO REMEMBER

Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air.

—*Light on the Path*

ON the 17th of November 1929, the United Lodge of Theosophists started its mission of love and loving sacrifice in this ancient land of Aryavarta, in the city of Bombay. On that day this year it completes fifty years of its existence. For all students of Theosophy, the day has an influence all its own. For, it was on another 17th of November in the year 1875 that the Theosophical Movement of our era was started. Devotees of the Wisdom-Religion consider this day thrice sacred, for it is also the birth anniversary of one of the great Dhyanis who watch over humanity. High aspirations and noble strivings have a greater chance to take root and grow when started under the influence that permeates that day and makes it holy and purposeful for good alone.

On that fateful far-off day in 1929, the Bombay U.L.T. started its endeavours with a mere handful of devoted and dedicated student-servers. Among these silent workers were those who had come from far and wide. They mixed and mingled with their Indian counterparts, not knowing any difference in race, creed, sex or condition. Together they busied themselves in the carrying on of their self-appointed task of the upliftment of humanity and the redemption of the race. From the initial band of selfless workers several have passed on; but some are still among us and actively continue to carry on the glorious unsought fight that only fortune's favoured soldiers may obtain. As they laboured on, regardless of the passing panorama of their times, their combined lights lit up a flame that burned with a steady brilliance wonderful to behold. As is natural in such cases, there came to them in the fulness of time recognition and appreciation, and from the spirit of unity that pervaded their group there was born a centre of dynamic spiritual force which could neither be hidden nor denied.

What had the U.L.T. to offer in the land of the *Vedas* and the *Upanishads*, of the *Bhagavad-Gita* and the *Yoga Sutras*? What did it seek to add to the culture and thought of the British India of those days? What promises of a roseate dawn drew these cosmopolitan founders to labour together through good and evil report? To answer these questions, we have to go back to the year 1909 when the awakened vision of a few earnest souls found expression in the formation of the first United

Lodge of Theosophists in Los Angeles, U.S.A. It inherited the Theosophy that H.P.B. had transmitted under orders from the Great Lodge of White Adepts. It inherited the writings of W. Q. Judge who, as H.P.B. said, was a part of herself for several aeons. This breakaway from what was then being passed off as Theosophy was fundamental. It drew the attention of the devoted to the original lines laid down by H.P.B. and her Masters. To cut across all differences and disputes, it invited adherence only to those expositions of Theosophy as were in direct and proven conformity with the teachings left by H.P.B. in her earthly ambassadorship of the Masters of the Wisdom.

The U.L.T. made two important declarations of its faith First, that Theosophists could remain united only so long as they adhered to the original aim, purpose and teaching; and secondly, that the soul of man could blossom forth only in the effort of gaining a truer realization of the Self by which it could acquire a profounder conviction of Universal Brotherhood. With such ideals, the U.L.T. could be the enemy of none. It provided, as no other organization did before or since, a meeting ground for all Theosophists and for the true lovers of Brotherhood. Such an institution had been the need of the hour. It was in unbroken tradition with the message of H.P.B. and her Masters.

An Indian Theosophist who was led to visit the American U.L.T. in the early years of the century felt the importance of this friendly foundation and realized that unseen hands were at work guiding the Movement into purposeful channels. The formation of such a catholic ideal as the U.L.T. aroused in him the fervour to spread the true gospel of Brotherhood. It set up in him an irresistible focus of attraction and there gathered round him volunteers ready to be recruited to the army of those who were willing to give up their all to re-establish unity among Theosophists. From far and from near they came and the first formal gathering of a nucleus of an Indian U.L.T. was held at Bombay on the 17th of November 1929. The child was born and its birth was ushered in quietly yet triumphantly — a child of light.

What were the aspirations of those eager souls who on that memorable day fifty years ago met in solemn assembly to found the Bombay U.L.T. and acknowledge their acceptance of the principles as laid down in what has come to be called the "Declaration" of the Lodge? What does the record of the last fifty years show of their achievements, their successes and their failures? The primary contribution by the U.L.T. movement in India towards the resurgence of the great Theosophical Move-

ment was to make available to the Indian students of Theosophy the writings and instructions of H.P.B. in their original, unadulterated form. With the passing of years, these had been edited and revised, added to and altered. The omissions and accretions to the words of H.P.B. and her Masters had in consequence assumed in some instances overtones that were dangerous and that often changed the import of the original message. The Teachings had thus come to be covered over by a plethora of innovations and annotations. It was now sought to restore them to their original forms. The publication of photographic reprints of the important works of H.P.B. helped to set the record straight. The impact of this contribution of the U.L.T. continues to be felt even today as serious students delve deep into the treasures of thought set like gems in the learned tomes of *Isis Unveiled* and *The Secret Doctrine*. Forces that reside in the True often appear to have a slow momentum in the beginning, but gather strength and volume and an irresistible force as time throws in its great supporting hand on the side of truth.

Another great contribution of the U.L.T. was the repetition in its study classes, year in and year out, of the three teachings that are basic to an understanding of Theosophy: (1) the Ancient Source; (2) the three fundamental propositions of *The Secret Doctrine*; (3) the ten points of Oriental psychology as given in *Isis Unveiled*. Repeated and continuous study of these teachings gives a grounding in the philosophy, and once they are accepted without reservation there can be no room for divagations, or strayings from the true. They together and in combination provide the yardstick by which any commentary, interpretation or so-called revelation can be judged.

Yet another significant achievement of the U.L.T. was the inculcation by precept and example of the need for impersonality. Through the adoption of this discipline, the student gets his first experience of a self-effacing service. Theosophy teaches him a few ascetic rules, and very early in his efforts to live Theosophy he realizes that impersonality has a force that saves and protects. He learns that service to be meaningful has to be unexpecting of results save such as his own soul may decree and that at the most may seem totally inadequate to worldly eyes.

In the U.L.T. there is a continuous, one may say an almost total, effort to form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour or creed. No amount of preaching, no effort at reform can confer lasting good unless the efforts in their totality generate that cohesive force which welds together all true

students into one solid and compact whole. The ordinary soldier loses his identity in the regiment. The true Theosophist has to lose his identity in the group in which he functions to carry out Theosophical endeavours. His welfare is merged in the welfare of the group, and the progress of the group gets helped or hindered by his success or failure to remain in tune with his companions.

The last fifty years have seen many ups and downs. Many have died and many more have come in to resume their work of incarnations past. As is inevitable, true students have to enter their cycles of gloom when all seems dark and progress illusive. It is at such times as try men's souls that the strength and solidarity of the group always comes as an encouragement and a help. But if there have been days of stress for the student and the group in which he works, there have also been times when through a truer realization of the Self devoted workers get the unmistakable indication that they are in the right path.

If in retrospect the U.L.T. has seen its hopes ripen into flower and fruit, what about the prospective years which are beckoning it ever onward? We are already four years past the opening year of the cycle which ushered in the last quarter of the twentieth century. In *Her Key to Theosophy* (p. 304) H.P.B. writes:

But I must tell you that during the last quarter of every hundred years an attempt is made by those "Masters" of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality — or call it mysticism if you prefer — has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out.

This great inner work for the twentieth century must have already started and should very soon be gathering momentum. Are the Theosophists — U.L.T.ers or those of any persuasion — ready to fall in line? The U.L.T.'s endeavour can no longer be merely to preserve the philosophy. It has already done this in abundant measure. Its added responsibility now could be to strengthen the lines of force and keep itself ready for helping on the special effort of the cycle.

INITIATION

[Reprinted from *The Theosophist*, June 1886.—Eds.]

As everyone knows, in all the great religions of old time, there were certain grades among the devotees, and the successive steps by which these grades were attained were marked off by initiation into the mysteries.

Such initiations still exist among the votaries of the Wisdom-Religion and, being by their very nature involved in the most profound mystery, much curiosity has been awakened as to their precise character. There are many who seem to look upon initiation as a purely mechanical process which depends solely upon the will of the initiator, and some seem inclined to blame the stewards of the mysteries for not publishing whatever knowledge they may possess as widely as possible, so that it may be within the reach of any individual of an enquiring turn of mind.

The really important part of initiation is, however, the fitness of the candidate himself. Just as it is said in the Bible that new wine put into old bottles is liable to burst those bottles, so, in like manner, if esoteric knowledge is imparted too far in advance of the progress already made, the mental balance of the candidate will be upset and madness is liable to supervene.

Hence the attitude we should adopt is not so much one of an intense desire for initiation — often but a form of ambition, the wish to be wiser than our fellows — as an intense determination to do everything in our power to fit ourselves for reception as initiates.

If it is true that “the whole universe is an aggregate of states of consciousness,” it would seem to follow that the real difference between one who is an initiate and one who is not lies in the fact that the former looks at all things from a totally different standpoint to the majority of men. It is not that he has acquired certain items of knowledge that others do not possess, such as the way to manipulate the hidden forces of nature, but that he is on a higher plane of consciousness altogether. If such a higher plane has been attained, it will follow that his whole range of ideas will differ from that of others and he will be sensible of the operation of causes of a more far-reaching character than those cognized by others. He will be as it were in the possession of higher and superior information and so will be able to form juster conclusions, and this fact alone will give him enormous power.

The action of the entire universe is but a detailed manifestation and

example of the action of mind on matter, governed at the highest point by the action of the universal mind. Between the finite human mind of the ordinary uninitiated individual and this universal mind lie an infinite number of gradually ascending degrees, and the higher the plane of consciousness the nearer is the approach to the universal mind which is, as it were, the mainspring of the whole. Although there are no hard and fast lines in nature, yet these various grades may be marked off into great main divisions; and it is the successive attainment of these, one after the other, that is represented by the degrees of initiation. When one plane of experience has been exhausted, there is needed, as it were, a fresh impulse to enable us to go on higher, and this it is that is supplied at the time of initiation.

—ALPHA

How EASY it is to interpret slavery as duty — the morbid attachment of flesh to flesh as duty! Men go out into the world and struggle and fight for money or for any other thing to which they get attached. Ask them why they do it. They say, "It is a duty." It is the absurd greed for gold and gain, and they try to cover it with a few flowers.

Duty becomes a disease with us; it drags us ever forward. It catches hold of us and makes our whole life miserable. It is the bane of human life. This duty, this idea of duty is the midday summer sun which scorches the innermost soul of mankind. Look at those poor slaves to duty! Duty leaves them no time to say prayers, no time to bathe. Duty is ever on them. They go out and work. Duty is on them! They come home and think of the work for the next day. Duty is on them! It is living a slave's life, at last dropping down in the street and dying in harness, like a horse. This is duty as it is understood. The only true duty is to be unattached and to work as free beings, to give up all work unto God.

—SWAMI VIVEKANANDA

WHERE TO BEGIN

CHANGE OF ATTITUDE is the first result of the inner awakening in the life of the Theosophical student. His mind is remade inasmuch as his point of view on every conceivable subject has undergone a change.

Then ensues the fight in his mind between the old points of view and the new attitude; the former are many and, fighting for life, they often gain ground unconsciously to himself. The latter embraces everything in a single sweep; unless nourished and sustained by knowledge and practice it is bound to be overpowered.

The very best method of strengthening the new attitude is the application of Theosophical principles in daily deeds. The student easily perceives that Theosophy offers to the mind principles and points of view which make the world a totally different place. Looked at by the ordinary man, the world is puzzling, non-understandable, agonizing; looked at Theosophically, what a different world it is! There is order in its chaos, method in its madness. Much more difficult, however, than this mental perception is the formation of the habit to *act* Theosophically, *i.e.*, in terms of that perception. We are rushed into doing this or that, and therefore we act un-theosophically and more frequently non-theosophically.

To act Theosophically does not mean the performing of some special deeds, but the doing in a different way what we have to do.

The practitioner has to learn to make haste slowly, to give himself time before acting. Impulse *to do*, has to be checked. Deliberation is necessary in order to act deliberately. If Theosophy as a philosophy is different from, and superior to, other philosophies, equally fundamentally different and superior is the mode of action, the method of doing things taught by the great Occultists. Practising of Theosophical ethics rooted in metaphysics makes the performance of deeds, be they duties or sacrifices, very different. It is not that deeds are different in kind; it is the mode or method of acting which is different.

It is said in our philosophy that imagination is the king of faculties. But H.P.B. warns us that "in Occultism this is not to be confused with fancy." She says that "it is one of the plastic powers of the Higher Soul, and is the memory of the preceding incarnations, which, however disfigured by the lower Manas, yet rests always on a ground of truth." The image-making faculty is not only a meditation-exercise but has also to be used in the affairs of ordinary life. The power to foresee, a form of

real clairvoyance, can be developed by the student-aspirant through a constant endeavour to visualize the outcome of any action he is about to undertake. Just as an expert chess-player visualizes the moves of his opponent, so should the learner of the sacred science practise visualization. To do this he needs, of course, time. With practice he will be able to visualize quickly, but through it he will also learn a very important lesson, that Occultism demands that we give time to Time to do its own work.

The hustle-bustle of our civilization interferes in numerous ways with the developing quality of deliberateness; we are affected by the hurly-burly around us, and before we know we are up and out — *doing* things.

We are taught that we possess the power to counteract or mitigate the effects of Karma, and one of the aphorisms on Karma, No. 27 (*U.L.T. Pamphlet No. 21*), contains the *modus operandi*. But we cannot practise the control and the direction of Karmic sway if we do not give ourselves the necessary time to study its course and its speed. The mariner at the helm knows where he is going — and this both in placid and in stormy waters. To work with the Law we need to think and to visualize, hour by hour, during the discharge of small, plain duties or in the execution of important functions. This is the first step in Practical Occultism.

It is said that we fall under the nefarious influence of the serpentine astral light. The whole of humanity is so dominated but knows it not. To free ourselves from that tempter we should bear in mind that one of its chief instruments by which it overpowers us is quickness. The astral light has been compared to a quick-change artist who performs amazing feats of celerity. The speed overwhelms us. Change, change, change ever takes place on the astral screen. When an aspirant resists its evil influence there is trouble in store for him. He can overcome it only by constantly remembering not to hasten, not to rush, not to be constrained and impelled by that secret force. We must learn to take our time to visualize.

People attract to themselves elemental creatures from the astral light because in their own astral body consubstantial feelings are active. The force of Karma is a current and is continuously moving like blood in the physical body. In all ordinary people the wish is father to the thought. They do what they wish to do and the wish is not analysed; neither its usual motive nor its effectual performance is taken into consideration. Visualization by the student becomes difficult because of the long-established habit of action impelled by desire. Our wish overpowers our

thought; swiftly the mind impels us to act, and before we know it the deed is done and in nine cases out of ten we find that we have erred. We have to learn to analyse our wish; within our aspiration itself the personality is often active. We are on our guard against vices, against hatred, even dislikes, but often our seeming virtues, personal affections, and bodily likings, garbed in a Theosophical mask, draw us to our fall. Our aspiration to serve is poisoned by the serpent of ambition; our effort at detachment results in neglect of duty; our zeal to do big things for the Cause makes us slipshod, inaccurate and unpunctual in the ordinary affairs of life; our humility is a cover to our conceit; interference in other people's affairs translates itself as readiness to give advice and instruction; foolhardiness, as a brave declaration of principles; sulkiness, as silent endurance of personal injustice, and so on and so forth.

The aspirant to true Theosophical action must acquire the habit of seeking the appropriate principle of action. Just as a lawyer in the preparation of his case looks up the law which applies, noting at the same time what the learned friend opposing him is going to cite, so also we have to look at the factors involved in any deed before it is done. This necessitates familiarity with the doctrines — both with fundamentals and with details. It is said that the devil can quote scripture for his purpose; so can the Theosophical student. Is there anyone in whom the devil is not at work? Therefore we have to be on our guard in the very process of establishing the principles of action. Dishonest lawyers manufacture evidence, suppress facts, employ devious devices, and do other shady things. The student cannot afford to do so. He is bound to be caught out sooner or later — often sooner, if he be in earnest. A judicial attitude is necessary — hearing of all sides, *i.e.*, considering all aspects of the problem. Not only are there precepts in our philosophy but also examples. In the history of the Movement, past and present, in the lives of the great Avatars, Rishis and Adepts we come upon instruction. Our experiences, our own Karmic precipitations, have their parallels in the lives of others. What Krishna taught to Arjuna applies to us. What H.P.B. did in any particular case may contain the very modulus for our own case. Each human soul goes through the selfsame experiences; it has to overcome the same difficulties, eradicate the same vices, unfold the same powers as generations of aspirants have done before and as those who come after us will have to do.

Our actions affect others; their actions affect us. Practical Occultism teaches us how to raise our actions from the plane of personality to the

plane of the Ego. This implies that we cease to act as personalities; that we begin to act as Egos. Also, that we take the Egos of other personalities into account. We have not only to learn to be unselfish; we have also to keep in mind not to push others into selfishness by our deeds. This involves a mental abnegation of the personal, and a mental devotion to the Egoic nature.

Our actions bring credit or disgrace to the philosophy we profess. The world judges Theosophy by what the students of Theosophy do. This is not wholly as it should be, but there is justification inasmuch as humanity lives in the world of shadows where appearances pass for realities.

When we speak of acting deliberately, doing deeds after visualization, we do not mean setting out to achieve any particular result — to labour for the fruit of action. The great instruction of the *Buddhi Yoga* offered in the *Gita* gives the very fundamental of spiritual action:

Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called **Yoga**.

Practical Occultism implies Theosophical action rooted in a Theosophical attitude. Such exercise throws out as useless and dangerous numerous actions — those rooted in sense-excitement, those which are unnecessary, etc. Thus time is found to attend to our duties and their performance in the right way, *i.e.*, by the employment of our image-making faculty and visualization. This leads to development of the higher, inner faculties by which acts of magic are performed. To understand this subject let the student reflect upon the following “hidden hints” given by H.P.B.:

There is a weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise.

There is the imperial power of even the *unconscious* will, to create according to the imagination or rather the faculty of discerning images in the astral light.

Imagination is the abstract outlining and preparing the model for the concrete form.

The painter uses his imagination and works with canvas, brush and colours; so the aspirant must visualize and work with the principles and

details of the teachings. Thus day by day he paints the picture of life — it is the portrait of his own inner self. Gradually, very slowly, it becomes rich and radiant — the living image of a God in the world of men, the miniature microcosm, exact copy of the Macrocosm.

SELF-REFLECTION

UNDER the Law of Cycles there is always reciprocal action in the relationship of beings in manifestation. The parent guides the child, and develops in the process. The pupil's receptivity calls out the knowledge of the teacher. Manas, the thinker, needs the lesser "lives" in order to evolve, and, in using them, assists in their evolution. The spiritual aspirations of Manas, assimilating Buddhi, are absorbed by it, and make it self-conscious. All life depends on the free circulatory flow.

Physical light needs the reaction of matter to make it visible. In a vacuum it can no longer be seen. The astronauts beyond the earth's atmosphere (which is a chemical repository) found only darkness. Spirit shines in Light, but needs beings to make it manifest. The beings' reciprocal action is determined by their natures. The non-selfconscious lower kingdoms, each according to its development, transmit the Light as the laws of nature. Personal man, with his fierce selfishness and ignorance of his own true centre of life, refracts the light, breaking, deflecting and scattering it by multitudinous desires. The disciple has to reflect the Light, bend or turn it back on its source, and as Manas is the active, independent and free intelligence in manifestation, that mind-reflection has to be positive, self-conscious action.

"Fix thy heart and mind on me," says Krishna, and this implies an act of will that establishes the complete circuit between Spirit and its manifestation. The passage for the light becomes clear and unobstructed, and its radiance can focus and reflect more potently on the perfected soul.

If the eye is single the whole body will be full of light. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

THE TRUE EASTERN

THE THEOSOPHICAL MOVEMENT in the West completed its century just four years ago, and readers of this magazine so named may care to have a brief reminder of the circumstances which brought it into being in the city of New York in 1875.

Madame H. P. Blavatsky, by birth a Russian, but being none the less a member of the Eastern occult Brotherhood, having been duly prepared in India by her Master and those others whom she called the Brothers, was sent as their Messenger to the West in the year 1873. In the following year she met Colonel Olcott and later, William Q. Judge, and in 1875 they, with fourteen others, founded the Theosophical Society, thus inaugurating what Mr. Judge in his letters and in a future article was to call "the era of Western Occultism."¹

The particular mission of that era, as he saw it, he defined in a letter to an unnamed correspondent as "the union of the West with the East, the revival in the East of those greatneses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality."²

Those concluding words were regrettably true. For all mankind it was (and still is) Kali Yuga. "Even in India it is dark," says Mr. Judge in another of his letters, the reason for the darkness being the same as we are all too well acquainted with in the West today, namely, the obscuring of spiritual truth by "the thick veil of theological dogma."³ "Though there is great hope," he continues, "the Masters cannot pierce through to minds below. We have to educate the West so that it may appreciate the possibilities of the East, and thus on the waiting structure in the East may be built up a new order of things for the benefit of the whole."

It might seem a circuitous method — to revive the spiritual life of the East so that it in turn might reanimate the materialistic West. But no, it is rather an example of that very Brotherhood which became the core of the Theosophical Movement, "a benevolent intermingling," to quote a phrase used by one of the Adepts, who also refers in the same context to the Society's "noblest title, *The Brotherhood of Humanity*."⁴

¹ *The Heart Doctrine*, p. 42.

² *Letters That Have Helped Me*, p. 79.

³ *Ibid.*, p. 78.

⁴ *The Heart Doctrine*, p. 4.

Writes Mr. Judge in another of his Letters: "The new era of Western Occultism definitely began in 1875. . . . This does not mean that the Western Occultism is to be something wholly different from and opposed to what so many know, or think they know, as Eastern Occultism. It is to be the Western side of the one great whole of which the true Eastern is the other half."⁵

What could be more plainly put than that, what more practical for the spiritual good of humankind?

But apparently there were those desirous of the Society being more "Eastern" though its location and membership were Western, for we find Mr. Judge stating plainly that "it is not the desire of the Lodge to have members think that Eastern methods are to be followed, Eastern habits adopted, or the present East made the model or the goal. The West has its own work and duty, its own life and development. Those it should perform, aspire to and follow, and not try to run to other fields where the duties of other men are to be performed."⁶

Here speaks a voice unacceptable to ultra-enthusiasts, the quiet voice of common sense. Mr. Judge might well have asked, "Why create a Western Lodge on Eastern lines?" Each was right only in its proper place, for each had its dharma to fulfil. Similarly he discouraged the impulse to set off for India which in the present day has brought to that ancient land an influx of (mainly youthful) would-be yogis. He states clearly in the same Letter: "It is not the desire of the Brotherhood that those members of the Theosophical Movement who have, under their rights, taken up a belief in the messengers and the message should become pilgrims to India. To arouse that thought was not the work nor the wish of H.P.B."⁷

Plainly, neither H.P.B. nor W.Q.J., lovers of India as both were, approved the cultivation of an East-West hybrid which might reproduce the faults as well as the virtues of each. More, it was unnecessary, since (to quote Mr. Judge again) "She [H.P.B.] knew, and you have been told before, that high and wise servants of the Lodge have remained with the West since many centuries for the purpose of helping it on to its mission and destiny. That work it would be well for the members of the Theosophical Movement to continue without deviating, without excitement, without running to extremes, without imagining that truth is a matter of either longitude or latitude." He concludes his little homily with an aphorism which all students might well lay to heart: "The

⁵ *Letters*, p. 81.

⁶ *Ibid.*, p. 80.

⁷ *Ibid.*, p. 80.

truth of the soul's life is in no special quarter of the compass, it is everywhere round the whole circle, and those who look in one quarter will not find it."⁸

All this was invaluable guidance for the Theosophical Movement as a whole, but Mr. Judge had some helpful words for individual members also. One such was his own disciple, Jasper Niemand, who had expressed a wish that there should be "some Adepts sent to the United States to help all true students." Mr. Judge's reply was cautionary. "You know well They do not need to come here in person, in order to help. By going carefully over your letter there appears to be the possibility of the seed of doubt in your heart as to the wise ordering of all things, for all are under the Law, and Masters first of all. . . . If that is allowed to remain it will metamorphose itself into a seed and afterward a plant of doubt. Cast it right out!"⁹

Following another reminder that "this is the era of *Western Occultism*," Mr. Judge sounds a call "to stand shoulder to shoulder in the U.S. to present it and enlarge it." Strange as it may seem to find the word "attacks" in such a context, he states plainly that he foresees these as likely; "attacks which will be in the line of trying to impose solely Eastern disciples on us." Whereas "the Masters are not Eastern or Western, but universal," he adds conclusively.¹⁰

Can Mr. Judge himself be described as either? In all that matters to the Theosophical Movement he was both. Equally with both he felt the tie of Brotherhood, for the spiritual welfare of both he cared equally. His attitude was based on the Golden Precept, the truth taught by *The Voice of the Silence*: "The Path is one for all, the means to reach the goal must vary with the Pilgrims."

Brotherhood came foremost with him. It was the core of the Theosophical Movement. He states in his magazine *The Path*, "Help is always given to the sincere Theosophist who ever tries not only to understand the philosophy but also to make it forceful for the proving and the exemplifying of the doctrine and object of Universal Brotherhood."¹¹

But uniformity is not a *sine qua non* of Brotherhood, and Mr. Judge was right to discourage those Western enthusiasts who wished to make the newly formed Society as Eastern as possible, a replica instead of a new growth springing up on new soil. In a lengthy letter he explains the mission that is "largely entrusted to the hands of the Theosophical Society, to

⁸ *Ibid.*, pp. 81-82.

⁹ *Ibid.*, p. 14.

¹⁰ *Ibid.*, p. 118.

¹¹ *The Heart Doctrine*, p. 6.

furnish to the West that which it can never get from the East; to push forward and raise high on the circular path of evolution now rolling West, the light that lighteth every man who cometh into the world — the light of the true self, who is the one true Master for every human being; all other Masters are but servants of that true One; in it all real Lodges have their union.”¹²

This is indeed a noble vision. And on another point he also lays stress. “There is a very great difference,” he writes in *The Path*, “between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical spiritual, universal, invisible save in effect, and continuous. A Society formed for Theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not, nor can it be, universal, nor is it continuous.”¹³

A Society cannot be universal. This was sure ground on which to take a stand against the mistaken Easternization which some, and only some, of the early members hankered after. Where East and West could come together was in the Movement, which, continues Mr. Judge, “is to be found in all times and in all nations,” its guiding impulse being opposition to form and dogmatism so that thought may be free and spiritual ideas, however diverse, be promulgated. No need then for similarity of outer garb. Let East and West serve the Movement in the way most natural to them.

As remarked already, hybridization too often only courts failure, and Mr. Judge’s attitude at that early stage has been justified. Today, in India, America, England and France, in Holland and Italy, two countries totally dissimilar to each other, U.L.T. Lodges in their conduct and teaching bear no exclusive stamp of East or West, but find unity, as Mr. Judge in the same *Path* article points out, “in the similarity of aim, of aspiration, of purpose, of teaching, of ethics.” If they bear any stamp at all apart from that of H.P.B. it is of him whom she called “My dearest Brother and Co-Founder of the Theosophical Society.”

Membership of that Society indeed meant Brotherhood. In fact, if a definition of “the sincere Theosophist” is sought for, we have it ready to hand in a single sentence from Mr. Judge: “The sincere Theosophist [is one] who ever tries not only to understand the philosophy but also to make it forceful for the proving and the exemplifying of the doctrine

¹² *Letters*, p. 81.

¹³ THE THEOSOPHICAL MOVEMENT, November 1975, p. 30.

and object of Universal brotherhood.”¹⁴

Obviously, then, “true Eastern” or “true Western” as applied to Theosophy are meaningless terms. It is an issue long past and done with, though, like all pertaining to the Movement, still of very real interest to us latter-day students. Well worth note in this connection is “An Epoch-Making Letter,” to be found on the last three pages of *Vernal Blooms*, in which, over the signature “Fraternally yours,” Mr. Judge, as President of the Theosophical Society in America, thus addresses the European Theosophists in Convention assembled:

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.

REAL FAILURE comes only when we forget our ideals, objectives and principles and begin to wander away from the road which leads to their realization.

—JAWAHARLAL NEHRU

¹⁴ *The Heart Doctrine*, p. 6.

THE HARMONICS OF SMELL

[Reprinted from *The Theosophist*, August 1882.—EDS.]

THE OLD PROVERB, that "Truth is stranger than fiction," is again exemplified. An English scientist — Professor William Ramsay, of University College, Bristol — has just communicated to *Nature* (see Number for June 22), a theory to account for the sense of smell which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of substances with the terminal organs of the olfactory nerves, which are spread as a network over a mucous membrane lining the upper part of the nasal cavity. The proximate cause of smell is the minute hairlets of the nasal membrane which connect with the nerves through spindle-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, etc., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases rise in molecular weight. As to the *quality* of smell, that he thinks may depend upon the harmonics of the vibration.

Thus, the quality of tone in a violin differs from that of a flute by the different harmonics or overtones peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances. . . . Smell, then, may resemble sound in having its quality influenced by harmonics. And just as a piccolo has the same quality as a flute, although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense.

Two sounds, heard simultaneously, he remarks, give a discord or a concord, yet the ear may distinguish them separately. Two colours, on the other hand, produce a single impression on the eye, and it is doubtful whether we can analyse them. "But smell resembles sound and not light in this particular. For in a mixture of smells, it is possible, by practice, to distinguish each ingredient," and — in a laboratory experiment — to match the sensation by a mixture of different ingredients. Ap-

parently astonished at his own audacity, he brings forward "the theory adduced with great diffidence." Poor discoverer, the elephantine foot of the Royal Society may crush his toes! The problem, he says, is to be solved "by a careful measurement of the 'lines' in the spectrum of heat rays, and the calculation of the fundamentals, which this theory supposes to be the cause of smell."

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory-door up the hill of fame. Twenty or more years ago, a novel, entitled *Kaloolah*, was published in America by one Dr. Mayo, a well-known writer. It pretended, among other things, to describe a strange city, situate in the heart of Africa, where, in many respects, the people were more civilized and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors — the hero of the story and his party — seats himself at a large instrument like an organ, with tubes, stops, pedals and keys — and plays an intricate composition — of which the harmonics are in odours, instead of in sounds as with a musical instrument. And he explains that his people have brought their olfactory sense, by practice, to such an exquisite point of sensitiveness as to afford them, by combinations and contrasts of smells, as high enjoyment as the European derives from a "concourse of sweet sounds." It is but too plain, therefore, that Dr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odours, and that his *smell harmonicon* was not so much the baseless image of a romancer's fancy as the novel-readers took it for when they laughed so heartily at the conceit. The fact is — as has been so often observed — the dream of one generation becomes the experience of the next. If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance — just one furtive peep, with closed doors, and when he finds himself alone — at (it requires courage to say the word!) at...at...at *Occult Science*. (We scarcely dared speak the dreadful word, but it is out at last, and the Professor must hear it.) He will then find that his vibratory theory is older than even Dr. Mayo, since it was known to the Aryans and is included in their philosophy of the harmonics of nature. They taught that there is a perfect correspondence or mutual compensation between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibra-

tions which give us the impression of colour. This subject is treated at some length in *Isis Unveiled*. The Oriental adept applies this very knowledge practically when he transforms any disagreeable odour into any delicious perfume he may think of. And thus modern science, after so long enjoying its *joke* over the puerile credulity of the Asiatics in believing such fairy stories about the powers of their Sadhus, is now ending by being forced to demonstrate the scientific possibility of those very powers by actual laboratory experimentation. "He laughs best who laughs last" — an adage that the graduates of India would do well to remember.

OCCULT Knowledge means knowledge which is "hidden," but it also means knowledge which is known. If it is knowledge that is known, there must be Those who know it; there could be no knowledge without the knowers of it. True occult knowledge can only be obtained by those who follow the path to it. That path was set down by Those Who Know; all who will, may and can arrive at that knowledge. This is not a path open only to certain persons; it is open to every living human being, and limited only by the limitations we ourselves place around it through choice or through ignorance.

Much is heard in the world today of what passes for "occult knowledge."... Our search for knowledge is almost universally a looking for something outside. We are looking for information, for instruction, in the thoughts of other men, in the ideas of other peoples, which, in this school of Occult Knowledge, is not knowledge at all. The only *knowledge* we can have is that which we gain for ourselves, and within ourselves, as actual experience. External facts and information can never give us any understanding whatever of the higher, more divine part of our nature....

Occult Knowledge is to be gained by the recognition and conscious use of the powers of the Inner Self. It cannot be gained by reasoning, nor by the inferences reached from looking at things from outside and judging from what we are able to perceive; it is gained by what we call the Intuition — the acquired knowledge of all the past. Occult Knowledge enables one absolutely to determine what is the nature and essence of anything regarded.

True and full Intuition can come to us as a steady light only through our doing away with the false ideas that we now hold and employ. What is required is a correction of our basis of thinking. Theosophy gives us the true basis for right thinking, and so for right action.

—ROBERT CROSBIE

RANDOM NOTES FROM "THE THEOSOPHIST"

SPIRITUALISM AND THEOSOPHY (*Contd.*)

[In an essay of Eliphas Levi's it was stated: "Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature." H.P.B. commented:]

To ardently desire to see a dead person is to *evoke* the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *séance rooms*. The Spiritualists are unconscious NECROMANCERS.

(October 1881)

[The following note is appended to a story about some ignorant people of Japan and their reactions upon seeing their reflections for the first time in an ordinary mirror. None of them recognized themselves in it, though they imagined seeing the likenesses of various other people.]

MORAL— It is a parable of the "séance room." Every Spiritualist sees in the same "materialized form" the reflection of his own image, distorted in the mould of his expectation and fancy — the wish being the father to the thought.

(May 1884)

[In an article on "Occultism in Modern Literature," the author said: "...in a letter a learned English occultist...remarked to me that he had once asked a clairvoyant why he (the occultist) was not sensitive to 'spirit' influence. It is noteworthy that the reply was, 'that he (the clairvoyant) saw those who were sensitive or clairvoyant with a *dispersed* cloud of aura about the head, and in others (who were not sensitive) he saw it in pyramidal form, which prevented "spirit influence" making itself felt.' Perhaps the accomplished Editor will kindly throw some light on this subject?" To this H.P.B. appended the following footnote:]

The statement is, in our opinion, correct. In the case of a medium, the odic aura of the brain is rather poor and is constantly subject to fluctuations and disturbances by the surrounding astral influences, just

like a flame of fire which loses its pyramidal form when fanned. But in the case of one who is not mediumistic, and especially in the case of an adept, this aura is compact and concentrated. Mahatmas, such as Buddha, are generally represented in Eastern pictures with pyramidal crown upon their heads. This crown is made up of purified, concentrated and undisturbed odic aura.

(August 1884)

[In a letter to the Editor of *The Theosophist*, Dr. J. D. Buck recounted his experiences in the search for occult knowledge: his study of the Theosophical doctrines and his investigation of the spiritualistic phenomena encountered in séance-rooms. In the course of his letter he remarked: "I understand you to say that in such cases the intelligence is absolutely the medium's own"; to which H.P.B. appended the following footnote.]

Our brother is mistaken; what we say is, that no "spirit" can tell, do, or know anything that is *absolutely* unknown to either the medium or one of the sitters. Some "shells" have a dim intelligence of their own.

[After a detailed account of the drawing of pictures by a certain medium, which he declared to be "works of art," Dr. Buck concluded by asking what the difference is between these and "the Astral Soul of the Brothers as seen at distances from their physical body." To this H.P.B. replied:]

What might be said in answer to our correspondent is much; what we have time to say is little. The more so, since his reading in mesmeric and other branches of the literature of psychology, in connection with his profession, must have shown him that the waking medium's ignorance of art is no conclusive proof that in the somnambulic state, however induced, he might not draw and paint very skilfully. As for the merit of his pictures being so great as to make them equal to Titian's, of course none but a connoisseur would be competent to pronounce upon. The fact of their being executed in total darkness has little or no significance, since the somnambulist works with closed or sightless eyes, and equally well in the dark as in the light. If our friend will consult Dr. James Esdaile's *Natural and Medical Clairvoyance* (London, 1852, H. Ballière) he will find quoted from the great French *Encyclopedia* the interesting case of a young ecclesiastic, reported by the Archbishop of Bordeaux, who in the dead of night and in perfect darkness wrote sermons and music. From the report of a Committee of the Philosophical Society of Lau-

anne, a similar one; and others, from other sources. In Sir B. Brodie's *Psychological Inquiries*, Macnish's *Philosophy of Sleep*, Abercrombie's *Intellectual Powers*, Braid's *Neurypnology, or the Rationale of Sleep*, not to mention later writers, are also found many examples of the exaltation of the mental and psychic powers in the somnambulic state. Some of these are quite sufficient to warrant our holding in reserve all opinions respecting the "Old Judge" and "Titian" of the Cincinnati medium. This, in fact, has been our issue with the Spiritualists from the beginning of our Theosophical movement. Our position is that in logic as in science we must always proceed from the Known to the Unknown; must first eliminate every alternative theory of the mediumistic phenomena, before we concede that they are of necessity attributable to "spiritual" agencies. Western psychology is confessedly as yet but in the elementary and tentative stage, and for that very reason we maintain that the proofs of the existence of adepts of psychological science in the ancient schools of Asiatic mysticism should be carefully and frankly examined.

(January 1883)

[Under the title "Another 'Spiritual' Puzzle" was published a letter in which the writer related a curious experience and asked for an explanation. He had been subject to "most unpleasant sensations" for a week subsequent to the sudden death of his neighbour whom he "knew little," finally receiving "through impressions" a communication from him. The deceased neighbour appeared to be seeking sympathy and help. At the same time the widow of the deceased called upon the writer, saying that she had seen her husband, and he had tried to speak with her. The letter ended with the query: "What is the explanation, presuming, of course, that the two manifestations were from the same source?" H.P.B. appended the following note.]

The case described is an illustration of spiritual communications of a class which very naturally render empirical observers of such phenomena reluctant to accept what is nevertheless their true explanation. The "communicating intelligence" is not really an intelligence at all; it is partly a reflection of ideas in the mind of the living medium, partly a survival of impulses imparted to the *kama rupa* or fourth principle of the deceased person, before the separation therefrom of the intelligence which really belonged to it in life. The long message imparted by impression to our correspondent takes its form from his own mind. His friend must have been thinking of him, however slight their acquaintance was during life.

The true soul of the dead man went its own way having the fourth principle, the agent and instrument of its volitions during life, impressed with an unfulfilled impulse to communicate with our correspondent. The *kama rupa* then blindly and unconsciously awaited its opportunity and pressed in the direction of its fulfilment. The vision seen by the widow was provoked by another of the dead man's latter impulses — perhaps the very last and strongest. The *kama rupa* had, so to speak, received its order which it could not help fulfilling.

(May 1883)

[Under the title "Spiritualism at Simla," introducing three short narratives of occult experiences based on actual facts. H.P.B. made the following remarks.]

An esteemed young English lady of Simla, interested in Occultism sends us some interesting narratives of psychological experiences which may safely be copied by our Western contemporaries. Our correspondent is perfectly trustworthy and has a place in the highest social circle. We hope to give from time to time many examples of similar mystical adventures by Europeans in Eastern countries.

Among other papers promised for *The Theosophist* is one by a British officer, upon a curious phase of *bhuta* worship among a very primitive Indian tribe; and another upon the same custom, in another locality, by a well-known native scholar. The value of such articles as these latter is that they afford to the psychologist material for comparison with the current Western mediumistic phenomena. Heretofore, there have been, we may say, very few observations upon East Indian spiritualism, of any scientific value. The observers have mainly been incompetent by reason of either bigotry, moral cowardice, or skeptical bias. The exceptions have been but proved the rule. Few, indeed, are they who, seeing psychical phenomena, have the moral courage to tell the whole truth about them.

(October 1883)

ONE does not doubt the existence of air because a strong wind is not always blowing, or of sunlight because night intervenes between dawn and dusk.

—SRI AUROBINDO

IN THE LIGHT OF THEOSOPHY

Cosmology — the science dealing with the structure, origin and evolution of the universe — moved into its experimental phase in the 1920s with the discovery that we live in a rapidly expanding world in which all the galaxies are moving away from each other. Since then, science has managed to develop a rather detailed picture of the cosmos and evolved many theories about why, when, and how the universe began and evolved. Development of new instruments and techniques has enabled scientists to find what they had not known before and to study heavenly bodies at the edge of the observable universe. They have “seen” events that happened billions of years ago; and they have detected invisible objects and observed astonishing phenomena in interstellar space.

In an article titled “Cosmology: Will It Ever Disclose Our Destiny?” (*Réalités*, January 1979), Stéphane Groveff summarizes recent developments in cosmology, thus:

— Cosmological questions are no longer the exclusive province of the philosophers, theologians, and metaphysicians, as in the past. In exploring concrete, real, and measurable phenomena, cosmology has won its spurs among the experimental sciences. It has become a branch of astrophysics and of the other exact sciences that investigate the material world.

— The old human dream of being able, some day, to understand the nature and origin of the universe no longer seems so unrealistic. We already have the techniques and instruments needed to explore the great uncertainties of existence, and it is becoming possible for science to deliver the answers to some of the most important of these questions — if not to all of them.

— The data from independent disciplines and from some apparently diverse and unrelated research projects seem to indicate that everything in the material world (the earth, people and flowers, air and electricity, stars and stones, light and interstellar dust, and everything else that exists) actually represents *the same thing*, and has the same origin, and basically the same physical composition. The scientific findings from all domains converge to prove that all forms of matter and energy are merely different and temporary manifestations, transitory rearrangements of the same basic cosmic materials. We might note that the scientists have converted matter into energy (the atomic bomb), and energy into matter (in the form of subatomic particles created in the large particle accelerators).

— The theory that the universe was created once and for all, and instantaneously, at a given moment in the distant past has been generally accepted, and the observations of the last 15 years are considered to prove this concept correct. The opposite theory — that the universe is permanent and immutable and had no beginning — has been unable to explain some of these observations.

— Cosmology and astronomy have become laboratories *par excellence* for experimental work in the “earth sciences,” such as physics, chemistry, nuclear sciences, and high-energy physics. At the same time cosmologists and astronomers are gradually feeling a need to specialize in nuclear physics and nuclear chemistry.

— The data offered by contemporary cosmology strengthen the hypothesis that we are not alone in the universe. A growing number of scientists consider it probable that there are other inhabited planets, and they do not exclude the possibility of establishing contact with intelligent extraterrestrial beings.

— The world that can be seen in the telescope is not the only one. About 40 years ago radio astronomy discovered heavenly bodies that are often invisible but reveal their presence by emitting radio waves. And that’s not all. Since the 1960s, space probes and satellites have detected other kinds of celestial objects emitting gamma rays, X-rays, and ultraviolet and infrared radiation. In addition, a number of scientists believe in the existence of immense concentrations of matter that do not emit any kind of detectable radiation. The existence of another form of matter, known as antimatter, has been proven in the laboratory. And scientists are now trying to record some hypothetical waves, known as “gravitational waves,” that are different from any known kind of radiation.

A controversy has been raging for some time past between the proponents of what is called the Big Bang theory and the Continuous Creation theory. Those who accept the former believe that the universe had a beginning, that it was once compressed into a relatively small volume and expanded by a single explosion — a Big Bang. The other theory, also known as the Steady State theory, rejects the concept of a beginning and a single act of creation, and postulates a universe that is eternally homogeneous and stationary on a large scale. Reconciling these two is a third theory currently gaining ground, that we live in an Oscillating Universe characterized by a big bang, an expansion, and a contraction which repeat themselves cyclically; that the universe, after it has reached a limit of expansion, begins to fall back upon itself, the

galaxies return to their point of departure, and all existing matter is again compressed, as it was before the Big Bang. Then there will be a new explosion and a new expansion for many billions of years, followed by a new slowing and collapse — and so on.

The Secret Doctrine affirms “the Eternity of the Universe *in toto* as a boundless plane; periodically ‘the playground of numberless Universes incessantly manifesting and disappearing,’ called ‘the manifesting stars,’ and the ‘sparks of Eternity.’... ‘The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.’” (*The Secret Doctrine*, I. 16-17)

The new findings bring the knowledge that everything in the universe is of similar physical and chemical composition.

For some years [writes Stephane Groveff] scientists doing experimental research in the realm of the infinitely large have been turning toward the explorers of the infinitely small, and *vice versa*. The sciences of the atom and of the universe have become oddly similar. Physicists and astronomers follow different paths to arrive at the same conclusions: before hydrogen was created, matter existed in the form of subatomic particles (such as protons, electrons, and neutrons). And before these particles existed, before the Big Bang, the universe was pure radiation — energy gradually transformed into matter. But the physicists say that the two are actually the same thing, since matter and energy are only two faces of the same underlying reality, two interchangeable aspects. . . .

Even if cosmology does not reach its goal of explaining the mysteries of the universe, progress and recent discoveries in this field have already had important philosophical consequences. Cosmology has made an enormous contribution to the re-evaluation of our ideas about our place in the universe. Cosmology makes us very proud, and also very humble. We can admire the accomplishments of the human brain, which can invent instruments and methods giving us some chance of penetrating the supreme mysteries. Yet at the same time we are upset to receive apparent proof of the insignificance of humanity and of the earth in a universe of unimaginable dimensions and duration.

The following is from an editorial in *The Times of India* for October 12:

Fresh evidence, the strongest yet, has been gathered by the

great Sri Lanka-born American biochemist, Dr. Cyril Ponnampereuma, which shows that the complex chemical evolutionary processes which led to the development of life on the earth have taken place elsewhere and that they seem to be common in the solar system. There is no life without proteins; there is no protein without amino acids (only 20 of which are known on this planet). Amino acids of extraterrestrial origin have been observed in two meteorites deep-frozen and preserved in pristine condition in Antarctica. They have yielded information which confirms the beautiful concept of the inevitability of life. How do we know that the amino acids are of external origin? Because six of the 11 in one meteorite and six of the 15 in the second meteorite have a non-terrestrial property: they are right-handed, while in all the earthly amino acids polarized light turns to the left. Dr. Ponnampereuma has also disclosed that life on the earth dates back to 3.83 billion years and that it took only 800 million years for living things to develop from primordial oceans. Both the findings are of far-reaching importance and will for ever demolish the belief that life is unique to this planet. Life is characterized by increasing organization of matter (chemical evolution), capacity to replicate or reproduce, heuristic ability based on constant feedback, and motility. Matter, however inert it may seem, has all these qualities inherent in it, whence the postulate that the thrust of life is a cosmic phenomenon.

Confusion prevails about the nature and meaning of feelings. In his book *Feelings: Our Vital Signs*, Dr. Willard Gaylin's thesis is that feelings are useful — that even bad feelings, such as shame and guilt and anxiety, serve a function that helps people to survive.

Dr. Gaylin is co-founder and president of the Hastings Center in the United States, and clinical professor of psychology at Columbia University Medical School, besides being a practising psychologist and psychiatrist in New York City. In an excerpt from his book published in *Science Digest* for June, Dr. Gaylin interprets the subjective awareness of emotion:

One day you feel good and the next you feel bad, and between those two poles are compressed all the joys of heaven and the anguish of hell. The events that prompt feelings, the justification for the feelings, even the reality of the perceptions that lead to them are all unimportant. It is the feeling that counts.

Despite its importance, there is an incredible amount of con-

fusion about feelings and emotions in both the minds of the public and the attention of the "experts." Even the nomenclature presents a problem. Generally speaking, the field of psychology has settled down to the use of three terms: "*Emotion*" is the general term which encompasses the feeling tone, the biophysiological state, and even the chemical changes we are beginning to understand underlie the sensations we experience; "*affect*," introduced from psychoanalysis, is used to describe the dominant emotional tone of an individual, and is particularly used in relationship to our recognition of the feelings of others; "*feeling*" is our subjective awareness of our own emotional state. It is that which we experience; that which we know about our current emotional condition. . . .

We have been exhorted by so many academic prophets with their own contradictory vision of truth, preached to by so many ministers of misinformation, that the culture at large — and the individual within it — is confused about the nature, the meaning, and even the respectability of feelings. Are they the antagonist of intelligence or the special attributes of the only intelligent animal; are they the sign of the undisciplined or the evidence of personal liberation from the constrictive inhibitions of society; are they the symptoms of neurosis or the measures of emotional freedom?

Feeling is — if not all — almost all. It serves utility and sensuality. Feelings are the fine instruments which shape decision-making in an animal cursed and blessed with intelligence, and the freedom which is its corollary. They are signals directing us toward goodness, safety, pleasure, and group survival.

Feelings can, like every other aspect of our humanity, be corrupted from their original purposes. As hunger drove the primitive man to the nurture required for life, gluttony can drive modern man to the obesity that destroys. So, too, with feelings. Jealousy, which serves the struggle for survival, can deteriorate into the envy which draws defeat even from victory. We can be overwhelmed by inappropriate guilt, anxiety, shame, and the like. Mental illness is usually a mere disarray of the ingredients of survival. All that is necessary is rearrangement. Feelings are internal directives essential for human life. In addition, and not just in passing, they are their own rewards. They are the means and the ends. All goodness and pleasure must be ultimately perceived in the realm of feelings. It is in the balance of small passions of daily existence that we measure and value our lives.

Yet the public is confused about the meaning of feeling and the

propriety of their public expression. The confusion is exploited by the continuing flow of "how to" books which guide the perplexed and despairing to inner peace via conflicting and contradictory pathways.

Unfortunately, we are also confused about the very purpose and value of emotion. We have gotten into the bind of not being sure whether the healthy person is emotion-free, emotionally open, or a person with certain select emotions. . . .

Granted the importance of emotions and our confusion about them, they are worth a re-examination, particularly that elusive, neglected aspect of emotions called "feelings." To do so, we must fly in the face of the experts' advice — eschew objective analysis and return to the shadow world of the inexact, the poetic, and the subjective.

Much of human life is lived by the feeling-power of the body and its senses, and also to a greater extent by the urge of the desire principle, or Kama. Desire is the key to the study of the feelings. This principle of desire is independent of the body, is neither born of it, nor dies with its death. It plays an important part in the compounding of every new human form which comes to birth; surviving the death of the body, it lives out its own round of existence. It is the mainspring of life, a power incalculable, directing our highest motives, sustaining and moving our will. Much of the evil and suffering in our lives results from the wrong use of this power, actuated by selfish and ignoble motives. To purify it is to subject it to the higher purposes, uncoloured by personal selfishness. This is a human alchemical process by which, when cleansed of human dross, there remains but the pure gold.

The current preoccupation with the subject of death, in books and classrooms and on stage, is the theme of Tom Prideaux's article in *Life* for May 1979.

Until a few years ago [he writes] sex was a taboo topic; now death is being freed of its taboos, at least as a subject for frank talk. In a sense, death has come into fashion. In polite society the act of dying no longer need be hinted at as "passing away." As opportunists discover that the hearse is a good bandwagon to jump on, the subject may even become overexploited. But the abuses that occur are far outweighed by the benefits.

The "doom boom," as they call it around Broadway, is the current trend of plays and movies about death. Publishers are issuing

an unprecedented number of books on dying, many of them first-person accounts up to the last sigh. And in schools and colleges, death — or the Big D — has become hugely popular, both as a course subject and as a theme for visiting lecturers. . . .

What has brought about, in so many forms, this rising interest in death?

The causes, of course, are multiple. They may stem, as Professor Emeritus Arthur Burton of California State University in Sacramento says, from the presence of nuclear weapons and their threat of large-scale obliteration, or the reports of mass extermination in Nazi death camps. These horrors, somehow, still hang in the air and give us terrible dreams. Another cause is the much publicized increase in cancer, now claiming nearly 400,000 U.S. victims every year, forcing us to reckon with death as it strikes our families and friends. And news of death assails us from all four corners of the sky as reports of bloodshed in remote countries bounce instantly off communication satellites to newsprint and television screens to the human retina. Today death carries a press pass and never waits in line.

“Young people’s concern for death,” says Dr. Ruth C. Blanche of Montclair State College, N.J., “is perfectly understandable. They crusade now for more natural ways of dying and simpler funeral rites, just as they do for more natural ways of living, with simpler food, unpolluted air and natural childbirth. It’s part of the same feeling.”. . .

Death invites us to debate, with others and with ourselves. “Death is a topic you can’t look at,” says Professor James P. Carse of New York University, “without becoming intensely self-reflective. It becomes ‘*my death, my life.*’ It forces us to concentrate on the meaning of life.” And as we do, may we not uncover a hidden spiritual power within ourselves, or, as the psychiatrist Viktor Frankl calls it, “the unconscious God”? Mankind’s spiritual life undergoes many changes, but it does not stagnate for long.

While on the one hand there is a growing interest in the subject of death, on the other it is being divested of its beauty and dignity. It is being degraded, for instance, in movies where random slaughter is commonplace.

What role does a doctor’s reassurance play in curing his patient? Dr. Herbert Benson of the Beth Israel Hospital, Boston, U.S.A., and his team of investigating doctors administered worthless medicines to several

patients suffering from angina chest pains, but the patients were made to believe that the treatment they were getting would help them. More than 80% of them felt better after the "treatment" (*Mirror*, September 1979)

It has been amply demonstrated that the potent therapeutic agent is the doctor himself. If the patient feels that the doctor is helping him, the substance prescribed is infused with a virtue not naturally its own. The wise doctor knows that most people, when they are ill, need reassurance and hope rather than medicine.

Vaccination and inoculation, like many other scientific theories, receive from the public that uncritical acceptance which belongs to a dogma. Ever since the discovery half a century ago of the anti-tuberculosis vaccine BCG (Bacillus Calmette-Guérin, named after the two French physicians who developed it), millions of people around the world have been vaccinated with it in the belief that they would be protected to some extent against the dread disease. Immunologists have always had some doubt about the effectiveness of BCG, but they have continued to advocate its use, believing it to be harmless. Now, a 90-month study in over 200 villages and one town in Tamil Nadu, conducted by the Indian Council of Medical Research, aided by the WHO and the U.S. Public Health Service, has conclusively proved that BCG does not immunize people against tuberculosis of the lung. As a matter of fact, the incidence of this TB was higher among those of the three lakh sample population who had been vaccinated. (*The Times of India*, October 12)

These findings should cause grave concern to the public health authorities. No fewer than 250 million Indians have been treated with BCG in the last 50 years and currently 15 million infants are vaccinated annually. The incidence of TB in the country is very high. Between 80 and 100 people out of every one lakh in the population succumb to the disease. Until social conditions in India improve, there is not much likelihood of a decline in tuberculosis morbidity and mortality. Would it not be far wiser on the part of the authorities to remedy poverty, deprivation, undernourishment and overwork, the potent causes of the spread of tuberculosis, than to persist in endangering the lives of millions of children and adults by inoculating them with a vaccine having a dark record?
