



1664

ULT LIBRARY
BANGALORE.

Accn. No. 1664

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

VOL. 51, No. 1

17th November 1980

OUR NEW VOLUME

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1947.—EDS.]

[FIFTY] YEARS finished. Regularly every month this magazine has tried to spread its ration of Soul-nourishment, and not altogether without appreciation and thanks from its beneficiaries. We have more than a hope of increasing the number of its readers and of enhancing its value by presenting ideas which not only enlighten the mind but also energize and inspire the heart. In this task we look to the help our contributors can give; though small their number they are in the four quarters of the globe and we offer thanks to them and appeal for — "More."

The source of our and their enlightenment and inspiration is Theosophy. The *Gita* and the *Dhammapada*, *The Voice of the Silence* and *Light on the Path* and other great texts which elevate the mind and awaken true devotion are our guides and friends. These we are able to understand and appreciate because of the key provided and the light shed by our illustrious predecessors — Robert Crosbie, W. Q. Judge and H. P. Blavatsky. The authentic text-books of Theosophy act as our living philosophers and form the link between the iridescent mind-souls of Sages and Seers of the long past and our own puny record in the present, made in all humility in the service of our fellow-men.

The cycle in which we labour, the country in which we are and the conditions which surround us determine the scope of our efforts. The Message of the Masters is vast and every land and every people find herein good nourishment; our task as Companions and devotees and servers is to secure for the field in which we are toiling suitable seeds,

sufficient water and adequate natural manure to raise as fine a crop as we can. We labour and leave the fruits to the law which erreth not.

The transition age is taking its toll from every land and the neglect of advice and instruction for the right practice of Universal Brotherhood which the Theosophy of H.P.B. and W.Q.J. offered has precipitated its evil. For all that, the mind of the race has been impressed and the grave, critical state of that mind is but a prelude to the improvement which must soon set in. The intensity of degradation caused by the selfishness and greed of the business and financial world on the politico-economic plane has reached its nadir of manifestation; a large number of individuals are waking to the profound truth of the existence within them of the Inner Ruler and, without of the world of Spirit veiled by matter. It is not quite unnatural that the beneficent influence of the psychic revolution is not perceived even by many among such individuals, enveloped as humanity is by the carnage of the physical revolution which has claimed its attention. Politico-economic afflictions are, like bodily diseases, the final expression of mental and moral disorders; the former are not causal; the latter are. Attending to humanity's moral and mental ailments is to work on the plane of causes. In spite of obstacles rooted in the ignorance of the so-called leaders and patriots in every nation, large numbers of people are seeing through the glamour and the machinations of their animal-mind. But even among those who are waking from the stupor of Kumbhakarna, most are not aware of what has happened while they have been asleep and snoring. Among such are many who call themselves theosophists.

Our special task has been to point the way to a different life and with renewed vigour we will continue that work. H.P.B. once wrote that the Path of the True Life had to be entered by persons one by one. However large the number, each has to find its beginning by self-effort at self-examination and to see in himself a unit linked to the mighty and a magnificent whole. Our task is to awaken individuals to recognize that "the now *ideal* human perfection is no dream, but a law of divine nature."

In the coming months and years, when tensions in various spheres of life might well increase, there will also result an awakening of a greater number of persons who will try to lend a helping hand around. Wrote H.P.B. in "The Fall of Ideals" (*U.L.T. Pamphlet No. 27*):

We, Theosophists of the Eastern school... say that while as *extra-cosmic* Entities there is neither god nor devil, both exist, nevertheless. And we add that both dwell on earth in man, being in truth *the very man himself*, who is, as a physical being, the devil, the true vehicle of *evil*, and as a spiritual entity — god, or *good*. Hence, to say to mankind, “thou hast the devil,” is to utter as metaphysical a truth as when saying to all its men, “Know ye not that god dwelleth in you?” Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present.

What is taking place all around us is apt to make us lose faith in the spiritual nature of man and the spiritual potencies of the Universe. In the same article, the whole of which every student should read afresh, H.P.B. says:

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift-acting forces — *e.g.*, by wars, speculations, epidemics, the devastations of famines or religious fanaticism — therefore do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe — seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and — *onward*.

In writing this H.P.B. emphasizes the task of “every man, as a unit,” who “has it in his power to add his mite” in the grand task of ushering in peace and prosperity — active peace and real prosperity

THE THEOSOPHICAL MOVEMENT is looking out for such persons as have awakened, so as to offer them a helping hand and to gain for itself friendly co-operation. Also it endeavours to awaken as many as possible to that blessed state, so that the “abnormal, unnatural manifestation of vice and wickedness” may weaken, and “the Higher Ego, or incarnating principle, the *Nous* or *Mind*, may reign over the animal Ego” in an increasing number of men.

THE GREAT DUTY

All the creatures in the world have each a superior above. The superior whose inner pleasure it is to emanate into them cannot impart efflux until they have adored.

—*The Secret Doctrine*, II. 116

ONE of the evolutionary impulses that comes to the fore in each sincere aspirant is the urge for a silent and persistent effort of the incarnated thinking principle to establish control over its astral and physical nature. In this long-drawn effort at supremacy, a third factor supervenes. Between the thinking principle and its astral instrument is the man's own personal atmosphere of passions and desires which through consubstantiality is kept in a state of almost constant agitation by the vast hordes of passions and desires that other men hourly release into the psychic atmosphere of the world. It is through this intermediate state of chaotic activity that thought has to pass onward till it finds its outlet through the material constituents of the man's being.

Thought does not have the potency to jump across the gulf that separates it from the material form through which alone it can find expression on the outer plane. It is constrained to use desire or the will to propel it on its way outward. Passing through the plane of desires, it acquires taints peculiar to the quality of the prevailing mood and enters the life-currents of the individual, giving them colour and direction. These life-currents circulate in the astral form as does blood in the physical body, and according as the desires are congenial or inimical to the astral body, they either vitalize or debilitate it. It is only after it has passed through these distinct strata that thought emerges on the physical plane. Starting off as a thing of light, it gathers colouring agents and accretions as it passes through the intermediate spheres and finally emerges either in its original state of purity or smeared by the dregs of desires. To the majority of the men of our day, these intermediate planes remain unknown and are therefore neither guarded nor developed.

The aspirant has to recognize the fact that he has already been through numerous incarnations during each of which he has been generating all sorts of desires — some for good and some for evil, and that these will have left their mark on the complex and delicate intermediary structures of his make-up. These he inherits today and

he cannot wish away the results of escapades in which he had been indulging for centuries and millennia. The tendencies created, encouraged and impressed — sometimes almost indelibly — on one or the other aspects of his sheaths of the soul require patience and persistency of effort to cleanse and remove. The aspirant has to live with the fact that to eliminate vices of deep-rooted undesirable tendencies a colossal effort has to be initiated and sustained through this and future incarnations during which agony and tears and suffering will be his lot. Each man makes a prison-house which is his very own and it is he and he alone who has to demolish it and so emerge from it a free man — Prometheus unbound.

Now, for the evolutionary progress of the astro-material combination which serves as the living entity connecting the Thinker to the Earth, there exists a definite aim and plan in the scheme of things. *The Secret Doctrine* defines the third scheme of evolution in these words:

The Physical, represented by the Chhayas [ethereal forms] of the lunar Pitris [ancestors], round which Nature has concreted the present physical body. This body serves as the vehicle for the "growth" (to use a misleading word) and the transformations through Manas [the Thinker] — and owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.¹

This implies that the lower aspects of man have to be made obedient to the guidance and the behests of the Thinker, while at the same time a duty is cast upon the latter to use the opportunity which repeated incarnations offer to achieve the great transmutation of the mortal and the finite into the immortal and the infinite. It is recognized in Theosophy that the Thinker can achieve this during the life-periods allotted to him. However, to accomplish this, he has no other option but to draw his strength, knowledge and inspiration from his Monad — the only spiritual source which can help him to rise above the plane of intellectuality. It is the duty of the Thinker to devise ways and means by which he can make himself plastic to the influences radiating from his Monad, just as the material aspects entrusted to his care have to be made plastic to his own ministrations. It therefore follows that the Thinker in each man has to reserve some time each day to make himself receptive to the higher

¹S.D., I. 181.

influences that radiate from the Monad. This is his first conscious step towards the acknowledgment of his own onerous duty. Without it, he will remain an entity unrecognizable by the Monad. *The Secret Doctrine* is very clear on this point. It says:

The rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the Higher Self or EGO gravitates towards its Sun — the Monad — the lower *Ego*, or *personal* Self, will have the upper hand in every case.²

In this passage is revealed the key role that the Higher Self plays in the evolutionary programme of the individual. But what is the Higher Self? *The Secret Doctrine* says that it is the Essence which man receives from his divine ancestors and that this Essence becomes his human Higher Self only through his own personal exertions.³ It therefore becomes incumbent on the Higher Manas in man — the Ego — to make the effort to reach upwards and establish its contact and connection with its own Atma-Buddhic Monad. The average man rarely recognizes that it requires a very special effort and a long-drawn preparation to approach anywhere near the precincts of divinity. Several out of the very few that glimpse this truth fall away because the pull of the lower Self has been allowed to become so overpowering as to be unable to thwart all efforts at breaking away from the fetters with which material desires chain the Soul to earth and to mortality. The quotation from *The Secret Doctrine* (II. 110) which is cited above gives the *modus operandi* for the remoulding of life and resetting it on its true course. Interpreting the statement in that text, it can be said that the upper hand which the lower Ego has established cannot be broken by any discipline or exercise which has its roots and origin in the lower aspects of the man. The initiating force, the start of the exertion, must originate in the Higher Self or the true Ego. Once originated, the exertion and the effort have to be maintained through hours of joy and woe so as to establish daily and then hourly communion with the Monad. Any lesser effort results in the man succumbing, despite sincere efforts, to the blandishments and ferocious pertinacity of his lower inclinations. These lesser efforts are not altogether wasted. They build up the resistin

²S.D., II. 110.

³S.D., II. 95.

power of the man and loosen the chains that bind him to the rock of materiality. But he still remains bound — a Prometheus who glimpses heaven but is powerless to cut the bonds that chain him to the earth.

In his world there are what the *Bhagavad-Gita* calls “devotees of kingly race” — those who have aspired and laboured and hoped to unravel the kingly mystery. To these devotees Sri Krishna gives advice, which from what has been seen above acquires a deeper meaning. Says Sri Krishna: “Having obtained this finite, joyless world, worship me. Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me. . . .”⁴ In Mr. Judge’s rendition the inclusion of the word “adorer” brings out forcefully a characteristic that is not found either in “server” or “worshipper.” Adoration is not merely worship in the sense currently attaching to the word. It is a yearning, longing aspiration to see, to feel, to know the Lord within. It brooks no sharer in its love; it seeks no joy save to be in the company of the entity adored; its love remains unmoved by knowledge, reward, eminence or authority. The ultimate fulfilment of its life and its love it finds in this adoration. What else can it want or ask?

HUMAN NATURE is like a pool of water, my Lord. Cast a stone therein, it goes rough and broken: stir it, it becomes foul; give it peace, let it rest, and it will reflect the face of the Heavens which lie over it.

—ST. FRANCIS (*in a Housmen play*)

⁴*Bhagavad-Gita*, IX. 33-34.

PLASTIC POTENCY

[This article appeared originally in *The Path* for January 1892 under the title "Tea Table Talk."—Eds.]

IN A CONVERSATION far more weighty than any which the Tea Table has recorded, and which took place between the two editors of *Lucifer*,¹ this question—or its equivalent—was asked by the sub-editor:

"What is the first step in occultism?"

It was H. P. Blavatsky herself who answered:

"To adapt your thoughts to your plastic potency."

This reply, quoted here from memory, might be developed into a volume of no mean size. It is an epitome of the science of thought. The many persons—and their number grows daily greater—who desire to study practical occultism, would do well to approach it by this, the only safe gate, which is also the gate of power. It is not sufficiently well understood that every one of those energetic emissions or processes which we call "a thought" does mould the subtle matter of the ether into etheric form. Such forms are condensed ether, and are held together by the formative power, or plastic protency of the soul-substance, just so long as the thought-energy inheres in them. The more intense the thought—or greater the thought tension, to put it differently—the longer does that etheric form cohere as such. The same fact has been otherwise expressed when it has been said that life-elementals at once coalesce with such thought-pictures and remain in them so long as they cohere. The atomic substance of the ether is, every atom of it, a life. Some of these lives are the microbes of modern science, elementals of a low grade. They are the fiery lives, the devourers of *The Secret Doctrine*. They are also the builders. Anon they go to form a body or parts of a body; they sustain it awhile and then destroy it, often by fermentative or putrefactive processes; thus they are seen in the triad of Brahma, Vishnu, and Siva; each function expressed by these names, creative, preservative, and destructive, being in turn manifested by each microbe or germ. See, for example, the giant

¹"Dialogues Between the Two Editors," *Lucifer*, December 1888. (Reprinted in *Raja-Yoga or Occultism*.)—Eds., THE THEOSOPHICAL MOVEMENT

cells of the bone, which at first go to form bone and afterward to absorb it.

The energetic pictures thus formed by the mental action of men are sensed by the inner man of each. Sometimes, even, the vibration thus sensed gets impressed upon the brain centres and enters the lower consciousness by avenues of which we have now but a feeble idea. The pictures inhere in the mental sphere of each of us, and the sphere is dense, turbid, contractive, or shows all the brightness of the higher vibration, according to the nature of these thought forms, which not only act outwardly but which also react upon their creators.

The importance of regulating our thoughts, in view of the plastic potency of the soul and its imaginative power, hence becomes apparent. As thought is dynamic, these pictures, often themselves an agglomeration of lives, are felt far and wide. It has frequently been said that a man could be shut between prison walls and could yet work for Humanity, by the simple means of right thinking.

The reason why such adaptation is the first step in occultism must now be found.

Occultism has been defined by H. P. Blavatsky to be "the study of the workings of the Universal Mind." Our primary study of that Mind is at first confined to its reflection in ourselves. We must endeavour to find some trace of it within our own consciousness or in one of the modes of that consciousness. What is called the sub-conscious mind is a near approach to the Universal Mind. But how can we find that? We are inclined to say it is too difficult a task.

It is difficult, but not too much so. The very effort involved in the search is in itself helpful, for the greater emission of mental energy creates powerful centres or pictures in our sphere. It is through their constant reaction upon us, perhaps, that we at last discover a trace of the sub-conscious mind.

If we examine ourselves critically we see that there is, lying back of ceaseless mental change, of all the continual going to and fro of Thought, a power to observe, sum up, analyse, and dissect the whole process. We find ourselves possessed of another mode of consciousness, above or behind the fluctuations of thought, which calmly observes the whole panorama moving before it. Through this power even the sinner who knows his sin still feels that sin not to be representative of his entire nature, feels himself, at the core, to

be better than that vile outward seeming. It is Patanjali who says of the soul that it is the Spectator, and when the question is asked where is the soul at the time of concentration — or when the mental energy is at rest — he replies, “At the time of concentration the soul abides in the state of a spectator without a spectacle.”

Before the student reaches this state of concentration, he makes a preliminary step towards it when he discovers this centre, place, mode, or state of consciousness in which he surveys his whole mental field as something not himself, and feels that self to be the perceptive power *per se*. For he has then only to enter that mental plane as often as possible, and to realize it as vividly as possible, and he has evolved a rudiment — if I may so call it — of the Universal Mind. That mind, that state of consciousness, observes the mayavic panorama spread before it as something apart from itself; the person who realizes that state of consciousness is nearer to the Universal Mind; he has entered one of its phases or states; it is not a state of trance.

The best method to pursue is that of analysis along the line of the seven principles. So long as I look upon myself as a homogeneous whole, I contract my mental sphere into one dense and slowly vibrating mass. It is the picture of himself as uniform — opposed to duality — which fetters the soul of man. The image I have made of himself is the prison house of his soul. When analysis comes into play he no longer says “I crave,” “I win,” “I desire,” “I sin.” No longer, intoxicated by the fumes of his own passions, does he plunge into the ocean of sensuality. He says, as one aspect of desire comes before him, “In this the Kamic principle is active; in another he ascribes to undue stimulus of the *linga-sarira*; here he sees the lower manas prevailing, and here the flash of intuitive perception. He ascribes each act to its parent principle; each becomes to him a result of one of these principles; they are no longer himself but he is the judge of them all, and analysis destroys the heady fumes of desire. *For desire ceases to attract us when we no longer identify it with ourself.*

John Stuart Mill once said that he lost, for a long time, the power of emotional feeling, the loss being caused by constant self-analysis which finally deadened all mental enjoyment. It is probable that this deadness would have resulted had his methods of thought permitted him to ascribe his actions to their real source

the principles in which they have their rise. When the action of the seven principles is realized, we at the same time realize ourself to be that which observes the said action, or the centre of which the principles are modes or functions; that centre is consciousness itself.

If any person desires to rid himself of a bad mental or physical habit, sincere and constant trial of the method above described must cause the habit to loosen its grip upon his mind. It is not a form of mind-cure, for that acts by denial, while in this case there are analysis and the tracing of effects to their true source, or, at least, somewhat further upstream. By means of this cold analysis the personal mental image is broken up into a series of thought forms true in themselves, each one an image of the Universal, each instinct with a life of its own. The prison house is rent asunder, and man, the prisoner of himself, dazed, startled, but unbound, finds himself slowly emerging into the large fields of Universal Thought.

—JULIUS

WE tend to think of ourselves as the only wholly unique creations in nature, but it is not so. Uniqueness is so commonplace a property of living things that there is really nothing at all unique about it. Even individual, free-swimming bacteria can be viewed as unique entities, distinguishable from each other even when they are the progeny of a single clone. When they are searching for food, some tumble in one direction for precisely so many seconds before quitting, while others tumble differently and for different, but characteristic, periods of time. If you watch them closely, tethered by their flagella to the surface of an antibody-coated slide, you can tell them from each other by the way they twirl, as accurately as though they had different names.

—LEWIS THOMAS

SCIENCE AND THE CHURCH

Truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed by the false scales of custom.

—BYRON

WHAT, OR WHO, are we? Are we merely a speck, or less than a speck, in space? Have we evolved from animals? Or are we souls occupying bodies? And, if so, what are souls?

These questions strike at the very root of today's mental chaos and on the answer which each man finds for himself depends his attitude towards life; and, as mankind is a collection of units, so will be the attitude of the world to world problems.

One of the difficulties we experience at the present moment is that we are between two schools of thought, one decadent and the other uprising, *i.e.*, the Church, whose ideas of man and life and God held a prominent position in the Western world for many centuries, and science, which, by unfolding the knowledge of evolution and analysing matter, is the chief factor at work today in the realm of ideas. But, just as science came to be the power in life it now is because men found that the teachings of the church did not stand the test of knowledge and experience, and stood against that freedom of conscience so dear to the human heart, so now we are beginning to see that scientific progress, far from giving us peace, has brought us face to face with universal destruction via deadly weapons of warfare.

The ordinary man, between these two schools of thought, must search for himself till he finds an answer which satisfies him as to the deeper issues of life. For him the question of "why" is more important than the "how" which science and religion try to answer. When he knows "why," he can apply the "how." But, having thus taken the responsibility of finding his own faith, he must also accept the responsibility for his actions in terms of that faith, and this responsibility so often frightens him that he goes back and leans on the Church or falls a willing victim to the materialistic teachings of science. Could man but see that both science and religion are his servants and not his masters, he would begin to use both in order to understand himself and the world in which he lives.

Certainly science has unveiled much of the mystery of the material universe, but its negation of soul and spirit is leading men to a denial of any spiritual basis of life. Could science become religious, in the sense of seeing the Universe as an aspect of the One Spirit, which is the One Life — as some of the foremost of the scientists have already realized, for they know that there is always a “beyond” which escapes analysis — and could the Church become analytical and acknowledge the reign of law, we would have an amalgamation of both great systems which would bring about the age of philosophy, *i.e.*, the practice of religious principles according to universal laws.

If we apply the scientific method in our self-analysis and ask, What am I? we find that we live in two worlds all the time — the world of matter-form, and the world of thought-feeling-action. Both these worlds can be analysed by the scientist and the chemist, the doctor and the psychiatrist, but there still remains the man himself, his aspirations and his innate ideas, his deep sympathies and loves, his urge for self-expression and his continuous search for that mysterious “something” which evades analysis and conquest. To understand this, he must search in other fields of knowledge, for, as Wordsworth wrote:

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar.

These things cannot be analysed by science, nor satisfactorily answered by Church dogmas; for, scientific statements must, by the very nature of things, change with advancing knowledge, and dogmas are only the crystallization of “beliefs” which have taken the place of the living truth expounded by the great religious Teachers. Adherence to either school of thought takes away the sense of responsibility — leave it to the scientist, leave it to the priest! Consequently, we have the “Wailing Wall” of the Jews, the Litanies of the Christian Churches and the pernicious dogmas of the forgiveness of sins and the Atonement, the praying-wheel of the Buddhist, and the ritual magic of the African. But, to do away with dogmas and rituals without putting something in their place, without seeking the germ of truth behind them, is inadvisable.

But equally inadvisable it is to follow science blindly. It is not

the scientific attitude that is at fault, for through science we can gain knowledge of the world around us, and the gathering of knowledge is part of man's need. But, as Goethe said, "No Science is complete that leaves out any department of nature," and we must acknowledge that there is a limitation to the field over which present-day science has the right to dogmatize. This limitation cannot be imposed by the Church; it can only be imposed by Nature itself. As Lin Yutang said:

The dignity of the individual . . . and the idea of equality and freedom, can never be proved, for science can never prove that the individual is dignified or even free. On the contrary, if science is science, it can only prove there is no such thing as freedom, or where would be the prestige of the mechanical laws?

Neither can we trust the Church, for, whether one speaks of Roman Catholicism, Protestantism, Nonconformity, or any other branch of Christianity, or of any other religion, we find that they have lost their spiritual foundation and substituted for it dogma. No Great Teacher spoke dogmatically. In giving the Truth, each spoke as a scientist, stating the laws of life, all of which can be proved by anyone for himself by experiment. Dogmas, which grew up around the Truths, were not made by the immediate followers of the Teacher, but by those who came some time after. The history of the Christian Church is a neglected though fascinating study. How many Christians, for example, realize that the four Gospels were chosen by the Church Fathers at the Council of Nicea, in the year 325, out of a large number of other documents, and that there was much difference of opinion as to which were the true Gospels? Should one say, as the Church says, that the choosing of these Gospels was a direct intervention of God? Then why does He not act now, when the Church is passing through a critical period? How many of us realize that the actual realistic representation of the crucifixion never appeared on the monuments of Christianity for over six centuries after Christ, according to the Rev. Lundy, while Minucius Felix, a Latin writer and Christian apologist, writing in the early centuries of Christianity, stated: "As for the adoration of the Cross, I must tell you that we neither adore crosses nor desire them. You it is, *ye pagans*, who are the most likely people to adore crosses. For what else are your ensigns and flags and standards, but crosses? Your victorious trophies not only represent a cross

but a *cross* with a man on it." Tertullian (c. 155 - c. 230) wrote to the pagans: "The origin of your gods is derived from figures moulded on a *cross*."

The latter Church Father started the idea of eternal torment in hellfire. He wrote: "Schoolmasters and professors of literature are in affinity with manifest idolatry and sin." And, visualizing himself in Heaven, he stated: "How I shall admire, how I shall laugh, how rejoice, how exult, when I behold so many proud monarchs groaning in the lowest abyss of darkness . . . so many sages and philosophers burning! . . ."

The Sacraments, as we know them, are a copy of the ancient Mythraic Mysteries; Church vestments are copies of robes worn by the pagan priests, and in spite of the assertion to the contrary of some of the Church dignitaries, there is no historical evidence that Jesus was born and lived in Palestine and was crucified under Pontius Pilate. The Romans were very exact in their accounts of what happened in their Empire, but there is no mention of Jesus in their records. The 25th December was chosen as the birthday of Jesus because it was the time of the pagan festival. Nevertheless the New Testament story contains enough to show that a wonderful Teacher lived and taught, and was able to fire the hearts of those nearest to him, sometime about 2,000 years ago. Those early few became a brotherhood, without rituals, without vestments, but full of the spirit of brotherliness and with an urge to spread the good tidings. It was in the early centuries that this faith attracted the learned in the Neo-Platonic philosophy and we have the teachings of the great Alexandrian Schools. It was later that the Christian Bishop, Cyril, ordered the murder of the young and gifted Neo-Platonic philosopher Hypatia, and the Christian monks who did the heinous deed scraped the flesh from her body with oyster shells, making a bonfire of what remained. It was not till 500 A.D. that the dogmas began to crystallize and the famous anathemas of one of the Councils of Constantinople were drawn up. It is important to know and to remember that the dogmas and beliefs of the Church were drawn up during the centuries by its leaders, and have not come to us direct from the times when the early followers of Christ lived in unity and simple faith.

To turn to our own times, in 1938, after fourteen years of deliberation, a Commission led by the Archbishop of York issued a

report on "Doctrine in the Church of England." Two points are interesting. The Report says: "The Creation narratives in *Genesis* I and II... are mythological in origin," and have "symbolic" rather than historical significance. As to "whether the Virgin Birth is fact or myth, whether or not Christ's tomb was empty on Easter Day, and whether the Gospel miracles should be taken as history or imagery," the Report says that there were "conflicting opinions." Concerning the Resurrection, it says:

When a fact is so closely linked with such momentous and far-reaching issues in Heaven and Earth, it is not surprising that opinions should differ when the question is raised how much in the record of it is derived from the sheer occurrence of the fact itself and how much is due to primitive interpretation of the fact in the minds which first perceived its transcendent significance and expressed it in forms inevitably belonging to their own manner of thought and speech.

Yet the Virgin Birth and the Resurrection are symbols of cosmic and universal truths. All Great Teachers, from ancient India through Mexico, Egypt, Persia, Greece, Phoenicia, etc., have been said to be born of virgin mothers, born of pure matter by virtue of the Father-Spirit, as the union of Spirit and Matter produced the Son, the Universe. As regards the Resurrection, it is interesting to see in what light it was viewed in the early days. In the Anathemas of the Council of Constantinople we read:

If anyone shall say that after the resurrection the body of the Lord was ethereal, having the form of a sphere, and that such shall be the bodies of all after the resurrection... let him be anathema.

It was this same Council that stated:

If anyone asserts the fabulous pre-existence of souls... let him be anathema.

Origen, in his replies to Celsus, says:

We know that the soul, which is immaterial and invisible in its nature, exists in no material place, without having a body suited to the nature of that place. It at one time puts off one body which was necessary before, but which is no longer adequate in its changed state.

Today we are again beginning to get familiar with the idea of

reincarnation, and if these two early teachings were anathematized by ordinary men, why cannot ordinary men bring them back? There can never be two opinions on a law. Fire burns, no matter what opinion one holds of it, and ethical and spiritual laws do not lend themselves to opinions any more than the fact that two and two make four. But dogmas, if they usurp the place of law, can indeed be dangerous; it was on dogma that the Inquisition thrived; it was dogma that burnt Giordano Bruno; it was dogma that said the world was flat and that the sun and all the universe revolved around the earth. Today dogma takes another form and in the name of science many dogmatic assertions are made. In fact, the days of dogma will not cease until each man realizes his inherent right to his own faith and to his own convictions. Then only will the true light of Faith burn bright, for it will be faith in action, not merely on the lips.

How shall man find his "Faith?"

It is good to remind ourselves that of *ourselves* we do not know the meaning of life or its goal. We have to take the ideas presented to us from one source or another. Our own contribution is the play of our reason on those ideas and the testing of them by experience. Everyone should, therefore, analyse the materialistic conceptions, the orthodox religious conceptions, and the philosophical-religious-scientific conceptions. It will be much harder to follow the last of these three, and perhaps that is why so few of us do, but it is worth trying.

THAT which is beneath is like that which is above: and that which is above is like that which is beneath, to work the miracles of one thing.

—ROGER BACON

PATRIOTISM AND ITS ARCHETYPAL BASIS

In learning to love one's country one but learns to love humanity the more.

—A MASTER OF WISDOM

PATRIOTISM, love of country and high national aspirations are things of great value and import, even from the occult standpoint. In the building of character, individual or national, as well as in personal or racial evolution, these qualities occupy an important position. But there are times and periods in the history of every land when lack of proportion and of right perspective, over-enthusiasm and youthful rashness, produce revolutions instead of healthy and sound reformation. Revolutions do not have their beginnings in evil motives or wrong aspirations; they begin rightly but often end disastrously, because of the wrong ways and means employed. They may be terrible and ghastly, as in the case of the French Revolution, or otherwise, but whenever they are impelled by the ignorant voice of the mob, drowning the wisdom of the few who can guide and lead, the invariable result has been sorrow and suffering.

Our age has rightly been called a "transition age." In every department of human activity transformations are taking place. At such a time, more than at any other, revolutions are likely to occur. Those who are familiar with problems of national psychology understand how the great force, working from within without, might so spring forth on the agitated mind of the populace that undesirable effects might be produced. The French Revolution is a prominent case in point. It is very necessary, therefore, that Theosophists, who occupy somewhat a unique position in leading the thought of the world, should bear this in mind and work carefully. To this end we must thoroughly grasp broad principles rather than innumerable details; and not only understand but also explain them, as far as we possibly can, to the world at large.

A rational and philosophical basis for the problem before the public eye should be given, as such a course would very much help in preserving the necessary equilibrium. The class disciplined by education, though less in numbers, guides the undisciplined and ignorant mob by virtue of its sterling quality. Even a shadowy and faint permeation of philosophical conceptions in the thought atmosphere goes a great way towards checking the rashness of the populace.

A force generated at a higher level controls and guides the activities of the lower level, unless the force coming into existence on the lower should outweigh it.

In the scheme of evolution, evil and hatred do not occupy the same place that good and love do. The former do exist, but only as stepping stones, only as resistance absolutely necessary for the overcoming of inertia. Without friction progress is not possible; without the darkness of night we should not enjoy the brightness of day; without the existence of hatred we should not value and appreciate love. A very natural conclusion therefore may be drawn that friction, darkness and hatred exist because progress is to be made, brightness is to be experienced, and love is to be felt. The former are secondary, not preliminary, in character; they are there because of their positive counterparts.

That brings us to the truth of "as above, so below." Ideas in archetypal regions produce idols in concrete worlds. Tables are seen and used on this earth because tabularity exists in its archetypal counterpart. It is a philosophical necessity to posit an archetypal world. Every single manifestation on this plane, of any permanent value, is a reflection of its archetype on a subtler plane. Suicides and murders on the physical plane are symbols of those on higher ones with which "lost souls" are related; maternal love typifies the compassionate love of the Great Ones for the child humanity; conjugal love represents the union of the lower and higher selves; day and night signify *manvantara* and *pralaya*; birth and death indicate manifestation and disintegration of atoms and systems; earthly man stands for Heavenly Man; private societies and secret fraternities betoken the sacred and little-known Brotherhood, as ceremonial entrance into the former copies the Great Initiations in the latter; the frauds and charlatans of Occultism point silently to the existence of the White Magician; and so in all departments and provinces of Nature in an endless range of succession, till we feel overpowered by and bewildered at the plumbless depth and unscalable height and marvellous expansion on every side.

That is a general principle and may be applied everywhere and in all things. The ancients in their wisdom did so. The *Puranas* and the *Book of the Dead* and even the four Gospels of the New Testament show this quite plainly and well. From the much misunderstood story of Krishna and the Gopis down to the Wise Men's vision

of the Star in the East "over where the young child was," this is clearly seen.

The Lord Buddha was teaching, in a sense, the same lesson, when his father questioned him why he returned to his kingdom clad in the yellow garments of a beggar, and he replied: "My father, it is the custom of my race." He referred to his having reached Buddhahood, which made him a member of the Deathless Race.

"Not of a mortal line," the Master said,
 "I spake, but of descent invisible,
 The Buddhas who have been and who shall be,
 Of these am I, and what they did I do."

His yellow robe and his begging bowl indicated the existence of their marvellous archetypes.

And it is a sign of wisdom always to look for the underlying principles, the archetypes of concrete objects and abstract subjects, for thereby we understand better and consequently act without blundering.

Now, what can be the archetypes, as it were, of nationalism and patriotism? What can be the Ideas — using that word in the sense in which Plato used it — that have produced, among other things, the embodiments of love of one's country and love of freedom? From an archetype issue forth many types, just as from a centre many radii come out; hence triangularity is one, but triangles are many; tabularity is one, but tables are many. What are the abstract and metaphysical prototypes of the physical-plane conceptions of the Motherland (or Fatherland, or Native-land) and self-government?

The attraction and love for the Motherland lies in the attraction and love of the individual self for the Universal Self; or, to particularize, the inherent, albeit often unconscious, tendency and attraction of the Personality towards the Ego, of the Ego towards the Monad, of the Monad towards the Logos, and so on at higher and higher levels. Thus, longing for home when travelling in foreign lands, longing for the rest and refreshment of one's own room in crowded reception halls, are instances in other spheres of the manifestations of the same Idea or archetype. This longing, this yearning of the lower for the higher, exists in every human heart, though men know it not, and it expresses itself in the search for happiness, in the seeking for bliss, which is a universal search.

Similarly, the conception of Self-government seems to have its archetype in the inherent and innate desire or will of the Ego to govern the Personality and manage its affairs, or that of the Monad to look after the Ego, or that of the Logos to attend to the Monad; or, in general terms, in the desire of the Universal Self to protect and help its sparks, the individual selves enmeshed in matter.

We must understand the lessons these archetypes have to impart. If we do so, then we are not likely to go astray and commit mistakes. If people understood the workings of these archetypes, from our midst would disappear hatred and abuse of other nations and individuals. Quarrels would cease and evil would die. If we understood that our real Motherland is the realm of Spirit whence we come on earth as travellers in a foreign land, gathering knowledge and gaining experience and learning wisdom, travellers who, in turn, have to visit various lands and many nations and adapt ourselves to the ways, habits and customs of the people we visit, if we want to profit by our stay among them — if we understood that, then we would not hate or speak evil of our brother-travellers in Africa or Europe, if we at the time happen to be travelling in Asia or America. We ourselves have been in those lands, and if we have not been there, we shall have to be there some time. It is folly, therefore, to hate and quarrel, and moreover it is meaningless. Let us be true patriots: love our home which is in the spiritual region, and we will cease to hate and begin to appreciate our brethren, now wearing a different dress suitable to the climate of the land in which they are sojourning.

And Self-government — it is governing the lower by the higher; not governing lands and people without, but becoming masters in the vast and rich kingdom that lies within. The higher is pure, good, noble and lofty; and with gentle kindness, with compassionate reasoning, with true sympathy, with wide experience, it rules the lower. Let us learn that, and we will cease to talk of governing others while we do not possess compassion and experience. He who has conquered himself is master of the worlds.

And when that conquest takes place and the true self-rule is enjoyed, then shall we taste the joys of our true Motherland, that heavenly region which is our true home.

MUSINGS IN THE TWILIGHT

LET your wish be such as will reflect the wish of your Guru.

Wish neither for death nor for life. These must come according to the Divine Will. Your submission to it must be total.

Rejoice when you suffer. Do you not know that it is sometimes through the bitter pill that Karma works its miracle of healing?

Be patient of wrongs. But hold not your patience out for the plaudits of the multitude.

There is a purpose to all existence, just as there is a purpose to your existence. Learn that neither purpose is antagonistic to the other.

In many a man, spirituality is like a glowing ember among ashes. Such also is hope. Let not hope die; nor yet the dimming ember.

To relieve the hunger of the stomach is difficult when famine sweeps the land. To relieve the hunger of the Soul is a thousand times more difficult when materialism sweeps the land. The true disciple garners his harvest for such times as these.

Study for oneself is one thing. Study to help others is another. Learn to perceive the difference between the two.

When you meditate, do you at the same time adore? The incense sends forth its perfume only when lit.

When ambition enters at one door, genius leaves by the other. Have you not heard that the selfish devotee lives to no purpose?

Truth, goodness and beauty have each a different facet on each of the several planes of being. The analogy of ice-water-steam will help you to see the diversity.

Study is a necessary step. Cogitation is another. Study alone is useless unless it is dwelt upon and then applied. To build a reservoir and store water in it is good. But the effort is wasted if it is not backed by a knowledge of how to let the waters out in a regulated flow for the irrigation of fields.

Without a mental or physical model, the sculptor's genius lies latent for want of expression. Without a plan, the architect cannot manifest his skills. To make your life purposeful, have you asked your Highest to give you a plan? Have you discovered your spiritual model in which to pour your Soul's enthusiasm for its creative effort?

KARMA—A JUST LAW

[The following talk was given by W. Q. Judge at a public meeting in London, on July 10, 1891, in connection with the First Annual Convention of the Theosophical Society in Europe.—Eds.]

LADIES AND GENTLEMEN: — All men and women, I take it, are in the pursuit of happiness. If they do not find happiness here they seek it after death. They think that if they are not happy now they may be happy when they shall have died; and so, I suppose, the poor people who live in your East End — which is a blot on your civilization, brought about by the wrong philosophy which those living in the other end believe and practise — they, I suppose, in the degradation in which they are compelled to exist, are also in the pursuit of happiness. They cannot get it now in London, but they expect it sometime; and the other circles of your society, those who are not condemned by nature or by God to have been born in the East End without their consent, even they are full of disappointment, unable to secure the ends they have in view, compelled to work hard for the living which they cannot secure — they also are in the pursuit of happiness. Is it not so? And is it not also so that in both places the individuals of each class demand justice? And "Karma," about which I am to speak, is justice and nothing else. The poor man in your slums, the poor man through all your cities, asks, "Why was I born poor? Why was I born a wretch unable to rise, condemned all my life to be a degradation to myself and to my country?" The Church gives him no answer; it says, "My friend, this is one of the mysteries of God; you cannot inquire into it." The others at the other end, who do not care, do not answer him either. Now, as Jesus of Nazareth said, "The poor are always with us." You are not all rich, you are all in different conditions of life, you know every day you are struggling with disappointment, with want of success, with poverty, and with various things which you cannot understand on any principle of justice in the Universe, unless of course you belong to that class of dogmatic religionists who say, "The Lord has seen fit to place me in this position, whether it is pleasant or unpleasant, and I cannot explain it."

Now the doctrine of Karma which we talk about means that as his being passes from life to life, he is under the government of law, and not of injustice. Is the world governed by law, or is it

governed by favour? The religious systems of the day in the West show that their teachers believe the Universe to be governed by favour, by prayer, by partiality, by the absence of law. The theologians say, "If the Lord made law, he can also refuse to obey the law"; but the Theosophist says, "If the Lord made law to govern the Universe, he must obey the law." And the great law governing man in his progress through life, in all the relations of life and of the Universe, is Justice, and that law of justice says that as you sow, so shall you reap, and that was enunciated by Jesus of Nazareth, just as all the teachers before him and since have enunciated it in all places and times. Now if that law enunciated by Jesus is true, that as you sow, so shall you reap, and as ye judge so shall ye be judged, where is the justice of having a human being born in degradation without his consent, unless you adopt our doctrines of Reincarnation and Karma? Karma means Justice, compensation for every act good or bad which you do in your life. Seventy years is not enough time in this life to reap by experience and to receive justice for all your deeds. Do you know that although this saying of Jesus is believed, "As you sow, so shall you reap," yet hundreds of men now live sixty or seventy years of wicked life and do not get apparently what they have sown? When will they get it, if there is no justice? Similarly, you see good men living sixty and seventy years of life; where do they get what they have sown? You may say, some of you, one reaps up in Heaven and the other in Hell; but if you say that, at the same time there is another doctrine which you admit, that the wicked man merely by believing at the last moment may reap yet his just reward. For what? For being wicked all his life, and at the end simply saying, "I believe in something that is not justice"? (Loud cheers)

If there is justice in the Universe it must govern us always, and we believe in Reincarnation, that you and I have been here before, that I have been here before and will be here again, and so have you. If this be true, and I think it is, and also the other principle of justice, the principle of perfect compensation and balance in nature, then the whole Universe is vindicated; but if you look at it in any other way, God becomes unjust — and no one believes that he is so. The Universe becomes something governed by caprice, for do not the theologians and the churches, all churches in this country and in every other country which are dogmatic, say that you

can alter the course of nature by prayer, that when the mother prays for the child who is on a journey, that child is saved from a horrible wreck, while forty other children are killed because their mothers did not pray? Is that justice? No. Justice means that for every act you perform, every thought you think, every thing you do, you will receive an exact equivalent some time; and seventy years of life, as I told you, is not long enough. It is not long enough to reap by experience, to account for the savages being savages, to account for your poor people being poor and degraded. Nothing will account for these things but our doctrines of Karma and Reincarnation — that these people have come over from other lives where they did those acts which condemn them now to suffer the compensation.

The Christian must believe in this, because St. Matthew says, "For every act, word and thought, you must give account." Giving account does not mean saying, "I did it," and then getting no reward and no compensation. It means to give account, to render and give up, to receive the fine or the punishment. In St. John's Revelation it also says, "I saw the Book of Life Open, and men were judged for their acts"; so that in the Christian Bible, we find that this doctrine of Karma — that perfect justice must rule, that you must receive the compensation for every act and thought — was taught, and this compensation can only be accomplished by Reincarnation. For, it is unjust that the savages should be savages; it is useless to say, "It is a mystery of the Lord's that he made them savages; we cannot inquire into it." "I must inquire into it," as the earlier speaker said, and inquiring into it I find that Reincarnation explains that these people are savages because they are coming up in the scale of evolution, and are waiting for the time when they shall go into human bodies under conditions where things will be more favourable.

That is what the law of Karma means. Karma means action, the result of action, the cause and the effect. Human beings are always setting in motion causes, and those causes must reap effects, must bring about effects here or hereafter, and hereafter does not mean in a mythical place which no man can find, but here on this earth. You must come again and again to reap the results of your acts, good or bad, to progress from life to life on this earth, to continue civilization higher and higher, so that at last those pinnacles may be reached to which the earlier speakers referred. Then the whole world

will admit that it is one family going on to perfection, not that other parts in it are in the favour of some Almighty presence, which, by reason of their supplication, gives them benefits which it will not give to anyone else just as worthy. The Theosophist says that justice rules the world, and justice is the English equivalent of the word Karma, or of the old, most ancient doctrine that man is ruled by law and must give account, must suffer or enjoy in various, several lives on earth, for every act, word and deed which he may have performed. (Loud cheers)

QUESTIONS with regard to *Karma* and *rebirths* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads — even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed — still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited....

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of KARMA is inextricably interwoven with that of Reincarnation.

WHAT FOLLOWS DEATH?

REACTIONS to a question like this will vary from the extremes of "I don't care!" to "Who knows?" Somewhere in between are those who say: "I wonder — I would like to know." These thoughts are then addressed to those who care, who want to know, and who want to put some effort into finding out.

Let us take a few facts into consideration: *first*, it takes a thoughtful and observant person to ask the question; *second*, it is presumed that a possible answer exists, that there may be those who know; and, *third*, that a satisfactory answer might be of practical use. Thoughtful inquirers, or those who are merely curious, ask questions, look for answers, and make applications to themselves. Those who either do not want to make the effort, or are prejudiced in some way, are not really interested. Three basic factors cannot be eliminated from any consideration: (1) there is an inquirer (some of his faculties include thought, emotion and acts of various sorts); (2) there is an environment (near or far, visible or invisible, filled with all kinds of beings and forces); and (3) there is constant interaction between the entity and the environment, which, through observation over long periods of time and minute examination, shows that there must be repetitive relationships (laws). These three — beings, environment and laws — are basic factors that the inquirer must keep in mind while thinking out this matter of death and its aftermath.

While the form changes and may be destroyed in time, the life-experiences are culled and retained by an inner, invisible entity (the Perceiver) who survives the death of the form that has done the experiencing. All beings exist outwardly in the universe of material forms and substances because of the innate force that causes a form of matter to be assembled in order to experience life on the material plane. It would seem that the perceptive centre pertains by nature to the universal life-force or energy which pervades all things. This perceptive centre gives stability and relationship to any being, in contrast with the eternally changing environment in which it lives its vicarious and temporal life-span of limited experience on this plane of matter, with other subtler interpenetrating planes (*e.g.*, astral, psychic and mental) also available for its experience.

If this conclusion is accurate, we are faced with the concept that the many experiences of all beings are learning experiences — for

them and for us, as observers; that there are considerable differences in terms of consciousness and ability, making up a vast and varied scale of BEING from the sub-atomic, to the atomic, to the molecular; from the molecule to the cell, where a vast number of molecules are gathered and formed into patterns and sub-forms, each imbued with its functions and intelligently interacting with others to provide a life-base for the cellular intelligence. This, in its turn, contrasted, say, with the human form, is infinitesimal; but, as one of many of the "building-blocks" used in the human frame, offers its intelligence and collaboration so that the body as a whole may live a life of value to the Perceiver within.

It is this concept of increasing individualization of experience, power and faculty potential that the ancients studied, and they used a number of symbols to describe the relation of the indwelling Intelligence to the form he aggregates. Allegories and myths regarding the "fall of the angels" from heaven are almost universal, symbolizing the sacrifice that the Perceiver (a Spiritual Mind-Being) makes when he incarnates into a human form, lending to it a portion of his faculties and intelligence, so that the man senses these abilities as potentials, as intuitions, in his own developing intelligence, which is capable of widening out to the infinite from which his "parent" Mind came. There is the Upanishadic story of the two birds perched upon the Tree of Life, one on a lower branch than the other. The bird on the upper branch watches the one that is below, and takes note of all its activities as it goes through its life-cycle. There is the Tibetan Cycle of Bardo, the revolution of souls, *Gilgoolem*, with the Hebrew Kabalists; the universal sense of individuality and of continuity — awareness arising at no definable point in time in our lives, and terminating in no specific moment of our future, though sleep and death are seen to interrupt the continuity of the form's perceptions.

The question, "What follows death?" now stands answered: it is the rebirth of the Perceiver, after an interval that varies from person to person, into another form, bringing with it talents, character, abilities and disabilities garnered during its previous incarnations — all individualized experiences as against the sense of continuity that stems from the Spiritual being within.

Further reference to old sayings shows that the ancient Kabalists held: "A stone becomes a plant; a plant a beast; a beast a man; a

man a God." This cycle or circuit is indicative of qualitative changes in consciousness as the immortal Perceiver passes through increasingly complex forms over aeons of time. For those who imagine that the process of incarnation may involve, because of our sins, a retrogressive descent into animal bodies, the saying stands: "Once a man, always a man." The explanation is given that the matter of man's body, after death, returns to the elements of Nature, as it does daily, during the life period, in the exchange of food, water and air atoms which constantly pass in and out of the living body of man. Theosophy adds the concept that all matter is alive and impressionable; those living atoms which man uses and impresses with his thoughts, feelings and acts, will pass through the various kingdoms of Nature, to return eventually, under cyclic impetus, to the person who impressed them; thus, in a way, returning as the physical basis for Karmic results to each one of us, at the appropriate time and place.

Theosophy teaches that the consciousness of the personal man — the embodied mind — is developed through experience into a special kind. It is the reflection on the screen of the psyche (mind and feelings) of the Inner Perceiver; it is also influenced by the material atoms which make up the present mask (*persona*) that we believe *we are*. It is this personal awareness, this "I am," which fears its end in the death of the body. This fear which arises from ignorance may be dispelled by a study of philosophical metaphysics. The essence, or memory, of all that it experienced (thought, felt and did) is impacted permanently on the continuing consciousness of its Parent, the immortal, eternal Perceiver, and in this sense it does not die. The effect of all its thoughts, emotions and actions is impressed indelibly on the "lives" (atomic and molecular entities), which for a while made up its form during life. They carry those experience-memories, and, when impelled by nature's laws, they reflect back those impressions, in terms of effects, in circumstance and fortune, during this life span or, sometimes, in a future one. When this intelligence, this Mind-Soul, assumes its work of embodiment again, these memories make a link between its present and its future, between its moral decisions (morality being defined as harmonizing with Nature's laws on a conscious and deliberate basis, with full knowledge) and the results that eventuate to it from them. "The hands that smite us are our own" is a saying that has more truth than poetry inherent in it.

In still another way the Mind-Soul that we are, in our essence, retains its continuity. It is forging its own immortality as a Spiritual Entity as it goes through life after life. And this, in a nutshell, is the whole process and purpose of evolution: that every entity should eventually achieve individual conscious divinity. Conscious divinity is a self-awareness of the universe, and may be defined as the present awareness of all the laws and factors that influence ourselves as living parts of a living whole. We then become sensitive to, and willingly collaborative with, that vast Entity which our Universe represents and which we now accept so casually.

It is said that "Eternal vigilance is the price of liberty," implying thereby that every citizen has responsibilities and duties to perform; that freedom requires an attitude of constant gentle, unrelaxed strain—an attunement of oneself with the ideals that freedom implies, a give and take, an appreciation of the rights and privileges of others, in fairness to ourselves and to them, as members of the same community. This is a statement of the world situation, of the universal situation, and to this Theosophy adds the depth of perception of the subtle causal workings of the inner and invisible planes of Nature, and draws our attention to similar planes in ourselves and in others, so that we may live in true brotherhood with all beings. That which follows death is thus seen to be life on another plane of being, and such life can be made wider and deeper and more truly meaningful once that we understand the ultimate goal of all evolution, which for us and all beings is a conscious return to our spiritual origin, with the accretion of all the experience gained. It is an endless prospect marked by degrees of achievement and widening responsibilities.

It is quite impossible to "prove" anything to another. The results obtained by the methods of observation and experiment can be offered to fellow-students for their consideration and verification. In this spirit, it is held that the experiences of life on Earth represent the conjoined efforts of a vast host of beings, each in its own place and at its own stage of evolution, harmonized by the inner sensitivity of the laws of Nature. It is logical to postulate that there are in existence those who have attained a wider and deeper mastery of Nature than we have. These Beings we may consider to be the *avant-garde* of Humanity, professors in the University of Life, Wise Men, Seers, Prophets, Elder Brothers, Masters of Wisdom, Rishis, Adepts, who are known and spoken of throughout history as "con-

passionators, those who remain on Earth to help and to succour their "younger brothers," ourselves, who are now treading the paths that they have trodden ages ago. To them we owe thanks, respect and duty; and we, in our turn, have commensurate responsibilities towards our "younger brothers," not only the lower kingdoms of Nature, but also the life-atoms which we use and which make up our visible and invisible material forms here and now, in the process of their evolution towards the man-stage. *The Secret Doctrine* teaches that all beings can be divided into three classes: those that will be men; those that are men now, and those who were men in the past and have now become *super-men*. The latter stand as examples for us to aspire to, and as an objective goal that we too may reach. They are our inspiration to "Try" and to achieve.

TO COMPREHEND modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the "Divine Revelations" of Andrew Jackson Davies. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied human soul and the blind but active powers at work within those regions which are yet unexplored by science. . . . The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely — the disembodied souls. . . . Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this — whether the narrowness of scientism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest.

—*The Theosophist*, October 1879

IN THE LIGHT OF THEOSOPHY

The cover story in *Newsweek* for September 15 focuses attention on the global race for nuclear arms and its hazards to mankind as a whole. As a growing number of smaller nations are finding it possible to build potentially deadly atomic arsenals, there is increasing fear that some might be inclined to use it. "This time the genie really is out of the bottle," says a U.S. official. "By the end of the century, anybody who wants the bomb will have the means to have it."

Although the spread of nuclear power [says *Newsweek*] summons up an assortment of chilling scenarios — from war to terrorist theft of the bomb to a lethal accident at a research plant — the world's policymakers have yet to find the means of coping with the trend. Some nations have renounced the development of nuclear weapons; others have publicly embraced the safeguards outlined in the 1968 Treaty on Nonproliferation of Nuclear Weapons (NPT). But many others have not, and even some of those who signed the pact have been engaged in clandestine nuclear-weapons programs.

In August-September, delegates from 75 nations met for a four-week nonproliferation conference in Geneva, with hardly any progress to show for their efforts. The bargaining between representatives of developing nations and major powers got nowhere and the meeting ended with a bland announcement that another conference would be held at an unspecified date in the future.

Given the stalemate in Geneva [*Newsweek* continues], even the most optimistic experts believe the best that nations can do is to try to manage — not so stop — the spread of nuclear weapons. "At this point," said Adrian Fisher, former deputy director of the U.S. Arms Control and Disarmament Agency, "I think the most we can hope for is simply to slow down proliferation until we get a more intelligent world order."

As many analysts see it, the great leap forward in nuclear knowledge has put the tools of mass destruction in too many hands. There are nearly 250 nuclear-power reactors in existence throughout the world today and more than a dozen others under construction. Echoing the claims of the industrialized nations, leaders in the developing world say that nuclear facilities are their way of providing a better life for their people. But for many heads of state, such nuclear facilities also offer a seem-

ingly irresistible lure to provide their countries — and themselves — with an extra security blanket. Confronted by hostile neighbours in an increasingly unstable world, they see atomic weapons as their ace in the hole.

A number of Third World leaders place the blame for the spread of nuclear weapons squarely on the superpowers themselves. . . . Almost all contend that “vertical” proliferation — the development and stockpiling of ever more sophisticated weaponry by the major powers — is every bit as dangerous as the “horizontal” spread of atomic devices to current nuclear have-nots. Says Felipe Valdivieso, Peru’s permanent representative, in Geneva: “The time has come to say, ‘Enough!’” . . .

Measures like the NPT, flimsy and imperfect as they may be, still represent the best hope for a sane tomorrow, in the view of most analysts. Admits one U.S. expert: “The problem is really irresolvable. We’re going to be living in a proliferated world.” With the stakes so high, there seems no choice but to slow down the arms spiral — and trust that the world learns the meaning of restraint.

Indeed it is time the world community comprehended the extraordinary dangers of the nuclear age and worked for international sanity. However, it is not mere making of treaties or the slowing down of the arms spiral, but the moral realization of the unity of mankind and, with that as a basis, the creation in the world of an atmosphere of trust and good will, that can provide a satisfactory solution to the problems besetting us. The move against the spread of nuclear weapons, welcome though it is, yet needs as its soul a move *for* understanding man’s relation to all beings. Without this wider outlook, all talk of coping with the global race for nuclear arms, of learning the meaning of restraint and all the rest, will go for naught. We must no longer view the statement “Right ethics alone can direct power aright” as a mere truism, but realize it as a truth demanding urgent application.

“Beware the Intellectual,” warns Eric Hoffer, author of numerous books on social philosophy, in his article under that title in the *October Span*. Like Mahatma Gandhi, he is worried about “the hardness of heart of the educated.” To an intellectual, power means power over man; and in many countries, universities have become the chief recruiting ground of mindless terrorists” and the work

factories for murder weapons that may destroy our society. The author sees compassion as the antitoxin to the poison of intellectual arrogance.

Have there ever been [he writes] two successive centuries so different from each other as the 19th and the 20th? The 19th century was stable, predictable, rational, hopeful, free, fairly peaceful and lumpy with certitudes. The 20th century has been hectic, soaked with the blood of innocents, fearful of the future, stripped of certitudes, unpredictable and absurd....

Few in the 19th century were aware of the explosive irrationality of the human condition. No one suspected that once nature had been mastered, industrial societies would enter a psychological age in which man would become a threat to mankind's survival.... No one foresaw that the education explosion made possible by advanced technology would swamp societies with hordes of educated nobodies who want to be somebodies and end up being mischief-making busybodies....

We can see all around us the lineaments of a preindustrial pattern emerging in postindustrial society. We are not plunging ahead into the future, but falling back into the past. The explosion of the young, the dominance of the intellectuals, the savagery of our cities, the revulsion from work are all characteristics of the decades that preceded the industrial revolution. We are returning to the rocky highway of history and are rejoining the ancient caravan.

The significant point is that the people who are rejoining the ancient caravan are not what they were in preindustrial days. They are more dangerous. The unspeakable atrocities of the 20th century have demonstrated that man is the originator of a great evil that threatens the survival of mankind. The central problem of the postindustrial age is how to cope with this human evil....

As things are now, it may well be that the survival of the species will depend upon the capacity to foster a boundless capacity for compassion. In the alchemy of man's soul, almost all noble attributes — courage, love, hope, faith, beauty, loyalty — can be transmuted into ruthlessness. Compassion alone stands apart from the continuous traffic between good and evil proceeding within us. Compassion is the antitoxin of the soul. Where there is compassion, even the poisonous impulses remain relatively harmless....

The question is: Can we make people compassionate by edu-

education? It is natural to assume that the well-educated are more humane and compassionate than the uneducated. But, believe it or not, the reverse seems to be true. When Mahatma Gandhi was asked what it was that worried him most, he replied, "The hardness of heart of the educated."

Compassion alone can make us human and lead the world to a better position; other things make us animals. The aim of education should not be only to produce people who are better informed or more skilled; experience has borne out that such education produces hardness of heart. Education should aim at producing better human beings, more complete human beings. It should have both breadth and depth. It is an anomaly of our age that people with vast learning are still spiritually illiterate, and this may be attributed to education lacking in essentials.

Fascinating facts revealed by research into identical twins are given in Ian Brodie's article, "How the Other Half Lives" (*Telegraph Sunday Magazine*, June 8). In the spotlight are a pair of British twins, parted from birth, who have been having a major effect on American research into the mysteries of twinship.

Barbara Herbert and Daphne Goodship, born identical twins, were separated immediately after their birth in a London hospital and put out for adoption, and they did not meet again until they were almost 40. They were reared in different environments, in families "one social class apart." Neither had any opportunity to sway the other, yet, regardless of differing backgrounds, their characters, their careers their outlooks, their likes and dislikes, their idiosyncracies, and even some of the incidents of their lives are strikingly identical.

They are proof [says the article] that in many aspects of temperament, behaviour and personal characteristics, twinship survives separation. This is not in itself a revelation, but it leads directly to the core of one of the most uncrackable mysteries and heated arguments in science — to what extent are we the products of our heredity or our environment? How dependent are we for our intelligence on our genes, passed on by our parents and grandparents, and to what degree can we be moulded by our upbringing?

Dr. Tom Bouchard, a professor of psychology at the Univer-

sity of Minnesota... leads a team of nine psychologists, psychiatrists and medical doctors who are engaged in the most thorough study ever made of twins who were reared apart... Bouchard wants to put as many as 30 pairs who were separated when very young through the system, if he can find that number, before making any final pronouncements on the heredity-versus-environment issue...

Identical twins have the same genes, which is what makes them so intriguing to scientists. Genes are a part of chromosomes and we get one set from each parent. Identical twins are conceived by one sperm fertilising one egg, which then splits into two embryos which are genetically the same. So identical twins reared apart should tell us which parts of our behaviour and personality are inherited through our genes, and which are inculcated from our surroundings and early teaching. But Professor Bouchard is finding it is not quite that simple...

In his study Bouchard keeps running into coincidences which, he says, "boggle the mind so much they're scary." They recur, in particular, with names. For example, James Springer and James Lewis, brought together last year in Ohio after spending all but the first four weeks of their 39 years apart, found each had married and then divorced women called Linda and their second wives were both called Betty. Springer named his first son James Allan while Lewis' first son was James Alan. Each man grew up with an adopted brother named Larry; each owned a dog in childhood called Toy; and, amazingly, each took their holidays on the same small beach in St. Petersburg, Florida, both driving there and back by Chevrolet.

Bouchard says: "It could all be pure coincidence, but I don't think so. It seems to me to go beyond that into the realm of phenomena, where you say, 'Gee whiz, I'm a hardnosed analytical scientist, so what in the world's happening here?' We've found no evidence of telepathy between separated twins, which you sometimes get with twins who grew up together. It may be something we'll have to look into, but most of our pairs didn't even know they were twins until shortly before they met as adults..."

If nothing else, Bouchard's team is discovering the complexity of the human psyche and the baffling extent to which characteristics are inherited through our genes. It is a subject which earlier researchers found fraught with temptation.

The widespread belief among psychologists that heredity is responsible for 80 per cent of our intelligence, and environment

only 20 per cent, has altered in recent years to about 60-40. Will these approximate figures be confirmed by Bouchard's findings?

Science does not recognize the existence of laws governing human affairs other than the effects of heredity and environment. "Environment" naturally is ruled out in the case of twins who have lived apart, without knowing each other. How, then, explain the marked duplication of skandhaic propensity and karmic heritage?

Are we to suppose that physical heredity can explain, for instance, the fact of Barbara and Daphne falling downstairs at about the same time? Or meeting their future husbands in identical circumstances, and having similar church weddings, complete with choir, around the same age? In the case of Springer and Lewis, can "genes" explain these brothers marrying women with the same names, and that too twice over, or choosing similar names for their sons? Are we to assume that the omnipotent genes are able to direct that their two dogs be named "Toy"? Or that they holiday on the same beach, driving cars of the same make? No amount of concentration on the mechanistic theories of physical heredity and environmental influences will yield a satisfactory explanation.

Only a little study and statistical observation show that an attempt to class such parallelisms under "coincidence" is equally ridiculous. One has to look for the order, or Law, underlying so-called "coincidences." It is undoubted that the destiny of identical twins is closely linked by Karma — the result, perhaps, of an intimate rapport established in prior lives. The explanation of similar life patterns and close psychic affinities in terms of Karma and Reincarnation requires thought.

Can the blind "see" without knowing it? Dr. Lawrence Weiskrantz of Oxford University and his colleagues at London's National Hospital have discovered a form of unconscious vision which permits certain blind people to "guess" objects correctly, without being aware of the ability to do so. The researchers call the phenomenon "blind-sight."

James Hansen's article in *Science Digest* clarifies what the research team has discovered:

Working with patients who had acquired visual defects as a result of damage to the brain cortex, they found that their sub-

jects, if asked what they saw, said they saw nothing. In testing, though, asked to *guess*, they “guessed” right nearly 90 per cent of the time. This is far beyond the success rate accountable to pure chance. . . .

The properties of “blindsight” are quite different from those of ordinary sight and suggest a type of visual ability necessary to a hunting animal, rather than the vision required to read a book or appreciate a painting. As Dr. Weiskrantz explains: “Blindsight detects events but isn’t able to identify them. It sees what is attention evoking, but can’t say just what it has seen.”. . .

This kind of vision is extremely sensitive to motion and to sharp contrasts of light and dark. In the strictest sense, the word “vision” may not even be appropriate here since it appears that no visual image is created in the mind. Indeed, blind subjects express great surprise and insist they are only guessing, when confronted with the results of their tests. They had “seen nothing”; they just had a “feeling” about the things that appeared in their visual field. Difficult as it is to imagine this concept, it does appear that this form of sight is not visualized — it is not projected in living colour on the subject’s mental movie screen. Blindsight, in fact, appears to be *sight without the picture*. . . .

Continuing research strongly suggests that blindsight can be trained. The ability improves with use, though, according to Dr. Weiskrantz, the use must be forced — the subject must stretch his abilities to their outer limit, and so, stretch the limit. The capacity to use blindsight does not expand spontaneously, he adds, and special training is often difficult because the subject finds it hard to believe he’s successfully doing what he’s doing. Reaction to a successful test score is universally one of disbelief. . . .

Blindsight research has important implications for medicine, psychology, and other allied fields where scientists work with human test subjects.

Those who know that every object in the world has an invisible form or counterpart — called “astral” for lack of a better designation — are perhaps in a better position to understand why some unsighted can “see,” or rather “guess” at objects correctly. Given the latent power of mental or astral clairvoyance in all, its more than incipient exercise in the blind is not difficult to conceive. The senses, including that of sight, can function independently of the physical organs, for, in the words of Mr. Judge:

Sight, hearing, touch, taste, and smelling do not pertain to

the body but to the second unseen physical man, the real organs for the exercise of those powers being in the Astral Body, and those in the physical body being but the mechanical outer instruments for making the co-ordination between nature and the real organs inside. (*The Ocean of Theosophy*, p. 37)

In dreams, we see, hear, smell, taste and touch while our physical organs are dormant. In exceptional cases, as for instance with those deprived of physical vision, it is possible to use the astral senses directly, during waking consciousness, without the instrumentality of the physical sense-organs.

Some time back, newspapers reported the "magical healing powers" of a Russian "sensitive," and the cures effected by her were attributed to the emission of electro-magnetic waves from her hands. Commenting on this, Dr. Neville S. Bengali, a magnet-therapist of Bombay, writes in *The Indian Express* for September 2:

This subtle electro-magnetic energy field is present in all of us. However, in some people, like the Russian lady, this energy field is of considerable power. When such a person lays hands on a sick individual there is a transference of energy into the sick person, bringing about healing.

Russian scientists have been doing valuable research on this subtle energy field within us. Dr. Alexei Gubko, of the Ukranian Institute of Psychology, states that "every cell in the body is an electro-magnetic unit." Scientists today agree with Dr. Gubko. Dr. F. K. Bellokossy of Denver, Colorado, describes life beautifully as "an infinitely intelligent interaction of electro-magnetic energies carried by chemical substances.

Metaphysicians call this energy "od" or "odic force" (the word was coined by Baron von Reichenbach, a German chemist); the Chinese call it "ki" energy (acupuncture treats derangements in "ki" energy); in India it is called "prana" or pranic energy and this term is universally applied to describe this vital life force.

Although these forces cannot ordinarily be seen or measured, it was again a Russian electrician, Semyon Kirlian, who has devised a method of Photographing these forces (with the aid of a high frequency electrical field). This method is known as "Kirlian" photography.

Coloured Kirlian photographs show that these forces are most

abundant at the fingertips and constitute two basic colours — red and blue. Photographs taken when the mind is calm show an even distribution of colours with blue predominating. In a state of anger uneven red flares are seen at the fingertips. This proves that emotions play a vital role in the maintenance of health. A calm and tranquil mind will keep the body's bioelectrical forces in a state of harmony, whereas negative emotions like hate, anger, etc., will disturb the bioelectrical equilibrium of the body and generate diseased conditions.

Since life processes are electro-magnetic, scientists began investigating the effects of controlled magnetic fields on diseases. The encouraging results produced have given birth to a new system of healing — Biomagnetics (magnet-therapy)....

New findings in archaeology, anthropology, primatology and comparative anatomy show that early man ate about three times more vegetables than meat, with the result that his diet was lower in cholesterol and higher in fibre than the diets of today. According to a report in *Science Digest*, Special Edition, "That's probably why modern diet-related ailments like obesity, coronary artery disease and high blood pressure were non-existent in prehistoric times." Even now, anthropologists tell us, tribes who live much the way early humans did have virtually none of these problems. The report continues:

Much of the evidence of Stone Age man's eating habits comes from great advances in the study of fossilized human faeces, which are called *coprolites*. These confirm that early man ate seeds and plants as well as animal matter. What's more, the human digestive tract is closer to that of herbivorous than carnivorous animals, and its design is more suited to a diet where plant matter predominates.

Some anthropologists now think that hunting is much too inefficient a means of food gathering to have permitted the survival of the species. It takes more than twice as long to hunt 1,000 calories worth of meat than to gather the equivalent amount in plant food....

Based on all the cumulative evidence, some scientists have concluded that our diets have strayed too far from what nature intended we consume, and that we'd be a lot healthier if we stuck closer to prehistoric eating patterns.
