

Vol. 17 **November 2025** **Rs. 3/-**
No. 7

**A Magazine Devoted to
The Living of the Higher Life**

THE KINGLY KNOWLEDGE AND MYSTERY	3
FOOD FOR THOUGHT	10
ALL MEN ARE MORTAL—I	
B. W. RICHARDSON	15
SUN FORCE AND EARTH FORCE—I	
THE THEOSOPHICAL MOVEMENT	21
THE VOICE OF THE SILENCE	22
FRAGMENT ONE—X	
NECESSITY AND RESPONSIBILITY	28
IN THE LIGHT OF THEOSOPHY	33

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.

40 New Marine Lines, Mumbai 400 020, India
email: ultmumbai7@gmail.com ♦ Phone : 22039024
website: www.ultindia.org

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 17, No. 7

November 17, 2025

THE KINGLY KNOWLEDGE AND MYSTERY

A MYSTERY is something unexplained, unknown, or kept secret. The more subtle the knowledge, the more difficult it is to know and to find out. We are required to investigate a mystery. Since it is the knowledge pertaining to invisible realms, we are required to have subtle instruments. The word “Kingly” or “Royal” is used in the sense of being the highest. It is the highest because it pertains to hidden aspects of man and nature.

The Ninth Chapter of the *Gita* is entitled “The Kingly Knowledge and the Kingly Mystery.” There seem to be gradations in knowledge. That knowledge which concerns *tantra-mantra*, *Ashta-siddhi*, or that pertaining to psychic or astral powers is called *guhya-jnana*. The knowledge concerning the worship of *saguna Brahman* (God with attributes) and the result of such worship is called *guhyatar-jnana*. But that which is *Atma-jnana*, which brings freedom from the wheel of birth and death, or *mukti*, is the one which is beyond *guhya* and *guhyatar*; it is *guhyatamam-jnana*. Similarly, in the article “Occultism Versus the Occult Arts,” H.P.B. observes that there is *Guhya Vidya*, *Maha Vidya*, and *Yajna Vidya*, but these are all occult sciences, which enable one to become a *Tattva Jnani*, whereas *Para Vidya*, Wisdom, or *Atma-Vidya*, is self-realization and the highest knowledge. The knowledge of occult sciences is like the candle-light before the light of the sun, or *Atma-Vidya*.

Atma-Vidya is the “Kingly” or “Royal” Mystery because IT, or the One Reality, is both immanent and transcendent. Also, the Yogi,

knowing his oneness with this immanent and Transcendent God, though appearing to be entangled in the worldly affairs, yet remains unaffected.

How *Atma-Vidya* is the “Kingly” or highest mystery has been brought out in *slokas* 4 and 5 of the Ninth Chapter of the *Gita*. Thus, “All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them.” This is to be understood by taking the example of a rope and a snake. In a dim light, when we see a snake instead of a rope, it is evident that if the rope were not there, then there could not be an illusion of a snake. Hence, the snake, the illusive appearance, which represents our world of plurality and Maya, is dependent on the *Brahman*, or One Reality. However, the “rope” is not dependent on the snake, and even if the snake disappears, the rope, or the substratum, still remains. Likewise, the world of Maya, even if it disappears, the *Brahman* remains, as it does not depend upon the world of Maya. However, in *sloka* 5, we have a contradictory statement, “Nor are all things in me.” A person who is self-realized, sees only *Brahman*, the pure consciousness, without any duality, and therefore, for the person who has *awakened*, even the world of Maya does not exist in the *Brahman*. It is the awakened consciousness of the perfected being, which is referred to as “the eye which never closes, the eye for which there is no veil in all her kingdoms” (*The Voice of the Silence*, p. 16). Thus, it is only a seer or an Initiate who directs his “Eye of Dangma” to see the essence of things, in which no Maya can have any influence (*S.D.*, I, 45). Just as the same mind is the source of dreams, but on waking up, the dream world, as it were, merges back into the mind, so also, for the awakened consciousness, there is no world but only *Brahman*. This is how it is, the Kingly mystery. It is also the “Kingly” knowledge, because *Atma-jnana*, or Wisdom is the highest knowledge, which leaves nothing else to be known.

Interestingly, Mr. Crosbie writes that “the ‘kingly mystery’ is Life itself. We all are Life.” He adds that “Every being everywhere is Life—expresses Life. To know what is Life itself is to know the

mystery.” Ancients taught that there is *nitya pralaya* or constant dissolution, and therefore, also constant change. If there is life, then that thing cannot be dead. The stone left to itself crumbles, and we say that in the stone there was energy existing as kinetic energy, but after crumbling, it exists as potential energy in every particle of the stone. The dead body is full of life, and that is why it putrefies, and after a while, worms develop in that body.

We are surrounded by the ocean of Life. When we are awake, we are constantly pushing back the life waves which are rushing towards us. We resist life. But when we fall asleep, we absorb life, as we are no longer pushing it back or resisting. There is an adjustment of life during sleep by absorption through healthy organs. Likewise, death occurs when there is no adjustment of life during sleep by absorption through healthy organs, and it can also happen because a point comes when we are not able to resist the inrush of life anymore. Like the filament of the bulb breaks when it fails to maintain the required balance between its power to resist and conduct electricity at the same time.

Mr. Judge observes that one of the mysteries of physical life is hidden among “lives,” which are points of energy or centres of force. The physical body of man undergoes complete change every seven years, and its preservation and destruction are due to the alternate function of the fiery lives as “builders” and “destroyers.” They are “builders” when they sacrifice themselves in the form of vitality to restrain the destructive influence of the microbes, as they supply these microbes with vital constructive energy and compel them to build up the material body and its cells. They become “destroyers” or “devourers” when they stop supplying the microbes with the vital constructive energy and allow them to run riot as destructive agents. Their action is due to Life Energy, or *Prana*. But we know that life energy, or *Prana*, is itself a specialised aspect of *Jiva*, or *Atman*. This is one meaning of “knowing Life.”

Leo Tolstoy, on the other hand, suggests that inseparable from the idea of life is not *whence* life, but *how one should live* that life.

In order to know life or earthly life, we must begin to realize that the universe exists for the experience and emancipation of the soul. The framework of the universe is built on “compassion,” wherein the good and growth of all creatures, from the smallest to the highest, is taken into account.

When one is able to see that one’s personal life is only a part of the whole grand life of the universe, one slowly comes to understand that “my little self” is not the beginning and end of all life but only reflects that “life” which always is. That “life” neither begins with personality nor ends with it. It is One Life, the source of all our lives—*Paramatma*.

We oscillate between personal and impersonal pleasures. To live in the real sense is to go from the personal to the impersonal. The impersonal moments of life are when the oscillation between the pain and pleasure, likes and dislikes, stops momentarily. These moments come when we are impersonally admiring a sunrise or sunset, helping someone, or appreciating a good piece of writing, etc. We must strive to increase such moments in life. The whole process has been well described in *The Voice of the Silence* (p. 29): “But within thy body—the shrine of thy sensations—seek in the impersonal for the ‘ETERNAL MAN’; and having sought him out, look inward: thou art Buddha.” This is another meaning of “knowing Life”.

What draws a man towards “Kingly Mystery”? Since “Kingly Mystery” is *Atma-Vidya*, Wisdom, or all-inclusive knowledge, the simple answer would be that one desires to have true knowledge, or desires to know and feel the Divine, when one is disillusioned by the worldly life, or by the philosophy that he holds, or when he experiences great suffering, etc. Any of these experiences can induce him to walk the spiritual path. But the real desire to know and realize the “Kingly Mystery” comes only when one experiences profound despair or *Vishad* that was experienced by Arjuna. *Vishad* is not an ordinary grief. It is the kind of despair essential for a man who aspires to walk the Spiritual Path. There comes a stage in a person’s life when he begins to find the world to be like a cage or a prison—all false and fleeting. He is

dissatisfied with himself and with the world around him. This is the point where treading of the spiritual path begins, *i.e.*, one decides to seek, in this eternally changing and evanescent world, a real and permanent thing. In seeking this reality, the person chooses to tread one of the three Paths—of Knowledge, Action, or Devotion—depending upon his temperament. But none alone can take the seeker more than one step onward. In fact, it is not possible to practice any one of them perfectly without involving the other two.

Light on the Path puts it differently. We are told that “No man desires to see that light which illumines the spaceless soul until pain, and sorrow, and despair have driven him away from the life of ordinary humanity. First, he wears out pleasure; then he wears out pain—till, at last, his eyes become incapable of tears.”

What does “wearing out” pleasure mean? In the systematic search for pleasure, the ego first learns not to seek pleasure by hurting someone. Then, one learns to sacrifice legitimate pleasures for others’ sake. Then one comes to analyse the pleasures and appreciate that the pleasures are short-lived. Then the person may come to a stage when one is able to say, “I have seen all sorts of pleasures, and I am not going to go searching for them. It is fine if they come, and it is perfectly alright if they do not come my way.” On the other hand, our readiness to go through inevitable and unalterable pain and adversity, without complaining or grumbling, and using the situation as raw material to extract the necessary lessons, becomes a stepping stone to higher progress.

The necessary condition for knowing the Kingly Mystery is that *one should not find fault*. Here, not finding fault does not imply not finding fault with oneself. It is true that we can progress only by knowing our mistakes and faults and then correcting them. The meaning of “Unto thee who findeth no fault” certainly means not finding faults with others, because when we find fault with others, we are not being charitable and merciful. When we are charitable, we keep clear the channel of communication with our divine nature. When we condemn, we block that channel for a while.

However, this statement is from the Ninth Chapter of the *Gita*, and there it implies not finding fault with the law of Karma. Mr. Crosbie says that when we do not find fault with the law of Karma, we accept all the good and bad that happens as not only what we *deserved* but what we *in fact desired*. When we accept, we are willing to pass through the event as something which our Higher Self has in store for us by way of experience and discipline. Mr. Judge explains that the only way to develop Spiritual Will is to go through, without murmur, whatever life has in store for us. Because when we do that, the hold of the lower self on the Higher Self loosens and leads to greater and greater expression of the Divine Self. Thus, for instance, at a simple level, it may happen that when we have decided to relax on a Sunday afternoon, a person whom we know to be a bore drops in to meet us. We should be able to keep aside our own pleasure and leisure, and keeping aside our likes and dislikes, attend to him. Acceptance is the first step. Then comes the learning of the lesson. If it is not a lesson to be learned, then there is discipline to be acquired. When we have learnt the lesson, we have fulfilled our Karmic debt. Mr. Judge observes that even if it was something good that we desired to accomplish, if it did not happen, then we should be able to accept the result brought by the Law wholeheartedly. Instead, if we remain fixated on a certain result that we desire or expect, we are bound by desire, and that would mean getting entangled in the wheel of birth and death.

There is yet another meaning of “not finding fault,” and that is, not having prejudice. We learn nothing when we are biased towards the Teachers and the Teachings. Likewise, when we are biased towards other people, we create a barrier and fixed grooves in our minds. To be prejudiced is to have doubt, and so long as we have doubt, we cannot progress.

It is very suggestive that in the *Gita*, the Ninth Chapter on the “Kingly Mystery” is followed by the Tenth Chapter, *Vibhuti Yoga* (the Universal Divine Perfections), and the Eleventh Chapter, *Vishwarupa Darshan* (Vision of the Divine Form as including All

Forms). It is perhaps indicative of the fact that after acquiring this Kingly Knowledge this is how one will see or understand the whole universe.

Some commentators on the *Gita* write that in this book we are able to find consistency and continuity throughout the eighteen chapters. The Tenth Chapter is all about universal divine perfections. Also, up to the Tenth Chapter it is very clear that the energy, power, and glory of God, or One Reality is present in everything, in every particle of an atom, but as *potentiality*. All evolution is from within outwards. Perfection consists in exhibiting or manifesting the power, energy and glory of the Divine within. Hence, in the Tenth chapter we are given examples of things and beings in whom we are able to see a “perfect” expression of the Divinity. These beings are excellencies. The Tenth chapter shows that Krishna is present everywhere—the omnipresence of God. However, that was a theoretical appreciation. Now, Arjuna wants to see that practically and actually, for which he is shown *Viswarupa*. Swami Shri Chinmayananda observes that to prove that mud is the essence of all mud pots, we not only should be able to prove that mud is present in all pots but also that pots of all shapes and sizes are potentially present in the mud. It is easy to see that mud is in all pots, but to discern all kinds of pots within mud, the observer needs a different kind of eye, or a special eye. To see the presence of the One Reality in all is comparatively easy, but to see all manifestation present in the One Reality is very difficult. Arjuna was given the “Divine Eye” to see all manifestation present in the “Body” of Krishna. Theosophically interpreted, it represents the highest conceivable primordial matter or substance. In one sense, “Universal Divine Form as including all forms” implies that there is no form in manifestation which is not already included in the Universal Form. Hence, the vision of the Universal Form might well represent a glimpse into the Archetypal World wherein every form in our world is present in its abstraction. *Vishwarupa* may also imply that every form we see in the world is potentially contained within *Mulaprakriti* or primordial substance and is derived from it by differentiation.

FOOD FOR THOUGHT

ALL MEN ARE MORTAL—I

ALL MEN ARE MORTAL is a 1946 philosophical novel by Simone de Beauvoir, a French philosopher and writer. It tells the story of Count Fosca, an Italian nobleman who is endowed with immortality. The first American edition of this work was published by The World Publishing Company in 1955. The novel begins with Regina, a young, beautiful and successful but also vain and egotistical actress. Regina is secretly angry about the happiness of others, which includes her friends. She finds life unbearable because she has to share attention with others and is not the centre of all things and people. She is pained to know that time is passing and one day she will grow old and cease to exist.

One day she meets the strange Italian Raymond Fosca in Paris in the 1930s. She learns that he has recently been released from an insane asylum. She makes his acquaintance and announces that she plans to cure him, but Fosca is neither startled nor interested. At first, Fosca is reluctant to make her acquaintance but eventually seems to fall in love with her. The two of them continually return to the subject of the passing of time. As their relationship develops, Fosca reveals that his problem is not that he is insane but that he is immortal. Initially, Regina does not fully grasp the dimension of this revelation and hence believes that by being close to him, she too might transcend time. Regina's love affair with Fosca, whom her friends declare to be a lunatic, isolates her from them and also from her earlier life. Her friends think that Regina is falling into a type of insanity with Fosca, whereas she herself seems to believe that she is falling into a type of timeless immortality, or at least an enlightened state.

Fosca then withdraws from her, but when she seeks him out and confronts him, then in order to convince her of the uselessness of immortality, Fosca tells her his story. Fosca's tale, which constitutes the major part of the book, begins in medieval Italy. He was born

the son of a nobleman in the (fictional) thirteenth-century northern Italian town of Carmona, which he also ruled later. The world around him is a mixture of violence and intrigue. In the cities, the influential families fight for supremacy, and this struggle is repeated in the outside world as a permanent state of war between the city-states and small states of Italy at that time. As a result, neither the rulers nor their subjects achieve any real progress. Fosca gets the impression that these battles go on endlessly because neither party has the time to permanently consolidate the power and rule it has won. Hence, the desire arises in him for a life that will last forever, which will give him a decisive advantage. When he pardons a beggar in his hometown who has been sentenced to death, in return he receives a magic potion from that beggar, which he claims is the “elixir of immortality.” After trying it on a mouse, he drinks it himself and promptly becomes immortal.

However, the success he has hoped for does not materialize. Again and again, a new opponent rises up, which includes his son. When his son has become an adult and wants to inherit the regency—rule over a city—from his father and fights with him, Fosca kills him. Despite this, he does not want to give up and fights on for two centuries but never gets beyond his role as lord of the city of Carmona. Thus, with the ability to live beyond all loved ones and enemies, there seems to be nothing for him to do except win battles and accumulate political power, century after century. Through various means he brought Carmona to eminence, only to find that in each case happiness died for his fellowmen and for himself.

Turning to wider fields, Fosca finds that his efforts turned to nothing. When Habsburg Maximilian I, a new warlord, appeared in Italy, Fosca decided to put his forces at the service of a successful ruler rather than trying to become a ruler himself. Maximilian was King of the Romans from 1486 and Holy Roman Emperor from 1508 until his death in 1519. Fosca leaves his hometown to serve as an advisor to Maximilian and later to his son Philip and his grandson Charles V. At the imperial court, the institution that manages royal

family affairs, he finds that the same old plotting and planning for power and influence are being engaged in, even here. Hence, the people were not better off even here. When he takes a journey to the American colonies, he becomes aware of all the misery of the inhabitants of this seemingly glamorous empire.

He then escapes to the wilderness of North America, where he meets, by chance, the adventurer Pierre Carlier, who has been planning to travel to China and become the first European to cross the North American continent to the Pacific Ocean. Fosca joins him, and because of his immortality, he manages to save his companion several times from difficult situations. However, they are not able to get any closer to the goal. The adventurer Carlier dies, and Fosca returns back to the natives and lives with them for several generations.

Fosca, carrying with him riches he acquired in North America, then travels to Absolutist Paris, where there is absolute monarchy, so that the monarch enjoys political power, unconstrained by constitution, legislature, or other checks on their authority. In the company of morally and culturally declining nobility in Paris, Fosca becomes a ruthless gambler who outplays all opponents and cannot be killed even in a duel, but this does not provide him with lasting distraction. He then begins to take interest in science and rises to become a renowned chemist. As a result, he wins the affection of young Marianne, who maintains an intellectual salon. He falls in love and marries her but almost loses her when she finds out his secret. There is another difficulty. He, for all his love, does not really understand her, for her actions and motives are those of a *mortal*, and Fosca is literally “free” of such motives. It is obvious that the outlook on life of a mortal and immortal person should widely differ. No one understands Fosca’s ever-increasing fear of infinity, something that no amount of activity can permanently subdue. As long as Marianne lives, Fosca clings to her, but he becomes increasingly aware of the insurmountable contrast with his fellow human beings and becomes more and more indifferent to life. After Marianne’s death, he finally abandons his scientific interests.

In the Paris of the “July Revolution of 1830,” Fosca is able to take interest in the new trends of the time, partly because one of the revolutionaries is a descendant of his. It was a second French Revolution, which led to the overthrow of King Charles X and the ascent of his cousin Louis Phillipe. This time also he finds that there is recurring failure in the efforts made to improve people’s lives. He does not find any consolation for his personal fate in this either. He experiences that now even the love of Laura, one of the revolutionaries, cannot reach him any longer. Therefore, one day he goes out of the city and lies down in the forest to sleep for sixty years. When he is found, he tells them about his immortality, but he is not believed and is taken to a mental asylum. As Fosca lives through diverse periods and gains experiences on many continents, they all confirm the fact that he could not plan the good life. In the long run nothing mattered, except “there is only one good: to act according to one’s conscience.” He tells Regina that while many centuries pass and he meets new people, each relationship ends with a man or a woman feeling envy, pity, or hate for him. He never feels like he is part of the species, though he continues to love and feel anguish, but every chapter of his life ends the same way. Fosca becomes “neither good nor bad, neither miserly nor generous.”

When Fosca finishes telling his story to Regina, he tells her that he suffers from nightmares in which the whole world is white and dead, populated by two living beings: he and the mouse on which he tested the immortality potion. Regina finally understands the seriousness of his fate, but she also realizes that she means nothing to him. Fosca gives her cold comfort that her situation will improve and then goes away. After Fosca leaves, Regina, who initially desired immortality, eternal youth, and power over others, lets out a scream, which some critics interpret as “a scream in fear of death, but also of living a futile life.” Fosca discovers that a life without end does not have much meaning, and the future lies before him as an endless, gloomy plain. As time passes, his hopes, curiosities, and desires all vanish, leaving behind an unbearable void.

Simone de Beauvoir was a French existentialist philosopher, writer, and feminist activist. She wrote novels, essays, short stories, and biographies and monographs on philosophy, politics, and social issues. Some of her other well-known novels are *The Second Sex*, *The Mandarins*, and *She Came to Stay*.

The central idea of the novel is that the finite nature of human life—mortality—is what gives life its meaning, value, and purpose. Immortality, conversely, can lead to despair, emptiness, and a loss of true feeling.

According to some critics, Fosca's journey is divided into three phases, which reflect three core aspects of Existentialism: the search for life's meaning, the notion of freedom, and the experience of nothingness. Initially Fosca is afraid that he will die before achieving something meaningful. We find that his fear of death drives him to seek immortality, as he believes that only eternal life can grant him freedom. But in fact, when he becomes immortal, he understands that "to live without an end is to live without freedom, bound by time instead of liberated by it."

He realizes that even significant accomplishments lose their meaning when confronted with death, symbolizing the absurdity of life and its nothingness. His concern about death distracts him from his quest for meaning, and he begins to believe that only immortality can bring him true freedom. He eventually realizes that prolonged existence leads to greater futility, with true significance found in authentic actions done in the moment. Fosca seems to drift through life without purpose, is detached, and no longer looking for meaning in his life. His immortality deprives him of three fundamental elements of existence—birth, life, and death. His existence loses its meaning without death.

(To be concluded)

EACH of us, every day, through the jobs we do, are offered
a shot at greatness, an opportunity to reach immortality.

—ROBIN S. SHARMA

B. W. RICHARDSON
SUN FORCE AND EARTH FORCE—I

NEWTON INTUITIONALLY says, “Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross, and gross out of subtile...Thus, perhaps, may all things be originated from Ether.” (*S.D.* I, Proem, p. 13)

In the article on “*Sun Force and Earth Force*,” by Dr. Richardson, that appeared in Vol. V of the *Popular Science Review*, he writes: “The sun and the earth are the two great representatives...of life and of death...they are the veritable life and death of the universe as it is known to us.” He adds that it is sufficient to speak of the sun and earth as each representing a force; the sun representing active, originating, radiating and imparting force; the earth representing passive, receiving, absorbing, retaining and re-yielding force. “That which we call motion is all derived from the action of these two forces. Sun force lifts up, carries, propels; earth force draws down, resists, regulates, steadies, fixes, releases.” Dr. Richardson proceeds to give the views of Samuel Metcalfe, posthumously, who was of the opinion that all motion, all force, could be traced to solar fire—the unity of the above two forces. The idea of two forces was founded purely on the observation of the variations of matter when the pervading force was in the active or in the negative condition. It boldly disagrees with the theory of mere motion as the origin of all varieties of force.

Metcalfe was of the view that there exist in nature two agencies, matter which is ponderable, visible, and tangible, and a something which is imponderable, invisible, and which we become aware of only by its influence on matter. This imponderable matter, he called “caloric” or sun force, and maintained that this “caloric” *is not a mere form of motion* or vibrations among particles of ponderable matter, but it is *itself* “a material substance flowing from the sun through space, filling the voids between the particles of solid bodies,

and conveying by sensation the property called heat.” H.P.B. remarks that this imponderable substance fills every point of the solar system because it is a physical residue, so to say, of Ether, which is an *agent* for transmitting light. This caloric is the astral fluid or astral light of the Kabalists, and the “Seven rays” of Sun-Vishnu, says H.P.B. (*S.D.*, I, 524)

Metcalf proves the material nature of caloric on the following grounds: It can be measured with mathematical precision. When added to ponderable matter, the volume is increased, but when subtracted, the volume is decreased. Also, when added to or removed from bodies of ponderable matter, it modifies the forms, properties, and conditions of all other bodies. In the form of radiation, it passes through the most perfect vacuum, and if the thermometer is placed in that vacuum, it will have same effect, as when placed in ordinary atmosphere. We become aware of heat energy or caloric energy of the sun. It operates on the nervous system producing intense pain. When it is in excess it brings about disorganisation of the tissues. H.P.B. comments that since *this* substance itself can pass through vacuum, it eliminates the need of etheric waves for transmission of light, heat, etc.

Metcalf maintained that “everything in Nature is composed of two descriptions of matter, the one essentially active and ethereal, the other passive and motionless,” and based on this he put forward the hypothesis that the sun force, or caloric, is a self-active principle. It has repulsion for its own particles, but for the particles of all ponderable matter, it has affinity. “It attracts the particles of ponderable matter with forces which vary inversely as the squares of the distance. It thus acts *through* ponderable matter.” However, if the universal space were filled only with sun force or caloric (without ponderable matter), then caloric would be inactive and would produce a boundless Ocean of powerless ether, not having anything on which to act. On the other hand, ponderable matter, though itself inactive, has certain properties by which it modifies and controls the action of the caloric. This has been summarised in the form of a law, thus:

“By the attraction of caloric for ponderable matter, it unites and holds together all things; by its self-repulsive energy it separates and expands all things.” The imponderable matter has affinity for ponderable matter, and by this attraction all things are held together. But since there is repulsion between the particles of imponderable matter, when it is added to anything it helps to expand. H.P.B. remarks that this is almost the occult explanation of “cohesion.”

As regards the observation of Metcalfe that “everything in Nature is composed of two descriptions of matter, the one essentially active and ethereal, the other passive and motionless,” H.P.B. agrees and explains that the gross *ponderable* matter is the body, the Shell of matter or Substance, the female passive principle. The imponderable matter is comparable with the *Fohatic* force or the second principle, *prana*—the male and active principle (*S.D.*, I, 525). Now, Fohat is closely related to the “ONE LIFE” (*S.D.*, I, 110), which functions at various levels and manifests as Cosmic and Vital electricity, and the latter has been described on p. 338 (*S.D.*, I) as the “invisible but too tangible fluid, which radiates from the fingers of the healthy magnetizer.” It appears that “vital electricity” is the term used to refer to magnetic fluid or vitality. The solar vital energy has been described as vital electricity that feeds the whole solar system. (*S.D.*, I, 541)

“In Nature, the Fohatic principle is working all the time. A continuous transformation of forms from one state into another is taking place. What transforms water into ice or steam, its two opposite aspects? Heat and cold, rooted in Fohat, the energy of the One Life....What but the dynamic energy of life turns a germ into a foetus in the mother’s womb, and later on into a baby which becomes a man or a woman? What brings about old age, decay and death? The destructive aspect of that same energetic force.” (*The Theosophical Movement*, March 1964)

Dr. Richardson appears to say that it is easier to explain forces like heat, light, sound, etc. on the basis of two elements, or two factors: sun-force (imponderable matter) and earth-force (ponderable matter) (*S.D.*, I, 525-27). Since his views on the nature of “force”

are contrary to the views accepted by materialistic science, H.P.B. calls his views “heterodox” or unorthodox and calls him a “heretic,” the one who does not subscribe to orthodox views. H.P.B. adds that with little adjustment and alteration of terms, his views agree with theosophical or occult views. Dr. Richardson says that one element is ponderable matter and the second is the all-pervading Ether or solar-fire. It is without weight, substance form, or colour; it is matter infinitely divisible, and its particles repel each other; its rarity is such that we have no word, except ether, by which to express it. H.P.B. points out that it is not *Ether* but only the *second principle* of Ether. Ether itself is *one of the principles of Akasa*. Ether is Akasa in its lowest aspect, and ether itself has seven aspects or principles.

Dr. Richardson observes that when ponderable, inert matter and the sun-force (or self-repulsive ether) are brought together, then dead ponderable matter is vivified. H.P.B. says that ponderable matter may be called “inert” but not dead. The imponderable matter pervades through space, but as seen, in the absence of ponderable matter, it too is quiescent. The process of dying has been described as Vishnu the preserver becoming Siva the destroyer. When the body dies, it becomes of the same polarity as that of *prana* (male energy), and therefore, it repels this active agent (*prana*), and therefore, *prana* is no longer able to act on the body as a whole, but it acts on the parts or molecules, and this action is called chemical. Sun-force is compared to Sun-Vishnu because, like Vishnu, which pervades every atom and sustains as Vishnu and destroys as Rudra, so also sun-force, which is like *prana*, also sustains and destroys.

Continuing to use the somewhat erroneous term “ether” for imponderable matter or caloric, Dr. Richardson further observes that this ether is everywhere and the particles of ponderable matter are, so to speak, dissolved in this ether. He adds that the ether is all-pervading. The human body itself is charged with the ether (H.P.B. wants us to replace the word “ether” with “*astral light*”); its minute particles are held together by it. This applies to all kinds of bodies: human bodies, plant bodies, minerals, etc. Further, the sun force or

ether, pervades everything—the most solid earth, rock, crystal, metal and plant, including the human body, are all charged with ether or caloric in various degrees. The capacity to receive ether or the sun-force is different for different kinds of ponderable matter. It is the amount of ether or imponderable matter in the ponderable matter that determines various *states of matter*, such as solid, liquid, gaseous, etc. It appears that the capacity of a solid body to attract imponderable matter is more than that of liquid. There is greater cohesive power. Therefore, when molten zinc is poured upon a plate of solid zinc, then because of the greater capacity of the solid to attract caloric [the imponderable matter], the caloric will rush from liquid to solid, and hence, the loose particles of liquid will now be brought together and solidify.

The densities of various bodies and the *hardness and softness* depend upon the relative proportions of ethereal and ponderable matter, of which they are composed. Thus, by *adding* a sufficient quantity of caloric to a solid, its attraction for the particles of imponderable matter is weakened, and gradually, the solid is converted to a liquid and then to a gaseous condition. Likewise, removal of caloric from a gas would lead to a gradual increase in attraction of ponderable matter particles with that of imponderable matter, thus reducing it to liquid and then to a solid state.

Thus, we can see that it is not easy to state what exactly is “sun-force,” as it has been compared to the Fohatic principle, *Prana*, the second principle of Ether, and astral light. Also, we know nothing about the seven principles of Ether.

In his theory, Metcalfe has suggested the “unity” of sun-force (imponderable matter) and earth-force (ponderable matter). By that he probably means that one without the other is inactive or quiescent. Also, this ether penetrates through the particles of ponderable substance and holds these particles together in a bond of union. It is as if they are dissolved in ether.

Dr. Richardson draws a few inferences on what he calls “the most complex and profound of all subjects.”

Firstly, the space between stars and planets, also between atoms

and molecules of matter, organic and inorganic, is not a vacuum but is filled with subtle fluid, which the ancients called “Aether,” which is a substitute for the real or the occult terms used and known to the Kabalists. This fluid is unchangeable in its composition, indestructible and invisible, and pervades everything and all. H.P.B. remarks that it is *unchangeable* only during the Manvantaric period but merges with *Mulaprakriti* during pralaya. It is invisible but its reflection, which is vibrating or glittering Astral light, is visible to the clairvoyants. Further, H.P.B. states that this subtle fluid pervades only all “ponderable” matter, and Ether which is a substratum, is not included in it, though it is matter. She adds: “Yet, conscious and grand Beings clothed in that same Essence move in it.”

Further, Dr. Richardson observes that ether [or the second principle of Ether] is in everything, and all things are floating in it. Each thing is charged with ether in different degrees. Thus, for instance, a pebble contains less of ether than a tree, and that in turn contains still less of ether than a man. As already seen, a solid is converted into liquid and then gas by adding imponderable matter or ether, because adding ether to a body tends to reduce the power of cohesion and therefore also solidity or grossness. Inorganic matter is certainly more gross and solid than organic matter, but among things organic, there is a distinction made between plant and man, wherein man is less dense as compared to a plant and therefore contains more astral light or ether than a plant.

Secondly, Dr. Richardson observes that “The Ether, whatever its nature is, is from the sun and from the suns; the suns are the generators of it, the storehouses of it, the diffusers of it.” H.P.B. remarks that “The Occult Sciences reverse the statement, and say that it is the sun, and all the suns that are from *it* [Aether], which emanate at the Manvantaric dawn from the Central Sun.” She remarks that this Aether, whether Akasa is meant by the term or its lower principle, Ether—is septenary. Akasa is Aditi in the allegory and the mother of *Marttanda* (the sun).

(To be concluded)

THE THEOSOPHICAL MOVEMENT

THE THEOSOPHICAL movement “is moral, ethical, spiritual, universal, invisible save in effect, and continuous. The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned,” writes Mr. Judge. This movement has existed since man became a true *Manushya*, the thinker and self-energised chooser. The Theosophical Movement for our era and generation was launched in the year 1875, on November 17, in the city of New York, by H. P. Blavatsky, W. Q. Judge and Col. Olcott. This year, on November 17, we shall celebrate the 150th anniversary of the Theosophical Movement.

In this “age of inquiry,” accurate and practical knowledge is what men clamour for. Theosophy, although a reproduction of an age-old WISDOM RELIGION, answers that need in modern idiom and temper, suited to our age. H. P. Blavatsky describes this movement in *The Key to Theosophy* as, “Intrinsically, Theosophy is the most serious movement of this age; and one, moreover, which threatens the very life of most of the time-honoured humbugs, prejudices, and social evils of the day.”

The aim of Theosophy is to show that all the world’s religions are based on one and the same truth and have sprung from the same source, but are gradually getting overlaid with superstition, corruption and dogmatism. All are true at the bottom, and all are false on their surface. Theosophical message is but an age-old reminder that all mankind has spiritually and physically the same origin. Like the children of the same parent, we are one family—a Universal Brotherhood in reality.

The aim of the Theosophical Movement is the practical realization of the “Brotherhood of humanity” on earth. Theosophy is meant to affect and leaven gradually the mind of the race so that the earth could be a “heaven” in comparison with what it is now.’

THE VOICE OF THE SILENCE

FRAGMENT ONE—X

“Give up thy life, if thou would’st live.” To live the spiritual life, one has to give up the life of personality. There is still in all of us *Tanha*, or the thirst for life, which is instinctive. We want to live and gain experience. Thus, ordinarily, this “will to live” is more on an animal level. We need to bring into play the Creative Will. Mr. Crosbie has explained in his article “The Creative Will” that the Power of the Spirit is infinite and is like the sunlight. If we have sealed our windows with cardboard, no light can enter the room. However, if we make a small hole in the cardboard, then limited light can enter the room. By our personal desires and selfishness, we have reduced the expression of the power of the Spirit to a minimum. Also, Will is the force of Spirit in action, and “the action of the Will is through ideas. The ideas give the directions. Small ideas, small force; large ideas, large force.” This Force of Spirit is illimitable and exhaustless, but what we lack are universal ideas. Mr. Crosbie suggests that we must hold onto three great ideas, namely, that each one of us possesses three great attributes of the Deity—the power of creation, the power of preservation, and the power of destruction and regeneration. Using these powers we can first recognize and then eliminate defects and strengthen our virtues.

We have to struggle hard to break that heavy obstacle that resists all change. The seed must die to give birth to a tree; the nonessentials must die for the spiritual regeneration. Thus: “To live as a plant, the seed must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. ‘To live is to die and to die is to live,’ has been too little understood.” (*S.D.*, I, 459 fn.)

“Three Halls, O weary Pilgrim, lead to the end of toils. Three Halls, O conqueror of Mara, will bring thee through three states into the fourth, and thence into the seven Worlds, the Worlds of Rest Eternal.”

The Three Halls refer to three states of consciousness because they are said to bring the Soul through three states into the fourth. The footnote describes the three states of consciousness as *Jagrat*, the waking state; *Swapna*, the dreaming state; and *Sushupti*, the deep sleep state. “These three Yogi conditions lead to the fourth, or the *Turiya*, that is beyond the dreamless state, the one above all, a state of high spiritual consciousness.”

Waking, dreaming, and dreamless sleep are described as three planes of human life, or three states of consciousness. “Every theosophist who is in earnest ought to know the importance of these three states,” writes Mr. Judge. All these different states are necessary for growth. In the waking, or *Jagrat* state, various organs of the body, senses, and faculties get necessary exercise and development. The dream state, or *Swapna* state, is necessary for the physical faculties to get rest, while astral faculties become active and develop. The dream state includes states such as somnambulism, trance, visions, etc. In the dreamless sleep, or *Sushupti* state, both physical and astral senses and faculties enjoy rest. In this state, the lower mind is more or less paralyzed, and the Higher Ego is active so that it can develop itself by appropriate exercise. For a Yogi, Adept, Mahatma or perfected being, it is possible to live in a still higher state of consciousness, called the *Turiya* state.

During life, man may exist in *Jiva-dasha* (LIFE-CONDITION) or *Atma-dasha* (SPIRIT-CONDITION). *Jiva-dasha*, or LIFE-CONDITION, comprises the subtle inner body, or soul, a gross outward body of matter, and a Causal body, which is described as a boundary of oblivion between the SPIRIT-CONDITION and LIFE-CONDITION. It is the ignorance of the real nature of things which precipitates man from the SPIRIT-CONDITION into the LIFE-CONDITION. *Jiva-dasha* and *Atma-dasha* are depicted as four states of consciousness or four spheres of existence, which could be visualized as four concentric spheres. The innermost sphere depicts the *Turiya* state, and the Ego arising from this state enters the sphere of transition, which is the boundary of oblivion or dreamless sleep state, where it exists in the Causal

body. When the Ego crosses this boundary, it enters the dream state and exists in the subtle inner body and comes under the influence of illusion. It believes in the universe of light and shadow and is identified with the astral body and the lower mind. In the outermost sphere, the Ego enters the waking state and begins to identify itself with the body, with its five senses, or organs of perception, and five organs of action. Thus, as the individual spirit or Ego moves from *Turiya* to the waking state, the True Being is increasingly forgotten and obscured through false identification.

In the book, *The Dream of Ravan*, we read that man is in SPIRIT-CONDITION in the *Turiya* State, a state of high spiritual consciousness, a state beyond dreamless sleep. In this state, the individualized spirit lives the ecstatic life, where it possesses true knowledge and the universal, eternal, ever-present intuition. It appears that *Turiya* is that state in which one's individual consciousness is merged with the *Atma* or Higher Self, being the highest state of *Samadhi*. In *Letters That Have Helped Me* (pp. 58-59), Mr. Judge writes, "In the Spirit or *Atma* all experiences of all forms of life and death are found at once, and he who is one with the *Atma* knows the whole manifested Universe at once. I have spoken of this condition before as the *Turiya* or fourth state." Further, he explains that *Turiya* is a high state, which can be enjoyed even while in this body. In that state, there exists none of the three qualities, but the soul sees the three qualities moving in the ocean of Being beneath. In that state "there are those high Yogees who can and do rise up to *Nirvana*, or Spirit, even consciously, while on the earth....In that state the body is alive though in deep catalepsy [Self-induced by the Adept.— J. N.]. When the Adept returns from it he brings back *whatever he can* of the vast experiences of that *Turiya* state," writes Mr. Judge. (*ibid.*, pp. 28-29)

After reaching the *Turiya* state, the Ego enters the "seven Worlds of Rest Eternal," which are described in the footnote on page 6 as seven planes of being or seven spiritual *lokas*, thus: "Some Sanskrit Mystics locate seven planes of being, the seven spiritual *lokas* or

worlds within the body of *Kala Hansa*, the Swan out of time and Space, convertible into the Swan in Time, when it becomes Brahma instead of Brahman.” It appears that these Spiritual *lokas* are the seven divine worlds, namely, *Bhur*, *Bhuvar*, *Swar*, *Mahar*, *Jana*, *Tapo* and *Satya* Loka. It is only when the highest state of *Samadhi* is reached that the Ego enters *Satya Loka* and has to make the choice between the path of Liberation and Renunciation. Hence, it appears that the highest state of *Samadhi* is the same as entering Nirvana.

Ordinary people experience only three states of consciousness. When we fall asleep, we pass through the dream state, which is caused by the automatic throwing out of the impressions by the cerebellum, like the heat radiated by a heated iron bar, producing ordinary dreams. We must distinguish between “ordinary” dreams and “real” dreams. Ordinary dreams or idle visions are the physiological dreams provoked by indigestion, or they may be caused by some idea or event impressed upon the brain during waking hours.

From the dream state, we pass into *Sushupti* or the dreamless sleep state. In this state, our lower nature is paralysed, which includes lower emotions and intellect, while the inner man, or the Ego that was held prisoner in waking life, becomes free to be on its own plane. In *Sushupti*, we exist as our true individuality, unhindered by personality. Mr. Judge calls it a great spiritual reservoir “by means of which the momentum toward evil living is held in check.” In this state, our ego acts on its own plane and is fully conscious and omniscient. For the real Ego, the past and future are as present. The Ego tries to impress on the sleeping brain what it witnessed on its own plane. The brain throws out these impressions as dreams, which are called *real dreams*.

There are “prophetic dreams” or “dreams of premonition,” which are impressed on the memory by our divine nature. Prophetic dreams concern what is going to take place in the future, and they are the reflection of what is seen by the Ego while it is on its own plane. In *Sushupti* we find solutions to our problems. So many artists and

inventors have found inspiration or a solution to a problem that they were struggling to solve while awake, which is reflected in a dream. For instance, Kekule dreamt of a serpent biting its own tail, which helped him to arrive at the closed-ring structure of the Benzene molecule.

In the article, “Three Planes of Human Life,” Mr. Judge recommends that in order to bring back the memory of the experiences in the *Sushupti* state, we should not only live a life of concentration but also concentrate on high thoughts, upon noble purposes, and the Divine in us. As a result, we will be able to create a centre of attraction or focus in the waking state, to which all the energies flow. Then as one goes from waking to *Swapna* or the dream state, one goes as an integrated person, having greater clarity. The energies from this focus will converge in the *Swapna* state, creating a focus there. Similarly, one passes as a collected whole from *Swapna* to *Sushupti* and is able to create a focus in *Sushupti*. Thus, the journey of a concentrated man from one state to another is like water through a clear pipe or the sunrays through the lens. However, Mr. Judge says that we may not accomplish it all in a few weeks, or years, or even in one life. It may take several incarnations. In the case of the person who is not concentrated, the experiences pass from *Sushupti* to the waking state like sand through the sieve—*i.e.*, they are fragmentary.

“If thou would’st learn their names, then hearken, and remember. The name of the first Hall is IGNORANCE—Avidya. It is the Hall in which thou saw’st the light, in which thou livest and shalt die. The name of Hall the second is the Hall of LEARNING. In it thy Soul will find the blossoms of life, but under every flower a serpent coiled.”

The Voice of the Silence compares the three states—sleep, dreams, and dreamless sleep—with three halls of life. The first Hall is the Hall of physical existence. “It is the hall of ignorance, or avidya; the phenomenal world of senses and of terrestrial consciousness—only.”

The second Hall corresponds to twilight and astral or psychic

regions. We are unable to perceive things distinctly during the twilight period, so also, in one's spiritual journey, as one passes through the psychic region, when one's astral senses are not fully developed, one is not sure of one's perceptions. There is also the danger of being enamoured by the psychic powers and thus losing sight of one's spiritual goal.

The Second Hall refers to the astral realm through which one necessarily has to pass in order to reach the third hall—the hall of wisdom, or omniscience. This second hall is called the *hall of probationary learning* because the disciple is tested and observed in this hall. It is the hall wherein the probationer is tested for his moral strength. When we fall asleep, we enter into the astral regions by the normal route, and it is in this region that the disciple is tested by the guru, say, by letting loose a tiger on him in his dream state to see his courage; he might be tempted by a very beautiful woman to test his moral strength, and so on. The astral realm presents visions and strange sights, and the probationer is tempted to wander in the bylanes and may, as a result, get lost in its perfidious beauty. It is also the realm wherein one gradually learns to use his psychic senses, the use of which has to be mastered through training and purification. Theurgy has to be preceded by a training of the senses and the knowledge of the human Self in relation to the Divine Self. The blossoms and flowers indicate psychic visions and powers with a serpent coiled underneath. The “serpent” refers to the serpentine movement of the astral light, which causes deception. In *Isis Unveiled* (II, 591), we read how the spiritual seership differs from the clairvoyant visions of adepts, in which the visions are distorted and confused due to the wavy motion of the astral light, the mechanical functioning of the brain, and memory. It takes a *Seer* to control all that and see visions directly from the Spirit. “Serpent” represents deception and illusion, which the disciple is going to meet at every step as he enters the psychic or astral realm.

(To be continued)

NECESSITY AND RESPONSIBILITY

IN NATURE, we find that organisms of greater complexity and hence evolution are generally higher up in the food chain. It would seem that Mother Nature freely and willingly sacrifices the omega of her progeny to support the needs of the alpha. Similarly, in every era, societies come to value certain skills that serve the collective and reward individuals who excel in that particular skill set. During medieval times, martial skills and gallantry were highly valued, and those who excelled in those skills rose up the social ranks. But with technological advancements in weaponry and warfare, physical prowess was obviated. Now, a drone pilot sitting in Arizona can obliterate an entire armed convoy in Timbuktu with the push of a button. Hence, in the post-industrial world, knowledge and intelligence came to be highly valued. In modern societies, IQ (Intelligent Quotient) is the single best predictor of success, with all other personality traits being equal. Furthermore, since societies are now generally peaceful, martial spirit is in fact a liability, as it has no constructive outlet through which to express itself. Throughout history, societies have constantly redefined what is virtuous depending on the exigencies of the times in which they lived. Nietzsche called the latest of such inversion of values the slave revolt wherein heroism and valour once valued, were now seen as evil, while their opposite, meekness, became a virtue. In every case, we see that those that do not possess the prevailing exalted skill slide down societal ranks and are reduced to serving the needs of those that do. In this regard, human societies copy nature and sacrifice their omegas to support the needs of their alphas.

But all this is just one aspect of nature. As Krishna says in the seventh chapter of the *Bhagavad-Gita*, from his lower nature arises the eightfold Prakriti—Earth, Water, Fire, Air, and Akasa, Manas, Buddhi, and Ahankara. But separate and beyond the eightfold Prakriti is his higher nature, which is the very LIFE by which the universe is upheld. In man, these lower and higher natures correspond to

Kshetra and *Kshetrajna*, respectively. These two natures are not separate but are synthesized in the Unity which is Krishna as the Logos. As we see in the first fundamental proposition of the Secret Doctrine, these two contrary forces, the centrifugal and the centripetal, are necessary to bring about manifestation. The centrifugal force tending towards heterogeneity fashions the various *Upadhis* or vehicles in which the centripetal force, manifesting as individual consciousness, can well up as “I am I.” These two forces intertwined in a celestial dance bring about cycles of evolution that tend downward as Spirit is invested deeper and deeper into matter, and having reached the nadir, the centripetal force asserts itself in redeeming Spirit through flesh in the upward arc. The downward arc is accomplished through natural impulse until, at the limit of heterogeneity, individual units evolve to the Man stage and wake up to self-consciousness. From that point onwards, the upward arc of evolution has to be climbed through concerted “self-induced and self-devised efforts (checked by its Karma).”

However, to fulfil the necessities of our lower nature, the *Kshetra* or the body-complex, nature demands the sacrifice of our less-evolved brethren. As Mr. Judge points out, many lives are destroyed in every breath we take, not to mention the food we eat, the clothes we wear, and the shelters we create for ourselves. In fact, Theosophy teaches that our very tabernacle is made up of such elemental lives, which sacrifice themselves to enable the human condition. In economics also, we depend on those upstream of the supply chain for our well-being. If we each had to build our own houses, grow our own food, and weave our own clothes, we would have no time for any higher pursuits. Hence, we are indebted to those we unavoidably depend on to fulfil the needs of our *Kshetra* or bodily existence. Theosophy teaches that it is incumbent on us to repay this debt through the voluntary adoption of responsibility for the spiritual upliftment or *Yoga Kshema* of all those who fulfil the necessities of our bodily existence or *Kaya Kshema*. This is exemplified in the *Pancha Yajna* of *Manu Smriti*. Such sacrifice is

what Krishna, citing Prajapati, calls in the Third Chapter of the *Bhagavad-Gita*, *Paraspara Bhava* or reciprocal responsibility. He further says that those who take what they need to survive but do not reciprocally give in return, live a life of sin. Without this idea of *Paraspara Bhava*, men would live like brutes. Those with power would forever prey on and exploit those without. The alpha of society would tyrannically victimize the omega. Humanity would rapaciously exploit nature and her bounties. Men would constantly pollute the psychic atmosphere with their licentious thoughts and pursuit of short-term gratification. Isn't this a tendency we readily see in the world around us today?

To fully appreciate the moral imperative of responsibility, we have to first understand the metaphysical fact of Monadic evolution. While the *Monas* is one and universal, periodically its radiation differentiates into individual Monads, which undergo a cycle of evolution or "Necessity" in accordance with Cyclic and Karmic laws. It ascends through sub-human intelligence of elementals, minerals, plants and animals, acquiring individuality in degrees by Natural Impulse. And only at the human stage is it fully differentiated and awakens to self-consciousness, and hence responsibility. From this stage, it has to ascend through self-induced and self-devised efforts to supra-human degrees of intelligence, up to that of the holiest Dhyani-Buddha. The fact that, in nature, we see evolutionary units abysmally lower than us is proof that there must be beings as far advanced from us as we are from the beetle. Some of these supra-human intelligences have advanced so far as to be on the cusp of merging their individual self into the universal, the spark within the fire, the drop within the ocean, reaching the bliss past human thought of Nirvana. And yet on this final threshold, Masters of Compassion sacrifice this greatest of rewards and return back to help orphan humanity, either working in ethereal realms as Nirmanakayas or plunging into the ocean of Samsara as Manushi Buddhas. The origin of every ancient world tradition and all true reformers throughout history is to be traced back to the efforts of this fraternity of Adepts, without whom

humanity would be completely lost.

Just as we depend on these supra-human entities for our spiritual evolution, similarly sub-human elementals depend on humans for their evolutionary impulse. Every thought, as it is evolved by man, coalesces instantly with an elemental that takes on the colour and character of the thought, which works either for its evolutionary betterment or debasement. Such elementals are the common property of all humanity, through which we affect each other in what is called *distributive* Karma. Natural calamities are the collective effect of debasing human thought on elementals, which, in aggregate, has reached a bursting point. When man is inimical to nature, she is inimical to him. But when man fulfils his bounden responsibility, nature becomes as Kamaduk, the cow of plenty, and the two benefitting mutually, achieve the highest felicity. So, while the *necessity* of maintaining our *Upadhis* or bodily vehicles, requires the sacrifice of the omega to the alphas, the wheel of spiritual evolution places *responsibility* on the shoulders of the alphas towards the omegas. So, while necessity drives centrifugal force up the ladder of being, the collective sense of responsibility radiates the centripetal force down the same ladder. In the final analysis, all individual units are like cells of a single organism. When they work in harmony, the overall organism is healthy and each cell thrives in its turn.

However, in today's materialistic age, we only understand the *necessities* of the body and hence demand their fulfilment as basic human rights while blithely reneging on its concomitant spiritual *responsibilities*. We may define basic human responsibility as the progressive sacrifice of personal preference in deference to collective spiritual welfare. Such a sacrificial nature is congenital to man—parents sacrificing for their children and soldiers for their nation, etc. But lest such sacrifice be flippantly attributed to the “selfish gene” or “tribal instinct,” we have the shining example of the Bodhisattva, who sacrifices his ultimate bliss to work for the spiritual upliftment of every sentient being.

Everyone, in every moment, is constantly sacrificing towards

NECESSITY AND RESPONSIBILITY

something. Our life is incrementally expended with every step of the inexorable march of time. We cannot hold back even one moment but are forced to sacrifice every moment to some or other thought, word or deed. We can choose to sacrifice it towards the satiation of our whims and fancies, in which case, we become slaves to our desires. Or, we can choose to sacrifice it towards the fulfilment of our bounden responsibility, which is an expression of our True Self and to that extent make our lives meaningful. A healthy cell fulfils its purpose by working for the benefit of the organism, while a cell that lives for itself becomes cancerous. Let us then *fit ourselves, by study and otherwise, to be the better able to help and teach others* and turn the wheel of duty in its upward arc back to the mother source.

WHEN things go wrong as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit.
Life is strange with its twists and turns
As every one of us sometimes learns
And many a failure comes about
When he might have won had he stuck it out;
Don't give up though the pace seems slow—
You may succeed with another blow.
Success is failure turned inside out—
The silver tint of the clouds of doubt,
And you never can tell just how close you are,
It may be near when it seems so far;
So stick to the fight when you're hardest hit—
It's when things seem worst that you must not quit.

—JOHN GREENLEAF WHITTIER
“DON'T QUIT”

IN THE LIGHT OF THEOSOPHY

We are all aware that it is our brains, or rather brain cells, that store memories, but now scientists are uncovering signs that cells throughout the body can also remember. This discovery could revolutionize our understanding of learning and memory-related disorders. This finding is challenging the old concepts about how and where memory is stored in the body. Scientists are uncovering signs that cells throughout the body can remember, too. The researchers tried to understand if non-brain cells help with memory by resorting to the neurological property called the mass-space-effect or spacing effect, which shows that we tend to retain information better by spreading out learning sessions rather than try to learn in a single intensive session or cramming. So far, the assumption was that memory lived only in neurons. This assumption was questioned by a team at New York University, led by Nikolay V. Kukushkin, a clinical associate professor of life science at New York University, who wondered if memory-making machinery could exist beyond the nervous system and whether non-neural cells use similar process and store experiences.

The scientists replicated learning by studying two types of non-brain cells in a laboratory, one from nerve tissue and the other from kidney tissue. These were exposed to different patterns of chemical signals, just like brain cells are exposed to patterns of neurotransmitters when we learn new information. It was observed that in response, the non-brain cells turned on a “memory gene,” which is the same memory gene that brain cells turn on when they detect a pattern in the information and restructure their connections in order to form memories. “It was also observed that when chemical signals were delivered in spaced intervals, the non-neural cells activated the memory gene more robustly and for a longer duration than when the same amount of stimulation was given all at once. This demonstrated that the spacing effect, previously thought to be unique to neurons, is likely a fundamental property of all cells.”

“To monitor the memory and learning process, the scientists engineered these non-brain cells to make a glowing protein, which indicated when the memory gene was on and when it was off.”

This research, published in *Nature Communications*, goes to show that just like neurons, the non-neural cells also can process and retain information. “This discovery opens new doors for understanding how memory works and could lead to a better way to enhance learning and treat memory problems,” says Kukushkin. He feels that it is likely that in the future therapies will go beyond the brain and address cellular memory in various organs to improve health outcomes. This finding opens exciting possibilities for improving cognitive function and tackling diseases that affect memory, writes Rebecca Shavit, Science and Technology Journalist. (*The Brighter Side of News*, June 11, 2025)

H.P.B. aptly describes “memory” as the despair of the materialist, the enigma of the psychologist and the sphinx of science. Scientists and psychologists are unable to understand the nature of memory because of their inability to understand the nature of mind and potentialities of the Higher Mind. The brain is the instrument used by the mind. The brain cells are *receivers* and *conveyors* of memory, but not their preservers or *retainers*. When it is said that one has lost his memory, or that it is weakened, it is partly because the memory cells have become enfeebled. Besides the enfeebling or degeneration of the brain cells, poor memory may have something to do with careful observation and *notation*. Mr. Crosbie defines memory as the faculty of perceiving the registration. Effectiveness of physical memory depends upon effectiveness of physical registry. “We have many careless habits of letting things impress us without definite notation.” (*The Friendly Philosopher*, p. 141)

Our body is made up of atoms, and atoms are made up of “lives.” Every atom has a life and memory of its own. Memory in the “lives” when *innate* is called instinct. Instinct functions through readymade nerve connections, which ensure that such-and-such a response will occur in a certain situation. In a habit these nerve connections are

made through exercise, when “lives” in the body are repeatedly given certain kinds of impressions, day after day. Similarly, we can train the “lives” of the body to perform certain tasks—for instance, typing, playing musical instruments, etc. The “lives” in the fingertips retain the memory and are habituated so that after several attempts we are able to perform the task effortlessly.

“In every act of our existence we are exhibiting true memory, whether we realize it or not. The memory of walking is with us now; the memory of talking is with us now. We may not remember how nor when we learned to talk or to walk, but we have present with us the knowing how to walk and to talk. True memory is just that—the possession of the knowledge of the past. It is memory which connects us physically with the body, through all changes of body, scene and circumstance; without it, we should be living merely from impression to impression; there would be no connection whatever with the past and there would be no sense of self-identity,” writes Mr. Crosbie. (*Universal Theosophy*, pp. 30-31, Indian Ed.)

Every organ and cell in the body is a *seat* of memory. “The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane.” (*Raja-Yoga or Occultism*, pp. 77-78)

Memory of our daily-life activities and purely personal feelings and actions, such as eating, drinking, enjoying sensual pleasures, acts of envy, jealousy, hatred, etc., have their seat in the personal Ego or lower mind and have nothing to do with the Higher Mind. So also, on the physical plane, the memory of such purely personal activities has nothing to do with brain or heart but is related to certain *Kamic* or passionial organs, such as spleen, liver, stomach, etc., so that the memory of personal activities is first awakened in these organs. For instance, a hungry stomach evokes the vision of a past banquet, *i.e.*, the memory of the stomach evokes the images from

the astral light even before the personal self. On the other hand, higher forms of mental experiences correlate with cerebral and cardiac centres, *i.e.*, brain and heart. “Occultism teaches that the liver and spleen-cells are the most subservient to the action of our ‘personal’ mind, the heart being the organ *par excellence* through which the ‘Higher’ Ego acts—through the Lower Self.” (*Ibid.*, pp. 74-77)

Mr. Judge observes that whether it is capacity, aptitude or knowledge, we can express it provided its memory is brought back by the Ego and by the instrument, *i.e.*, cells of the body. When we are able to learn something or do something, it is remembering something we had once learned, and that will depend upon whether or not the cells or atoms of the body also carry the impressions of those experiences. (*Letters That Have Helped Me*, pp. 152-54)

“God Sees the Truth but Waits” is a short story by Leo Tolstoy, being a reflection on the moral presence of God in human life. In the story, Aksinov is a man who has been wrongfully imprisoned. “Tolstoy portrays God not as an immediate deliverer from suffering but as a constant moral force, watching, guiding, and ultimately redeeming. The story suggests that divine justice operates on a scale beyond human impatience and that faith in the Supreme’s presence gives meaning even to suffering.” writes Aditya Mukherjee. In the story we come across the paradox of divine nearness and silence, and the understanding that God remains an integral part of life’s unfolding truth.

Both Indian and Western writers have expressed their belief in the Divine’s integral presence. In “Gitanjali,” Rabindranath Tagore has expressed that God is not far away from us but “dwells within the heart and breathes through the rhythm of daily life.” Tagore sees God’s presence in human love, Nature and the silent strength that sustains a weary soul. It is His presence that gives meaning even to sorrow.

William Blake, in his poetry “The Lamb,” affirms God’s gentle care, while in his poetry, “The Tyger,” he expresses the mystery of creation that holds both beauty and terror. The American writer

Nathaniel Hawthorne depicts God as the ultimate moral witness, so that even when human societies err in judgment, divine truth persists and eventually triumphs. Gandhiji regarded God as synonymous with Truth and an eternal principle guiding human action. He believed that continued faith in God sustains moral courage.

William Blake asks us to see God in the smallest of the small, thus: “To see a World in a Grain of Sand, and a Heaven in a Wild flower, Hold infinity in the palm of your hand, And Eternity in an hour.” God is an integral part of human life, shaping the moral and spiritual journey of humanity, writes Aditya Mukherjee. (*The Speaking Tree, The Times of India*, September 26, 2025)

God in Theosophy is an Impersonal, Eternal, Boundless, Omnipresent and Unchanging Principle. To assign to IT any attributes is to dwarf IT. Shankara distinguishes between two different points of view. The first is the practical or *vyahvarika* viewpoint. God in this aspect appears to have qualities and is termed *Saguna Brahman* (with attributes) or *Ishwara*. The second is the real, or *paramarthika* viewpoint, which is that of the wise who have realized that only God is real and that the world is an appearance. Here, God is *Nirgun Brahman* or transcendental reality. Shankara taught that *Jivatma* is not separate from *Paramatma* or One Reality.

God is Law. God is all-pervasive, and so is Law. In fact, in the manifested Universe the presence of God is felt through the Law, which works impartially and unerringly. It is this law that makes the universe orderly and gives it meaning. “God Sees the Truth but Waits” implies that God does not necessarily rescue us physically from unfortunate events but blesses us with spiritual growth that we may gain from personal trials. More often than not, lives of saints and holy personages are fraught with troubles and suffering. And yet, some of these saints are known to have prayed to God to give them *more* suffering. We hunt for pleasures, avoiding pain. Wisdom consists in learning to embrace pain, nay, in understanding pain and giving it the rightful place of honour. The right response to pain comes when we recognize that true happiness lies hidden within this pain.

Though divinity is present in the tiniest of atoms, we fail to discern It. Our personalities are like waves in the ocean. A wave rises in the ocean and *appears* separate, but for how long? A few seconds, then it falls and merges back into the ocean. How many times in our dealings with other people are we able to look beyond the personality, *i.e.*, not see him as the individual who fought with us yesterday or as one who is proud or stingy? Krishna says, “The deluded despise me in human form, being unacquainted with my real nature as Lord of all things” (*Gita*, IX). In the story by Count Leo Tolstoy, God appears to a shoemaker—saddened by the loss of his loved ones—in his dreams and makes a promise: “Look out in the street tomorrow for me. I will come.” As the day passes, he feeds and comforts a sweeper, an old lady, and a poor woman with a child, all the time waiting for God to appear. At the end of the day, when he sat down disappointed, one by one the people he had helped seemed to appear in the corner of the room, and he heard a voice saying, “It is I.” When he opened the Bible, he read, “For I was hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in....In as much as ye have done it unto the least of these, my brethren, ye have done it unto Me.” God appeared to him in the form of the poor and the stranger.

Spiritual development is not possible without close communion with the God within. The voice of conscience is the voice of the Higher Self; the more we pay heed to it, the louder it speaks. There are born Mystics who have given themselves to the deep strivings within and have responded to the inner call, *without a need to turn to an outside religion, form, and practices*, or an agency for supplication. They *have found their own sacred space*, their true intimate Religion, which satisfies their deepest spiritual aspirations. These brave souls, such as Leo Tolstoy, Rabindranath Tagore and Gandhiji, for instance, have liberated themselves so as not to be dictated by any authoritative figure, whether of a god, demon or theology. The light that shines forever within is their only judge, executor, and defender.