

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE HISTORY OF EVOLUTION

History is a word that has a much wider meaning and application than we usually attach to the term. Geologists show us that the earth's incrustation may be studied like a book, and while they are not able to transcribe all of Nature's hieroglyphics in the stratum upon stratum of the earth's crust exposed and studied so far, nevertheless they teach us that this earth has undergone colossal changes within measurable periods, however vast. Many of them, according to the guesswork — it is little else — of the geologists, can be traced back to millions of years. Archæologists wandering over the face of the earth find here a flint and there a cairn, here a carved stone and there the remains of some monument, and with the help of these fragments they try to piece together the history of civilizations extending over several ages of mankind.

To turn to the stellar vault — astronomy is the study of the history of Nature on a cosmic scale. Far out in the fields of space there is an immense swarm of suns, planets, meteorites, tens of thousands of them. Any amount of speculation has been indulged in as to when and how the solar system began, when and how our earth began, how many other planets there are in the vast universe on which intelligent life exists, and so on.

All that in truth comes under the caption History. Theosophy places before us the proposition that there is a kind of knowledge, a kind of record, a kind of wisdom, that is far, far older than our mankind; far, far older than our earth; far, far older than our solar system or even the entire cosmos. What are the evidences of such a wisdom? Theosophy cites them in overwhelming abundance. In her first work, published in 1877, Madame Blavatsky takes up history from another standpoint than that of the geologist, or the archæologist, or the astronomer. She

shows how, as far back as we can trace, mankind has always believed that there are around us invisible beings as well as visible beings; that, moreover, there is in man an invisible being who can no more be identified with the physical man than the physical man can be with the clothes he wears. She goes on to state that where there is such a never-dying, universal belief, there must be some kind of foundation of fact, however much the fact may have been misconceived, distorted, misrepresented.

Then she proceeds to the various world religions and shows that each of these is really a "reincarnation" of a religion which preceded it, and so on backward, and that there never was a time in man's history when there did not exist a religion dealing with invisible man, invisible spirits and invisible nature. She goes on to discuss the origin of these religions and shows how each of them can be traced back to the presence among men of a Being who, so far as the body is concerned, looked like one of us, but who possessed a knowledge, a power, a purposiveness, utterly different from that which influences, where it does not dominate, mankind as a whole.

She turns to India first and foremost, because India is the home of the Aryan race, of which race the people of the West are but younger brothers. She shows that for ages upon ages there was a succession of Teachers who taught about the nature of man, about the nature of the universe, about how we come to be as we are and what our future is to be. Then she takes up other religions — the Jewish, the Zoroastrian, the Egyptian, the Greek, any number of them — and she shows that every one of them began with a Teacher who was a reformer, his mission being purely spiritual, moral and educative. She proceeds to show that every one of these Teachers taught identically the same fundamental truths in regard to nature, in regard to the beings below man, in regard to man, in regard to the invisible beings superior or inferior to man. All that is a part of history.

Then she turns to what are called the myths, the traditions, the folklore of every people, and she shows their common origin and the unbroken continuity of a knowledge which filtered down from some unknown source, as water may be said to filter from snow-capped mountains and glaciers down to the far lowlands, where it fertilizes the fields. This common source she calls the Wisdom-Religion. She goes on to show that in all this vast teaching that we think of as utterly distinct from science and alien to our religions, that in all this immense conglomerate of history runs the teaching of evolution — not evolution as

Darwin understood it; not evolution as is taught or believed in today, but evolution as the great Teachers taught it.

Madame Blavatsky, knowing the past, as only Divine Teachers, the flower of former periods of evolution, can know it, said that our race was but a repetition, in a spiritual and moral sense, of the childhood, youth, maturity, senescence, death and rebirth of the races which preceded it. Knowing what lay ahead for the race by what other races preceding ours had passed through, she knew the message that had to be delivered. She showed that evolution may be regarded from three standpoints, just as this universe or ourselves may be regarded from three standpoints. Although each of us is only one being, we may take three distinct views of ourself; and, in the same manner, although Nature is one, we may take three distinct views of Nature. So, "evolution" being a term which applies to the progression — the orderly progression — of Nature and of Man, it is inevitable that there must be three views of evolution also. There is the physical view, the intellectual view, and the moral or spiritual view of man, of Nature and of evolution.

From the physical or sense point of view, the universe has no past and no future. To the senses, this is a universe of matter; all that there is, is what we can cognize with our senses, what we can see, hear, smell, taste and touch, in the present.

The intellectual view of the universe is that there is only what is past and what is to come. The moment we try to think of the present, it becomes the past. The mind always deals with two things — what was and what is to be. But when we combine intellectual perception and sense perception, when we use the eye of sense and the eye of reason together, then we have past, present and future, and we can think in terms of all three or any one of them.

To the eye of Spirit, there never was and never will be anything but a living universe. As spiritual beings we do not contact matter, we do not see, touch, taste, smell, hear, think, in terms of past, present and future; as spiritual beings we live in the Eternal Now. It is the presence, then, of spiritual man, of intellectual man and of physical man, in the same form, that makes us the complex beings we are.

From the physical viewpoint it is perfectly clear that everything that is began in a homogeneous state. What that homogeneous state is, no one knows. The best word we can use for it is Space. Slowly, from an unknown state of homogeneity, by successive rarefactions and contractions, incandescence and cooling, we come down to an orderly solar system

like ours. Like the evolution of man's body, the physical universe, too, has its stages of growth — the pregenetic or unborn state; then birth, youth, adolescence, maturity, such as our earth has reached; old age, as in the case of some of the planets older than ours; then death and decay, as in the case of our moon.

When we begin to study the universe from that point of view, we get a picture of cosmic evolution from the physical standpoint; but if we regard it intellectually, then we begin to realize that all this vast procession of changes that the senses see must have had a cause. That cause is the Law which works from within each being. The evidence is before our eyes, everywhere. Take a seed: Our greatest chemists can analyse it, and all they will find is certain chemical elements. Yet, given the warm earth, a little moisture, and something which comes from the sun — we may call it heat if we want to — there comes out of that seed a life that all the chemists in the world cannot locate — but it is *there*. It is beyond their cognition, yet it was all the time within the seed. From a rational standpoint, therefore, it is evident that everywhere in the universe the propulsive force is within and not outside; that is, a universe can exist in the seed-state for ages, and then some higher solar fire — of what kind we do not know — acts on it, and a new universe grows out of the old one.

Coming to the spiritual point of view: even as we are, so is this universe. It is a living universe; it is a universe of life — life in every stage of evolution, from the homogeneous to the heterogeneous; from the simplest to the most complex; from the absolutely inert — it may be the inertia of death or the inertia of a sleeping seed — to life throbbing and pulsating throughout the full spaces of the imagination and the reason, as well as of the senses.

So there are these three lines of evolution. Intellectual evolution is the cause of physical evolution; and spiritual evolution is the cause of both. But, whichever of these three phases of evolution we are considering, we come back to the proposition that this is a universe of Life, ever evolving under the rule of Law *within* the whole, not outside. If we watch the antenatal life of the human embryo, we shall see the life of this solar system, and of every other solar system, repeated. If we watch the course of a man on earth from the time of birth to the time of death, using the law of analogy we can learn something about the intellectual and spiritual life of that same being.

How absurd, when we come to think about them, our unconscious

notions of evolution are! Everybody believes in evolution, but if we ask a man what he means by it, he has no satisfactory reply. How could there be evolution unless there was incessant change? Evolution proceeds through constant change — *Nitya Pralaya*. Again, how could there be evolution unless there was something that survived the change? It is necessary not only to have change, but also to have something passing through the changes and profiting by them. Our religions believe that there is something that passes through all change and does not profit by it, and that therefore there has to be a God to save men's souls. The scientist believes there is evolution, without anything that survives the change. It is easy to see the absurdity of it! If we realize that all is Life, whether it is in a physical form, or an intellectual form, or a spiritual form, or in one single form which combines all three, then we understand that that which makes the changes, that which undergoes the changes, that which profits by the changes, is Life.

Every man on this earth began as a simple cell and grew into an organic body. When a man dies, that which was his body breaks up into organs; the organs break up into cells; the cells break up into molecules; the molecules break up and the particles revert to the atomic condition that they came from in the first place. It is a perpetual cycle from the atomic to the corporeal, and from the corporeal back to the atomic. And the process of evolution of a solar system is an analogous one.

How large a container do we need to put our mind and thoughts in? The body and all things physical are three-dimensional. How many dimensions does the mind require? Only two — cause and effect; those are metaphysical dimensions, not physical. How many dimensions are required for spiritual existence? One only — perception. Everything that we see we convert into feeling; everything that we do, other people convert in terms of their feeling, but both the doing and feeling are preceded by perception. Spiritual evolution is perpetual augmentation of our realization of the possibilities of eternal life. The spiritual being converts his experiences of life in terms of thought; that takes him off the plane of Spirit and on to the plane of the intellect. He converts his thoughts into action; that takes him off the plane of the intellect on to the plane of matter. Then he gets a sense of satisfaction or dissatisfaction from his actions, whatever they are; that throws him back to the plane of the mind. Then he says: "Lord, why did this happen to me?" That takes him back to the plane of Spirit. So the whole of life is a perpetual descent from homogeneity to heterogeneity, from the simple to the most complex, and back again — whether

on the spiritual, intellectual or physical plane.

So H.P.B. tells us that spiritual evolution, intellectual evolution and physical evolution proceed side by side, linked together. She speaks of the change that is to come about in the mind and soul of the present race of mankind, in what we call the Buddhi-Manas of the race. Already there are men and women who are beginning to think of life in terms beyond our religion and science. Who are these men? Graduates of our fifth sub-race; forerunners of the next sub-race, the foundation of which is being laid on the American continent. Then the process of preparation for the Sixth Root-Race must start, and slowly, gradually, our present fifth great Race must die out. That change will be accompanied by the destruction of many lands and the emergence of entirely new lands. It will be accompanied by colossal changes in physical nature and in human nature.

The new Race will grow out of the present one, and the present race will go backwards, because just as there is a law of progression in nature, so there is a law of retrogression. The fittest *do* survive. The unfit *do* fall backwards and have to begin over again. The new Race will be able to see without eyes, hear without ears. It will have another kind of seeing and hearing. It is very difficult for us to realize that what our psychologists call the faculties of the mind are, in fact, embryo intellectual senses, or psychic senses. The time will come when we shall be able to see two thousand years away, just as now we can see physically two hundred yards away. The time will come when we shall see what is invisible to us today. The time will come when we shall be able to exchange thoughts without sounds, communicate without speech. There will appear on earth in time — thousands of incarnations away, after mankind as a whole has advanced sufficiently — a race of glorious Adepts with powers and faculties we have not today.

Who will be the forerunners of that forthcoming Race? Very clearly, those who pay more attention to the inner man; those who study man as an immortal being; those who study this immortal being as living in a universe of Life, not a universe of God and Devil; those who cultivate their spiritual and ethical and moral faculties, not those who worship the body and the intellect and power, as we do. So it will depend on us whether we shall belong to the race of pioneers or whether we shall belong to those who take the downward course. In ages to come, the greatest minds of our day will look like savages to those who realize their divine nature and therefore live, think, work, study and act on that basis.

The Great Ones who appear among men from time to time are all the perfected products of a former race; while we were the laggards who fell back, they went on and reached the topmost height of evolution. But they know we are their brothers, and so they come to point out to us the Wisdom-Religion, the immortality of man, the real constitution of man and of the cosmos, Karma and Reincarnation, and the Divine Ethics we all should practise. Every time a Christ comes among men, he is not recognized. He has no press agents; he does not make promises. He comes as a teacher, and it is only long years after he has gone that people begin to suspect that there lived One among them who was not of them. Then they begin to worship Him as a god and set up a religion, sects and churches — and damn each other in His name.

The world travels fast. There is a law of acceleration in intellectual evolution just as there is in falling bodies physically. The mind of the race travels faster in a single generation now than it did in a thousand years in prior ages. We see that in the Theosophical Movement of our era, in the hordes of pseudo-Messiahs and spurious teachers who have appeared, putting forward false teachings in the name of the Masters.

So those who want to look into this noble teaching of the Wisdom-Religion would do well to go straight to the source; then they can read and study for themselves, think for themselves, choose for themselves, act for themselves. If we really wanted to contact Christ would we reach him via the Pope, via the creeds, via any of the sects or ceremonies or phylacteries? The closer we come to them, the farther we are from Him who was crucified. Theosophy says: Beware of whoever gets between the Light and the learner, whoever wants to hide the teachings and himself receive the devotion of the learner. Go to the source. Try to find Christ where Christ is — in His own statements. Try to find the Masters of Wisdom where They are — to the eyes of sense, in Their own recorded writings; then find Them on the plane of thought; find Them on the plane of aspiration; find Them, above all, on the plane of the Will. Then, having seen what the purpose of life is, we, too, shall begin to live and act on the basis of our own undying divinity.

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## OXFORD MISSION SHOTS AT OCCULTISM

[The following article by Damodar K. Mavalankar is reprinted from the *Journal of the Theosophical Society* (Supplement to *The Theosophist*) for January 1884. It is a reply to criticisms levelled against Theosophy and Occultism by a writer in *The Epiphany*, the official journal of the Oxford Mission.

As interest in Theosophy spread in India in the early days of the Theosophical Movement, it aroused concerted opposition from Christian missionaries, who sensed the danger that it constituted towards their proselytizing activities. The age-old trans-Himalayan teachings found in Damodar an able and zealous advocate. The attacks of the Christian Missions, which began with a whispering campaign against the Founders of the Theosophical Society, came to a climax in connection with the affair known to Theosophists as the "Coulomb Conspiracy."—Eds.]

Out of the clear sky of a correspondent's remarks on the comparative merits of Buddha and Christ, the thunderbolt has been hurled against Occultism by the Indra of *The Epiphany*. The startled Theosophist but meekly enquires how his humble self could be suspected of intrusion in such sublime regions as the arena of discussion of our contemporary's correspondent — "A.B.C." In the meantime, however, as Great Indra threatens to bring his *Meghastra* into play, it is necessary to avert the impending downpour by pointing out its unseasonableness. It is but proper that the misconceptions, so unmistakably glaring, should be, if possible, removed. *The Epiphany* thus begins what is meant to be a reply to its correspondent's remarks:

I never grumble when Theosophists tell me that in order to experience the power of the invisible worlds vouchsafed to them I must first practise *Yogi*.<sup>1</sup> It is quite clear to me that there is a power working in them, to be attained only by certain processes. The only questions with me are: (1) Is the power of a kind worth attaining? (2) What is the nature and source of the power? (3) What is the trustworthiness of its result? To these questions I answer something as follows. The power of supreme wisdom or of working what men call miracles is to my mind worthless compared with the power of love. I must learn to love, to labour for others, to desire their good more than my own, before I can be fit to be trusted with occult powers,

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<sup>1</sup> The learned Editor of *The Epiphany* probably means *Yoga*. *Yogi* is the person who practises *Yoga*.—D.K.M.

which at present would only tempt ME to pride, and be ill-used. . . .

The erudite critic is manifestly unaware of the fact that the true *Yogi* does not study Occultism for the purpose of acquiring powers. In his onward spiritual progress toward deliverance from the shackles of *Maya*, the *Siddhis* come to him of themselves. There can be no psychological perfection so long as the *Ego* is in the least affected by the trammels of *Avidya*, and these *Siddhis*, however high they may be, are yet within the domain of illusion. Every student, even a tyro, of Occultism knows that the acquisition of *Brahma-Viāya* is dependent entirely upon the development of a feeling of universal love in the mind of the aspirant. For his final goal, the attainment of *Mukti*, is the very identification of the *Jivatma* with *Paramatma*, the Universal Spirit, which manifests itself in ALL — which can never be accomplished except by one's putting oneself *en rapport* with Nature through a cultivation of the feeling of unselfish Philanthropy.

It will thus become apparent to a mind free from preconception that the *Yoga Siddhis* are only the accessories of *Brahmavidya*, i.e., Esoteric Theosophy, the acquisition of which is guided only by unselfish philanthropy and universal love. The misconception in the above extract is evidently due to the Reverend writer's confounding the path pursued by a *real Yogi* with that of ordinary jugglers and sorcerers. While the powers of the former are psychological, those of the latter are physical, pure and simple. If the writer had carefully studied the important articles in *The Theosophist* on this subject and various other publications on Rosicrucianism and Esoteric Theosophy, before hastily penning his remarks, the present controversy would have been saved. He says that he must "labour for others and desire their good" more than his own. The *true Yogi* replies: "We postulate that the good of others is our own, since we are a part of the integral whole, and therefore it is not logical or wise to think of mere relative good to others."

When the student has once realized this important fact — and until he has, he is not a fit student — where then is there room left for "pride" from which the Reverend writer shrinks with such pious horror? Self-conquest is the first step on the ladder of *Brahmavidya* leading to *Nirvana* or *Mukti*. If it is thoroughly comprehended that *Avidya* in every shape is to be got rid of, and if the way to achieve that object is found to be as stated in the preceding remarks, the basis on

which the Reverend gentleman has raised a structure of fears concerning *Yoga* is necessarily removed, and the whole edifice thus must tumble down. One or two more points may also be noticed, with advantage. He says:

The trance consciousness in me may be the gateway to imperfect and distorted visions, the creations of brain in an unnatural tension, and not free from its own preconceptions.

Precisely so: this is just what the Occultist guards himself against by first passing through the process of unlearning before beginning to learn. He rests neither upon the deductive nor the inductive method solely, but employs both before accepting any fact. More than this: he practically and experimentally demonstrates to himself the truth of the conclusions he arrives at, before taking them as final. Human will is merely the manifestation of the *Divine Will* or rather *Paramatma*. But its action or expression depends upon its associations and the medium through which it has to act. It is all these disturbances or the veils of *Maya* that the Occultist guards himself against in his studies, and it will be admitted that this mode of procedure is a purer source of knowledge than any other where the counteracting influences are allowed their full sway. In conclusion, the Reverend gentleman adds:

His (Buddha's) noblest merit is that he never claimed to be God. If Christ did so claim to be without being so in reality, He must have been one of the world's least souls, its most deluded Prophets. Do you believe this?

Before answering this query, it is essential to enquire whether Christ's Divinity is to be assumed on blind faith, or is the reason of the reader appealed to above? In the former case, silence is gold, but in the latter, the question becomes serious. In the first place, we defy the Christians to point out to us one sentence, one word, in the Four Gospels proving in plain and unambiguous language that Christ ever claimed or declared himself to be God. On the contrary — "Why callest thou me good? There is none good but *one*, that is, God" (*Matt.*, xix, 17) — is a rebuke showing plainly that Christ, far from considering himself God, looked upon any attempt to attribute Divinity to him as blasphemy; no amount of ecclesiastical sophistry can successfully distort the meaning. "I and my Father are one," is entirely weakened by "I ascend to my Father and your Father, to my God and your God." Moreover, the present writer very much doubts whether Christ,

even if he did claim to be God, could ever have claimed divinity, *as generally understood*, if he was as he is represented. What was there more, indeed, in Christ, not possessed by Buddha? Nay, the *impartial* student, whether Occidental or Oriental, must admit that in moral grandeur and unselfish philanthropy, Buddha is unequalled, at all events not inferior to Jesus. The whole question of divinity must, therefore, rest either upon their personal claims and powers, or those of their later followers, namely their respective clergy. Pride is inconsistent with genuine greatness, and humility is the essential qualification of a true philosopher. In this respect, too, Buddha shows his superiority in not claiming divinity which might more appropriately be attributed to him by his unphilosophical followers than to the Galilean Prophet by his. As regards their respective powers, or (so-called) "supernatural" gifts, the question can very well be decided by those possessed by their respective followers at the present day. The readers of *Esoteric Buddhism* and *The Occult World* need, of course, no further dilation on this point.

Before concluding, an instance of the wonderful argumentative powers of the learned writer in *The Epiphany* may as well be noticed. While admitting the philosophical force of the defence of Vedic Pantheism and Idolatry by Babu Ishan Chandra Ghose, he remarks:

It may be very true that a mind capable of grasping only one million out of the thirty-three millions of idol personifications would have a very complex idea of God. But we would ask for an honest and candid answer as to whether the uneducated masses do not rather worship one or a few of these personifications. The Rishis made the analysis: what idol-worshipper, except an educated one like yourself, ever makes the corresponding synthesis? . . . .

The fallacy of this argument is self-evident and needs no comment. The Babu may well retort by asking in his turn how many Christians, even of education and culture, understand the teachings of their religion in that high sense put upon them by the philosophical few. The perversions and misconceptions that a religion suffers at the hands of its ignorant followers are no argument against the religion itself. The vices and superstitions of the lower order of the Hindus do not injure their philosophical faith any more than the following incident degrades the high moral worth of the teachings of Christ. Only the other day the papers published the account of an English Christian husband having *sold his wife for a quart of beer!!* And the parties

to the contract, witnesses and all, were so strong in a sense of their innocence that each and every one acknowledged the fact freely in open court. The excellence of a religion depends upon its intrinsic philosophical value and its moral influence upon its followers. It is only Statistics and History that can show which Faith has acquitted itself most honourably of its task.

—D.K.M., F.T.S

## REJOINER

[This rejoinder to an Editorial in *The Epiphany* which discusses Damodar's "Oxford Mission Shots at Occultism" is reprinted from the *Journal of the Theosophical Society* (Supplement to *The Theosophist*) for March 1884.—Eds.]

I shall briefly reply to the remarks of *The Epiphany*.

I am sorry I failed to gather from the words, "the power of Supreme wisdom or of working what men call miracles," even in the light of the parallel phrase "the power of the invisible worlds," that by "what men call miracles" was not meant "simply physical marvels, but marvels both physical and psychical," as otherwise some waste of words would have been prevented.

We maintain that the highest ideal of love is to be found only in *Brahmavidya* or Esoteric Theosophy — our ideal of love being a perfect union with the ALL by an utter abnegation of the self and by ardent sleepless endeavours for the good of all sentient beings — even the brute creation, whose sufferings and wholesale slaughter are made entirely subservient to the pleasure of Christians and Mahomedans. If the ideal of the Christians is different — they are welcome to it; only let them not place it higher than ours, unless they are prepared to support their action by the force of arguments. I am glad to find an attempt has been made in this direction by my friendly critic, and proceed to examine it with the attention it deserves.

It is in no spirit of pride [says *The Epiphany*] that we state it as a part of our Creed that, however unloving nominal Christians may be, perfect love is only attainable by man through union with Christ, nay, the very gateway to love for the mass of men must be in Christ's love for us. Such a theory has nothing to do with any estimate of persons, but is a necessary corollary of our belief that God became incarnate for love of us. For, if that be a true doctrine, the recognition of the fact of

such tremendous love must be the natural preliminary to being intoxicated and transformed by it, the first step in the true Yoga.

The great incentive to love among Christians is, we are told, the realization of the fact that Christ, or, in other words, the perfect God, incarnated himself, moved by love, for the redemption of man. Without stopping to question the necessity of such a step in one who, if God, might have avoided it by suppressing the original act of injustice — namely, the “apple incident” — we may here say that there are other doctrines in the Christian faith, and regarded as equally true, which are calculated to weaken, if not to completely neutralize, the force of this argument. How can we say the Christian “God is love,” when he delivers up helpless Humanity, brought into existence without its consent, to the mangling tooth of sin and suffering for a small transgression of its first parents? Even human justice does not hold a son liable for the debts of his father beyond the extent of that father’s assets. And how is it that not even the blood of Jesus could restore man to the “blissful seat” from which he had fallen? It may here be urged that the all-Merciful Father has ordained evil but for the ultimate good of man. But the other side may with equal justice contend that an Omnipotent cruel Ahriman has created all apparent good for the ultimate destruction of his creatures. The real fact is that our inner self perceives, although the perception in very many cases is clouded by preconceived notions, that love and charity are but the law of our being, and that the violation of the law is always attended with suffering. It is no argument against this proposition that the general mind is not conscious of such being the case, any more than it is necessary for the miser to be aware of the true worth of riches when counting his unsunned hoards with a greedy eye.

Our friendly critic then charges me with a *petitio principii*:

If you then require “unselfish philanthropy” as a “guide to the acquisition of Brahmavidya,” you are, from the point of view of the positive experience of millions, indulging in a *petitio principii*.

Nothing of the kind. It is enough if I am supported by the “positive experience” of one man — and such a man is always to be found in the person of the Great Beggar Prince of Kapilavastu. The only logical misdemeanour committed in the present transaction is that of hasty generalization chargeable on the critic himself, in deriving a general proposition from a particular one, however extensive that particular

proposition may absolutely be.

The subordination of love to power, attributed to Theosophy, is due to the learned critic's misconception of what is said in "The Elixir of Life,"<sup>2</sup> which has never been claimed as a complete exposition of the subject. The objections now raised clearly show that the article on "Morality and Pantheism" in *The Theosophist* for November last<sup>3</sup> has not been properly considered. There it is distinctly said:

Inactivity of the physical body (*sthula sarira*) does not indicate a condition of inactivity either on the astral or physical plane of action. The human spirit is in its highest state of activity in *samadhi*, and not, as is generally supposed, in a dormant, quiescent condition. And, moreover, it will be seen by anyone who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence. When an adept has placed himself *en rapport* with the Universal Mind, he becomes a real power in nature. Even on the objective plane of existence, the difference between brain and muscular energy, in their capacity of producing wide-spread and far-reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hardworking day-labourer. But the practical results of the cooly's work can never be compared with the results achieved by the discovery of the steam engine. Similarly, the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

To pass to the concluding remarks of *The Epiphany*: My arguments with reference to Hindu idolatry have been misunderstood by the critic. What I mean is this, that, as no idolatry is sanctioned by the Hindu Scriptures, it is quite unjust to condemn the symbols of Hindu Religion, which are not without a certain similarity in principles to the Christian Eucharist, simply on the ground that the ignorant masses cannot always perceive the underlying spiritual truth. It would be as reasonable to charge the grotesque eccentricities of the Salvation Army on the purity of the Christian faith.

—D.K.M.

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<sup>2</sup> Reprinted in THE THEOSOPHICAL MOVEMENT for July and August 1966.

<sup>3</sup> Reprinted in THE THEOSOPHICAL MOVEMENT for February 1945.

## DESIRE AND WILL

We are familiar with the words "behind will stands desire"; also with the injunction "Desire nothing." We are also aware that desire, which in human beings is mainly rooted in Kama, the emotional wish for some object or experience, is the motive power in our life. How then can we become desireless without becoming apathetic?

It is useful, in studying any practical topic, to go to the metaphysical teachings of Theosophy, for ethics, or true living, is simply applied metaphysics. In *The Theosophical Glossary*, we find "Kama" defined as "evil desire, lust, volition; the cleaving to existence. Kama is generally identified with *Mara*, the tempter." It is significant that, following this definition, the *Glossary* gives us the real meaning of the inner aspect of Kama — the spiritual aspect, as against the purely material aspect. We read under "Kamadeva":

Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization of its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane.

Therefore, when we read that "Desire first arose in IT, which was the primal germ of mind," we need to try and understand what this Desire is, to get a grander idea of the primeval spiritual aspect of Kama. We can do this because we are told that "Sages, searching with their intellect, have discovered in their heart" that this primal Desire is "the bond which connects Entity with non-Entity, or *Manas* with pure *Atma-Buddhi*."

It is therefore necessary for us to search in our own heart as well, and to learn just what was and is this divine Desire. We are told that it is

the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.

What this creative ONE FORCE is, and how it works, can be gathered from this quotation from *The Secret Doctrine* (I. 328):

Manvantaric impulse commences with the re-awakening of Cosmic Ideation . . . concurrently with, and parallel to the primary

emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (*Fohat*). Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness... which in the course of the increasing heterogeneity... differentiate into the marvellous complexity presented by phenomena on the planes of perception.

Another wonderful description of the unity which prevailed after the first urge is given in this quotation from an Occult Commentary:

*The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the absolute. They are the embrasures of that black impenetrable fortress, which is for ever concealed from human or even Dhyanic sight. The nuclei are the light of eternity escaping therefrom.*

*It is that LIGHT which condenses into the forms of the "Lords of Being"—the first and the highest of which are, collectively, JIVATMA, or Pratyagatma.... From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces....*

*Thus there is but one Absolute Upadhi (basis) in the spiritual sense, from, on, and in which are built for Manvantaric purposes the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period. (S.D., II., 33-34)*

We are, each one of us, a basic centre of this LIGHT or FORCE. If we wish to transform our evil desire into the all-embracing desire for universal good, we have the steps given. Kamadeva is at the heart of each basic centre, and to develop it after searching for it is our task.

As that primal Desire is for universal good, we must put into practice the teaching—"To live to benefit mankind is the first step." Any desire of ours which negatives this must go. There is no place for both higher desire and lower desire. We have to start on this journey without conditions! Unless the *Paramitas* are practised for the purpose of making ourselves better able to help others, it is all a waste of time.

The way to reach the highest Desire is to look at the desires we have in our ordinary daily life. What is a desire? How do we fulfil it? What brings it to fruition? At present our desires are rooted in the kamic principle, in our idea of ourselves and what we want to possess or to be. But desires by themselves can accomplish nothing. We have to think about them, to build them in our mind, to plan for their operation. But if that planning is weak we turn to another desire and the first one fades away through lack of attention, or *will*. The desire must be strong enough to force the will into action, after the plans are made. Therefore will comes before desire.

A weak-willed person is one whose desires are not strong enough to force his will to realize them. A strong-willed person is one who can find ways to fulfil his unselfish and noble desires.

True desirelessness is the operation of the one Desire to free oneself from all other desires so that the inherent characteristics of Life itself can show forth and one can become a living, conscious "basic centre" of LIGHT. Unless one can sense the LIGHT in the hearts of all creatures and in every grain of sand, one will cease to be a basic centre and will merge back into the Absolute when the "embrasures of that black impenetrable fortress" become once again the Darkness with the withdrawing of the Light. Our hope is to follow the Sages and discover, by searching with our own intellect, that the Divine Desire does in very fact lie in our own heart. After lives of effort we shall thus find our Manas merged into Atma-Buddhi, which, by that merging, makes of Atma-Buddhi the only vehicle for itself. And that one vehicle is the Absolute Upadhi "in the spiritual sense, from, on, and in which are built . . . the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period." The world grows I!

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Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable, and ever changing, while will is steady and constant.

—*Lucifer*, October 1887

# MESMERISM—ANCIENT AND MODERN

## II

It can be seen that true Mesmerism cannot be practised safely save by those who are pure in nature and who have the true knowledge concerning the mesmeric force. We see today a degradation of that ancient art, which has been turned, as H.P.B. predicted it would be, into the "worst of sorceries," under its modern guise of "hypnotism."

There are today, as there were in H.P.B.'s time, many such movements as metaphysical healing, mind cure, "spiritual" healing, etc. In her *Five Messages* H.P.B. warned against these, saying:

All these movements represent nothing but different phases of the exercise of these growing powers [the latent psychic and occult powers in man]. . . . Understand once for all that there is nothing "spiritual" or "divine" in *any* of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the *lower* planes of nature. . . . The one feature common to most of them, a feature which presents the most danger in the near future, is this. In nearly every case the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the *mind* of the patient.

The danger in any such process, by whatever name it passes, lies in psychologizing the patient. "Whenever the healer interferes, consciously or unconsciously — with the free mental action of the person he treats, it is — Black Magic," warned H.P.B. This is exactly what hypnotism does. Science will not yet admit the existence of the astral body, of animal magnetism and how it can be acted upon; therefore it denies that anything passes from the hypnotizer to the patient. Theosophy, on the other hand, teaches that something definitely does pass from the operator to the subject. This something is an invisible fluid which, Mr. Judge explains, "is composed in part of the astral substance around everyone, and in part of the physical atoms in a finely divided state." This fluid thrown off by the operator is received by the subject in a department of his inner constitution of which present-day experimenters know nothing. "It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man." It paralyses the subject by creeping over his whole body and "changing

the polarity of the cells in every part and thus disconnecting the outer from the inner man." The effect which is produced Mr. Judge describes as being "equivalent to cutting the general off from his army and compelling him to seek other means of expression." (See *The Heart Doctrine*, pp. 107-120.)

We can, therefore, see the enormous implications of what can happen when the hypnotizer is not magnetically pure. Instead of curing the patient, he simply passes on his own impure magnetism, his own moral disease, to the person he is trying to cure, and the consequences, as H.P.B. points out in *Isis Unveiled* (I. 217), are

infinitely more mischievous. . . . The healer, in such a case, conveys to his patient. . . . the moral poison that infects his own mind and heart. His magnetic touch is defilement; his glance, profanation. Against this insidious taint, there is no protection for the passively-receptive subject. . . . The evil that one such "healing medium" can effect is incalculably great; and such healers there are by the hundred.

Hypnotism has a paralysing effect on the patient, especially on the cells of the body. Mr. Judge brings this out in an article entitled "Hypnotism and Theosophy," where he says:

. . . the process going on in hypnotism is the contracting of the cells of the body and brain from the periphery to the centre. This process is actually a phenomenon of the death state, and is the opposite of the mesmeric effect; and this point is not known to the medical profession, nor will it be as they now proceed, because *post-mortem* examinations never reveal the action of a living cell. (THE THEOSOPHICAL MOVEMENT, September 1960)

This makes clear the wide difference between hypnotism and real Mesmerism. Mesmerism works from within without — in other words, if the seat of the disease is the astral body, then that is where it must first be cured. This Mesmer and Paracelsus knew: the disease is first cured on the astral plane, and gradually the cure works its way out to the physical plane. In hypnotism, there is a contraction and a closing up. In the process the will of the patient is weakened, his self-control is destroyed, and he has made himself more susceptible to suggestion.

In her article "Black Magic in Science" H.P.B. wrote that

*hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves, which being, so to say, the sentries*

that keep the doors of our senses opened, getting *anæsthesized* under hypnotic conditions, allow these to get closed. (*U.L.T. Pamphlet No. 19*, p. 7)

This is dangerous enough, but, what is more, “there are mysterious, secret drawers, dark nooks and hiding places in the labyrinth of our memory,” which are as yet unknown to physiologists; these open but rarely, and that too under abnormal conditions; but when they do, a person is liable as easily to commit a terrible crime as a heroic deed. It is these “secret drawers” that the hypnotists and those ignorant of occult laws open up, with their experiments in “suggestion.” Once the suggestion of an evil deed is made, though its outward expression may fade out at the will of the operator, the active, living germ, artificially implanted, does not disappear from the seat of the human — or, rather, the animal — passions; it may lie dormant for years, and then be suddenly awakened by some unforeseen circumstance into realization. Thus a crime may be committed for which the person committing it has no motive, no explanation.

Hypnotism is being used today as a parlour game, and is foolishly looked upon as “harmless.” It is also being used — or misused — as a medical tool to overcome such afflictions as alcoholism, insomnia, nail-biting, overeating and fear phobias. But in all these instances, the subject exchanges the weakness of the habit for the weakness of dependence on the hypnotist. He does not become stronger. Only when the subject is so lacking in moral stamina that he cannot overcome a bad habit without help can there possibly be a value in this form of curing, but even then the subject has to regain his own self-control, otherwise he will have to face not only the same temptations again, but also the weakness of increased suggestibility. Even some doctors have come to the conclusion that “hypnotism is of a limited value, because those susceptible to hypnotic suggestion are apt to be influenced by any powerful suggestion that happens to be presented. Furthermore, hypnotic experience brings about an undesirable dependency of the patients upon the physician. . . .” (*Hypnotism — A Psychic Malpractice*, p. 23)

Students of Theosophy have the opportunity and the duty of making known the dangers of hypnotism, with knowledge to back up their warnings. There is ample material in the philosophy to show why only the pure in heart can “exercise divine gifts — only such can heal the ills of the body. . . . Such only can give peace to the disturbed spirits of their brothers and sisters, for the healing waters come from no poisonous source.” (*Isis Unveiled*, I. 218)

This is why Theosophy holds to the "Wisdom of the Ages" in preference to new theories, and why students must constantly bear in mind H.P.B.'s prophetic words in *Five Messages*:

The experiments made in Hypnotism and Mesmerism . . . are experiments of unconscious, when not of conscious Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. . . .

Already the so-called sciences of "Healing" are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one-time "healer" may be insensibly led on to use his power to acquire wealth or some other object of his desire.

This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. . . .

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

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*Question*—Is the use of hypnotism for intended good, as in the case of surgical operations, looked upon with disfavour by Theosophists? What relation have the investigation and practice of hypnotism, when only good is intended, to the third object of the Theosophical Society?

*Answer*—Replying in part to this question, one can only give a personal opinion, and mine is that hypnotism should be prohibited by law. No one but some very few high-minded and learned physicians should be allowed to practise it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power. The great Charcot, who has popularized it, says he would have only competent physicians use it. In the present age of black selfishness I would vote for its total seclusion from use for the present.

—W. Q. JUDGE in *The Theosophical Forum*, December 1890

## THE EVOLUTION OF LANGUAGE

Mr. Judge published in the October 1894 issue of *The Patñ* (Vol. IX, p. 226) an article by S. Kademal entitled "Would Universal Language Aid Universal Brotherhood?" In it, the writer put up a strong plea for a universal language, saying, among other things, that it would help men to progress to brotherhood, and that the Theosophical Society ought to have a "common medium of intercommunication." He then advocated an invented international language called Volapük.

Volapük (corrupted from English "world-speak") was invented in 1879 by Johann M. Schleyer, a priest of Constance, Baden. This language is partly original and partly made up of words of European origin, mainly English. It had a great vogue, and by its tenth year about one million people were using it. At its third Congress in 1889, held in Paris, everyone, including the waiters, spoke it. After this triumph, it began to decline rapidly, for reasons into which it is not necessary to go here, but chiefly through internal dissensions. So much for Volapük.

The history of international languages is an interesting one. The *Encyclopædia Britannica* tells us what a difficult task it is to construct one. The first attempt was made by Dalgarno in 1661 and was called "Ars Signorum." The next was by Wilkins in 1668, and called "Real Character." Neither of these was a success because the ground for such a language had not been prepared, but it is interesting to note that Wilkins's sketch of phonetics is still considered valuable. There seems to be a hiatus in further attempts; at least none is mentioned in the *Encyclopædia Britannica* until we come to Volapük.

Another language, called "Idiom Neutral," was issued in 1898 and was the work of the chief Volapük dissenters. It seems to have died out.

After this came Esperanto, widely known by 1907, and it is still in use today, its vocabulary enriched by new words as they are needed.

There may have been other attempts to create a universal language, but now we might consider Mr. Judge's reaction as expressed in his "Note" to Mr. Kademal's article. It was republished in *The Heart Doctrine* ("Would Universal Language Aid Universal Brotherhood?", p. 202).

He points out in this Note that, as "violations of universal brother-

hood grow out of the character and not the language of the violators, it would seem to follow that no new language would prevent the violation. We see that peoples who have one language are at war with each other and kill one another." Mr. Judge remarks that both sides spoke English in the American revolution, and that "it was character, idea, rule, regulation, and the like that made the occasion for conduct opposed to brotherhood." He goes on to point out that when a race "is entirely raised up to a right level of morals, conduct, character, aspiration and ideal," then, and then only, will it be profitable to have a universal language.

Mr. Judge ends his Note by saying that before one can use the universal, symbolic method of writing known in the Occult Lodges, one's whole character, conduct and ideal have to undergo a change. Such a language is in use today, Mr. Judge asserts, and a still older system was used in the very ancient records to some of which H.P.B. had access, but this could not be known by the average man of today.

Now let us see what Theosophy has to say on the subject of language in general.

First of all we have to understand the importance of sound; and language is, of course, a collection of sounds. H.P.B. tells us that, in the Sanskrit, as also in the Hebrew and all other alphabets, "every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies" (*The Secret Doctrine*, I. 94). Further, we read that

SOUND, for one thing, is a tremendous Occult power; it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. (*S.D.*, I. 555)

This last statement leads us into deep waters, and much study and reflection on Sound and Language will be needed if we want to understand the relationship between the two.

*Mantras* are an example of the potency of sound, and in *The Theosophical Glossary* H.P.B. defines *Mantrika Shakti* as “the power, or occult potency of mystic words, sounds, numbers or letters” in the Vedic *Mantras*. She says that “the influence of melody is one of its ordinary manifestations” (*S.D.*, I. 293). Further, “*the spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern ‘sages’.*” Why? “Because sound and rhythm are closely related to the four Elements of the Ancients”; and because “such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be.” (*S.D.*, I. 307)

What about language itself? Languages “have their phases of growth, etc., like all else in nature” (*S.D.*, II. 662). They “have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death” (*S.D.*, II. 199). In a footnote on the same page, H.P.B. says that “*Language is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them — those who fructified and awoke to life the manasic element dormant in primitive man.*” And elsewhere she states that the whole human race was at one time of one language, taught to it by Divine Instructors.

H.P.B. tells us that “it is almost certain that the great linguistic families pass through three stages” (*S.D.*, II. 662). And she enumerates these stages.

In the first stage, all words are roots and merely placed in juxtaposition, creating what are called radical languages.

Next, we reach the stage when one root defines another and becomes what is called a “determinative element.” This is the stage of agglutinative languages.

Finally, this determinative element (the determining meaning of which has long lapsed) unites into a whole with the formative element, and we have inflected speech.

So far this agrees with what science teaches about the origin of language, but here it stops, for it has no idea where the original roots come from. Therefore we have to see what Theosophy has to say about the potentiality of forming roots.

Monosyllabic speech, we are told, was used by

the first approximately fully developed human beings at the close of the Third Root-race . . . after their separation into sexes, and the full awakening of their minds. Before that, they communi-

cated through what would now be called "thought-transference," though, with the exception of the Race called the "Sons of Will and Yoga" . . . thought was but very little developed in nascent physical man, and never soared above a low terrestrial level. . . . Language could not be well developed before the full acquisition and development of their reasoning faculties. This monosyllabic speech was the vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologists. (S.D., II. 198-99)

It is necessary to know a little more about the early races, for a study of language cannot be properly undertaken without taking into consideration the evolution of man and of the races.

The agglutinative languages were spoken by the Fourth (the Atlantean) Race. In time they, too, decayed and are now used only by a few aboriginal tribes.

The next stage is that of the inflectional, highly developed languages by the Fifth, our Race. The root of Sanskrit, the mystery tongue of the Initiates of the Fifth Race, was the first inflectional language. The Semitic languages are "the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit" (S.D., II. 200). This brings us down to the present day, and we can trace, if we take the trouble, the source of our modern European languages, through Latin and Greek, to Sanskrit.

We can summarize thus the stages of the development of speech:

1. The First Race was speechless.
2. The Second Root Race communicated by chant-like sounds composed of vowels only.
3. During the second half of the Third Root Race, after the sexes had separated and mind was awakened, speech developed. This speech was, at first, monosyllabic.
4. The Fourth Root Race developed what is known as "*Rakshasi Bhasha*."
5. In the Fifth Root Race our modern languages were developed.

What of the future language, then? Mr. Judge, in a short article entitled "Another Theosophical Prophecy" (reprinted in part in *The Heart Doctrine*, p. 204, from *The Path* for May 1886), asserts that "the Sanskrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common

life." Sanskrit words have for some time been appearing in the literature and the press of the day, as we can see for ourselves. Sanskrit, H.P.B. says, is "the language of the Gods because it can convey metaphysical ideas and early cosmogonical ones."

Should we, then, rush out to learn Sanskrit? It would not do any harm, but until such time as there is more knowledge of the Ancient Philosophy, and more students of Theosophy to become familiar with such Sanskrit terms as are to be found in their books, it might be better to be more careful in the use of words in our *own* languages, to use them accurately, to be quite sure of their meaning, and to see that the ones we do use are helpful, not harmful, full of kindness and good will. "Words are things," said Mr. Judge. It is not easy to realize this fact, but thought along the line of the potency of sound, especially, will be of inestimable value.

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*Question:* Have the Egos a universal language?

*Answer:* Not in the ordinary sense of the term, that is, some special mode of speech, or mode of communication, common to all egos. It is more nearly described as a communication of ideas and experiences by means of pictures. . . . This question brings up an important point: we have to learn the "language" of the Inner Ego, so that we can make a proper translation in terms of our thinking. For at all times the "language" of the plane through which the Ego floats nightly is a foreign one to the brain we use; on this higher plane a sound may be pictured as a colour or a figure; a historical event may not only be shown as a picture, but as a light or a shadow, etc. We need to be able not only to perceive and record in the physical memory these impressions, but to understand their meanings; this is only possible by making ourselves porous, so to speak, to the influences from the higher Self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul. This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of what the Ego tries to tell us. The hindrance is found in our own daily life and terms of speech, thought and feeling which form the basis of our personal existences.

—ROBERT CROSBIE

## THE RIGHT APPROACH TO TRUTH

H.P.B.'s work, like that of the great Masters of Wisdom through the ages, was to change the Buddhi-Manas of the Race. This is not done by making statements, however true they are, but by the method she employed in *The Secret Doctrine*. Study of a few quotations from that book will revolutionize our own way of thinking and our method of presenting the ancient teachings to the public. It is wise always to believe nothing without thought, and, further, without finding proofs of the truth of any teaching.

H.P.B. wrote in *The Secret Doctrine* (II. 133):

... supported on the one hand by that science which shows to us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other hand, by an implicit faith in the wisdom — we may say pansophia even — of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system — thus supported, we venture to state the doctrine clearly.

How can we, individually, attain that “implicit faith” in this Wisdom? Surely only by study of what is given, by checking it not merely with the help of present-day knowledge of science, religion and philosophy, but, as H.P.B. did, in the light of the universal traditions preserved by Those Who Know. She wrote in the Preface to *The Secret Doctrine*:

... what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole.

One important reason for studying “old” truths is given in the Introductory (p. xvii):

Old truisms are often the wisest. The human mind can hardly remain entirely free from bias, and decisive opinions are often formed before a thorough examination of a subject from all its aspects has been made.

She tells us why the traditions of the Esoteric Philosophy must be the right ones, for “they are the most logical, and reconcile every difficulty” (*S.D.*, II. 3). It is possible to reconcile every difficulty, we may

surmise, because

... esoteric philosophy ... accepts nothing outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the *neutral centre* of Being, develops in its cyclic progress and incessant transformations. (*S.D.*, II. 731)

It is the logical nature of a teaching that makes it acceptable to us, for, though logic as ordinarily understood just means reasonableness, in reality it means that there must be no gaps in our reasoning or thinking. The thread of continuity is essential. If a gap of continuity does occur, either our premises are wrong or we do not have sufficient knowledge as yet. Dogmas never agree logically with other dogmas, as they change from time to time and take away the prime privilege of man — the use of his reason as against blind belief or acceptance without thought.

It is because of this need to train the mind that H.P.B. emphasizes:

It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions — that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. (*S.D.*, II. 794)

Therefore,

in treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature.

The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only. . . . (S.D., II. 797)

Finally, when studying *The Secret Doctrine* we must constantly bear in mind that,

as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations. (S.D., II. 449)

Only by these means shall we be able to reflect in our minds the universal truths and make them part of ourselves.

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There is but ONE Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics, giving multicoloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal religion *can only be one*, if we accept the real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say: "We are all brothers — by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality — *i.e.*, to the religion which suits each of us best — let us unite ourselves to form a practical 'nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR.'" "

—*Lucifer*, April 1888

## FRATERNITY—BROTHERHOOD IN UNITY

Very few persons deny their faith and belief in the Brotherhood of man; nor do they deny the right of others to a similar belief or faith; yet very few seek the root or source from which this feeling or belief arises.

In our modern world, Brotherhood has become synonymous with the idea of "group conformity" within a social, political, scientific, philosophical or religious sphere, and such groupings vary from race to race, nation to nation.

It is only when we begin to question the reason why such a universal faith and belief should find such diverse ways of expressing itself, ways which tend to separate instead of uniting the races and nations which make up the Human Family, that we try to seek the answers that will substantiate the belief in the reality of Brotherhood that we all have, yet cannot explain. Does not the very natural feeling that the idea or ideal of the Brotherhood of Man evokes within most of us show us the intrinsic truth underlying the idea?

The teachings of Theosophy give a key to the understanding of this feeling innate in the hearts of so many, yet understood by so few. These teachings tell us that, in the early childhood of Humanity, devotion arose spontaneously in the minds and hearts of men towards those Exalted Beings who watched over them and taught them the arts and the sciences as well as spiritual knowledge. This early stage of our present Humanity's evolution was called the "Golden Age" or the "Age of Innocence," when men were of One Mind, One Heart and One Religion, and so felt and knew their Unity or Oneness with one another. (See *The Secret Doctrine*, I. 210-11, and II. 272-73.)

Mankind during this period knew its Elder Brothers, its Instructors and Protectors, who then moved freely on earth. One of the ideas burnt into primitive man's consciousness at that time was that the Power which united him to all his brothers was to be found within himself.

The struggle for independence that we see around us even today reflects perhaps a similar struggle that took place as men grew from childhood to maturity, from dependence to independence, by accepting the responsibility of their own individual evolution. This led in time to the sense of Separateness, the great curse from which Humanity suffers even today.

Humanity requires today those valiant Souls who, perceiving the true cause of human misery and suffering, are willing to renounce the idea of individual salvation to work for and with Humanity in the true spirit of Brotherhood, seeking within themselves that Unity which transforms dependence into independence, and independence into interdependence.

This requires once again the recognition of the Lodge of Elder Brothers, of Perfected Souls or Compassionate Buddhas, who remain ever within the sphere of our world in order to help their younger brothers to assume their responsibilities as brothers to their fellow men. They send in our midst from time to time a Messenger from their own Fraternity, to keep alive in the world their Message and Teachings, the study and application of which on our part will help to establish on Earth a nucleus of Brotherhood based upon the true concepts of God, Law and Being or Spiritual Evolution.

In order to re-establish a true basis for religious, philosophical and scientific thought, the Message for our time and era was reiterated through the writings of Madame H. P. Blavatsky, the accredited Messenger sent by the Elder Brothers, who are the Living Embodiments of all that they teach, and whose Message can transform the faith and belief of those who study and apply it into the Compassionate Wisdom of a true Brother of Humanity.

The field for this transformation is the inner nature of the student who determines to become a disciple of the Great Teachers. Dependence on the Teacher must in time give way to independence in thought, word and action, but this independence must be based on the true concept of Interdependence, which is the basis of true Self-Knowledge and Universal Brotherhood, as embodied in the lives and teachings of Great Souls, the Mahatmas.

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The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow-mortals. No one who holds the power of granting, can refuse it without guilt.

—SIR WALTER SCOTT

## THE ESOTERIC PHILOSOPHY

Why has there been a long succession of prophets, teachers and spiritual leaders in the world, all teaching the selfsame truth about man's origin, his mission and his destiny? The answer is simple: We all forget, and our way of learning, like Nature's way of teaching, is — repetition, repetition, repetition. When we understand that this is the only way any being learns — not through a long succession of unrelated experiences but through a continual repetition of the same lesson, then perhaps we can understand better why our progress is through repeated lives on earth.

Any man can easily verify for himself that even with the best of intentions to be accurate, to get correctly what is offered to us, and to transmit correctly what we have received, such is the nature of our mind at the present stage of evolution that it is almost impossible for us to get anything straight and to transmit it to another exactly as we received it. There is a game that children play: they arrange themselves in a circle and then someone whispers a story to the next one, and the second child whispers it to the third as faithfully as he can, and so on, each repeating it to the one sitting next to him. The last child then has to tell the story out aloud, and the way that tale gets twisted and gains and loses in the telling affords an illustration of how the teachings of spiritual teachers get distorted in the progress of time.

The teachings of Jesus, for instance, are quite simple; yet men have carried their dispute as to what Jesus meant so far that there are today any number of Christian sects, all claiming to represent Jesus and his message, yet all of which have distorted whatever he taught and meant out of all semblance. The teaching of reincarnation, to take one instance, has been converted in the Christian Church into the doctrine of the resurrection of the physical body, and its eternal duration after it has been resurrected; yet that utterly impossible myth is a direct growth from, a straight perversion of, the original teaching of reincarnation. The Hindus believe that when a man who has not performed the prescribed ceremonies dies, he will be turned into a maggot, a worm, a cat, a dog, a monkey, a tiger, a sheep, or what not. Here is the teaching of reincarnation corrupted in another fashion. Most other teachings have likewise been corrupted.

Is it any wonder, then, that the great teachers are extremely reticent; that they give out the simplest of fundamental teachings, not by telling man "thou shalt do this; thou shalt not do that," but by placing before

him principles of conduct, not rules and commands? Take Jesus: He asked us to treat our neighbour as we would like to be treated by him. The Christian world has been preaching that for ages and not practising it. And so with all the other teachings, so simple that the ordinary man can understand them, yet converted by successive generations into theologies and sects, and finally into sheer atheism and hypocrisy.

No teacher worthy of the name has ever come forth as a revealer of new and hitherto unheard-of facts, but each in turn has restated part of the unchanging truth. Who among them all ever revealed his highest spiritual doctrines to the crowd? There are cogent reasons for this silence:

*Firstly*, the perversity of average human nature and its selfishness, always tending to the gratification of *personal* desires to the detriment of neighbours and next of kin. Such people could never be entrusted with *divine* secrets. Secondly, their unreliability to keep the sacred and divine knowledge from desecration.

It is for this reason that

every ancient religious, or rather philosophical, cult consisted of an esoteric or secret teaching, and an exoteric (outward public) worship. Furthermore, it is a well-known fact that the MYSTERIES of the ancients comprised with every nation the "greater" (secret) and "Lesser" (public) MYSTERIES — *e.g.*, in the celebrated solemnities called the *Eleusinia*, in Greece. From the Hierophants of Samothrace, Egypt, and the initiated Brahmins of the India of old, down to the later Hebrew Rabbis, all preserved, for fear of profanation, their real *bona fide* beliefs secret. The Jewish Rabbis called their secular religious series the *Mercavah* (the exterior body), "the vehicle," or, *the covering which contains the hidden soul* — *i.e.*, their highest secret knowledge. Not one of the ancient nations ever imparted through its priests its real philosophical secrets to the masses, but allotted to the latter only the husks. Northern Buddhism has its "greater" and its "lesser" vehicle, known as the *Mahayana*, the esoteric, and the *Hinayana*, the exoteric, Schools. Nor can you blame them for such secrecy; for surely you would not think of feeding your flock of sheep on learned dissertations on botany instead of on grass? Pythagoras called his *Gnosis* "the knowledge of things that are," or *e gnosis ton onton*, and preserved that knowledge for his pledged disciples only: for those who could digest such mental food and feel satisfied; and he pledged them to silence and secrecy. Occult alphabets and secret ciphers are the development of the old

Egyptian *hieratic* writings, the secret of which was, in the days of old, in the possession only of the Hierogrammatists, or initiated Egyptian priests. Ammonius Saccas, as his biographers tell us, bound his pupils by oath not to divulge *his higher doctrines* except to those who had already been instructed in preliminary knowledge, and who were also bound by a pledge. Finally, do we not find the same even in early Christianity, among the Gnostics, and even in the teachings of Christ? Did he not speak to the multitudes in parables which had a twofold meaning, and explain his reasons only to his disciples? "To you," he says, "it is given to know the mysteries of the kingdom of heaven; but unto them that are without, all these things are done in parables" (*Mark*, iv. 11). "The Essenes of Judea and Carmel made similar distinctions, dividing their adherents into neophytes, brethren, and the *perfect*, or those initiated" (*Eclectic Phil.*). Examples might be brought from every country to this effect. (*The Key to Theosophy*, pp. 8-9)

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Corpses exist, but a living body has always a soul. Corpses of knowledge exist, but the Science of Life has the Master-Soul behind. The mystery of the living body, the mysteries of the Science of Life, are esoteric; these mysteries show themselves mystically in the visible body, in the recorded Teachings of the Master-Souls. The esotericism of the *Gita* is within the eighteen discourses and there is no need to look for a nineteenth discourse. In the recorded message of H.P.B. all her Esoteric Wisdom lies buried. Her students and pupils will discover in her teachings that which is esoteric; silence and secrecy preserved will lead to further and nobler knowledge of the Inner Temple. To gain entrance every student has to become the Path which is Life Eternal. He has not only to find the Path but to make the Path. Between the student and the Golden Wisdom of the Masters which he is seeking there exists a gulf — the abyss of separation. He has to find that Antahkarana Bridge on which silently, secretly, faithfully, some may be building, building, building — who knows?

—*The Theosophical Movement*, October 1932

## ASTROLOGY

[The following Editor's Note was appended to an article entitled "Horoscopes and Astrology" in *The Theosophist*, Vol. IV, pp. 94-95, for January 1883.—EDS.]

We believe in astrology as we do in mesmerism and homeopathy. All the three are facts and truths, when regarded as sciences; but the same may not be said of either all the astrologers, all the mesmerists or every homeopathist. We believe, in short, in astrology as a science; but disbelieve in most of its professors, who, unless they are trained in it in accordance with the methods known for long ages to adepts and occultists, will, most of them, remain for ever empiricists and quacks.

The complaint brought forward by our correspondent in reference to the "class of men coming out of schools and colleges," who, having imbibed Western thought and new ideas, declare that a correct prediction by means of astrology is an impossibility, is just in one sense, and as wrong from another standpoint. It is *just* in so far as a blank, *a priori* denial is concerned, and wrong if we attribute the mischief only to "Western thought and *new* ideas." Even in the days of remote antiquity when astrology and horoscopic predictions were universally believed in, owing to that same class of quacks and ignorant charlatans — a class which in every age sought but to make money out of the most sacred truths — there were found men having the greatest intelligence, but knowing nothing of Hermetic sciences, denouncing the augur and the *abnormis sapiens* whose only aim was a mean desire of, a real lust for gain. It is more than lucky that the progress of education should have so far enlightened the minds of the rising generations of India as to hinder many from being imposed upon by the numerous and most pernicious and vulgar superstitions, encouraged by the venal Brahmans, and only to serve a mere selfish end of *aura sacra fames* or trading in most sacred things. Everything in this universe — progress and civilization among the rest — moves in regular cycles. Hence everything with a pretence to *science* requires a system supported at least by a semblance of argument, if it would entrap the unwary. And this, we must allow, native quackery has produced and supplied freely in astrology and horoscopy. Our native astrologers have made of a sacred science a despicable trade; and their clever baits so well calculated to impose on minds even of a higher calibre than the majority of believers in bazaar *horoscopers* lying in wait on the *maidans*, have a far greater right to pretend to have become a regular science than their

modern astrology itself. Unequivocal marks of the consanguinity of the latter with quackery being discovered at every step, why wonder that educated youths coming out of schools and colleges should emphatically declare native modern astrology in India — with some rare exceptions — no better than a humbug? Yet no more Hindus than Europeans have any right to declare astrology and its predictions a fiction. Such a policy was tried with mesmerism, homeopathy and (so-called) spiritual phenomena; and now the men of science are beginning to feel that they may possibly come out of their affray with *facts* with anything but flying colours and crowns of laurels on their heads.

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We make ourselves the slaves of planetary influences. I once knew a man who was a very nice man — very nice and as honest as any of us. He stayed home one day — Oh, I forgot to say that he followed the stars, or perhaps they chased him, and he had it all figured out for every hour and every day of the week and every month of the year. He got sight of some conjunction that intimated to him that he was going to break his leg next day. Well, he just thought he would get ahead of that! So he stayed at home. His wife asked him to put up a curtain; he went up on a step-ladder, and you know the rest. There was an “influence” that was very, very bad, you see; but what made it? What precipitated it? His own special attitude, of course. He had no reason to break his leg, for you can have no attraction for a thing you don’t think about, whether you like it or don’t like it. Either way of thinking about a thing affords the attraction for that thing. His thinking about it was what precipitated the mishap.

The logic of the “special attitude” can be seen working out even with animals. I remember a little mongrel dog one day going along on the other side of the street. On the side of the street where I was a lot of other dogs were all playing together. This little fellow was going along all right, minding his own business, when he suddenly caught sight of those other dogs. He trembled and sat down and rapped his tail on the sidewalk. A few more steps, and he would sit down again; and so he went on. Now, those dogs didn’t notice him at all in the first place. Then, all of a sudden, they saw him and made a rush for him with one accord. He would have been all right if he had gone on and minded his own business; but by his fear he attracted the “influence” and the things that he feared.

—ROBERT CROSBIE

# “LUCIFER” CORRESPONDENCE

## PLANETARY INFLUENCE

[Reprinted from *Lucifer*, Vol. III, p. 68, for September 1888.

—EDS.]

Over the ambitious signature of “Magus” a correspondent asks in your July issue, “What is planetary influence and how does it act on man?” . . .

Not being myself a Magus, I will not assume to fully describe planetary influence, since to do so would lead us into realms quite beyond our comprehension. But we will get a better idea of the subject by recollecting that the ancients always considered the “ambient” — or entire heaven — at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the “ambient” would be felt. The modern astrologers, following those great leaders, but unable to grasp the enormous subject, reduced the scheme to the *influences of planets*. They have thus come to leave out, to a great extent, influences cast by powerful stars, which often produce effects not to be sought for under planets: “When such stars have rule nor wise nor fool can stay their influence.” The planets were held, rightly as I think, to be only foci for “the influence of the whole ambient,” having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

When London was burnt a mighty star — not a planet — had rule, and Napoleon was prefigured by a star also, his fall being due in fact to the aspect of the heavens *as a whole*, and not to the ruling of Wellington’s significator. A slight accident might have thrown the power of the latter out of the horary field. Similarly, the cyclic vicissitudes of this globe will not be shown by any planetary scheme, but by certain stars that fix the destiny of poor Earth. When they have their day and term the wise man will be unable to rule his own stars or any others.

WILLIAM Q. JUDGE

New York, July 27th, 1888.

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## CHILDISHNESS

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. XIII, p. 145, for August 1943.—EDS.]

It is amazing to see adults behave like children. They are not child-like but childish. Misunderstanding the idea that as they grow up men and women should retain a youthful outlook on life, many adults, with sufficient intelligence to know better, act childishly. Grown-ups fancy that they display a youthful mind by behaving like tomboys. Infants have toys; boys and girls also have toys—but of a different type; adults also play, sometimes dangerously, with machine-guns as youngsters do with pop-guns. There is a great deal of infantile behaviour among adults. (Is not infantile thinking responsible for many of the ills we suffer from in this civilization, including this war?) And our up-to-date educational schemes seem to encourage boys to be hooligans and girls to be hoydens.

On the great “civilized” world the import of the words of St. Paul, the Initiate, are lost. But what about the students of Theosophy? Should they continue to play with worldliness and allow their sons and daughters to adapt themselves to it instead of fighting it? What did the Initiate teach?

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (*I. Cor. xiii. 11*)

Having contacted the most serious Movement of the age; having learnt the grand truths of Theosophy; knowing that moral principles govern the Universe; preaching the verity of Universal Brotherhood; studying the Aphorisms on Karma; repeating that the growth of the human soul is under Law—infallible and just but so merciful that It allows us to work with It and to hasten our own progress—doing all this, has a student of Theosophy any justification for thinking and feeling, talking and acting childishly? Should *he* not “put away childish things”? Should he not discharge correctly his duty towards those souls in young bodies who are his children, for whom he is responsible?

Should a student of Theosophy continue to indulge in sense-life and sensuous experiences, asserting that they are harmless fun? Is that fun the kind of “sweet fun” W. Q. Judge wrote about in *Letters That Have Helped Me*? Or is it the kind that craves for repetition, and for which mortification, and not indulgence, is the remedy? Slips lead to

errors, to blunders, to crimes, to sins. Sense-indulgence leads to mental chicanery, to moral short-sightedness, ultimately to spiritual infidelity.

Think not lightly of evil, saying, "it will not come unto me."

Even a water-pot is filled by the constant falling of drops of water. A fool becomes full of evil if he gathers it little by little.

(*Dhammapada*, verse 121)

To have a child-heart, to have a fresh youthful attitude to the hard problems of life demands that we go nowhere near little evils; that we do not indulge sense-cravings but self-consciously mortify them; that we put away childish things; that we view life's evils correctly, having risen above them in some measure; and that the sweet fun in daily living is enjoyed when by practice of some ascetic rules we have matured our natures and purified the senses and the organs over which "*dcities* preside."

To regain the child-state we have lost, we should determine when and how we lost it. But the primary question presses upon our consciousness — What is the Child-state? What is the inwardness of the statement in *The Voice of the Silence*:

The rose must rebecome the bud, born of its parent stem *before* the parasite has eaten through its heart and drunk its life-sap.

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There are four qualities among those that sit before the wise: they are like a sponge, a funnel, a strainer, or a sieve — a sponge, which sucks up everything; a funnel, which lets in at one end and out at the other; a strainer, which lets the wine pass out and retains the dregs; a sieve, which lets out the bran and retains the fine flour.

—JUDAIC SCRIPTURE

## IN 'THE LIGHT OF THEOSOPHY

Every man, no matter who he is, has a philosophy of some kind or other. "A nation's guardians and sentinels of philosophy are not only a small group of advanced thinkers, a few sages and saints, but all the people in all walks of life," writes Dr. P. Narasimhayya in his article "Active Role of Philosophy in Life" (*Bhavan's Journal*, August 14). Philosophy, religion and ethics consist, "not of books and texts, but the active wills, minds and hearts of men, of all people."

Dr. Narasimhayya traces the origin of philosophy to wonder — wonder at the immense universe, at the teeming life in it, at the phenomena of life. Wonder begets curiosity and questioning, and thus the long and endless search for knowledge begins. Science and Philosophy arise and struggle to replace superstitions and fanciful explanations.

This quest of science and philosophy for knowledge is not merely a "theoretical" need, but practical as well. Science and philosophy are not merely for satisfying our intellectual curiosity to understand phenomena. They are not "intellectual games" at devising hypotheses or theories and fitting together different facts and events of our experience, as in a jig-saw puzzle. Science and philosophy have a practical aim as well as an intellectual purpose. They fulfil not merely Reason, but life also, the practical ends of life, the immediate and the ultimate. Philosophy thus not only leads to knowledge (*darsana*) but also to practice, practical realization (*sadhana*)....

Defining this twofold theoretical and practical interest of philosophy, Immanuel Kant, the German Master-Philosopher of the 18th century, stated it in the form of three questions: How much can man know? What should man do? And what can man hope for? Humanity's quest is here defined in terms of three very broad objectives: (1) *knowledge*, as far as it can reach; (2) *right action* or *duty* which is obligatory on all humanity; and (3) the *ultimate goal* or the end-result of all their activities, evolution and history.

Thus philosophy is not remote from life, but concerns it directly and deeply. It is a matter of life and death for man and his society, his survival and civilization. Nations, too, like individuals, rise or fall according to the high or the low philosophy they embody in their lives. Only in a right philosophy of spiritual discipline, moral duty and strength can happiness and progress arise and abide for long.

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An article entitled "Experiment with Time" by Hana Pavlikova (*The Sunday Standard*, August 21) describes the experience of three young Czechs during a three-week stay in underground caves, to carry out an exacting programme of medical and psychological research. The experiment was aimed primarily at finding out the effect of isolation under unusual conditions — in silence and without daylight and a basic time orientation (the three experimenters did not have watches) — on the nervous system and the physiological activity of man.

Every three hours of estimated time a signal was sent up and registered. And the results obtained demonstrated that hours spent underground seem longer — sometimes even double their actual span. The 24-hour cycle was continually extended and one of the long days seemed to the men underground to last 60 hours.

The mental condition of all three did not deteriorate from day to day as had been expected; on the contrary it kept improving.

H.P.B. implies that time is but a by-product of consciousness, "an illusion produced by the succession of our states of consciousness as we travel through eternal duration" (*The Secret Doctrine*, I. 37), non-existent where there is no consciousness in which the illusion can be produced. Thus our divisions of time are artificial and relative to the observer's point of view and depth of interest.

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As research into the states of sleeping and dreaming progresses, investigators are finding that dreams serve a useful purpose. Dr. Arthur Shapiro, a University of New York psychiatry professor, says, "It is quite possible that during sleep we select and process life's experiences in terms of their significance to us." This "determines the way our personalities develop." (*Science Digest*, July 1966)

Another psychiatry instructor, Dr. Frederick Baekeland, has found, after experiments on volunteers, a correlation between a person's dreams and his pre-sleep thoughts — something Theosophy has been pointing to since the last quarter of the last century. Our thoughts just before going to sleep are the summation of all our waking thoughts, and these determine the kind of dreams we shall have. In the words of Mr. Judge,

The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and

day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of *spiritual life*. ("The Three Planes of Human Life": *U.L.T. Pamphlet No. 11*, p. 14)

"Generally dreams are induced by the waking associations which precede them," wrote H.P.B. in her article "Dream-Land and Somnambulism," and she gave, among others, the following instance:

Coleridge composed . . . his poem "Kublai Khan," in a dream, which, on awakening, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purcha's "Pilgrimage" the following words: "Here, the Khan Kublai commanded a palace to be built . . . enclosed within a wall." (*U.L.T. Pamphlet No. 11*, p. 9)

Another finding, that of the School of Medicine at the University of Cincinnati, is that hallucinations known as delirium tremens in alcoholics stem from the fact that the heavy intake of alcohol suppresses dreaming in sleep.

Answering the question, "What is the state of mind of a drunkard during sleep?" H.P.B. said:

It is no real sleep, but a heavy stupor; no physical rest, but worse than sleeplessness, and kills the drunkard as quickly. During such stupor, as also during the waking drunken state, everything turns and whirls round in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions. (*Transactions of the Blavatsky Lodge*, p. 78)

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As the relatively new science of ultrasonics (inaudible sound waves of an ultra-high frequency) gains headway, it is becoming clear that sound, or, more properly, vibration, is the potential creator of a host of miraculous achievements, bearing out what must have seemed extravagant claims of the power of sound set forth in H. P. Blavatsky's *Secret Doctrine*, some 78 years ago.

"Melody Cuts Metal" is the title of an article in the June issue of *Soviet Land*. The more intricate the shape of a part, the more difficult it is to machine it with the required precision and more metal is wasted.

But there are other methods, too, of removing excessive material from the part, and of these the ultrasonic oscillation method has been found by researchers to be the most efficient.

What is ultrasonic oscillation? The material is not treated by "sparks" any more, but by particles of a hard material — abrasives. A converter which oscillates in unison with the frequency of the ultrasound generator imparts a high velocity to these particles. "Knocking" waste material out of the work-piece, the abrasive particles leave only what is necessary, like a sculptor's tools. . . .

Ultrasonic machine-tools successfully process such materials as glass, quartz, porcelain, germanium, silicon, ferrite, sapphire, ultra-hard alloys, and even diamonds. They may be used to make high-precision forge and embossing hard-alloy dies, to cut crystals for semi-conductor instruments out of germanium and silicon plates, to cut from optic glass lenses and pre-treat their surfaces before grinding.

The use of sound for constructive and beneficent purposes was a science well known to the ancients, and here and there we find stray bits of that knowledge renascent in modern practice. Sound, as we know, is an atmospheric vibration. "Atoms are called 'Vibrations' in Occultism," wrote H. P. Blavatsky; "also 'Sound' — collectively." The vibratory motion behind the subjective experience we call sound is in reality the common denominator of every manifested form that exists in nature. Vibration, when set in motion with knowledge, is able to reach within the atom and cause the internal correlations which bring about changes of polarity, form, etc. This is why sound can produce remarkable effects in gross matter.

The following passages from *The Secret Doctrine* shed further light on the potency of sound:

Sound and rhythm are closely related to the four Elements of the Ancients; and such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. (I. 307)

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one

at his last breath, would be revived and filled with new energy and vigour. For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. (I. 555)

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An article by P. N. Oak in *The Bharat Jyoti* of September 4 characterizes the assertion in a recent Unesco publication that the *Rigveda* is as recent as 1,200 B.C. as "surpassing a schoolboy howler in its absurdity."

How old, then, are the Vedas — humanity's oldest extant literature? According to Indian tradition, the Vedas are of such untraceable antiquity as to be considered *Apaurusheya*, *i.e.*, not composed by any identifiable personages. The article points to the geological, topographical and geographical evidence found in the *Rigveda*, which leads to the conclusion that, far from being composed around 1,200 B.C., it is in fact of immemorial antiquity. The *Rigveda* refers to the great seismic events which changed the geography of the land — an event which took place in the hoary past, millennia before the Mohenjodaro and Harappa civilizations came into existence. The Mahabharata period itself is over 5,000 years old, and that was preceded by the Ramayana era. In between them there may have been many intervening civilizations. And beyond them all was the Vedic age.

It must be remembered that the Vedas were at first transmitted from generation to generation through oral tradition before being set down in writing. The attention of students interested in the status and antiquity of the Vedas is drawn to the article "Antiquity of the Vedas" (reprinted from *The Theosophist* of October 1879 in THE THEOSOPHICAL MOVEMENT of March 1935), as also to H.P.B.'s very important statements in *The Theosophical Glossary*.

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