

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 44, No. 12

17th October 1974

THE GREAT ENSNARER

[Reprinted from THE THEOSOPHICAL MOVEMENT, July 1937.

—Eds.]

“Guard, O Shishya, thy roving eyes, lest on them fall sights and shapes beauteous to behold but which arouse in thee Kama — Lusty Passions — and drag thee down to the hell of fiends, and make thee forfeit thy first hope — the sight of the Heaven of Friends, Possessors of the Eye which never closes, the Eye which sweeps over slumbering Earth.

“Guard, O Shravaka, thy tongue, lest on it arise words that wound, not others only but thy very soul — words born of Krodha. They will make thee deaf to Wisdom and make thee forfeit thy first prize — the privilege to listen.

“Guard, O Shramana, thy heart, lest in it arises subtle greed — desire to possess not the joys of blood alone but the joys of mind; not wealth of the world only but the power of Indra’s heaven. Lobha, Greed, closes the heart to compassion and makes thee forfeit thy first duty — to live to benefit mankind.”

THE PERSONAL DEVIL feared by some orthodox people is as nonexistent as the Personal God they pray to. But popular beliefs often contain some truth, though when distorted and corrupted they become superstitions destructive to soul-life, and further they obscure truths.

The only Devil which Theosophy recognizes abides in the flesh and blood of man. The horned Devil of Christian theology is but a poetic personification of human evil and wickedness — a graphic symbol. So also Mara of exoteric Buddhism. H.P.B. explains that “Mara is personified temptation through men’s vices” — symbolized as a King in whose crown shines the jewel of fascination. The power of evil, of human

weaknesses and vices, lies in its temptations. To make more graphic the activities of these temptations spiritual teachers have had recourse to the device of personification. Thus the Devil and Mara and Ahriman are personified; orthodox theologians have personalized and carnalized them.

Earnest students of Theosophy are left in no doubt that there is in them a lower nature full of weaknesses and vicious tendencies. But only a few really comprehend the meaning of Temptation. All aspire to eschew evil and to do good. But Paul-like they slip into errors of commission and omission against their well-formed intentions and resolves. Why this occurs is partially understood through the teaching about Karma; but how it comes about is for many a sealed mystery. "The nefarious influence of the Astral Light" is spoken about, but these are mostly words whose real import and significance are not comprehended.

H.P.B.'s remark that vice exercises fascination upon certain natures contains a clue. What kind of natures are fascinated by vice, *i.e.*, are in the grip of Evil? Students will do well to examine the subject of enchantment and fascination as expounded by the Teacher in *Isis Unveiled*.

The earnest and persevering aspirant is like a man standing at the edge of a precipice. If his perception is superficial he may not discern the dangerous place at which he is standing, like a child whose imagination is not active enough to see the danger of the chasm before him. All the same, a gust of wind would dash him to pieces — his ignorance not protecting him. It is better for the aspirant to know and to be on his guard. Those "certain natures" of whom H.P.B. speaks are to be compared to adults of a certain mental temperament who, seeing the chasm in front of them, are not able to control their imaginative fancy and allow themselves to be drawn by the attraction of the earth, their bodies following their thought to the foot of the chasm. They do not know how to break the *spell of fascination*. Therefore the devotee must learn the art of resisting temptation, of overcoming that spell.

The Voice of the Silence says that the Great Ensnarer bewitches the senses, so as to blind the mind, and the result? — an abandoned wreck. Ordinary evils of ordinary lives are a very different proposition from the precipitated evils in the life of Chelaship. Mr. Judge has remarked that every real student will some day, in some life, arouse "the Dweller" of a particular kind — the personified human elemental created by the righteous effort of the Probationer who is determined to conquer the world-passions within him. The very act of invoking the Higher Self

not only strengthens the power of the Inner Ego but also stirs up the slumbering Tanhaic Elementals. These sense instinctively the danger to themselves and, just as thieves unite to bring off a successful raid, they coalesce to form what Mr. Judge has named "a human elemental." This is happening, unknown to many an earnest and devoted practitioner of Theosophic Life. These coalescing *tanhaic* elementals, if not dispersed in due time by the Inner Ego, will gather strength, become an entity, and eject that Ego, usurping its place, ultimately producing the phenomenon of the "Soulless Man." In Hindu Esotericism this human elemental in the devotee is named *Papa-Purusha*, though the same term is also used in the sense explained in *The Theosophical Glossary*.

Every candidate for Adeptship has to face, fight and overcome the "man of sin" within him; the tempter draws the aspirant to the three Gates of Hell — the domain of Mara, the Devil. The bottomless pit of Hell exercises a fascination on three precipitous heights where the aspirant meets his test — the Death of the Soul. Kama, Krodha, Lobha — Lust, Wrath, Greed — develop in us, colouring the mental consciousness to such an extent that time and again the would-be Adept forgets his mission, nay, more — allows the Inner Ego to be driven out. The act of suicide or self-murder is but the culmination of numerous acts of soullessness. Perfection in neither virtue nor vice is attained at a single stroke; the effort, towards Good as towards Evil, takes many lives. Disappointment to the Inner Ego caused by Lust, Wrath and Greed (and their brood which are legion) is an incentive to the human elemental, who tempts the aspirant to fly from the field of battle through an act of self-murder.

Such a fearful and dangerous test the beginner is not very likely to meet. His duty to himself, to the race and to the Cause he has resolved to serve requires that he make it his first concern to fight Lust, Wrath and Greed in the small affairs of everyday life. Presently he will meet with special tests in the shape of subtle temptations; and a little later the Great Tests of Secret Initiation to which a reference has been made in *Isis Unveiled*, II. 485.

Each Chela on the way to Adeptship has to pass through "the portal of assembling" where "Maha Mara stands trying to blind the candidate by the radiance of his 'Jewel.'" In each, the human elemental will be formed and it will have to be ejected; but the tensile strength of that *Papa-Purusha* is determined by the Chela's previous efforts to purify himself — not to allow "this thing of darkness" to "increase in size and

power.” Therefore the injunction, “Beware, Disciple, suffer not e’en though it be their shadow, to approach,” for later it will grow into “the black foul monster.” “His vices will take shape and drag him down. His sins will raise their voices like as the jackal’s laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.”

To prepare himself for that future, the student-aspirant of today is called upon to memorize and to practise the above three aphorisms from the Book of Rules. To control sight, tongue and understanding first in the ordinary affairs of the world will unveil to the perception of the candidate for the Mysteries the subtle aspects of Lust, Wrath and Greed. What did Jesus mean when he said that “Whosoever *looketh* on a woman to lust after her hath committed adultery with her already in his heart”? Again, does this not sound somewhat exaggerated and illogical — “Whosoever shall say, Thou fool, shall be in danger of hell fire”? Occultism describes the invisible but actual psychological processes involved in the commonplace acts of seeing with the eyes,¹ speaking with the tongue and longing with the heart. Men and women do not know what happens when they see, but the Theosophical aspirant ought to know what goes out of his eyes and how it penetrates the objects of his vision; what happens when living messengers leave his tongue to bless or to curse one or many of his fellow men; what form his greed assumes when, arising in his heart, it shoots forth like an arrow which wounds or a bullet which shatters. Control and subdue these forces now, at the very start, when they are isolated even though strong. Presently they will coalesce, become one, and Personified Temptation which kills the Soul, may win. Forewarned is forearmed.

“Great is the power of Ahriman.”

“GREATER THE LIGHT OF AHURA MAZDA.”

A BIT of fragrance always clings to the hand that gives you roses.

—CHINESE PROVERB

¹ E.g., see *U.L.T., Pamphlet No. 3*, p. 2 and *No. 6*, p. 11

MAN, THE PATTERN OF THE UNIVERSE

SAGES coin aphorisms and keep them current in every age. This is one of the ways in which they instruct humanity. The aphorism is given to us for quiet reflection; it yields its meanings to those who meditate on it. In brooding over an aphorism we are twice blessed — we gain control over our wandering mind and make it steadier than before, and we acquire knowledge enshrined in the aphorism which we did not before possess.

In our civilization we have “no time for meditation.” Our schools do not teach how the mind is to be controlled, purified, raised and illumined. Consequently our learning is superficial, and even our scholarship deals with surface appearances. Self-study self-discipline, self-knowledge, form the first lesson in the school of the Sages, and it, like all other lessons, is imparted through aphorisms. The Sages are very practical people; knowing that it does not profit a man to scan the plumbless space without measuring the depth of his own mind, the Sages ask us to look at ourselves.

The first lesson — of self-study, self-discipline and self-knowledge — is imparted by means of these aphorisms:

Man, know thyself.

Man is made in the image of God.

As above, so below.

Man is the measure of the Universe.

All that men say they know about the cosmos is what their senses, mind and spirit tell them. Therefore there is in existence partial knowledge as well as false knowledge. For example, we all know that the earth is round, but this is on the authority of books and teachers. The senses often prove unreliable in gaining knowledge by themselves. Every schoolboy knows that the senses are deceptive and that the sun does not move daily from East to West, but that it is the earth that rotates on its own axis. This the schoolboy learns if he is made to use his mind, which very often he does not do, merely taking what is said in the book or by the teacher to be true. Thus he comes to believe, not to know.

The painter sees in a sunset what ordinary men and women do not. He does not see only with his naked eyes, nor even with the mental eye added to his physical vision, as does the scientist. The painter sees with the eye of imagination to which his very mind is subordinate.

All this goes to show that men's vision and understanding of objects,

events, phenomena, differ. Each man, each woman, knows or understands the universe according to the powers of his or her own consciousness. Men and women can and do acquire beliefs from outside, but actual knowledge is not thus gained. Secondly, it has to be understood that if mind corrects what the senses observe, and explains what is sensed, so also there are in every man organs of perception higher than the mind, and that neither complete nor fully reliable and final knowledge is available through the channel of the mind alone. If mind is superior to the senses, and imagination is a very different kind of power from reasoning, it is also true that Soul is superior to the mind and that its powers act as correctives to mental deductions.

When the Sages repeat, age after age, "*Man, know thyself,*" they have the above in view, as the starting point. To ascertain the final answer we have first to learn that the senses and the mind are not the only instruments of acquiring knowledge, and further that these do not bring us knowledge of what man is, what is his self. In our civilization we live in a topsyturvy state — the most important constituent in our make-up, the human self, is not a subject of the school curriculum. Men are born and die and they do not know why; they go to sleep and they wake and do not know how; they love and hate and do not know what has happened to them; they move and move and do not know whither they are bound! And — more pitiable still — they are told, and most of them believe it, that knowledge on such subjects is not possible to obtain! Thus blindly they follow their blind leaders.

When even a primary effort is made intelligently very soon man comes to know that he is more than his wandering mind. Even in a try-out he finds that it is possible to control and to give direction to the wandering mind; that there is something in him which controls the mind and which can set the mind to control the senses and the fleshly appetites. Even a casual and cursory survey-analysis of his moods, his feelings, his day-dreams, reveals to a man that there are corners in his being, aspects of his self, of which he has been totally ignorant. Everyone knows that in him God and Devil are at strife, but how many know whence these are and why and what is to be the outcome of the wrestle?

At this stage the second of the aphorisms brings him not only knowledge but inspiration — "*Man is made in the image of God.*" Instead of helping him to rise to a nobler state, the modern scientific contention that man is the product of the animal kingdom drags him down. Theosophy does not trace the whole of man to the kingdom of the animals;

only one aspect of man — the lower, the animal, comes to him from the animal kingdom. Man is a composite being; for Karma and Evolution have

...centred in our make such strange extremes!

From different Natures marvellously mixed....

In his higher nature man is divine and it behoves him to recognize that his course is spiritwards. Is there a man who does not feel within himself that to be good is better than to be bad; that truth and love are superior to falsehood and hate; that the beautiful elevates and sustains while the ugly terrifies and debases? It is man's solemn duty to himself to heed the strange stirring which takes place in his consciousness from time to time, to follow the good and to turn his back on the evil. A little study and some reflection on the aphorism that "*Man is made in the image of God*" will set his feet on the right path in no long time. If modern science raises some obstacles when a man is considering the first aphorism — "*Man, know thyself*" — orthodox religion raises a mountain of difficulties when he is considering this second one — "*Man is made in the image of God.*" Why? Because religions have reversed the truth and priests of all creeds have made God in the image of man. Priests have taught people to pray to a jealous and angry God who can be bribed and appeased and supplicated.

If the learner perseveres in his study, he comes to the third of our aphorisms — "*As above, so below.*" It is not said: As below, so above; as is man, so is God. There is an order of succession between shadow and substance: no substance, no shadow; and each object casts its shadow. We cannot conceive a shadow without an object and that which we call evil is the shadow of that which we call good. Matter is the shadow of Spirit and to give the primary position to matter and but a secondary one to Spirit is to live in chaos.

What matter is, what evil is, what human vices are, will be correctly understood only when the truth enshrined in "*As above, so below*" is at least glimpsed. At this stage, the student can learn further about himself and the fact that not by observing and thinking about the Great Universe will he know all about himself, but positively that considering his own being, he will know the Great Cosmos. This stage will keep him for a time busy, for he should here sort out the results of his study and research. But, if he is diligent, soon this reflection will lead him to perceive that — "*Man is the measure of the Universe.*" From earth, man's body; from the ocean of universal energy, man's own energy;

from the universe of mind, the human mind; from the vast and varied cosmos, the complex small man. Therefore, man the repository of matter, force, mind, is a miniature copy of the vast universe. Man's eyes see the distant stars because eyes and stars are of the same substance; man's mind is consubstantial with Cosmic Intelligence or Universal Mind and therefore with that mind the Cosmos is grasped.

Man is made after the pattern of the Universe and between his Soul-Spirit and the Over-Soul and Universal Spirit the most intimate relation subsists. If we desire to understand the World-Process we must understand the processes taking place within ourselves. If we desire to win the Peace and Order, the Rhythm and Harmony which are at the back of visible Nature, we must look within and behind what is visible to us of ourselves. In this task the great philosophy which is both scientific and religious helps us. What has Theosophy to say about the make-up of man? If man is a bit of space, living within boundless space, breathing because the Universe is breathing, thinking because of the motions in the Universal Mind, and so forth, let us study man, so that we may know for ourselves that "Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come." This statement by H. P. Blavatsky occurs in a memorable passage in the Preface to her *Isis Unveiled*. That whole passage is important and it is so relevant to the subject we are considering that we reproduce it here in full:

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves

God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers — you have proved God!

In our studies, mysteries were shown to be no mysteries. Names and places that to the Western mind have only a significance derived from Eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of "the one that is and was and shall be" at Saïs; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis* — the daughter of the divine voice — responded from the mercy-seat within the veil, and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. The one-living God had spoken through his oracle — man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

IN my wide association in life, meeting with many and great men in various parts of the world, I have yet to find the man, however great or exalted his station, who did not do better work and put forth greater effort under a spirit of approval than he would ever do under a spirit of criticism.

—CHARLES SCHWAB

SPIRITUALISM OLD AND NEW

[The following article was first printed by Mr. Judge in two instalments in *The Path* for September and October 1892.—Eds.]

I AM a spirit myself, but in some respects different from those spoken of at modern *séances*. I have a body and a brain to work with, while they have not; I can prove and feel my identity as son of my father, while they are not able to do so; and, more important than all, I have my due proportion of experience in the trinity of body, soul, and spirit — or in material, intellectual, and universal nature — while they, being deprived of material nerves, sensory organs, brain, blood, and flesh, are confined to a plane of consciousness where they are devoid of those organs of action and sensation which are necessary if one is to come in contact with matter and nature, with human personal experience, or with the great resounding heart-strings of the man who is made in the image of the gods.

The Chinese books called *King*, the Fireworshippers' *Zend Avesta*, the Egyptian mysterious monuments and papyri, the grandly-moving Aryan books of India, the Greek religions, the Roman records, and the Christian scriptures new and old, speak of spiritualism, write of it, explain it, symbolize it. As we see it in the olden times it is grand and philosophical, scientific and religious; but today, in Europe and America, spiritualism is deadly commonplace, bent upon nothing, without a philosophy as confessed by its leaders, piled all round with facts of many years' collection, but wholly undigested, marred with fraud and a daily pouring forth of platitudes for wonder-seekers. It is a revolt from Christianity, and yet with nothing to replace an unjust heaven but an illogical and materialistic summer-land. In the olden times its seers and vestals neither touched money nor engaged in the vulgar strife of competition for private advancement and personal pleasure; in these modern times the mediums, left unprotected by their leaders, offer to sell the spirits and the spirit-land for a dollar or two to any customer. It is a trade for a living, and not the pursuit of the things of the spirit. Such are the differences. Is the case improperly stated?

The sort of spiritualism which now prevails in the West was well known in the older days, but it was called necromancy and existed under prohibition. The history of the Jewish King Saul, and especially the 28th chapter of *1st Samuel*, show this to be so. Saul was a medium of the obsessed kind. His particular variety of devil required music to

still him, music furnished by David, but even then he broke out sometimes, on one occasion flinging a javelin at the player, who barely missed instant death. And that mediums flourished is proven in the chapter of *Samuel* I mentioned: "And Saul had put away those who had *familiar spirits*, and the witches, out of the land," but he retained the higher spiritualism of the Urim and Thummim, of the High Priest, and of the inspired utterances of prophets who were men of austerity working without pay. Saul fell upon evil times, and needed ghostly counsel. He consulted Urim and the prophets in vain. "And when Saul enquired of the Lord, the Lord answered him not, *neither by dreams, nor by Urim, nor by the prophets.*"

So he asked his servants to seek him a woman who had a familiar spirit, and they mentioned one — who was not called a witch — living at Endor. It is to be noted that only a few verses above an account of Samuel's death and burial at Ramah is given; hence Samuel had not been long buried, and, as Theosophists know, his astral remains were probably not disintegrated. Saul, medium as he was, added fasting to his practice that day, and sought out the woman at Endor for the purpose of calling up the shade of Samuel. When the materialized astral form of the recently-deceased prophet arose, the woman was frightened and discovered the identity of Saul. Her clairvoyance was aroused, and, as she said, she "saw gods ascending from the earth." Here were two powerful mediums, one Saul and the other the woman. Hence the materialization of the spook was very strong. Saul had come full of the wish to see Samuel, and the strong combination brought on a necromantic evocation of the Shade, by which — reflecting through the clairvoyance of both mediums and drawing upon Saul's mind and recent history — the king was informed of his easily prognosticated defeat and death. Quite properly Moses had interdicted such *séances*. This one, repeating Saul's fears and indecision, weakened further his judgment, his conscience, and his resolution, precipitated his defeat, finished his reign. That the shade was merely Samuel's astral remains is very plain from its petulant inquiry as to why Saul had disquieted it to bring it up.

The whole story is an ancient description of what happens every month in America among our modern necromancers and worshippers of the dead. When Moses wrote his Codes, the "voice of Bath-Col" — modern, *independent voice*, as well as many other mediumistic practices, prevailed, and those who could evoke the shades of the dead or give any advice from *familiars* were so well known to the people that the

law-giver framed his oft-followed "thou shalt not suffer a witch to live," which his religious descendants obeyed to the letter in Salem, Mass., in England, in Scotland, many centuries after. In the temple erected in the wilderness, as also in the permanent structure attributed to Solomon at Jerusalem, there was the Holy of Holies where the chief medium — the High Priest ringing the bells around his robe — communed with the controlling spirit who spoke from between the wings of the Cherubim. And in the Talmudic stories the Jews relate how Jesus obtained and kept the incommunicable name, although he was roared at by the animated statues that guarded the portal. All through the Old Testament the various prophets appear as inspirational mediums. One falls down in the night and the Lord, or spirit, speaks to him; another fasts for forty days, and then his controlling angel touches his lips with fire from the altar; Ezekiel himself hears the rushing of waters and roaring of wheels while his inspired ideas are coming into his amazed brain. All these duplicate our modern styles, except that the ancient inspirations have some sense and loftiness. But none of these old mediums and seers and inspired speakers — except the necromancers — took money for what they saw and said. That constituted the difference between a prophet, or one with a god, and a contemned necromancer. Could it be possible that the ancients made these distinctions, permitting the one and condemning the other, without any knowledge or good reason for such a course?

The great oracles of Greece and other places had their vestals. These were mediums through whom the "controls," as spiritualists would say, made answer to the questions put. It is true that money and gifts were poured into the establishments, but the officiating vestals were not in the world; they received no money and could not fix a fee; they accumulated no property; they were unfettered by ambitions and petty daily strifes; but their lives were given up to the highest spiritual thought the times permitted, and they were selected for their purity. And, still more, the Oracle could not be compelled by either money or gifts. If it spoke, well and good; if it remained silent, the questioner went sorrowfully and humbly away. There was no expressed or hidden demand for the worth of the money. In fact, very often, after the Oracle had spoken and a large gift had been made, another utterance directed the entire gift to be given back.

This is another difference between the old and new spiritualism, as shown in the attitude of the attendant upon mediums. Ask any of the

latter and you will find how strong is the demand for a compensating return for the money paid beforehand for the privilege of a sitting. It presses on the unfortunate creature who offers to be a channel between this plane and the next one. If no results are obtained, as must often be the case, the seeker is dissatisfied and the medium hastens to offer another sitting, somewhat on the principle of the quacks who promise to return the fee if there is no cure of the disease.

Turning to India, living yet although once, without doubt, contemporary with the Egyptians from whom the Jews obtained their magic, necromancy, and spiritualism, we have the advantage of studying a living record. The Hindus always had spiritualism among them. They have it yet, so that there it is both old and new. They made and still make the same distinction between the higher sort and the modern necromantic perversion. Through ages of experience their people have discovered the facts and the dangers, the value of the higher and the injury flowing from the lower. It is very true that we have not much to learn from the simple lower classes who with oriental passivity cling to the customs and the ideas taught by their forefathers. But that very passivity brings up before us as in a gigantic camera the picture of a past that lives and breathes when the philosophy which is the foundation of the present beliefs is studied.

Women there, just as here, often become obsessed. "Controlled" would be the word with our spiritualistic friends. But they do not hail with joy this *post-mortem* appearance of immediate or remote ancestor. They abhor it. They run to the priest, or pursue a prescription physical or psychical, for exorcizing the obsessor. They call it a *bhuta*, which with the vulgar means "devil," but among the educated class means "elemental remains." They neither fail to admit the fact and the connection of the obsession with the deceased, nor fall into the other error of supposing it to be the conscious, intelligent, and immortal centre of the one who had died. Just as the ancient philosophy universally taught, so they assert that this spook is a portion of the psychic clothing the departed soul once wore, and the thing is as much to be respected as any old suit of clothes a man had discarded. But as it belongs to the psychic realm and has a capability of waking up the lower elements in man's being as well as mere mechanical hidden forces of nature, and is devoid of soul and conscience, it is hence called a devil, or rather, the word *elementary* has acquired with them the significance of devil from the harm which follows in the wake of its appearance.

In following papers I will carry the enquiry into present spiritualistic phenomena, their dangers, their use and abuse, as well as reviewing the ancient higher spiritualism and the possibility of its revival.

II

Some of the commands of Moses — speaking for Jehovah — given to the Jews on the subject of spiritualism are not without interest. As they enter into no description of the various phases included in the regulations, it is certain that the whole subject was then so familiar it could be understood as soon as referred to without any explanation. And if Moses and his people ever were really in Egypt in bondage, or as inhabitants of the land of Goshen, they could not have been there without learning many of the spiritualistic and necromantic practices of the Egyptians. In *Exodus*, Chap. 22, V. 18, he directs: “Thou shalt not suffer a witch to live.” The witch spoken of was a different person from the others who had familiars and the like; they were not destroyed. But a witch must have been a malevolent practitioner of occult arts either for money or for mere malice. In *Deuteronomy* the law-giver, referring to the land the people were soon to occupy, said: “There shall not be found among you anyone a consulter with familiar spirits, or a wizard, or a necromancer.” Hence these varieties of occult practices are mentioned and prohibited. There is not much doubt that the very powerful spirit calling himself “Jehovah,” issued these directions not only to protect the people in general, but also to preclude the possibility of any other equally powerful tribal God setting up communication with the Jews and perhaps creating confusion in the plans of Jehovah.

The “consulters with familiar spirits” were those who had in one way or another — either by training or by accident of birth — opened up intercourse with some powerful nature-spirits of either the fire or air element, from which information on various matters was obtainable. These elementals are difficult to reach, they are sometimes friendly, at others unfriendly, to man. But they have a knowledge peculiar to themselves, and can use the inner senses of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. This is done somewhat in the way the modern hypnotizer awakes the inner person, to some degree disengaged from the outer one, and shows that the hidden memory and perceptive powers have a much wider range than the healthy person usually exhibits. These familiar spirits were well known to the ancients, and Moses speaks of them so simply that

it is very evident it was a matter of history at that period and not a new development. The same kind of "familiar" is also mentioned in the *Acts of the Apostles*.¹ Paul and his companions came to Macedonia — if the confused statements as to places are to be relied on — and there "It came to pass as we went to prayer a certain damsel *possessed with a spirit of divination* met us, which brought her Masters much gain by soothsaying." Paul drove the possessing spirit out of the woman, thus depriving her masters of gain and probably herself of support. This was not a mere case of ordinary mediumship where the astral garments of some departed soul had possession of the girl, but was a genuine elemental of the divining kind which Paul could drive out because of the power of his human will.

The "familiar" is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of today in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that "familiar spirits" are devoid of conscience, being of a kingdom in nature which is yet below the human stage and therefore not having Manas and the spiritual principle. They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment, and intelligence. But this appearance of those qualities is equally present in the modern phonograph, which is certainly devoid of them in fact. Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralysed. Other results ensue in certain cases where what might be styled "astral dynamite" is liberated through the disturbance in the human being's nature as well as in the other plane, and then destruction arrives for others as well as for the person who has engaged in this intercourse. For these reasons the wise all through the past have discouraged dealing with a familiar spirit.

The next class mentioned by Moses is the wizard, who was on a grade higher than the first and corresponding to the witch. The failure to mention wizards in the verse directing the death of a witch may mean that witches were more common than wizards, just as today the "voodoo women" are far more plentiful than "voodoo men."

The last spoken of, and called an abomination, is the necromancer.

¹ *Acts*, Chap. 16.

This one corresponds exactly to any modern spiritualist who calls upon the dead through a medium, thus galvanizing the astral corpse which ought to be left in quietness to dissipate altogether. Moses received his education in Egypt and Midian as a priest of the highest order. In those days that meant a great deal. It meant that he was fully acquainted with the true psychology of man and could see where any danger lurked for the dabbler in these matters. It is not of the slightest consequence whether there ever existed such a man as Moses; he may be a mere name, an imaginary person to whom these books are ascribed; but the regulations and prohibitions and occult lore included in what he did and said make up an ancient record of great value. When he prohibited necromancy he only followed the time-honoured rules which vast experience of many nations before he was born had proved to be right. An ancient instance of necromancy was given in the first article from the history of King Saul.

I propose therefore to call what is now miscalled spiritualism by another name, and that is *necromancy*. This is the worship of the dead. It has put itself in the position of being so designated, and the title is neither an invention nor a perversion. The journals supported by those who practise it and the books written by some of its best advocates have declared year after year that the dead were present — as spirits — at *séances*; the mediums have said they were under the control of the dead white men and women, long dead Red Indians, or babies, as the case might be; and at the time when materializing *séances* were common the ancient dead or the newly dead have been made to appear, as in the case of Samuel to Saul, before the eyes of the sitters, and then, as the latter looked on in astonishment, the apparition has faded from sight. Nor has this been confined to the ordinary unscientific masses. Men of science have practised it. Professor Crookes certified that in his presence the “Katie King spook” materialized so strongly as to give as much evidence of density of flesh and weight of body as any living person. It is therefore necromancy pure and simple, and the next question to be determined is whether, as said by Moses, it is an abomination. If it leads to nought but good; if it proves itself to be communication with spirit — the word being used in its highest sense; if it gives no evidence of a debasing effect; if it brings from the world of spirit where the spiritualist declares all knowledge exists, that which is for the enlargement of human knowledge and advancement of civilization; if it has added to our information about the complex nature of man as a psychological being; if it has given either a new code of ethics or a sub-

stantial, logical, and scientific basis for the ethics declared by Buddha and Jesus, then it is not an abomination, although still necromancy.

For forty years or more in Europe and America there has been a distinct cultivation of this necromancy, a time long enough to show good intellectual results by any two men in other departments. What does the history of these years give us? It presents only a morbid sort of wonder-seeking and a barren waste of undigested phenomena, the latter as unexplained today by "spirits" or spiritualists as they were when they took place. Such is the general statement of the outcome of those forty years. Before going further into the subject as outlined above, I will close this paper by referring to a first prime defect of the modern necromancy, the defect and taint of money-getting on the part of mediums and those who consult with them.

There was formed not ten years ago in Chicago and New York a syndicate to work some silver mines under the advice of the "spirits." A medium in each city was consulted and paid a pittance for the sittings. The controlling spook directed the investments and many of the operations. Shares were issued, sold, and bought. The familiar result of the enterprise coming to nought but loss for the investors has here no great bearing, though under another head it is important. But before the concluding crash there was a certain amount made by sales and purchases. Very little was paid to the poor medium, and it is to be doubted if any more than the regular price per day would have been paid, even had the golden promises of the "spirits" been fully realized. All this has been repeated dozens of times in other instances.

There have been a few isolated cases of a so-called medium's giving in relation to business a long course of directions which came to a successful conclusion. One of these related to operations in the stock market in New York. But they were all cases of "consulting a familiar," and not at all the same as the work of an ordinary medium. If they were the same as the latter, then we should expect to find such successes common, whereas the opposite is the fact in the history of mediums. The extent to which even at this day mediumship is devoted to giving assumed rise and fall of railroad stocks and the grain market in New York and Chicago at the request of brokers in those cities would surprise those who think they are well acquainted with these gentlemen.

This is the great curse of the American cult called spiritualistic, and until it is wholly removed, no matter at what individual cost, we shall not see the advent of the true spiritualism. St. Paul was right when he

dispossessed the girl in Macedonia of her familiar, even if thereby she lost her employment and her masters their gains. If spiritualists will not eliminate the money element from their investigations, it would be well if some Saint Paul should arise and with one wave of his hand deprive all public mediums in the land of the power to see visions, hear from dead or living, or otherwise pursue their practices. The small amount of individual suffering which might ensue would be more than compensated for by the wide immediate as well as future benefit.

—AN EMBODIED SPIRIT

O GIVER OF THYSELF! At the vision of thee as joy let our souls flame up to thee as the fire, flow on to thee as the river, permeate thy being as the fragrance of the flower. Give us strength to love, to love fully, our life in its joys and sorrows, in its gains and losses, in its rise and fall. Let us have strength enough fully to see and hear thy universe and to work with full vigour therein. Let us fully live the life thou hast given us, let us bravely take and bravely give. This is our prayer to thee. Let us once for all dislodge from our minds the feeble fancy that would make out thy joy to be a thing apart from action, thin, formless, and unsustained. Wherever the peasant tills the hard earth, there does thy joy gush out in the green of the corn; wherever man displaces the entangled forest, smooths the stony ground, and clears for himself a homestead, there does thy joy enfold it in orderliness and peace.

O worker of the universe! We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring, let it come rushing over the vast field of the life of man, let it bring the scent of many flowers, the murmurings of many woodlands, let it make sweet and vocal the lifelessness of our dried-up soul-life. Let our newly awakened powers cry for unlimited fulfilment in leaf and flower and fruit.

—RABINDRANATH TAGORE

SELF-RELIANCE

THE PERCEPTION OF OUR TIMES needs the kindly attention of a Divine Oculist. It suffers from inverted images. In reaching for the glittering brass in the promise of "out there," the followers of religions loosen their hold on the gold of the "within." Vicarious atonement is mistakenly considered as compassion. For the materialist, self-interest becomes an all-sufficient "reason" for jungle warfare. Mutual mistrust and deadly conflict are the progeny of this "struggle for existence"; while, as a result, our hospitals are filled with the mental diseases arising from an overwhelming sense of anxiety and hopelessness.

And yet, all this may be remedied by a true appreciation of Self-reliance, the polar antithesis of self-interest. For, it is only through Self-reliance that spiritual knowledge may be obtained; and "every action without exception is comprehended in spiritual knowledge (*Gita*). Furthermore, it is through Self-reliance that the spirit of good-will and mutual help arises and leads to the path of Brotherhood. And finally, on the basis of Self-reliance real Self-knowledge may be obtained, far beyond the mundane knowledge now available through modern methods.

The attitude of Self-reliance is a natural outcome resulting from an appreciation of the significance of Reincarnation and Karma. For the central pivot of this whole process is the fact that the same Individual goes through all incarnations, meeting situations which he created in the past by his own choices. He must experience the lower to gain an appreciation of the Higher. "Shadow is that which enables light to manifest itself and gives it objective reality" (*S.D.*, II. 214). Thus, by acting on the basis of Reincarnation and Karma, one becomes to a certain extent Self-reliant. It requires only that one accept the principle of responsibility, and that duty, Karmic duty, become the prime consideration in all relations.

However, to gain Self-knowledge a more concentrated approach is needed. For this, desire is the motor, desire for Truth; and a certain capacity for self-observation is required. If the capacity is weak, strong desire will help to build it.

In order to apply the key of Self-reliance in the search for Self-knowledge, the prevailing situation in the mind should be recognized. For this three steps are necessary. First, the principle of continuity must be perceived — that which goes from life to life and is therefore present now in Consciousness. Its name is "I"; not the day-by-day

fluctuations of John Jones, but that "sense" which knows itself as the same "I" from childhood to death. Theosophy calls it the Individuality as distinct from the personality. The seeker must find this "I," not so much through thought, as through the direct contact of the sense of Self. Then he must proceed to separate this "I" — in mind — from everything that changes: body, feelings, thoughts. This is the most important element in man's manifold make-up.

Second, he must recognize that, aside from "I," the mind is the field of choice, the field of battle. Thought, feeling, imagination, memory offer kaleidoscopic images, impressions, impulses ranging from the satanic to the divine. It is the culmination of aeons of evolutionary preparation. It is the focus of the Soul's contact with the life of matter.

And point the third — the "I" or Soul is the chooser! "I" am the thinker, the feeler, the experiencer. Nothing can happen in the mind unless "I" choose it to happen. True it is that "I" am seduced or frightened by the false tales of religion and abdicate my position. Sad it is that "I" accept the surface reasonings of materialism and decide that "I" don't exist. But "I" can awake from these nightmares and realize that "I" am, in the words of the *Gita*, "eternal, universal, permanent."

This, then, is the situation as it exists in the mind of every man. But, where the latter places reliance outside of himself, Arjuna, the awakened "I," begins to perceive that the remedy for this profoundly mistaken practice lies within the mind itself.

For example, few people seem to realize that experience is a dual process. "I like the taste of chocolate cake" — the taste is a physical sensation; the "liking" is an attitude of "I," in the mind, toward the sensation. Similarly, pride, vanity, kindness, generosity are feeling-experiences of the "I," about something or someone "out there." This dual process suggests that the impact of outer sensations may be controlled and directed by the "I" in the mind.

Because of the acceptance of the concepts of religion and science, the "I" has created a set of values based upon the satisfactions of the personal self. True it is that selfish mind-feelings are modified by the experiences of kindness and love. But, for the most part, the satisfactions of the separate self are in the ascendancy.

It is of value in this regard to observe the nature of experience itself. It has its own cycle of birth, fulfilment, death. Delight, pleasure, happiness derived from bodily sensations inevitably change to habitual acceptance, indifference, satiety. Why is this? Because the Soul is here

to learn. Once it has assimilated the nature of specific sensation, it seeks further. If blocked by Karmic circumstances from enlarging its field of sensations, it retreats into boredom. But others seek "new" sensations, and so pass into the use of alcohol, drugs and perverted practices.

There is another aspect of change in experience. Ambition aims at advancement in the firm; the feeling of security rests upon an accumulation of money; personal happiness depends on the other person. But promotion is not forthcoming; money is lost; and the other person dies or has a change of heart. The world, in the mind of the dependent Soul, suddenly turns from bright sunshine to deepest gloom. Can we not see here why the Buddha taught that personal desire is the cause of sorrow?

The world goes through its cycles of experience slowly, painfully, consuming many incarnations. Whereas the ordinary man must await the fruition of "outer" circumstances to bring him the "results of attachment," the awakened "I" may achieve the same insight more quickly and efficiently.

To do this he must learn to observe that the beginning and the end of any personal (selfish) event lie in the dependence on that feeling in the mind that is called personal satisfaction. It begins with anticipation or desire, and ends in pleasure or pain. The whole gamut of dependence-experiences is the result of attachment of the "I" to the mental centre concerned with selfish desire.

The true seeker has learned theoretically that the one great obstacle to spiritual attainment is the strength of the personal idea. Now he becomes aware how, practically, this emancipation may begin — detachment of "I" from the selfish desire-centre in the mind.

Action along this line will soon convince him that he is on the right track. Checking with the devotional books will confirm that his new experiences are those of the Predecessors. Now he must take to heart the supernal fact that the real "I" is indeed invulnerable, that nothing can truly harm It; and arming himself with the power of true desire, proceed along the Path.

As varied experiences crowd around him, he learns to depend on the fact that the observer is more important than his observations; the feeler is more important than his feelings; the experiencer is more important than his experiences.

Thus does the awakened "I" set his own mental ship in order, and chart a course toward his True Home.

A BEWITCHED LIFE

[This is the concluding instalment of a story by H. P. Blavatsky that we commenced in the July issue.—Eds.]

VIII

A TALE OF WOE

WE WERE at Hamburg, and no sooner had I seen my partners, who could hardly recognize me, than with their consent and good wishes I started for Nuremberg.

Half-an-hour after my arrival, the last doubt with regard to the correctness of my vision had disappeared. The reality was worse than any expectations could have made it, and I was henceforward doomed to the most desolate life. I ascertained that I had seen the terrible tragedy, with all its heartrending details. My brother-in-law, killed under the wheels of a machine; my sister, insane, and now rapidly sinking toward her end; my niece — the sweet flower of nature's fairest work — dishonoured, in a den of infamy; the little children dead of a contagious disease in an orphanage; my last surviving nephew at sea, no one knew where. A whole house, a home of love and peace, scattered; and I, left alone, a witness of this world of death, of desolation and dishonour. The news filled me with infinite despair, and I sank helpless before the wholesale, dire disaster, which rose before me all at once. The shock proved too much, and I fainted. The last thing I heard before entirely losing my consciousness was a remark of the Burgmeister: "Had you, before leaving Kioto, telegraphed to the city authorities of your whereabouts, and of your intention of coming home to take charge of your young relatives, we might have placed them elsewhere, and thus have saved them from their fate. No one knew that the children had a well-to-do relative. They were left paupers and had to be dealt with as such. They were comparatively strangers in Nuremberg, and under the unfortunate circumstances you could have hardly expected anything else. I can only express my sincere sorrow."

It was this terrible knowledge that I might, at any rate, have saved my young niece from her unmerited fate, but that through my neglect I had not done so, that was killing me. Had I but followed the friendly advice of the Bonze, Tamoor, and telegraphed to the authorities some weeks previous to my return much might have been avoided. It was all this, coupled with the fact that I could no longer doubt clairvoyance

and clairaudience — the possibility of which I had so long denied — that brought me so heavily down upon my knees. I could avoid the censure of my fellow-creatures, but I could never escape the stings of my conscience, the reproaches of my own aching heart — no, not as long as I lived! I cursed my stubborn scepticism, my denial of facts, my early education. I cursed myself and the whole world.

For several days I contrived not to sink beneath my load, for I had a duty to perform to the dead and to the living. But my sister once rescued from the pauper's asylum, placed under the care of the best physicians, with her daughter to attend to her last moments, and the Jewess, whom I had brought to confess her crime, safely lodged in gaol — my fortitude and strength suddenly abandoned me. Hardly a week after my arrival I was myself no better than a raving maniac, helpless in the strong grip of a brain fever. For several weeks I lay between life and death, the terrible disease defying the skill of the best physicians. At last my strong constitution prevailed, and — to my life-long sorrow — they proclaimed me saved.

I heard the news with a bleeding heart. Doomed to drag the loathsome burden of life henceforth alone, and in constant remorse; hoping for no help or remedy on earth, and still refusing to believe in the possibility of anything better than a short survival of consciousness beyond the grave, this unexpected return to life added only one more drop of gall to my bitter feelings. They were hardly soothed by the immediate return, during the first days of my convalescence, of those unwelcome and unsought for visions, whose correctness and reality I could deny no more. Alas the day! they were no longer in my sceptical, blind mind—

The children of an idle brain,
Begot of nothing but vain fantasy;

but always the faithful photographs of the real woes and sufferings of my fellow creatures, of my best friends. Thus I found myself doomed, whenever I was left for a moment alone, to the helpless torture of a chained Prometheus. During the still hours of night, as though held by some pitiless iron hand, I found myself led to my sister's bedside, forced to watch there hour after hour, and see the silent disintegration of her wasted organism; to witness and feel the sufferings that her own tenantless brain could no longer reflect or convey to her perceptions. But there was something still more horrible to barb the dart that could never be extricated. I had to look, by day, at the childish innocent face of my young niece, so sublimely simple and guileless in her pollution; and

to witness, by night, how the full knowledge and recollection of her dishonour, of her young life now for ever blasted, came to her in her dreams, as soon as she was asleep. These dreams took an objective form to me, as they had done on the steamer; I had to live them over again, night after night, and feel the same terrible despair. For now, since I believed in the reality of seership, and had come to the conclusion that in our bodies lies hidden, as in the caterpillar, the chrysalis which may contain in its turn the butterfly — the symbol of the soul — I no longer remained indifferent, as of yore, to what I witnessed in my Soul-life. Something had suddenly developed in me, had broken loose from its icy cocoon. Evidently I no longer saw only in consequence of the identification of my inner nature with a Daij-Dzin; my visions arose in consequence of a direct personal psychic development, the fiendish creatures only taking care that I should see nothing of an agreeable or elevating nature. Thus, now, not an unconscious pang in my dying sister's emaciated body, not a thrill of horror in my niece's restless sleep at the recollection of the crime perpetrated upon her, an innocent child, but found a responsive echo in my bleeding heart. The deep fountain of sympathetic love and sorrow had gushed out from the physical heart, and was now loudly echoed by the awakened soul separated from the body. Thus had I to drain the cup of misery to the very dregs! Woe is me, it was a daily and nightly torture! Oh, how I mourned over my proud folly; how I was punished for having neglected to avail myself at Kioto of the proffered purification, for now I had come to believe even in the efficacy of the latter! The Daij-Dzin had indeed obtained control over me; and the fiend had let loose all the dogs of hell upon his victim.

At last the awful gulf was reached and crossed. The poor insane martyr dropped into her dark, and now welcome grave, leaving behind her, but for a few short months, her young, her first-born, daughter. Consumption made short work of that tender girlish frame. Hardly a year after my arrival, I was left alone in the whole wide world, my only surviving nephew having expressed a desire to follow his sea-faring career.

And now, the sequel of my sad, sad story is soon told. A wreck, a prematurely old man, looking at thirty as though sixty winters had passed over my doomed head, and owing to the never-ceasing visions, myself daily on the verge of insanity, I suddenly formed a desperate resolution. I would return to Kioto and seek out the Yamabooshi. I

would prostrate myself at the feet of the holy man, and would not leave him until he had recalled the Frankenstein he had raised, the Frankenstein with whom at the time, it was I, myself, who would not part, through my insolent pride and unbelief.

Three months later I was in my Japanese home again, and I at once sought out my old, venerable Bonze, Tamoorá Hideyeri. I now implored him to take me without an hour's delay to the Yamabooshi, the innocent cause of my daily tortures. His answer but placed the last, the supreme seal on my doom and tenfold intensified my despair. The Yamabooshi had left the country for lands unknown! He had departed one fine morning into the interior, on a pilgrimage, and according to custom, would be absent, unless natural death shortened the period, for no less than seven years!

In this mischance, I applied for help and protection to other learned Yamabooshis; and though well aware how useless it was in my case to seek efficient cure from any other "adept," my excellent old friend did everything he could to help me in my misfortune. But it was to no purpose, and the canker-worm of my life's despair could not be thoroughly extricated. I found from them that not one of these learned men could promise to relieve me entirely from the demon of clairvoyant obsession. It was he who raised certain Daij-Dzins, calling on them to show futurity, or things that had already come to pass, who alone had full control over them. With kind sympathy, which I had now learned to appreciate, the holy men invited me to join the group of their disciples, and learn from them what I could do for myself. "Will alone, faith in your own soul-powers, can help you now," they said. "But it may take several years to undo even a part of the great mischief," they added. "A Daij-Dzin is easily dislodged in the beginning; if left alone, he takes possession of a man's nature, and it becomes almost impossible to uproot the fiend without killing his victim."

Persuaded that there was nothing but this left for me to do, I gratefully assented, doing my best to believe in all that these holy men believed in, and yet ever failing to do so in my heart. The demon of unbelief and all-denial seemed rooted in me more firmly even than the Daij-Dzin. Still I did all I could do, decided as I was not to lose my last chance of salvation. Therefore, I proceeded without delay to free myself from the world and my commercial obligations, in order to live for several years an independent life. I settled my accounts with my Hamburg partners and severed my connection with the firm. Notwith-

standing considerable financial losses resulting from such a precipitate liquidation, I found myself, after closing the accounts, a far richer man than I had thought I was. But wealth had no longer any attraction for me, now that I had no one to share it with, no one to work for. Life had become a burden; and such was my indifference to my future, that while giving away all my fortune to my nephew—in case he should return alive from his sea voyage—I should have neglected entirely even a small provision for myself, had not my native partner interfered and insisted upon my making it. I now recognized, with Lao-tze, that Knowledge was the only firm hold for a man to trust to, as it is the only one that cannot be shaken by any tempest. Wealth is a weak anchor in the days of sorrow, and self-conceit the most fatal counsellor. Hence I followed the advice of my friends, and laid aside for myself a modest sum, which would be sufficient to assure me a small income for life, or if I ever left my new friends and instructors. Having settled my earthly accounts and disposed of my belongings at Kioto, I joined the “Masters of the Long Vision,” who took me to their mysterious abode. There I remained for several years, studying very earnestly and in the most complete solitude, seeing no one but a few of the members of our religious community.

Many are the mysteries of nature that I have fathomed since then, and many a secret folio from the library of Tzion-ene have I devoured, obtaining thereby mastery over several kinds of invisible beings of a lower order. But the great secret of power over the terrible Daij-Dzin I could not get. It remains in the possession of a very limited number of the highest Initiates of Lao-tze, the great majority of the Yamabooshis themselves being ignorant how to obtain such mastery over the dangerous Elemental. One who would reach such power of control would have to become entirely identified with the Yamabooshis, to accept their views and beliefs, and to attain the highest degree of Initiation. Very naturally, I was found unfit to join the Fraternity, owing to many insurmountable reasons besides my congenital and ineradicable scepticism, though I tried hard to believe. Thus, partially relieved of my affliction and taught how to conjure the unwelcome visions away, I still remained, and do remain to this day, helpless to prevent their forced appearance before me now and then.

It was after assuring myself of my unfitness for the exalted position of an Independent Seer and Adept that I reluctantly gave up any further trial. Nothing had been heard of the holy man, the first innocent

cause of my misfortune; and the old Bonze himself, who occasionally visited me in my retreat either could not, or would not, inform me of the whereabouts of the Yamabooshi. When, therefore, I had to give up all hope of his ever relieving me entirely from my fatal gift, I resolved to return to Europe, to settle in solitude for the rest of my life. With this object in view, I purchased through my late partners the Swiss chalet in which my hapless sister and I were born, where I had grown up under her care, and selected it for my future hermitage.

When bidding me farewell for ever on the steamer which took me back to my fatherland, the good old Bonze tried to console me for my disappointments. "My son," he said, "regard all that happened to you as your *Karma* — a just retribution. No one who has subjected himself willingly to the power of a Daij-Dzin can ever hope to become a *Rahat* (an Adept), a high-souled Yamabooshi — unless immediately purified. At best, as in your case, he may become fitted to oppose and to successfully fight off the fiend. *Like a scar left after a poisonous wound, the trace of a Daij-Dzin can never be effaced from the Soul until purified by a new rebirth.* Withal, feel not dejected, but be of good cheer in your affliction, since it has led you to acquire true knowledge, and to accept many a truth you would have otherwise rejected with contempt. And of this priceless knowledge, acquired through suffering and personal efforts — no Daij-Dzin can ever deprive you. Fare thee well, then, and may the Mother of Mercy, the great Queen of Heaven, afford you comfort and protection."

We parted, and since then I have led the life of an anchorite, in constant solitude and study. Though still occasionally afflicted, I do not regret the years I have passed under the instruction of the Yamabooshis, but feel gratified for the knowledge received. Of the priest Tamoorá Hideyeri I think always with sincere affection and respect. I corresponded regularly with him to the day of his death; an event which, with all its to me painful details, I had the unthanked-for privilege of witnessing across the seas, at the very hour in which it occurred.

OUR greatest glory is not in never falling, but in rising every time we fall.

—CONFUCIUS

CAN RELIGIONS UNITE HUMANITY?

RELIGIONS as they exist today and have existed for centuries not only cannot unite humanity, but are actually forces that breed disunion and cause strife and dissension. They are not even a unifying force for their own followers. In India, bigotry, in the name of religion, has for centuries divided the children of the same soil, who should be living in brotherly relation and at peace. Christendom presents the same picture of hostility between sects, and so with other religions.

The forces which degrade religions are the same as those which degrade individuals. They are the three gates of hell spoken of in the *Bhagavad-Gita* — *Kama*, *Krodha*, *Lobha*. *Kama*, which manifests in man as passion, shows itself in religions as psychic intoxication, religious prejudice. *Krodha*, anger, appears in religions as enmity and hatred against non-believers in that particular creed, prejudice developing as fanaticism. *Lobha*, ambition, masquerades in the arrogant idea of proselytizing the world to belief in a given religion.

Since religions do not unite mankind, should they be done away with? But religion is, perhaps, the most potent factor in the lives of human souls. There is beauty, virtue and truth in every religious faith, so to discard them all would be folly. As well throw away the wheat needed by the starving because it is mixed with chaff or has dirt on it! Humanity needs some faith to guide its steps, and if one religion is destroyed, another comes to take its place. New Thought, scientific dogmatism, atheism — all are as narrow and dogmatic as the old faiths. Each claims that it has the only truth and that the others must be discarded and fought against.

The second of the three objects of the Theosophical Movement emphasizes the necessity for a comparative study of religions, and this includes, as explained by Madame Blavatsky, the vindication of “the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies.” Such a study can free us from the arrogant modern notion that what is newest is best. The individual who takes up this comparative study in earnest finds the bonds of his own sectarianism weakening. He becomes capable of recognizing Truth wherever it may be found and of incorporating truths outside of his own creed in his daily practice — a great step in soul evolution. He will discover that underlying all religions are certain basic ethical teachings and he will ask, “Where did these religions originate?”

No great Teacher ever came to establish a religion *de novo*; he came always as a reformer of a religion which had become degraded. Having cleared the ground of blind belief, ritualism and dependence on others, a great one tries to reiterate the same eternal Truths, cosmic and universal principles and statements of moral law as were taught by his predecessors.

The Light of Asia describes the wrath of the Buddha's kingly father on seeing his son in mendicant's garb and with a begging-bowl and on hearing his explanation that it was the custom of his race.

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

Jesus declared: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (*Matt.*, v. 17.18). Yet Jesus went against the priests and ritualism; it was the true Law, the *Dharma* of the *Gita*, which he came to fulfil.

Krishna declared that whenever *Adharma*, lawlessness, flourished, he came again and again to establish *Dharma*, righteousness: “. . . and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.”

Zoroastrians, instead of priding themselves on an exclusive religion, should be proud that Zoroastrianism is part of the eternal Truth which is behind all religions. In Chapter II of the *Vendidad*, Zarathushtra asks: “To whom did you, O Ahura Mazda, teach this Good Law of your own before you imparted it to me?” And Ahura Mazda replies: “O Zarathushtra, I taught that religion of mine to the fair King Yama. He was the first mortal before thee to whom I taught this religion.” King Yama was King Jamshed who, before Zarathushtra, propagated the religion of Mazda, the Wisdom-Religion, that has been known in all ages and under all climes. In the *Gathas*, also, Zarathushtra asks what he can do to keep the Law pure and prevent its corruption, showing that he knew that religions always suffer corruption in the course of time.

This *Dharma* of Krishna, the *Din* of Zarathushtra, the Law of Jesus, is the one bond that can bring men together, by the practice of the universal precepts and the discarding of all that prevents the followers

of one creed acting as brothers to those in other faiths. The Theosophical definition of religion is "a bond uniting men together — not a particular set of dogmas and beliefs." The definition is not new, any more than Theosophy is new. In the *Mahabharata*, we come across a similar definition.

The practice of this true Religion involves the living up to the truths in one's own creed and discarding everything in it that all men cannot share. Trying to practise the highest teachings of all religions makes the Theosophist a better Christian than the church-goer. Similarly, the *Durvand* who tries to practise good thoughts, good words and good deeds is a better Zoroastrian than one who ties and unties the sacred thread many times a day but will not practise good thoughts, good words and good deeds.

Practice of the Wisdom-Religion gives enlightenment to the mind and inspiration to the heart. The former alone results in materialism. The latter alone results in sentimental emotionalism. Together they show one how to better himself and express compassion and wisdom in the service of humanity.

ITS DOCTRINES [those of Theosophy], if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws — the only *exact* science — demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical.

—H. P. BLAVATSKY

DEVACHANIC INTERLUDE

WE have been told by H.P.B. that the Ego's stay in Devachan, or the intermediate state between two earth-lives, "depends on the degree of spirituality and the merit or demerit of the last incarnation. The average time is from ten to fifteen centuries" (*The Key to Theosophy*, p. 143). Here the "average time" means "the time for the average person who has any Devachanic tendencies," for many persons have no such tendencies. Hence the need to clear the confusion that prevails in the minds of some in respect to the length of time a person stays in Devachan. It should be remembered that the entity which enters Devachan is the Ego (Atma-Buddhi-Manas, or the Trinity made One), after its separation from Kama-Rupa, and the disintegration of the lower principles on earth.

We are told of the exceptions to whom the "average time" does not apply: young children; congenital and incurable idiots; those with little aspiration, who act rather than think; the selfish egoist who not only does not believe in an after-life but is also indifferent to the whole world; materialists; cases of abortion; those whose lives are violently cut off by some accident; those who receive "extraordinary help" after death in getting back again soon; and those who voluntarily choose not to enter Devachan. For such as these there may be immediate rebirth, or a relatively short period spent in Devachan.

In some cases of quick rebirth, only the physical body (and presumably its design body) is new. Hence it is possible that some memories may remain of the previous birth.

In cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual... must try a second time to carry out the purpose of the creative intelligence. ... When, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it has to re-enter on the earthly plane as it was frustrated in its first attempt. (*Isis Unveiled*, I. 351)

A child, we learn, "is a duality at birth and perhaps until the sixth or seventh year":

... there is no more of spirit and soul, for the matter of that, in

a foetus or even a child before it arrives at self-consciousness, than there is in any other small animal. ("Is Foeticide a Crime?": THE THEOSOPHICAL MOVEMENT, February 1955)

Just when we begin to build up causes for Devachan is difficult to decide, for, as H.P.B. says:

It is only the man of full age, with his faculties disciplined to discern good and evil, whom we can denominate spiritual, noetic, intuitive. Children developed in such respects would be precocious, abnormal — abortives. Why, then, should a child who has never lived other than an animal life; who never discerned right from wrong, who never cared whether he lived or died — since he could not understand either life or death — become individually immortal? . . . A dead child is a failure of nature — he must live again; and the same *psyche* re-enters the physical plane through another birth. ("Madame Blavatsky on the Views of the Theosophists": THE THEOSOPHICAL MOVEMENT, August 1971)

Mr. Judge wrote:

I do not think infants — and those are mere babes — have any Devachan, but that they pass on at once to another human birth as soon as the body of the baby is dead. They have accumulated no force for Devachan; they have but in them the impulse for birth, and that having been thwarted by death, it is continued by an immediate search for another body, to be continued until a body is found with sufficient vitality in it to allow the soul to go on with its pilgrimage among men. ("Answers by W. Q. Judge": THE THEOSOPHICAL MOVEMENT, December 1944)

As for those with "little aspiration," those who indulge in act more than thought, the strict materialists and the selfish egoists, they lay but little basis for Devachan and hence emerge from it sooner than others. Referring to such as these, H.P.B. tells us:

A selfish, wicked Egoist, one who never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, must, at the threshold of death, drop his personality for ever. This personality having no tendrils of sympathy for the world around and hence nothing to hook on to Sutratma, it follows that with the last breath every connection between the two is broken. There being no Devachan for such a materialist, the Sutratma will reincarnate almost immediately. (*The Key to Theosophy*, p. 168)

In another place, H.P.B. says:

The dogmatic churches, with their hell and damnation, their metal heaven and their fire and brimstone, have made it almost impossible for thinking people to believe in the immortality of the soul. And if they do not believe in a life after death, then they have no life after death. That is the law. . . . Their belief affects them in this way. Their life after death is made by their aspirations and spiritual development unfolding in the spiritual world. According to the growth of each, so is his life after death. It is the complement of his life here. All unsatisfied spiritual longings, all desires for higher life, all aspirations and dreams of noble things, come to flower in the spiritual life, and the soul has its day, for life on earth is its night. But if you have no aspirations, no higher longings, no beliefs in any life after death, then there is nothing for your spiritual life to be made up of; your soul is a blank. What becomes of you then? You reincarnate immediately, almost without an interval, and without regaining consciousness in the other world. ("Helena Petrovna Blavatsky": THE THEOSOPHICAL MOVEMENT, April 1964)

Mr. Judge wrote in an article on "Devachan" in *The Path* for March 1893:

The going into Devachan depends upon psychic (which here means spiritual and of the nature of soul) thoughts of earth life. So he who has not originated many such impulses will have but little basis or force in him to throw his higher principles into the Devachanic state. . . . The materialistic thinker, having laid down no spiritual or psychic basis of thought, is "sooner brought back to rebirth by the force of Tanhā," which means the pulling or magnetic force of the thirst for life inherent in all beings and fixed in the depths of their essential nature. In such a case the average rule has no application, since the whole effect either way is due to a balancing of forces and is the outcome of action and reaction. And this sort of a materialistic thinker might emerge to rebirth out of the Devachanic state in about a month, because we have to allow for the expending of certain psychic impulses generated in childhood before materialism obtained full sway. But as every one varies in his force and in respect to the impulses he may generate, some of this class might stay in the Devachanic state one, five, ten, twenty years, and so on, in accordance with the power of the forces generated in earth life. (THE THEOSOPHICAL MOVEMENT, November 1956)

We have the general teaching about the after-life of those who die by accident, *i.e.*, that they have to spend the remaining years of what would have been their normal life span, minus their physical bodies, in a state of consciousness varying according to the Karma generated by them during life, after which the normal process of death begins and the soul goes to its Devachanic rest. But, should the man meet with an accidental death at an early age, he has lost the possibility of generating causes which would give him an average or longer Devachan, and all he has to take him to that condition are the causes he had generated before his accident.

Again to quote H.P.B.:

However criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty, or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. . . . The fifth principle of the sensual, highly depraved man may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle — is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. . . .

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. (“Karma”: THE THEOSOPHICAL MOVEMENT, March 1954)

Have we in some of these quotations an answer to *some* of the

cases of memories of past lives? We are told that Adepts and others who are ready for quick rebirth, being beyond the veil of illusion (*Maya*), have no Devachan and that they can and do use the same astral body. Mr. Judge, in his notes to "An Occult Novel," refers to two sorts of incarnations:

(a) Ordinary reincarnation in which there is no memory of the old personality, as the astral body is new; and

(b) Exception as to astral body; but similarity of conception to that of ordinary cases, where the child retains the old astral body and hence memory of old personality and acquaintance with old knowledge and dexterity. (THE THEOSOPHICAL MOVEMENT, March 1939)

He refers to "going through the womb with the same astral body," and also to entering "by the way the mind went out" when a "borrowed body" is being used.

There are many mysteries connected with birth and rebirth which have not been cleared up for us yet!

SEARCH others for their virtues, thyself for thy vices.

Sin is not hurtful because it is forbidden, but it is forbidden because it is hurtful.

Nor is a duty beneficial, because it is commanded, but it is commanded because it is beneficial.

Time is an herb that cures all diseases.

Fear to do ill, and you need fear naught else.

He that sows thorns should not go barefoot.

Having been poor is no shame, but being ashamed of it, is.

Cunning proceeds from want of capacity.

The brave and the wise can both pity and excuse, when cowards and fools show no mercy.

Anger is never without a reason, but seldom with a good one.

When prosperity was well mounted, she let go the bridle and soon came tumbling out of the saddle.

Being ignorant is not so much a shame as being unwilling to learn.

Half a truth is often a great lie.

—BENJAMIN FRANKLIN

IN THE LIGHT OF THEOSOPHY

In an exclusive *Newsweek* interview published in the issue of August 12 (International Edition), André Malreaux, the famed author-adventurer, discusses his insights into the future with Cabell Bruce. Early in life, he became one of the first Westerners to question Western values, to relate Western culture to other forms of civilization, particularly those of the Orient, and to postulate other, perhaps more highly civilized, alternatives for man. The most striking thing about him has been the uncanny accuracy of his prophecies.

According to Malreaux, the drama of our civilization is the following:

... the nineteenth century had a god which they didn't admit but which they worshipped because it was a supreme value: it was science. And science was extremely strong because all of its discoveries meant considerable progress. It didn't try to resolve metaphysical problems but used the excuse that science was still very young and that the twentieth century would resolve them.

But now we are aware of the liabilities of science. Science is for us what we do know, not what we don't know. Consequently its importance is very reduced. And while its impact was diminishing, we started to realize that man was not an object for science. In other words, there had been a belief that when the sciences had reached their goals, man would be understood, but at a certain point we began to see that man's relationship to himself depended on the "formation" of man which had nothing to do with science.

Science can do everything for man except form him. What has always formed men has been the belief in an exemplary kind of character. This is so true that those countries which have had a definite impact on the formation of their men have had nouns for this exemplary figure which other countries don't share. The word "gentleman," for example, has no equivalent in Europe. And before that there was "caballero." When Spain believed in a kind of man which was universally recognized there was a very great "formation" of men and a very great Spain.

And so the task of humanity at the present moment is to find a way to form men, and we know that science won't accomplish this for us. This is the reason for the crisis of youth, their rebellion against scientific means of human determination. So I don't believe in a present renaissance because I believe that as long as our human crisis is unresolved a cultural renaissance is impossible. . . .

It's not Western civilization which is nearing its end, but the

machine civilization. The machine is the master of the world. General Motors makes lots of money with its machines, but with all its money it either makes more machines or invests in banks. And the latter is a purely symbolic gesture because the banks in turn invest money in machines. In other words, once you have a machine power structure, all investments, even under Communism, go toward machines. So there is a struggle between us and the machines. This civilization which began with Napoleon is in crisis, there's no doubt.

Dr. Ivan Khorol, a prominent Moscow physician who is collecting information on the brain and methods of increasing its capacity for work, writes in *Unesco Features* (No. 665) on "The World-Wide Problem of Brain Strain." The chronic mental strain that millions of people all over the world are suffering from is, according to him, "an affliction far more menacing for civilization than is generally realized."

For several years now, specialists have noted that depression, a moderately serious psychic disorder, has constantly been gaining ground. Chronic mental strain leads to a decrease in the efficiency of the intellect, and therefore in the ability to cope with problems crucial to human survival. In extreme cases, it leads to suicide.

There is evidence [the author writes] that the finest mental apparatus on earth, the human brain, has been brought to the brink of ruin. Here are some of the reasons:

- The volume of knowledge which every man has to master has greatly increased, overloading the memory;
- The tempo of everyday life has greatly intensified, adding to the burden on the brain, which seems to have a maximum capacity that should not be surpassed;
- There has been a great increase in political, moral, technical and other changes to which man has to adapt. Quite possibly there is a limit to the human organism's responsiveness and man may not be capable of sustaining an infinite number of such adaptations;
- Modern man lives in a greatly increased number of relationships with other people. Almost any problem the brain has to solve depends on the behaviour, mood, position and decisions of larger or smaller groups of people who form myriads of microcollec-

tives. And, as any specialist in cybernetics will confirm, such inter-relationships make it much more difficult to obtain optimal solutions;

- The length of time taken up by education and training has greatly increased: William Pitt became Prime Minister of Great Britain at 22; today, he would have hardly left university. Nowadays, an intellectual worker spends a third of his life being educated, a process accompanied by constant mental strain. And, it should be noted, there is a tendency in many countries to begin educating children at increasingly early ages.

The list could easily be lengthened, but in any case it is clear that the brain of a man living in the 20th century has daily to store and deal with a quantity of information that a previous generation would have taken a lifetime to consume. With most intellectual workers suffering from chronic overloading, tragedy is avoided only, it seems, because the brain possesses colossal reserves that under normal circumstances would remain dormant.

The grave problem of mental strain, with its implications of tragic diminution of human powers, must not be neglected. Dr. Khorol suggests the launching, possibly under Unesco auspices and with the co-operation of specialists all over the world, of a world-wide campaign to save the human brain. The measures he recommends include, among other things, study of prodigies; understanding of the alternating ups and downs of man's psychic activity; teaching of brain hygiene in schools, so that coming generations will be able to relieve mental strain affecting them; and developing diets for intellectual workers.

The author makes no mention of the human mind's relationship to the brain — a subject of importance to students of Theosophy. There prevail today as many misconceptions about the concept of mind as of matter. Long ago, H. P. Blavatsky said that

the human brain is simply the canal between two planes — the psycho-spiritual and the material — through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected on the tables of our perceptions on this plane. (*U.L.T. Pamphlet No. 25*, p. 5)

In her article "Psychic and Noetic Action" (reprinted in *Raja-Yoga or Occultism*), H.P.B. said that the bodily organs "originate, according

to their animal needs and desires, the electro-vital sparks that illuminate the field of consciousness in the Lower Ego," and that "if we trace all such 'psychic' actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space":

It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane.

"Philosophy, today, is at the cross-roads," says Dr. B. Bhattacharya in his article "Need for a New Perspective" (*Indian Journal of Philosophy*, March 1974). Philosophy has lost the pride of place it once used to enjoy. Philosophy is *life*, but now, the author deplores, it has become a profession.

One most common assertion we often hear these days [says the author] is that the aggressive impact of modern science is wholly, or, at least, to a great extent, responsible for the current setback philosophy has been suffering from. The obvious implication is of course that science and philosophy can never go together and one can thrive only at the expense of the other. The argument or the excuse, whatever one might be inclined to call it, is both untrue and self-deceptive. . . .

The general feeling unmistakably is that philosophy is a barren pursuit because it is excessively speculative and it has no bearing on our practical life and its normal functioning. As such, it only thwarts the normal course of life and hinders its natural progress. . . .

Today, we need a philosophy that will essentially be a philosophy of *man*—man, who is perhaps the most maligned of all species. We need a philosophy which will have sincere respect for man's basic hopes, expectations and aspirations. We need a philosophy which will be based on man's indomitable spirit, undaunted courage, insatiable thirst for knowledge, irrepressible longing to live, even after death, in the loving heart of his fellow beings, in the indelible pages of history. We need a philosophy that can point to an ever-widening horizon and assure a never-ending progress

for humanity. We need a philosophy that takes life not as a curse but as an opportunity and a lease for a fuller and worthier existence. We need a philosophy which does not believe in miracle and is not tempted to trace man's origin in some super-natural act not comprehensible to any human understanding, only to make him an alien and a misfit in the world. We need that bold philosophy which will resist all attempts, in the pretext of spiritualizing him, to dehumanize man as stubbornly as it will resist all attempts, in the name of naturalism, to vulgarize him. We need that philosophy which will not hesitate to admit man's evolution through a natural process. At the same time, it will be bold enough to affirm man's irrepressible and indefatigable will to move forward, to break away from all barriers and to overcome all obstacles that stand in its way. We need that philosophy which will see in man the key to all the seeming mysteries of the universe and the underlying unity of the whole cosmos.

The world badly needs men who will take man not as a fallen angel cursed and condemned to suffer for ever on this earth, but as one blessed with all the promise and potency to become the true revealer, enjoyer and evaluator, in one word, the true mouth-piece, of the whole cosmos. As a conscious, intelligent and appreciating partner in the cosmic drama, man indeed is the rightful and the most authentic interpreter of the glory and grandeur of the universe in whom the universe gets its meaning and significance realized. Where else can the world get itself expressed, understood and appreciated fully and truly if not in conscious intelligence that is man? Who can put words in the mouth of the mute Nature if not the poet? Who can reveal the inherent charm and sublime grandeur of the mighty ocean, the lofty cliff, the glamour of the captivating landscape, etc., if not the artist and the painter? Who can penetrate deep into the heart of things and reveal their inner nature if not the philosopher? But that is only one side of the picture. Nature, in its turn, brings out what is best in man. There is thus a reciprocity and interdependence, a relation of complementarity — between man and the world. The knowing process emphatically reveals and demonstrates man's affinity and unity with the whole universe and the pivotal place he occupies in it. The process really is a doubly-blessed one. For, seen from outside, it is the discovery of the universe by man. Seen from within, it is the discovery of man unto himself through the realization of his underlying unity and oneness with the whole cosmos.

INDEX
TO
"THE THEOSOPHICAL MOVEMENT"

VOLUME 44: NOVEMBER 1973 - OCTOBER 1974

INDEX TO "THE THEOSOPHICAL MOVEMENT"

VOLUME 44: NOVEMBER 1973 - OCTOBER 1974

GENERAL INDEX

- | | | | |
|--|--------------------|--|----------|
| Abnormal, The Glamour of the | 123 | Coming of the Serpent, The | 313 |
| Act of Learning, The | 204 | Concentration, The Culture of | 104 |
| Action, The Three Avenues to | 146 | Concord in the Order | 272 |
| Age of Anxiety, The | 411 | Cross and Fire | 43 |
| Alcohol, The Curse of | 265 | Culture of Concentration, The | 104 |
| Anxiety, The Age of | 411 | Curse of Alcohol, The | 265 |
| Asoka: The Father of His People | 12 | Cycle, Rise With the | 41 |
| Assimilation | 365 | Dawn, Awaiting the | 30 |
| Avenues to Action, The Three | 146 | Day of Jamshed, The | 181 |
| Awaiting the Dawn | 30 | Devachanic Interlude | 471 |
| Battle-Cry," "Try' Is the | 373 | Diamond, The Buried (The Sage Who Saw the Obvious) | 72 |
| Be <i>In</i> the World But Not <i>Of</i> the World | 22 | Discipline and Service | 281 |
| "Be of Good Cheer, O Daring Pilgrim to the Other Shore" | 69 | Divine Will, Human and | 81 |
| Beauty, Truth—Goodness— | 185 | Do's and Don'ts | 414 |
| Beginning, In the | 431 | "Double" Murder? Can the | 58 |
| Bewitched Life, A | 336, 377, 421, 462 | Earth, The Skin of the | 100 |
| Blood, The Serpent's | 231 | Echoes, The Cave of the | 137 |
| Broadening the Sectarian Mind | 310 | Editor, W.Q.J. as | 190 |
| Brotherhood, Socialism and | 224 | Emerson and Occultism | 88 |
| Buried Diamond, The (The Sage Who Saw the Obvious) | 72 | Ends and Means | 247 |
| Can the "Double" Murder? | 58 | Enlightenment, The Terrace of | 128 |
| Can Religions Unite Humanity? | 468 | Ensnarer, The Great | 441 |
| Cave of the Echoes, The | 137 | Father of His People, Asoka: The | 12 |
| Cheer, O Daring Pilgrim to the Other Shore," "Be of Good Children? What Can Theosophy Do for the | 303 | Fire, Cross and | 43 |
| "Choose the Great Road" | 208 | Forward, Inching | 328 |
| Chosen, Spot, The | 48 | Freedom, Man—the Weaver of | 228 |
| Church and Masonry, The Roots of Ritualism in | 163, 211 | Friendliness, Maitri— | 375 |
| Comets | 66 | Glamour of the Abnormal, The | 123 |
| | | Goodness—Beauty, Truth— | 185 |
| | | Great Ensnarer, The | 441 |
| | | Harmony, The Key of (The Sage Who Saw the Obvious) | 149 |

- History of a Planet, The 252
- How "Isis Unveiled" Was
Written 288
- Human and Divine Will 81
- Human Soul, The March of the 417
- Humanity? Can Religions Unite 468
- Hunger 121
- Ignorance, On 283
- Ills, Theosophy's Remedy for
the World's 298
- Immortal Triad, The (The
Sevenfold Man) 332
- Immortality and the Loss of the
Soul (The Sevenfold Man) 300
- In the Beginning 431
- In the Light of Theosophy
(Separate Index)
- Inching Forward 328
- Inspiration, The Man of 161
- Instinct, Intellect, Intuition 354
- Interlude, Devachanic 471
- Is Theosophy a Pessimistic
Philosophy? 188
- "Isis Unveiled" Was Written,
How 288
- Islam—Self-Surrender: A Study
in Religious Tolerance 348
- Jamshed, The Day of 181
- Key of Harmony, The (The
Sage Who Saw the Obvious) 149
- Knowledge, Real 405
- Ladder, The (The Sage Who
Saw the Obvious) 96
- Law, The Moral 307
- Learning, The Act of 204
- "Let Us—" 346
- Life, A Bewitched 336, 377, 421, 462
- Life," "Listen to the Song of 113
- Line of Motive, The 241
- "Listen to the Song of Life" 113
- Loss of the Soul, Immortality
and the (The Sevenfold Man) 300
- Maitri—Friendliness 375
- Man and His Instruments,
Mortal (The Sevenfold Man) 369
- Man of Inspiration, The 161
- Man, the Pattern of the Uni-
verse 445
- Man, The Sevenfold:
- I.—The Spirit and Its As-
pects 261
- II.—Immortality and the
Loss of the Soul 300
- III.—The Immortal Triad 332
- IV.—Mortal Man and His
Instruments 369
- Man—the Weaver of Freedom 228
- March of the Human Soul,
The 417
- Masonry, The Roots of Ritual-
ism in Church and 163, 211
- Means, Ends and 247
- Methods, Old and New 133
- Mind, Broadening the Sectarian 310
- Moral Law, The 307
- Mortal Man and His Instru-
ments (The Sevenfold Man) 369
- Motive Behind Service, The 84
- Motive, The Line of 241
- Murder? Can the "Double" 58
- Mystery; The Supreme 361
- Namastae! 3
- Neophyte's Problem, The 321
- Obvious, The Sage Who Saw
the (See Sage Who Saw the
Obvious)
- Occultism, Emerson and 88
- Occultism? What Is 325
- Old and New Methods 133
- On Ignorance 283

On War and Peace 51	Religious Tolerance, Islam— 348
Order, Concord in the 272	Serpent, The Coming of the 313
Our New Volume: It Continues	Serpent's Blood, The 231
Its Work 1	Service, Discipline and 281
Pattern of the Universe, Man,	Service, The Motive Behind 84
the 445	Sevenfold Man, The (See Man,
Peace, On War and 51	The Sevenfold)
Perform Thou Works! 401	Shore," "Be of Good Cheer, O
Philosophy? Is Theosophy a	Daring Pilgrim to the Other 69
Pessimistic 188	Skin of the Earth, The 100
Picture Gallery, The Tell-Tale	Socialism and Brotherhood 224
Pilgrim to the Other Shore,"	Song of Life," "Listen to the 113
"Be of Good Cheer, O Daring 69	Soul, The March of the Human 417
Planet, The History of a 252	Soul, Immortality and the Loss
Problem, The Neophyte's 321	of the (The Sevenfold Man) 300
Promulgation 407	Spirit and Its Aspects, The (The
Real Knowledge 405	Sevenfold Man) 261
Reliance, Self- 459	Spiritualism Old and New 450
Religions Unite Humanity? Can 468	Spot, The Chosen 48
Religious Tolerance, A Study in	Superstition 20
(Islam—Self-Surrender) 348	Supreme Mystery, The 361
Remedy for the World's Ills,	Tell-Tale Picture Gallery, The 25
Theosophy's 298	Temple of Theosophy and White
Rise With the Cycle 41	Lotus Day, The 201
Ritualism in Church and Ma-	Terrace of Enlightenment, The 128
sonry, The Roots of 163, 211	Theosophy Do for the Children?
Road," "Choose the Great 208	What Can 303
Roots of Ritualism in Church	Theosophy, In the Light of
and Masonry, The 163, 211	(Separate Index)
Sage Who Saw the Obvious,	Theosophy a Pessimistic Philos-
The:	ophy? Is 188
I.—The Unsown Seeds 17	Theosophy and White Lotus
II.—The Buried Diamond 72	Day, The Temple of 201
III.—The Ladder 96	Theosophy, A Year of 6
IV.—The Key of Harmony 149	Theosophy's Remedy for the
Sectarian Mind, Broadening the 310	World's Ills 298
Seeds, The Unsown (The Sage	Three Avenues to Action, The 146
Who Saw the Obvious) 17	Tolerance, A Study in Religious
Self-Reliance 459	(Islam—Self-Surrender) 348
Self-Surrender: A Study in	Triad, The Immortal (The
	Sevenfold Man) 332
	Truth—Goodness—Beauty 185
	" "Try." Is the Battle-Cry" 373

Unite Humanity? Can Religions	468	Children?	303
Universe, Man, the Pattern of the	445	What Is Occultism?	325
Unsown Seeds, The (The Sage Who Saw the Obvious	17	White Lotus Day, The Temple of Theosophy and	201
Volume, Our New: It Continues Its Work	1	Will, Human and Divine	81
W.Q.J. as Editor	190	Works! Perform Thou	401
War and Peace, On	51	World, Be <i>In</i> the World But Not <i>Of</i> the	22
What Can Theosophy Do for the		World's Ills, Theosophy's Rem- edy for the	298
		Year of Theosophy, A	6

INDEX TO "IN THE LIGHT OF THEOSOPHY"

Abortion, psychological and emotional effects of	360	clairvoyance	34
Accident proneness and cycles	116	Astronomy, revolution in	393
Accident proneness and un- happiness, relation between	117	Atlantis, attempts to locate	118
Achievement, our society's un- due stress on	239	Authority, submission to, easier than resistance	275
Acquisitive society, present-day	277	Behavioural disorders, epidem- ics of	398
Addiction, causes behind	76	Biorhythms, how they affect man	116
Age of man on earth pushed back three million years	435	Blood transfusion, surgery with- out	119
Age, present, reflection of the past	197	Body, influence of mind and emotions upon	438
Age, present, success/achieve- ment oriented	239	Body polluted with unclean foods	37
Air pollution, psychological effects of	159	Brain stress, worldwide prob- lem of	477
Altruism more natural to man than selfishness	318	Bruno, Giordano, a mystic rather than a scientist	78
Anthropoid apes ensouled by a spark of the human essence	320	Capital punishment becoming more prevalent worldwide	400
Anxiety-proneness related to vocations	160	Children, super-intelligent, prob- lem of coping with	35
Astral light, perturbation in, related to epidemics, moral, psychic and physical	400	Chimpanzees, use of language by	320

- Cities under cities 440
- Civilization, present, in crisis 476
- Clairvoyance, explanation of 34
- Conscience *versus* authority 275
- Cosmos, a giant thought 315
- Cosmos, need to enlarge our sense of 237
- Cyclic law, how it governs the evolution and destiny of men, nations and civilizations 116
- Depression, chronic, world-wide problem of 477
- Devil, belief in, on the increase 279
- Disaster, early warning system against 34
- Discrimination, fight against, a vital issue 153
- Drug-abuse prevention, Unesco seminar on 75
- Earth, origin of, from the moon 357
- Education, worldwide crisis in 154
- Electricity, vital, a living power 398
- Emoting, voluntary ban on, suggested 120
- Epidemics of behavioural disorders 398
- Evolution, human, recent revisions in science of 435
- Extra-sensory perception, scientists today believe in 119
- Fairies, belief in 158
- Fire-lighting by chanting a mantra 359
- Food, maintaining balance in 37
- Future events, warning system against 34
- Future, insights into 476
- Genius, how to recognize its many forms 35
- God, belief in, on the decline 279
- God and man, Bruno's views of 78
- Good, how homo sapiens learned to be 318
- Greed, problems created by unleashing of 277
- Healing power of the patient 438
- Health, physical and mental, helped by meditation-like relaxation method 117
- "History a Many-layered Cake" 440
- History as mirror 197
- Hysteria, mass, a mysterious illness 398
- India, mental illness in 240
- Indian youth, attitude of 436
- Infinity, unshackling the mind to take in idea of 237
- Information, flood of, confusing for the mind 200
- Information, need to curb mad pursuit of 278
- Inhumanity, roots of 275
- Intelligence in plants 358
- Interdependence, worldwide, a growing concept 196
- Knowledge, curse of 278
- Leisure, our society's inability to make creative use of 239
- Liberties, man's, ethical content of 79
- Life, human, sacredness of 79
- Life, preciousness of 238
- Life rhythms, relationship between man and 116
- Life, unity of 439
- Lincoln, England, several layers of history beneath 440

- Linguistic communication not confined to humans 320
- Love, a substitute for violence, Leo Tolstoy on 76
- Machine civilization in crisis 476
- Man and God, reconciliation of 78
- Man linked with all other forms of life 439
- Man, physical, emotional and intellectual states of, affected by life's cycles 116
- Mankind's well-being, law of love the basis of 77
- Man's nature related to the food he eats 37
- Man's origins pushed back by archaeological discoveries 435
- Mantra, effects produced by chanting of 359
- Materialism, science moving away from 119
- Matter, long reign of, drawing to a close 318
- Medicine, understanding how mind affects body, a pressing need in 439
- Meditation, use of, to produce relaxation and well-being 117
- Mental illness in India 240
- Meteor-psychiatry, a new speciality 397
- Microcosmos a miniature version of macrocosmos 359
- Mind-brain controversy 478
- Mind, universe permeated by 315
- Moon—its origin and age 357
- Nature, man embedded in 439
- Nature, respect for 200
- Obedience a deeply ingrained behaviour tendency 275
- Parapsychological phenomena no longer denied by physics 317
- Philosophy at the cross-roads 479
- Physics, modern, shattering mechanistic view of the universe 315
- Planets, life on other 237
- Plants, intelligence exhibited by 358
- Plants, nervous system of 200
- Pollution, atmospheric, psychological effects of 159
- Pornography, hypocritical defence of 280
- Premature and phenomenal growths 36
- Premonitory warnings, recording of, to prevent disasters 34
- Problems, common, circumscribing the globe 196
- Progress, human, ebb and flow in tide of 197
- Psychic phenomena, current interest in 235
- Psychology students, high incidence of anxiety-proneness in 160
- Religion, lack of interest in, in India today 437
- Research, present-day, futility of 199
- Rights, human progress made and problems besetting 152
- Science, impact of, diminishing 476
- Science investigates psychic phenomena 235
- Science, present-day, moving away from materialism 119
- Science, rejection of, a new movement 156
- Science, Theosophists need to keep abreast of developments in 317

Scientific advance has not diminished superstition	157	Unhappiness related to accident proneness	117
Scientists study super-intelligent children	35	Unity of all life	359
Second sight, rational explanation of	158	Universal Declaration of Human Rights, 25th anniversary of	152
Selfishness not innate in man	318	Universe, Bruno's views of	78
Society, acquisitive, Dr. Arnold Toynbee on	277	Universe, mechanistic view of, shattered by modern physics	315
Sound, the most potent and effectual magic agent	360	Universe, old ideas of, shattered by revolution in astronomy	393
Speech, how it developed	320	Violence, cause and cure	76
Strain, mental, grave problem of	477	Violence not innate in man	318
Suicide, right to, cannot be claimed by man	79	Violence the result of emoting	120
Superstitions, survival of	157	Vocations chosen according to personality attributes	160
Technologically "developed" society, problems created by	277	Weather, how it influences our mind, behaviour and health	396
Technology, attack on, by anti-science movement	156	Work, addiction to, a serious problem	238
Tensions of life relieved by meditation	117	World is one, with common problems	196
Todas of Nilgiri Hills, a mysterious tribe	38	Youth, Indian, rebelling against age-old values	436
Traditional beliefs, persistence of, in spite of scientific advance	157	Youth, revolt of, related to crisis in education	154

Statement about ownership and other particulars about the magazine
"THE THEOSOPHICAL MOVEMENT" to be published in the first issue
every year after the last day of February

FORM IV

(See Rule 8)

1. Place of Publication: 97, Residency Road
Bangalore 560 025 (India)
2. Periodicity of its Publication: Monthly, 17th of the month
3. Printer's Name: R. K. Murthy
Nationality: Indian
Address: 97, Residency Road
Bangalore 560 025
4. Publisher's Name: R. K. Murthy
Nationality: Indian
Address: 97, Residency Road
Bangalore 560 025
5. Editor's Name: M. Dastur
Nationality: Indian
Address: "Theosophy Hall"
40, New Marine Lines
Bombay 400 020
6. Names and addresses of individuals who own the magazine and partners or shareholders holding more than one per cent of the total capital: Theosophy Co. (India) Private Ltd.
40, New Marine Lines
Bombay 400 020
(A Charitable Company)

I, R. K. Murthy, hereby declare that the particulars given above are true to the best of my knowledge and belief.

17th March 1974

(Sd.) R. K. Murthy
Publisher

ULT LIBRARY
BANGALORE.

Accn. No. 1654

