

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE THEOSOPHICAL MOVEMENT ITS PAST AND ITS FUTURE

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—EDS.]

*The Key to Theosophy*, dedicated by H.P.B. “to all her pupils that they may learn and teach in their turn,” is much more than, as stated on the title-page, “A clear exposition, in the form of question and answer, of the Ethics, Science, and Philosophy for the study of which the Theosophical Society has been founded.” It does much more, also, than give the “pupil” practical aid in learning his duty in relation to his personal life, and social and moral problems.

It gives, in the first and last sections, a vision of the Mission of the Theosophical Movement. From the efforts of Pot-Amun in the early days of the Ptolemaic dynasty, through those of Ammonius Saccas in the third century of our era, comes the effort of our century, and on our success or failure will depend the kind of birth, life and usefulness of the effort of 1975. More, it points out why the effort of the third century failed, and where our danger lies, and shows us a glimpse of what will happen if our Movement

survives and lives true to its mission, to its original impulses through the next hundred years. . . . Earth will be a heaven in the twenty-first century in comparison with what it is now!

“True to its mission, to its original impulses.” It is significant that in the Preface to the first book H.P.B. wrote — *Isis Unveiled* — her first sentence refers to her “somewhat intimate acquaintance with Eastern adepts and study of their science,” and in the last pages of her *Key* she closes her mission by pointing out:

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

Here is the Original Impulse to which our Movement must remain true. The relationship of child to mother, or of pupil to teacher, has to be continued between us and that Band of Holy Men who are behind all efforts for spiritual enlightenment, and who are directly responsible for the Movement of which we are a part. They teach, we learn. Why, then, is it so difficult to remain true? Why is it that every previous such attempt has ended in failure?

It has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.

But what is responsible for a "sect," for "hard-and-fast dogmas"?

You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences.

We are such people; we are the children of our age, we are biassed; we inevitably tend to colour the teachings; we cannot totally avoid preconceptions. This aspect must be important, for, throughout all the early literature of our Movement, we have been warned. She underlines the warning. The success of our Movement depends almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.

She adds:

I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgment.

“Clear judgment,” free from prejudices and preconceptions! And yet we are a mass of prejudices and preconceptions! In *Five Messages* we find the key to the understanding of the relationship of those prejudices and preconceptions to the Movement, its Mission and its Teaching.

In *The Key to Theosophy* H.P.B. says:

THEOSOPHY...has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future.

It is preserved

among Initiates of every country; among profound seekers after truth — their disciples; and in those parts of the world where such topics have always been most valued and pursued: in India, Central Asia, and Persia.

But we are “outwardly creatures of but a day”; and “Karma will reconcile all our differences of opinion.”

We can all agree to differ provided that we keep true to the Original Impulse and the Original Teachings. Both these have to work through channels, and all channels limit the flow of the waters enclosed therein, even though through them the waters are directed to where they are needed. The recognition of this will be a great help. But if we fail to recognize it, if we

cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

Our Movement stands in the position of Mother to the Effort of 1975. One aspect of our work is to build the body for the next incarnation of the Soul of the Movement, when the “new torch-bearer of Truth” will come. So, as with the human mother, it is our duty to prepare ourselves to create the right type of body, the right type of environment, the right possibilities of opportunities for the new Body and Soul. As our Movement today is the direct reincarnation of that of Ammonius Saccas, she shows us what that “effort” stood for. It had as its first object: “to inculcate certain great moral truths upon its disciples, and all those who were ‘lovers of the truth.’”

And this chief aim

was one of the three objects of its modern successor, the Theosophical Society, namely, to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities.

In this way we shall

burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices . . . and will open the way to the practical realization of the Brotherhood of all men.

The inculcation of such ethics has to be by precept and by example, so there is the work on ourselves and the work of spreading literature on the subject, so that "men's minds and hearts will have been improved and purified by the spread of its teachings." We must have "a large and accessible literature ready to men's hands," a "language" ready for the Messenger in which to clothe the new truths he brings."

More still: We must be "in existence as an organized, living and healthy body," and there must be "a numerous and *united* body of people ready to welcome the new torch-bearer of Truth."

Ready to welcome the new torch-bearer of Truth! The minds of men prepared! This implies the dissatisfaction of men with the existing concepts of life and the realization that there must be a meaning to Cosmos. It means that men will have outgrown the old beliefs, whether of religions or of science, will have outgrown their leaders, and further still, will be willing to look for and to turn their hearts and minds to the source of help. It means that more than ever before will men *in the mass* be ready to accept the programme of the Eclectic Society of Ammonius Saccas, repeated in our present-day Movement:

(1) Belief in one absolute, incomprehensible and supreme Deity, or infinite essence, which is the root of all nature, and of all that is, visible and invisible.

(2) Belief in man's eternal, immortal nature, because, being a radiation of the Universal Soul, it is of an identical essence with it.

(3) *Theurgy*, or "divine work."

The first and second affect science and religion. The third deals with the practical side of spiritual living; to be willing to accept it means that ethics will replace religions and creeds. We shall see another manifestation of the work of the Buddha who

was the first to embody these lofty ethics in his public teachings, and to make them the foundation and the very essence of his public system. . . . While in other religions ritualism and dogma

hold the first and most important place, in Buddhism it is the ethics which have always been the most insisted upon.

But the Movement of Ammonius Saccas failed in its application of the third phase of the programme, it would seem, for "real *divine* theurgy requires an almost superhuman purity and holiness of life; otherwise it degenerates into mediumship or black magic." The idea was "abused and misconceived by the populace" and "had come to be regarded by some as necromancy, and was generally forbidden."

Modern Theosophy avoids and rejects both these kinds of magic and "necromancy" as being very dangerous.

Do we have here a hint as to why H.P.B. spoke so strongly against the exercise of all abnormal psychic powers, and against spiritualism as necromancy?

She warns us that

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development.

But, if we succeed:

The development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.

"Conviction breeds enthusiasm." Each must convince himself of the truth of Theosophy and its Mission; each must realize for himself the need for a "united body."

Every true Theosophist is morally bound to sacrifice the personal to the impersonal, his own *present good* to the *future* benefit of other people.

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

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## THE PATH OF DISCIPLESHIP

[The following, reprinted from *The Theosophical Forum* for March 1935, is from a letter written in the early days of the Theosophical Movement by T. Subba Row, a Brahmin, whose writings bear evidence of his great learning and occult discipleship. To whom the letter was addressed as also its date of writing is not known. The above title is our own.—EDS.]

I AM GLAD that you agree with me in thinking that the ways of Mahatmas are inscrutable. If we compare ourselves with those below us in the scale of civilization, we can easily find that on almost all points our ways are inscrutable to them. The Adepts belong to a higher plane and are surrounded by quite different conditions. They do not look upon things from our standpoint. We cannot, therefore, criticize their actions until we know something more of them and arrive at their plane of existence. As a matter of fact they take into consideration before arriving at a conclusion many points we overlook, either through our impatience or from our inability caused by the underdevelopment of faculties which will be unfolded in us when we evolute into the fifth round. They are all artificial fifth rounders and possess more sense than we do. As a matter of fact I know of many chelas, high chelas too, very near initiation, who are ignorant of the art of reading and writing. Will you believe this? Nevertheless, it is a fact, I can assure you. When these develop the sixth faculty, the existence of which is not chimerical (I allude to what is known as clairvoyance), they know everything. They can read or write in any language, by a process known only to initiates and which I know not how to describe plainly in writing to you. Our Gurus, be it remembered, never teach us as our English schoolmasters. Nothing by word. They simply impress in our minds and help us develop the higher fifth rounder's faculty.

You speak like a born Brahmin of India when you say, "The way to eternal life is a gradation from the humble aspirant to the lay chela, and so on to an Adept." Only renounce the notion of eternity from your mind. There is no such state anywhere. Progress, progress, that is all we see in the universe. Every state, however blissful and however long, several billions of years though it be, still has an end to it and therefore it *cannot* be called *eternal*, in the Christian theological sense. As far as I understand, the gradations with which men are concerned at present are as follows: When a man first offers himself as a chela or resolves to be

come a chela, he is an irregular probationer; whether he is notified of it or not is immaterial. After at least five years — the time may be indefinitely prolonged, extending to even several births in some cases, when the stamina to *raise* and elevate ourselves to the higher level is wanting — he becomes a regular probationary Chela. He has to be at least seven years in this state. The time may be prolonged as before observed. The Chela may or may not be informed of his state. This period is a difficult one. The Chela is exposed to all temptations at the hands of the advanced Chelas. He must show his fitness for what he aspires to at every corner; he must show that he has more of the Spirit in him than of matter — in short his determination to become a precocious and artificial fifth rounder should be unshaken under any circumstances.

He may fall, but he can also recover the lost ground if he has determination enough. Then he becomes a regular probationary Chela, coming into close connection with his Master or Guru. After some time, the minimum period again is seven years, if the Chela is found fit he is initiated and is called an Adept. After this they assure me are numerous grades of initiations and in fact the Adepts are ever going to a higher grade than before. Where the end is, I am not informed and conjectures are misleading. An artificial fifth rounder has by no means reached a place of rest. He has to advance still to *Taposatya*, of course in the proper time only. But he can enjoy bliss, which we have now no sense to conceive, until the time comes for him to advance to the sixth and seventh rounds.

For western minds, wherein physical intelligence has attained a high degree of development, and spirituality (not devoutness or piety) is just beginning to grow, it is difficult to comprehend these positions. Mr. A. O. Hume is a type of this class of westerners. Mr. Hume is disappointed. He first expected the Mahatmas would come to his house, occupy apartments, dine with him and give him lessons two or three hours a day on Occultism as he has seen his Munshee teach him the vernacular when he first came to India a raw civilian. He thought, a few short months, and he could display all the powers he had seen and heard the Adepts exercise, in the Arena of Europe. He is a senior wrangler and nothing could be difficult for him. When he found that the Oriental method of teaching was not in *words* and that he had by certain methods and a life of chastity, truth, universal benevolence and above all *unselfishness* to develop a sixth faculty, the keenness of his disappointment was equal to his conceit and ignorance. In his eastern moods he

is patient and contented, in his western moods, which return to him now and then by sheer force of habit, he kicks over the traces and calls the Adepts names.

The "Fragments of Occult Truth"<sup>1</sup> contain very little. In fact they are the first drops struggling to the surface from the spring of Occultism. A very small minority of the Adepts permit them to be given out. The rest are against giving any such information to the outer world. My venerable Guru is one of that minority. We shall see by the result whether the civilized world deserves this gift.

Your observation that you must be up and doing if you want to secure your immortality is perfectly true. This is impressed on the mind of every Occult student by his Guru. Mere goody-goodness and irreproachable life will not help us. We must swim against the current and by dint of perseverance mount higher. If not, we will be left where we are to vegetate and rot in the scale to which we may have come. The Kingdom of Heaven ought to be taken by force. Will, irresistible, indomitable will alone can carry upward an Occult student. If he has not got that he has *no chance* whatever. Only one who toils hard can ascend a mountain peak.

It is good to read all the books you mention, Patanjali among others. But do not begin to practise anything mentioned therein without consulting those who know something about it. You will bring ruin on your body, without which you can do very little towards progress. It is not time for you, I think, to begin Yoga. Try to lead the life as far as you can for some time and thus qualify yourself to become a Chela. Remember that your body has to be fitted to this pursuit in the first instance. Our Gurus leave us free to study what we like. But if we practise anything without consulting them, we will fall into the ditch. No man can become an initiate without a Guru. Indeed, without him one cannot advance one *real* step in the direction of Occult study. The practice in India, how one obtains a Guru, is this — from the time a man knows he is inclined to spirituality, and finds that the worldly pleasures (Maya or illusion) have no charms for him, he begins to contemplate in a lonely place and to will, *will*, WILL that a Guru shall come to him and help him. He seldom fails if he is in earnest. From the time he so devotes his life, chelaship begins. I have already told you, being informed of it beforehand is immaterial. It is not necessary one should be a member of any society to deserve a Guru. But the Occult Fraternities in

<sup>1</sup> THE THEOSOPHICAL MOVEMENT, Vols. 24 and 25. — EDS.

every part of the world have now made a rule that admission into their ranks must be sought through the "Theosophical Society." I betray no confidence when I inform you that I know personally of many instances in which those who were Chelas — a very high Chela one of them — before the advent of the Society among us in India, were compelled by their Gurus to join the Society on pain of their being forsaken by them. But joining the Society alone will not help you. You must work, work uphill. What I did, I repeat, is nothing to be admired from my Hindu standpoint. There is not one Hindu Brahmin who will not do the same a hundred times over. Please do not consider me rude when I say, I am not at liberty to give out what is taught me, what I am instructed by my Guru to do. What I do may not suit your bodily constitution and habits of life, and if in your fresh eagerness to rush into Occult study you follow the same and ruin your body, I am responsible for the consequences of the actions, and my Guru too, according to the eternal laws of Karma. There are as many ways to develop the now dormant organ in us as there are persons. The clear-seeing Guru alone can say what is good for each, taking into consideration his individual constitution, temper, mode of life, habit, character, etc.

You may ask me as many questions as you please. I shall answer them as far as I know. Only, when I tell you that in some instances I am not at liberty to say further, do not consider me rude or conceited. Implicit obedience to my Guru is absolutely necessary, obedience in thought, mind and deed. For my Guru can read my innermost thoughts.

When I opened the letter in my office, in the presence of my clerks, out dropped a full written sheet in the handwriting of my Guru. He clearly saw the letter, and on its way to its destination, thrust a note of his into it. This illustrates one mode as to how, now and then, we receive communications. The passage of matter through matter you must have been familiar with in high spiritual circles. To me it is an intimation that *he, my personal God*, has *noticed* the letters. By the "sequacious herd" I meant the ordinary people who ever think by proxy and take without inquiry to any belief that a popular leader inculcates. Between them and the initiates is a class of learned and inquiring men, trying to become initiates and occupying the various grades from the ordinary man to the Adept. These are the interpreters to the people of what is passing in the Adept circles. All knowledge of Adepts and their doings, people learn from these direct. But of late English education has dwindled this number into very, very few, and these find still fewer to sympathize

with them. So the ordinary people having lost trace of this important class, the Adepts become to them the Gods of the Fable, and not real living men. English educated youths, brimful of western science and materialism, deny the existence of the Adepts, whose real existence is difficult to be proved by direct evidence, owing to the retirement of the intermediate class, while the old folks maintain that they do know they live.

A man who stands on level ground commands a view of things within a certain distance. If he ascends a hill he sees his views extend over a greater distance than before, and so on if he ascends higher and higher the view is still more extended if he has a telescope to aid his eyes. Now if he has formed an opinion of an object that he saw dimly at first sight from level ground, will he not have a more correct notion of it when he views all sides of it from a higher stand with the aid of a telescope? What will be his position if he took to dogmatize upon the first opinion as the only true one? Just the same in my case. I am in a fog, because I am not yet in a position to know and to take into proper account all the circumstances which have entered into that series of actions which culminated in my seeing my Guru so early. *He* knows it. What my Karmas are, what my latent capacity is, how near or how far I am unfolding, my now dormant higher senses, all these he *knows*. I may guess but that is not knowledge. How can I tell you a thing unless I know it absolutely? It would amount to uttering an *untruth*. What my *affinities* are at this my own incarnation, I am not yet arrived at a stage to know. *I will know* it some time. My own Guru has several Chelas. Some of them have been initiated, others are in the various intermediate grades.

If you had my Guru for your own, or any Guru for that matter, you should be happy being relieved of several incarnations. By progress of occult training, and becoming an artificial fifth rounder, you reach safely the other shore of the wide ocean of the fourth of the seven oceans of the Hindu Puranas, in which you will see drowned so many of the ordinary human beings. You will wait there till the time comes to *move on*. What your state then may be I cannot describe because that higher sense of spirituality without whose development one cannot even imagine this state is not developed in me. Neither can you at present conceive of it ever so faintly. You may be favoured for aught I know. An Adept is not *made but becomes*. If you are determined to become one, you *WILL* become one. The immutable laws of Nature decreed so. Once you have the determined, inflexible will, you will carry everything before

you. Mind under normal conditions is of the same clearness in all persons. By our earthly desires, passions, anger, lust, hatred, love, etc., we ruffle the clear surface and allow sediments to be deposited at the bottom. If the bed of a lake is of red clay, the water is of red colour, if white sand, it is pearly white, if black, black, and so on. Thus a man who has an overruling passion, of any sort, views things distorted by his frailties. Two misers have the same idea of money. Two countries have the same idea of the importance of fashion, and so on. In the same way if we bring our brain to the clear level of the Adept, by banishing from us any feeling for anything worldly, love, hatred, anger, avarice, or any absorbing passion, we are enabled to carry a brain which can be *impressed*. *This is the mode first adapted by our Gurus to teach their Chelas!* This may be done without the Chelas knowing anything about it.

He would only unconsciously to himself find thoughts suggested to him. It is for this purpose a rigid life must be led. We receive communications now and then in a mode we call psychological telegraphy, that is to say, whatever our Masters think is made to pass in our brain, just the same way, I suppose, a mesmerist makes his thoughts pass into the brain of the subject. Only, *we remember* it always, whereas the subject loses traces of them when he awakes. This *impressment* cannot be done if our brains are not as clear as crystal, free from all taints of absorbing worldly feelings of all sorts. When a man brings his brain to this condition of purity, every thought that passes into the minds of others will pass through his as a message, as a message sent from one station to another is heard in all intermediate offices on the line of the telegraph.

The Kingdom of Heaven ought to be taken by *force*. If you bring your brain to this state and then *think* of the Adepts, they will be forced to take you up and assist you.

—S. R.

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IT IS the will of man, his all-potent will, that weaves his destiny.

—H. P. BLAVATSKY

## HELPING NATURE

Yes! I believe that there lived  
Others like thee in the past,  
Not like the men of the crowd  
Who all round me today  
Bluster or cringe, and make life  
Hideous, and arid, and vile;  
But souls temper'd with fire,  
Fervent, heroic, and good,  
Helpers and friends of mankind.

—MATTHEW ARNOLD

VERY EARLY in its instructions to the disciple, *The Voice of the Silence* requires of him that he help Nature and work on with her. That work has as its aim the accomplishment of the great mission which has to be fulfilled during the entire life-cycle of the *Mahamanvantara*. *The Secret Doctrine* informs us that Nature has many facets in each of which the evolutionary work goes on by measured stages. Each of these facets, we are told, has its reflection in man who in his perfection becomes the crown of all evolution. Therefore, if he so desires, man can actively participate in one or the other aspect of Nature's evolutionary activities. Since these embrace all life manifesting within the Universe, the scope for voluntary effort is great indeed.

Theosophy admits of there being a collective "Creator" of the Universe in the sense implied when one speaks of an architect as the "creator" of an edifice, when that architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons. The Great Architect of the Universe busies himself in the task which when executed will transform the Archetypes existing in the Ideation of the Universe into ideas, and thence from ethereal to gross manifestations. This "Creator" is no personal deity, but is the sum-total and aggregate of entities called Dhyan Chohans. They are conscious, intelligent powers and form a vast Host of sentient beings grouped into Hierarchies. Within each such Hierarchy, personal consciousness of the units forming that Hierarchy is lost and even their individuality is merged in the group individuality of the Hierarchy. This unison or fusion of aim and purpose along a common line of endeavour becomes the basis for their effort. It is the mission of man to consciously reflect on earth the method and manner of work being carried on in celestial

realms. Invested with a personality and a divine nature (the two attributes which alone could make his contact with matter meaningful), he has now to make these entirely subservient to his high purpose. He has the task of reproducing on earth the work of the Hierarchies and of becoming of one mind and one heart with all those whom he joins in the great and holy effort.

The U.L.T. exists to afford such an opportunity. Does personality obtrude in the work and produce bickerings where Brotherhood should have been? Does one unit say that he is despondent when he views his incompetency, and another unit say that he is on the way to Adeptship and therefore has the right to a premier place? Both are being intensely personal and both are hindering the joint effort which must wither and die unless it has the rejuvenating input of an all-understanding, all-encompassing Brotherhood.

Man is an emanation, no doubt remote, but still an emanation, and therefore an extension of the Universal Mind. His past evolution — not necessarily on this planet earth — his past deeds and misdeeds tend to either clear or becloud his perceptions. This beclouding comes through a close proximity with the material and mortal aspects of Nature. Enmeshed by the lure of easy pleasure, enamoured of that possession which is readily obtainable, man loses his faculty to discriminate between that which divides and separates from that which binds and unites. This tendency which generates antagonism and rivalry leaves the man discontented in the midst of plenty. He becomes a tyrant and a sycophant by turns so that he may amass still more of earthly niceties. The world may call him successful, but in the realms of soul and spirit his record will mark his incarnation a failure.

When a man enters upon a course of conduct to live his life in accordance with the principles of Theosophy, he, in one way or another, makes known his resolve to other kindred Souls and on the instant, as it were, force follows his proclamation. His aspirations may be high and his desires altruistic, but unless he plans his future with deliberation, he may find that his best intentions may hinder where they are meant to help. For the new orientation, his vision has to be used in manners not previously considered. His insight into matter and material things has now to take note of their psychic and spiritual polarities. In matter as we know it, either the centrifugal or the centripetal force may be predominant and it follows that the wrong type of matter like the wrong type of food may throw the entire living system out of gear. There are,

for instance, certain types of matter where a touch or even a close proximity may defile. Since man has to work with and on matter, he has to discriminate between the matter which he must avoid and that which he may use. It is not in all cases that he can evaluate and choose. With some knowledge of their inner properties, he may know what foods and drinks to reject, what polluted air to avoid, what places and groups of men to shun. But, for the most part, matter comes to him because he invites it through the power of attraction. It is his thought and desire that exert the magnetic pull which draws the type of matter which will suit the mood and the desire. When the man draws unto himself matter of a particular kind, matter moreover which is deleterious to the efforts of his fellow-aspirants, he sets up an atmosphere of inner turmoil so that haze and storm surround the group which in such atmosphere may tend to break the laws of Brotherhood. Theosophy is not merely printed words upon a page. It is alive, and if invited to take root in the disciple's life, is a hard taskmaster to those who voluntarily submit to its discipline.

The evolutionary processes require that the man himself — the dweller within the body — must make his choices. It is on him that depends the success of the triple evolutionary impulses that mix and mingle in him. Man's Spirit dwells like a star apart. It is a Ray, a breath of the Absolute. And since the Absolute can have no relations with the conditioned and the finite (the earthy aspects of the man), the Spirit remains unconscious on our plane. The matter with which his coat of skin and its ethereal counterpart are made, is senseless though living matter. These two — the Monad (Atma-Buddhi) on the one hand and the three lower principles (Body, Astral Body, Prana) can find no basis for producing self-consciousness in the man unless they are cemented by Kama (the sentient life of the irrational animal) and Manas (the human Soul). In other words, the Atma and Buddhi of man can have no individuality on Earth unless the Manas, cognizing itself through links with its false personality, succeeds in transmuting the lead of its terrestrial experiences into gold — the only offering which the Monad can accept because it would be consubstantial with it. It is therefore on Manas (the mind) that the future state and karmic destiny of man depend. For, Manas can gravitate downward to Kama (the seat of animal passions), or it can soar upward towards Buddhi, the Spiritual Soul. If by its personal exertion it neutralizes the pull of earthly longings, it can with its higher aspirations reach up to Buddhi.

To explain this in yet another way, the motion of Buddhi can be said to be centrifugal and that of the Soul (Manas), centripetal. It is man only, if he so wills, who can regulate the centripetal to move in harmony with the centrifugal and so reproduce on earth the reflection of the motion of the one Reality — the Great Breath. To produce lasting and beneficial results, these two forces have to be in perfect accord and harmony one with the other. If the centripetal motion of Manas (tending towards the centre which attracts it) is arrested by the man clogging it with a heavier weight of matter than it can bear, then the harmony of the whole will be destroyed. Man can plan and execute his bolder dreams only if they are sustained by the twofold force of his Manas and Buddhi working in harmony. There is no other way.

It is around these basic tenets — the science of life — that the art of living must be made to revolve. The true basis of service — any service — lies in the servile copying of Nature, the reproducing in dense and denser matter of the ideas existing in the Divine Mind and made manifest through the Dhyān Chohanīc hosts.

That there is no easy way, no highroad along which we can reach our destination, is apparent to the man of ordinary intellect. That which leads to frustration is non-recognition of the fact that perfection to be fully such has to be born out of imperfection and that the incorruptible must grow out of the corruptible. In fact, this same corruptible becomes the vehicle, basis and contrast for the incorruptible. Matter has to be moulded to the plastic potency of the indwelling Soul. Says *The Secret Doctrine* (II. 96):

Good and Evil are twins, the progeny of space and time under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

A bankrupt is hardly in a position to distribute largess. A student who is himself in need of help and fears to offer help to others can hardly be expected to have the strength and persistence to qualify for the task of helping Nature. He may not be ready now, but he can certainly make the necessary advance in knowledge and application and aspire for the time when he will be fit enough to be recognized and accepted. Before him is the glorious example of the great Lodge of White Adepts — those Perfected Ones who are of one Mind and one Heart.

Before him are the instances of H.P.B. and W.Q.J. who faced all, braved all — calumny, laughter, insinuations, accusations, slanders — and went on with their work which is enabling this generation of seekers to find their way to the Path.

Rushing into Occultism is as dangerous as swimming beyond one's depth is to him who has no knowledge of the laws governing the matter. To him who would seek entrance into the Hall of Wisdom, *The Light of Asia* gives the following advice:

Manifold tracks lead to yon sister-peaks  
 Around whose snows the gilded clouds are curled;  
 By steep or gentle slopes the climber comes  
 Where breaks the other world.

Strong limbs may dare the rugged road which storms,  
 Soaring and perilous, the mountain's breast;  
 The weak must wind from slower ledge to ledge,  
 With many a place of rest.

For the aspirant, the best training ground is the forum of the U.L.T. where kindred Souls try to form themselves into a well-knit body compact in Aim and Purpose and firmly fixed in the Teaching. It is here, in company with others, that the aspirant may succeed in lighting the spark which may make all unite into one solid, impartite whole that will be strong and vital enough to withstand the onrush of any disruptive force. When unity is to some extent achieved and sustained through good and evil report, then the Souls who have thus won through may offer themselves as servants in the greatest of all tasks, a task which the Great Ones adopt as their very own, namely, that of becoming Elder Brothers of the great orphan, Humanity.

Matthew Arnold had the poet's vision when he spoke of those whom he called "Servants of God":

Yours is the praise, if mankind  
 Hath not as yet in its march  
 Fainted, and fallen, and died!

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POWER is so characteristically calm that calmness in itself is the aspect of power.

—BULWER LYTTON

## HOW RICH ARE WE ?

Saith the Great Law: "In order to become the KNOWER of ALL-SELF, thou hast first of SELF to be the knower."

—*The Voice of the Silence*

THREE ARE THE STAGES marked on the Great Path: (1) the conquest of the lower self, (2) the knowing of the Divine or Higher Self, and (3) the experiencing of the Eternal or the ALL-SELF.

He who knows his own real and divine nature is *Atma-Gnyani*; but the Great Soul — *Mahatma* — is the knower of the Essence of things or *Tattva-Gnyani*. The Master is the master of the principles in Nature because of the power inherent in his own Buddhi, Discernment.

The student of Theosophy is taught to conquer the life of the senses. By purifying them he lifts himself from the level of conflicting passions into that of Compassion. This purifying process is long and arduous and discouraging. To hold to the mood of fearing no failure and courting no success, to the attitude of enduring for evermore, to the temper of fighting on, returning to the charge again and yet again — this is not easy.

One of the very common mistakes made by sincere aspirants is the paying of *undue* attention to their vices. Continuously keeping the lower in view, frequently talking about their weaknesses, despondently brooding over the failure to overcome obstacles, we lend strength to the personal ego. As study of the Divine Science is prosecuted the demoniac within us must and will leap to the eye; and it is wise and essential that we take note of our weaknesses and vices, and devise plans to eradicate them. This is due. But to expect miracles — to hope for their prompt departure, obedient to our wish, simply because we say "*avaunt*," and to look for the blossoms of peace, calm and contentment which Theosophy promises; and because neither of these events occur, to let our mind dwell on the lower self — that is paying it undue attention which causes additional difficulties.

None of us is so poor that he has no virtue, no power, no ability to exert. *To enhance virtue in us we must use what virtue we now possess.* Instead of asking and hoping for new and added powers we must make full use of such faculties and forces which are now at our command. The sure way is to dwell on the nature of the Higher Self in us; exerting ourselves *mentally* we take the first step. Sacrifices,

wise words, spreading of kindness — these issue forth from *mental* action. If mind is the slayer of the Real — there is its higher aspect of which *The Secret Doctrine* (I. 175) says:

There is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane [of mentality].

Having come to Theosophy we must learn that we are *not* poor but rich; having ranged ourselves on the side of Wisdom, Compassion and Sacrifice we have to give up mental indolence and to labour to multiply our virtues, powers and abilities. As the mind dwells on great ideas, it is able to conceive; as it moves those universal ideas it is able to create. Mental laziness is the mother of lunacy. Let each student put the devil of mental laziness behind and get busy with the virtues and powers he already possesses. If we remember to practise our virtues we shall soon see our vices falling into disuse and death.

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ALL that is claimed for astrology is that the whole assemblage of stars indicates, as being a vast machine or clockwork, just exactly what is the state or condition of any one spot in the whole mass. Is this any more absurd than to say that a watchmaker can tell from the movements of a watch just where the hands will be at any particular moment, and likewise from the hands alone where the different cogs and other parts are within? If common minds, and ignorant as well as venal practitioners of Astrology, make a stock of their imitations, wrong conceptions, and base uses of it, that is no reason why we should sweepingly denounce Astrology. As well denounce real Christianity because of the base coinage labelled with its name. Taking now the oft-made assertion that "Karma governs all worlds up to that of Brahma," we reply to the question that our Karma and the stars are inextricably linked together, for if we had no Karma there would for us be no stars. It is just because the Karma of any being at birth is fixed from his prior one that the great clockwork of the skies shows unerringly to the sage — but not to the dabbler nor to the modern abusers of Astrology — the Karma or present fate of the being. . . . Not only do sidereal positions *indicate* our Karma, but even the very clouds, the wind, and the hour of the day or night in which we may be born, do the same.

—W. Q. JUDGE

## THE PROBLEM OF SEX

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### II.—THE NATURE OF SEX

THE HERMETIC PHILOSOPHERS used the formula “as above, so below” as the basis for their science and viewed all creatures as evolutions from primordial Spirit-Matter — Matter here standing for the very sublimation of substance, not for gross matter. But we cannot understand life or any of its aspects if we only begin at the lower material point and try to deduce on the principle of “as below, so above.” Many have tried to see the universe in terms of sex relations, applying the crude physiological interpretation even to the highest mysteries of creation, just as they have imagined an anthropomorphic God that is only a magnified reflection of their own imperfect, transient personal nature.

To understand life and sex we must start from the origin. Throughout the whole of manifestation, duality inevitably shows itself, not as a fundamental and fixed separation, but as a mutually dependent polar relationship of Spirit-Matter, in which one aspect cannot exist without the other. Throughout nature there is a constant play between the active, positive force and its passive, negative counterpart, as between the centrifugal and the centripetal forces which, on the descending path, are those of Spirit and Matter respectively. The eternal cycles of existence are the outcome of the attraction of the one by the other. Universal spirit expands and gives out, universal matter takes in and fecundates, thus producing life and consciousness. The human sex relationship that first developed at the midway point of evolution, some 18,000,000 years ago, is itself only a microcosmic reflection of the divine act of creation. To the first two-sexed races, who knew themselves to be descended from androgyne forefathers, and to whom their own just developed sex polarity and power of procreation were sources of pure and reverent wonder, such symbols as the *lingham* and the *yoni* were as pure as the act itself. Even in the early religions of our present Root-Race, in India and Egypt, these emblems held no unclean significance, but were simply the material symbols of the original abstract force, the creative, spiritual power. Those Brahmins who still follow the Laws of Manu keep the procreative function in deep respect, regarding procreation as a religious ceremony and considering that not till they have ful-

filled their natural duty as parents and householders are they free to tread the higher levels of the spiritual life.

It is not sex and sex symbols that are themselves unclean but the polluted gross ideas that gathered around them through the very misuse of sex forces in Atlantean times and later. It degraded the whole idea and eventually the doctrine of "original sin" was brought to the West through the later Semitic religion. Yet this religion which exoterically proclaimed as an eternal Curse, a Fall into Evil, what was actually a natural development, at the same time esoterically made the phallus itself the holiest symbol of God. The Western Christian sects took over from the Jews the elements of materiality in the idea, until the spiritual understanding of cosmic conception was completely lost, and now, to the average scientific mind, though it may have shed religious dogmas, the sex relationship is simply one of mere animal function. If this were otherwise, there could be no support or practice of birth control by any other means than self-control. The religious task of the present and the future will be to retranslate the idea back into its noumenal and spiritual aspect. "The letter killeth, the spirit giveth life."

Men, in their purblindness, do not see the transient nature of the duality of sex whether in a human being, animal, or plant. For sex is only the last, most concrete transformation of the universal, biune magnetism that works through the attraction of the opposites. Before the physical separation into sexes the differentiation had to be arranged in astral substance; the atoms and the organic forces, gathering together to form more dense and complex groupings, had to follow the pattern and order of nature, fulfilling immaculately the law of Balance, so that the evolution of all existing forms above the mineral was, on this material plane, towards polarization into male and female. It is this magnetism that through its attractions and repulsions is also the basis of all feelings.

Kircher accounts for every feeling in human nature as results of changes in our magnetic condition. Anger, jealousy, friendship, love, and hatred, are all modifications of the magnetic atmosphere which is developed in us and constantly emanates from us. Love is one of the most variable, and therefore the aspects of it are numberless. Spiritual love, that of a mother for her child, of an artist for some particular art, love as pure friendship, are purely magnetic manifestations of sympathy in congenial natures. *The magnetism of pure love is the originator of every created thing.* In its ordinary sense love between the sexes is electricity, and he calls it *amor febris species*, the fever of species. (*Isis Unveiled*,

## I. 209-10)

Robert Fludd, the fire-philosopher, gave the rationale of this sympathy-antipathy.

When two men approach each other . . . their magnetism is either passive or active; that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy. But when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the centre to the circumference. In this case they not only affect sicknesses but also moral sentiments. This magnetism or sympathy is found not only among animals but also in plants and in minerals. (*Ibid.*, I. 171)

Yet even attraction has its evil as well as its good aspect — lust or love, fascination or sympathy. For magnetism is neither good nor bad in itself, but the motive makes it so. The magnetism that acts physically as sex force is a reservoir of vital, creative power acting on various planes, and the magician is one who has learned the secret of polarizing his magnetism so that it gains the “bisexual” power of creation.

There will be a change in the character of sex, even in the present Root-Race, and eventually the contraries will be synthesized once more. The change must, as in the previous differentiation, proceed from within-without. The differences between male and female are not merely a matter of physical appearance and function, but depend on character and psychic tendencies, and these must change first. The female or negative element exhibits a tendency towards the conservative and the concrete and superficial in thought, speech and act, while a fundamental and abstract outlook characterizes the male or positive element. The feminine principle, since it represents matter, also partakes of the “illusionary and vain” nature of matter, as well as of its quality of inertia that tends to keep “the established order.”

But we must remember that matter, in the balance of the human constitution, is, through Karma, overcharged with the irresponsible, psychic, animal element, *Kama*, from the mating of the “mindless” and of the Atlanteans with the female animal hybrids. Matter has become, unnaturally, too earthy a mixture, incapable of reflecting truly the pure “substance,” *Buddhi*. Humanity shows itself as *Kama-Manas*, the false self, caught in desire, instead of *Buddhi-Manas*, the self-conscious Mind illumined by Wisdom. That same faulty balance of the individual nature shows also in sex strife, where man misuses his power over woman and

is, in turn, enslaved by her. In the true balance woman should embody the heart intuition, wisdom, compassion, acting as one with the guiding active mind and understanding of man, till, through evolution, each pole assimilates the attributes of the other. Yet how often in place of intuition do we find irrational, instinctive emotion! Not for nothing was it written, even if half humorously, "Verily, woman is a dreadful calamity in this fifth race," since by "woman" the overcharged emotional element was obviously meant.

For, it should be noted, these distinguishing characteristics of the male and female elements do not apply to individual men and women. The soul inhabiting the body of one sex may have its psychic and mental make-up predominantly of the opposite element. Such are the exceptional pioneers among women, for the great mass are content to wait on the endeavours of their men-folk and to follow them. And on the other hand it is said that the greatest Teachers have had most of the womanly in their natures. But, from the point of view of the evolving soul, greatness can be achieved whether in a male or female body, and it is vain and futile to concern ourselves with arguments to prove that one sex is superior to the other. In the Spirit, which is the root and centre of everyone's true existence, all differentiations are merged; and in the course of its active evolution the soul must test both poles of experience, the male and the female.

### III.—MARRIAGE AND CELIBACY

An antithesis is often made between marriage and celibacy, but each state is natural and necessary in its own right place. Humanity is still twofold in consciousness and it is natural — and therefore right — that men and women, being complementary, should respond to and find joy in each other's company. They serve mankind if their love and unity give the right environment and noble influence to help the souls drawn to them as their children. In fact, the bond of marriage by which responsibility and reverence are quickened, and by which the power of physical desire can be subdued, used and purified, is, "save in a few exceptional cases of practical Occultism . . . the only remedy against immorality" (*The Key to Theosophy*, second Indian edition, p. 260), and we may translate immorality as the blind, irresponsible activity of passion.

When used for procreation, its true purpose, sex intercourse is right and natural, but woe betide those who indulge in it simply for sensual gratification. Like greed, intemperance, or slavery to any other lust, it

produces its own retribution. In olden days, in India, the very sex act itself was, in obedience to the wise and far-seeing Laws of Manu, treated as a sacred ceremony, and was regulated by the Brahmin astrologer, in accordance with the nature of the Brahmin concerned. Where the practice has been continued by the orthodox castes, the finest physical types are still to be found. But where Muslim and Western influences have blotted out the recognition of the wisdom of these Laws, and uncontrolled licence has gained ground, an increasing decadence in the types is marked.

Where, too, as the outcome of a materialistic viewpoint sex gratification is encouraged, whether in or out of the marriage relationship, while the endeavour is made by means of birth-control practices to avoid the possible resulting conception, ignorance adds crime to vice and weakness. In foeticide, there will be not only the wilful destruction of the life of the foetus to be paid for, but also the life of the mother is affected. The unnatural act shortens her life in the body and prolongs it "with dreary percentage in Kamaloka, the intermediate sphere between the earth and the region of rest" after death. Physical birth-control methods have vast potentialities for harm because of their unnatural, gross character (since the sex act is not merely physical); and, though the astrological method of avoiding conception though indulging in marital relations is only the lesser of two evils, and was — up to the beginning of the present race — regarded as sin and sorcery, yet it is preferable to the crude, empiric methods of ignorant materialism. The occult influences of the moon and its conjunctions regulate conceptions, and marital relations during certain lunar phases are known to be sterile. Indulgence at those times was considered as sorcery, but, being based on knowledge of the human psycho-physical constitution, it is less dangerous to it than the empiric methods, though the moral responsibility and retribution cannot be evaded.

For mankind has to learn to conquer and transmute its animal nature, not to fall under its domination. True family life has its own essential lessons. It is a discipline as well as a joy, for it leads towards the path of spiritual growth. Since humanity is "an emanation from divinity on its return path thereto," there must be, as it nears the end of the pilgrimage, a loosening of the hold of matter, and an integration of the spiritualized consciousness. In its finality this is the state of the Spiritual Adepts, the Great Souls who have outstripped the Race and who, through self-effort, have satisfied the claims of family and national life

and thus are able to assume universal duties. But, "for ordinary men for the practical duties of daily life, such a far-off result is inappropriate as an aim and quite ineffective as a motive" (*The Key to Theosophy*, p. 215). For them the grades of the family life and the national life are the next steps on the ladder, and the inquirer will find much food for thought and meditation as to the true duties of each stage in the article "Living the Higher Life," reprinted in *U.L.T. Pamphlet No. 34*, as also in the series of seven articles on "The Building of the Home" in *THE THEOSOPHICAL MOVEMENT*, November 1941- February 1942, and April-June 1942.

Yet there will come a time in the series of lives when it will not be enough to live the good family life. The personal ties and affections will become of less importance than the urge to help the larger "family" with knowledge and power. Only the pursuit of Occultism then can satisfy, with its science of the causal aspect of life, and the tremendous power conferred by its training. But it demands complete concentration of effort and the purging of all selfish and limited motive. That task is equally difficult whether the soul be working through a male or a female instrument, though the mastery of the body is more difficult as a woman than as a man.

Man works through the intellect, woman through the emotions or heart. Both are equally useless after a time, and of the two the heart is the better tool. But woman becomes engrossed or overwhelmed by her emotions, and passes no farther. (*The Path*, II, p. 379, March 1888)

In the stage beyond the mundane family life, the relationship of husband and wife assumes rather the character of that of teacher and pupil.

At the stage of practical occultism, when a new range of spiritual senses and powers has to be developed, celibacy is necessary. A married man's devotion and obligations centred in his wife and family would suffer from and be bound to compete with the total devotion demanded by Occultism. And, torn by conflicting duties, how could he give single-minded attention to the final great task of re-creating himself as a Servant of Humanity, an impersonal channel for good? Secondly, since there is but one common vital principle, on whatever plane, material or spiritual, when this is focused so as to function as a creative power on one plane, its activity on another must be proportionately diminished. The activity of the physiological senses, "the *memory* and the instinctual,

independent action of all the material organs and even cells in the body of flesh" are named in *Raja-Yoga* (p. 71) as the greatest hindrance to the development of spiritual seership, as the activity of the physiological senses is also to the acquirement of Yoga powers.

Physiological activity of such a high potency as the sexual, indicates powerful action in the particular controlling centres of the brain grouped in the region of the *medulla oblongata* into which the spinal cord leads. The *medulla* affects by "induction" its neighbour, the pineal gland, and this, it must be remembered, is the now atrophied physiological organ of spiritual vision. If its activity is to be developed once more by training, it is essential to inhibit the activity of the sex organs and of the brain centres connected with them. For the sexual desires, directed as they are towards intense physical sensation, attract matter of a particular dense quality, while the method of spiritual development is to make the brain "porous" to the soul's knowledge. The article "The Pineal Gland and Morality" (THE THEOSOPHICAL MOVEMENT, March 1937) gives a valuable line of thought, based on modern research, in regard to the polar action of the sex glands and the pineal gland.

But, just as it is useless to fast so long as one desires food, so, forced abstention from sex relations is useless from the point of view of higher development so long as the inner craving for them is uncontrolled. The vital creative force has its finer mental part as well as its gross physical "carrier." And thought or imagination, immersing itself in sensual sex impressions, dissipates that finer part. Thought, as the root of action, is more potent in generating *karma* than physical action. It is therefore the direction and nature of thought that has to be changed. The temptations of sex relate only to the lower animal nature. The strong, subtle hindrances of mental egotism are far harder to overcome, and these would only be emphasized by a premature withdrawal from worldly relationships, or by a denial of natural duties and obligations.

It was considered fortunate if a pupil under training had a natural aptitude for the pure Brahmacharya life rather than for the mundane family relationships produced by ignorance about the real nature of life. But, at the same time, the Adept and Occultist must at some period, in some life, have passed through the wedded state. Even when the aspirant reaches the stage when celibacy would materially aid his advance, if he is married,

... then it is his *duty* to continue in that condition, and instead of proving a barrier it will be an assistance to his progress if he

rightly comprehends its significance. All the lessons which are taught the true occult student are given in daily life and through nature's laws. The celibate loses some of these lessons — lessons which he must inevitably learn — because he violates a great law of nature.

The result of celibacy is that the student works by intellect alone. It is necessary for true occult work that the heart be used also. One of the greater of the "mysteries" can never be learned by the celibate, for he never stands as hand in hand with God a controller of a creative force. (*The Path*, II, p. 249, November 1887)

Let no one, in his ascetic ambition, scorn his marriage partner as an impediment to spiritual development. While he cannot in the marital state become an adept, he can gain certain powers and do equally necessary work in the world for mankind while bound by the marriage tie.

One of the most exalted of the Divine Mysteries lies hidden here — therefore, Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. (*Ephesians*, V. 32)

Be patient, kindly and wise, for perhaps in the next moment of life, the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgement upon any other created thing, while you, a beggar, are going about in a borrowed robe? . . .

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through, until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly — may hope.

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## ENJOYING LIFE

THE DESIRE TO ENJOY LIFE is universal, but for how few is life a continuous song of joy! There are many for whom life is full of misery and suffering, but always there is hope in the human heart; always joy supersedes pain and beauty supersedes ugliness and sorrow. The ancient Indian philosophers symbolized cosmic manifestation itself as a dance, *Lila*, and they saw in bliss, *Ananda*, the highest aspect of Divinity. *Ananda* is not to be judged in terms of the fleeting and ephemeral joys of ordinary life. Ordinary joy goes to the head like champagne, and we become incapable of extracting the lesson of the experience.

Life itself is joyful, but it is so only when we bring together pleasure and pain and get the inner meaning of both. The purpose of life is to educate us, and for that education both joyful and sorrowful experiences are necessary. Most people try to have only the happy ones; and misery increases, because they have not learned the meaning of life and the impossibility of enjoying happiness if they shun all suffering. Social reformers nobly seek to banish all suffering, but it cannot be done completely if pleasure is to be retained; the contrast is necessary to appreciate joy.

A mood of elation is inevitably followed by its reaction in a mood of depression. Most serious of all, the mad desire to cultivate pleasures at all costs and to shun all unpleasant and painful experiences stifles the voice of conscience and diseases of character and of mind are bound to result.

The mills of Karma are sometimes slow in grinding, but they are sure. Sooner or later, today or tomorrow, in this life or in another life, the person who has followed pleasure blindly will find himself in the darkness of a broken conscience, with a confused mind and a heart cold and unresponsive to the needs of others. The trouble with most people is not deliberate wickedness, but folly. Wickedness, however, can spring from folly if we do not free ourselves from it.

How to make our lives joyful, a poem of peace and bliss? Three steps are necessary.

First, we must have the attitude of gracious acceptance of whatever comes. True graciousness of heart and equanimity of mind, these are the inner qualities necessary to extract the joy of living.

Next, we must learn from everything so accepted the lesson that it has to teach us, and for that we require silence and study. Noise and

talk are characteristic of our civilization. People are so busy talking and listening to chatter that they cannot hear the voice of their Inner God or even the voice of their own conscience. If a beautiful experience comes to us and we prattle about it to all our friends and acquaintances, we cheapen it and lose half of its beauty. When trouble comes, instead of increasing it by rushing about and talking of it and seeking advice from everyone we know, we should compose ourselves by keeping silent, reading some devotional scripture, and then thinking quietly over our problem, to see if we cannot find the solution ourselves. No difficulty is unique. Other human beings have met the same difficulties as those that now confront us and we can observe how they have met them, thus profiting by their experiences. But, for that we have to study. It is generally recognized that study is necessary for any profession we want to enter, for everything we desire to do in the world; and yet in the most important sphere of life people brush aside the idea of study and consider it as unnecessary.

Then, having accepted experience in the right manner, having learned its lesson by silence and study, we must take the third and last step: we must use the lesson to create joy out of the experience, not for a selfish reason, but in order that we may spread that joy and happiness in the lives of other human souls.

The Enjoyer within ourselves is the Soul. "The spirit in the body is called *Maheshwara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul" (*Bhagavad-Gita*, XIII. 22). But there are some pleasures and pleasurable sensations in which the Soul within will have no part. Just as the composer needs a responsive instrument; just as the writer, no matter how beautiful his ideas, cannot express them without pen and paper, so the Soul with a broken conscience is incapable of making itself heard in terms of its own nature. It cannot make its music heard without pure faithful instruments -- a pure mind and an unselfish heart. Exaggerated asceticism is as foolish as sense indulgence. The body must be used properly, or we shall lose the capacity to enjoy the happy experiences of life, and so miss their lesson. Nor is passive resignation the right attitude. Those who profess to be resigned to the "Will of God" too often go about with long faces and frequently become positively embittered and morose. Certainly they are anything but happy.

If we can master our inner attitude and look upon all experience as a lesson through which we can learn and grow, the outer difficulties

which confront us would not make us sad. The strong heart and the virile mind find joy in overcoming difficulties. When that position is taken, our attitude to all can be one of gratitude. If people injure us, let us bear in mind that we too have injured others in the past, and we can be grateful to our hostile critics and our enemies for the opportunity they afford us to learn a lesson. We must be equipped like the village woman who can step forward briskly, a vessel full of water on her head and another on her hip, with such perfect balance that not a drop is spilt.

As we accept experience in the right way, as we learn from it, we shall gain the true sense of humour without which life becomes irksome. Silence and study will give it to us. When we have gained it we shall laugh at ourselves for having rejoiced over soap-bubbles and for having felt sad and upset because someone said something unkind about us. Then we can look at our joys and sorrows with a true sense of humour, playing with them as a mother plays with her children. When the mother does that she forgets the worry and anxiety they have caused her, and she may learn in that play how to deal with difficulties in connection with them that at other times she has not been able to grasp.

When we enjoy all experiences, even those that give sorrow, because their purpose is understood, the creative faculty in us will be aroused. Creation is always joyful. It can be applied in small matters as well as in great. In dealing with the little affairs of life we can create joy. We can make others happy by the way we say "good morning." We can help others by the way we talk, the way we behave. We can spread nobility when we receive our friends or go to visit them. Then each day will bring its own joy and all our life will be a song of joy. The Soul is deathless, and with the help of death itself we can create a new life of joy. Then we shall know life itself and the whole of the universe as but expressions of unfading and unfailing joy and peace.

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INTEGRITY without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful.

—SAMUEL JOHNSON

## KAMA-DESIRE

... What grief  
Springs of itself and springs not of Desire?  
Senses and things perceived mingle and light  
Passion's quick spark of fire.

—*The Light of Asia*

IN *U.L.T. Pamphlet No. 7*, in the extract entitled "Self-Knowledge," we are told that the most important requisite for the attainment of that knowledge is an indomitable determination to obtain and *face* it. When this statement is pondered over, it will be found that what is implied is that when after the exercise of indomitable determination the knowledge is at last obtained, then the next immediate step would be to confront our own image with the ideal presented by that knowledge. The gulf between the actual and the ideal may be immense, yet, instead of shying away from comparison, we are advised to face the reality of the situation and to make the newly acquired knowledge a norm and standard round which to reshape the manifest distortion and the hidden ugliness.

To understand the part that desires play in a man's life, to assess the strength of their pull downwards and the apparent weakness to sustain an upward impulse, we have to understand the make-up of the man. Theosophy teaches that there are seven distinct principles which make him up. Now, in any series of sevens, the fourth in the chain assumes the middle position, and because of that it has an added importance attached to it. In the chain of human principles, the fourth is Kama (desires and passions). It is flanked on the one side by the astral body in which it circulates as does blood in the physical body, and on the other side by the incarnated human Soul, which too is within the body. The direction which Kama takes or is allowed to take forges the destiny of the man. If the movement is towards the earthly and the perishable, the Soul gets crucified on the cross of matter. If, on the other hand, the desires turn to aspirations of a union with the immortal portions of man and nature, then the Soul takes an important step towards its second birth or resurrection.

When Kama gets intoxicated with images and sensations that are in the astral light, it turns its back upon all admonitions, and loss of memory of the higher ideals takes place in the man. For the moment he may thus cut himself off from higher and oftentimes protective influences. In cases such as this, Kama is active and the Soul passive. In-

versely, the astral body becomes active and Kama passive. This relationship is unnatural and being contrary to the planned course of evolution for our cycle, it produces disastrous results. In the chain of the seven principles, each has to be the tool and instrument of the next succeeding principle. It is the reverse combinations which become fatal to spirituality.

For the earnest student, the importance of the Kamic principle cannot be minimized; for, it is from Kama that the paths go up or down. *The Secret Doctrine* while dealing with the subject states:

The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma — Spirit — then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit. (I. 244-5)

Even at the stage when the student is struggling in the meshes of desires and passions, he will with some degree of introspection have arrived at the conclusion that if within him desires run unabated, there also come occasions when aspirations arise and his thoughts and inclinations turn to nobler things. But these interludes are short and are nudged out by the force of unsatisfied desires clamouring for an outlet. The first step towards a personal reform lies in the building up of immunity against the images and memories constantly being insinuated by the astral light — the counterpart in nature of man's astral body. Further, a repellent has to be discovered which can on the instant break up any focus of attraction that the astral may be building up. The best repellent will be found to be right knowledge which dispels ignorance. The immunity is achieved by the withdrawal of consciousness at *all* moments of leisure and by placing it upon the Spirit. How both these can best be achieved has to be searched out by the student himself. The effort which he puts into this preliminary exercise will demonstrate to him the strength or weakness of his spiritual will. Says *The Voice of the Silence*:

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold — so must all earthly thoughts fall dead before the fane.

An immunity from contagion and a shield against all attacks are necessary for work at the more advanced stages when the student will have to go out into the world as a missionary of the great Cause. In that work, he may not be able to pick and choose his milieu. He will have

to go through all places, foul and clean alike, and it is for this event that he can prepare now when he is at one time in clean and at other times in foul "places." He has to build a guardian wall around himself as much against pollution as against egotism. The instruction is given in *The Voice of the Silence*:

Build high, Lanoo, the wall that shall hedge in the Holy Isle [the Higher Ego, or Thinking Self]. . . . Aye, build it strong, lest the fierce rush of battling waves, that mount and beat its shore from out the great World Maya's Ocean, swallow up the pilgrim and the isle — yea, even when the victory's achieved.

But, asks the newcomer, where is the knowledge that will dispel ignorance? The answer is that Theosophy presents that knowledge. But it is powerless against that egotistic stand which asserts that modern knowledge has removed ignorance from our midst and that one who possesses such knowledge cannot be an ignoramus. Assuming such a posture, the man but fools himself. Encased in a none too clean body, enveloped in an astral vesture that through countless incarnations has gathered up the dross that surrounds our globe and vampirizes the vulnerable, the man of today wages a losing battle with the baser aspects of himself. High intellect and scholarly attainments are not proof against the foe within oneself. Those who pride themselves on being eminent authorities in the fields of science, mathematics, astronomy, physics, etc., all pay homage to the imp of evil that has made its dwelling within them and is so entrenched that it refuses to be dislodged. Psychiatrists, priests and high medical authorities are all powerless to eject this monster, not only from others, but pre-eminently from themselves. They may prescribe remedies — they are unable to cure themselves. The student has to be convinced of this prevailing ignorance lest in his quest he start viewing the teachings of Theosophy in the context of what these learned-ignorant pundits have to say.

The first point to grasp is that passions and desires are not merely impulses generated by the body. Kama is a principle by itself and in its own right. Kama working within the man's astral body becomes the seat of the animal desires and passions. It is the centre of the animal-man wherein lies the line of demarcation which separates the mortal man from the immortal entity.

This Kama has strength because it comes from the Universal *Sakti* — the will-force, or universal energy. It is necessary to human evolution, for it can become a pure agent of transmission from the higher to

the lower. The man has for incarnations abused its functions. They have now to be used. Kama in its unalloyed aspect is a most mysterious and metaphysical subject. It is the first conscious desire for universal good. It is the first feeling of infinite tender compassion and mercy for all that lives and feels and needs help and kindness — a feeling which arose in the consciousness of the Creative One Force. In this context, Kama is pre-eminently the divine desire of creating happiness. Bound by the hundred cords of desire that race through his nerves and shake the man from his moorings, he often fails to understand that Kama may be added to or diminished, made weak or increased in strength, debased or purified.

For the student earnest in his resolve to become a practitioner, Theosophy gives guidelines for implementation by an effort consciously and deliberately made to seek the Path towards Atman. A few indications can be given from which the student may by study and diligent search find that guidance which would help him chart his course.

I. A knowledge of the fundamental principles of God, Law and Evolution is absolutely essential. Together with this study must be undertaken that of such subjects as (a) Universal Unity and Causation, (b) Human Solidarity, (c) the Law of Karma, and (d) Reincarnation.

II. Knowledge obtainable from books and institutions is necessarily limited. The true Instructions come from within. For this, the student has to reach that development which enables him to listen to and understand what is said by the voice of his Inner God. (See Fragment I of *The Voice of the Silence*.) As a further aid in this effort, *Light on the Path* gives the following advice:

Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.

Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

Inquire of the inmost, the one, of its final secret which it holds for you through the ages.

III. The aspirant has to awaken the spiritual WILL. For, Will is the exclusive possession of man on this plane of consciousness. It divides him from the brute in whom only the instinctive desire is acting. Will creates intelligently; desire, blindly and unconsciously. Therefore, man, if he wants to create himself in the likeness of the Divine, can do it

only through Will. The practitioner has therefore to: (a) Awaken his dormant Will by deliberately aspiring to become one with the Divine. This exercise has to be carried out regularly at a fixed time each day followed by a review of the events of the preceding hours in the light of that aspiration. (b) Strengthen the Will by deliberate use and by achieving conquests through it. The use of the Will has to be planned. If from the very beginning when the student can hardly use it, it is pitted against a force which has been built up over the years, then it is but natural that the effort will end in repeated failures which again may discourage sustained efforts. (c) Make the spiritual Will the absolute ruler within the body. This will come as a culmination of the above efforts relentlessly kept up. (d) Purify desire — first by avoidance of likely contacts, and then, when sufficient strength has been garnered, by fighting the wrong tendencies till they are annihilated.

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Q.—*What place have mercy and forgiveness in Theosophy, and are they consistent with Karma?*

W.Q.J.—Mercy and forgiveness should have the highest place in that branch of Theosophy which treats of ethics as applied to our conduct. And were it not for the perfect mercifulness of Karma — which is merciful because it is just — we ought long ago to have been wiped out of existence. The very fact that the oppressor, the unjust, the wicked, live out their lives is proof of mercy in the great heart of Nature. They are thus given chance after chance to retrieve their errors and climb, if even on the ladder of pain, to the height of perfection. It is true that Karma is just, because it exacts payment to the last farthing, but on the other hand it is eternally merciful, since it unerringly pays out its compensations. Nor is the shielding from necessary pain true mercy, but is indeed the opposite, for sometimes it is only through pain that the soul acquires the precise knowledge and strength it requires. In my view, mercy and justice go hand in hand when Karma issues its decrees, because that law is accurate, faithful, powerful, and not subject to the weakness, the failure in judgment, the ignorance that always accompany the workings of the ordinary human judgment and action.

—*The Vahan*, August 1891

## IN THE LIGHT OF THEOSOPHY

One trend in our materialistic age is to aim at "instant" results, with the minimum of effort. Scientists around the world are now in search of biochemical aids which, they hope, will make "instant" learning possible some day. *McCall's* for August 1974 reports that "Memory pellets manufactured in the laboratory may make it possible for one human being to absorb (in pill form) what has been learned by another. Dr. James V. McConnell, a professor of psychology at the University of Michigan, says that the ultimate value of such research will come when chemicals responsible for memory are understood well enough for scientists to synthesize them in the laboratory.

Scientists have come to believe that "for every separate memory in the mind, there is a differentiated chemical in the brain — chemical memory pellets, as it were." They admit that they do not know precisely what takes place, but they speculate that the brain produces new proteins for each memory or releases different molecules of RNA or stimulates new enzyme activity. It is claimed that a pill that stimulates a brain enzyme vital to the manufacture of RNA has already been developed. Its results are inconclusive, but, we are told,

what appears to lie ahead is the development of chemicals that can raise or lower IQ and memory, strengthen clusters of special abilities, such as verbal skills or mathematical reasoning, and provide help not only for slow learners and under-achievers but for all children in all schools.

Most scientists doubt that specific subject matter, such as algebra or French, can be transplanted chemically from one person to another. What might be transferred are general aspects of experience — receptivity to a subject if not the actual content.

In any case, the potential of chemically aided learning — particularly for children with learning disabilities — is great. But educators worry that the problems posed are enormous, too. Questions such as who will say who takes the pill — and how — remain unanswered. One thing is certain: This daring research is bound to provoke an ultramodern controversy.

And well it would! Can real education be obtained in such an effortless way? And is memory in the brain only? To any thoughtful person must occur the idea that any temporary and mechanical learning which is impressed on the brain, needs must perish with it. To one who holds to the reality of an immortal Soul, that wisdom alone which is won by

hard study and hard work is worth pursuing, for once gained it is never lost. The stimulation and impression of the mechanical memory is not going to contribute significantly to real education. It may in fact result in an increased passivity, in a dulling of the creative faculty, the intuition, and in the long run create more problems than we have any idea of at present. The idea of "pills for learning" might, for instance, suggest techniques of indoctrination to the unscrupulous.

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In *The Sunday Standard* for August 24, Bhikshu Chaman Lal writes of the "Merchants of Yoga Abroad" — those who have turned Yoga into a most profitable business in the materialistic world of today.

I found [says the writer] no less than a hundred merchants of yoga all over the world during my thirty-five years of travelling and lecturing. There are bearded Indian yogis with flowing long hair, there are Negro yogis wearing Indian turbans, there are German yogis, Swiss yogis, English, Swedish and Norwegian yogis doing roaring business all over Europe, the United States, Mexico, Brazil, Chile, Argentina and practically every country except Japan where they have hundreds of genuine yogis who live in their monasteries and do not use yoga as merchandise.

Bhikshu Chaman Lal goes on to expose the rackets in which of these self-styled "yogis" are engaged and the looseness of character they sometimes exhibit. Here is a sampling:

A sub-assistant-surgeon-turned-yogi has his offices almost in every city in Central and South America. He must have made a million dollars in the last ten years and his business is still going strong. He is on the black lists of the Reserve Bank of India and no more visits India.

Most of these so-called yogis are semi-illiterate people who engage intelligent white women as secretaries and issue literature based on the writings of Sri Aurobindo and other learned Indians who have written valuable books on yoga. . . .

In Canada I met a yogi who was selling caves in the Himalayas for five to ten thousand dollars each to Americans and Canadians in search of peace. The whole plan was publicized through handbills after his lectures. Quite a few hundred peace-seekers fell into the trap and were utterly disillusioned when they reached the Hermitage in the Himalayas. . . . He is not a

yogi at all, but his business is prospering more than ever, and his jet-plane trips and pleasure-stays in the costliest hotels are already the subject of popular comment.

I spoke at a University of India's contribution to world culture. After the lecture a distinguished citizen said to the cultural secretary of our Embassy, "He is the first Swami who has not asked for money. You must invite only such Swamis and not those who fleece the people and leave a bad name for India." I wish the Foreign Office could cancel the passports of those against whom there are serious charges of swindling innocent foreigners and thus bringing India into disrepute. . . .

Nothing in the world is so misused as the great science of yoga, which really means merger with God, but these so-called yogis merge only with wine, women and wealth.

A sad commentary on our times, that there are not only those ready to dupe but those willing enough to be duped! And what a travesty of the sacred science of true Yoga!

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In Great Britain, heart surgeon Magdi Yacoub's attempt to link ailing babies to live baboons has given rise to a blaze of publicity and a welter of mixed emotions. In the first emergency experimental operation on 13-month-old Scott Mallory, the heart, lungs and kidneys of a baboon were linked to a child suffering from a congenital heart disease. The operation proved unsuccessful and both the baby and the baboon lost their lives. When, only three weeks later, Dr. Yacoub tried to test the technique a second time, on 12-month-old Harvey Steel, who died before the link-up operation arrangements were complete, there was no mistaking the professional disgust that was aroused, as reflected in the following comment by a leading London surgeon, quoted in the *Daily Mail* for June 10:

There are many of us who believe that this whole technique is straight out of Monty Python. The fact that Dr. Yacoub was prepared to carry out this completely unnecessary technique for a second time will bring the medical profession down around his neck. We regard it as unnecessary because experience has shown that it is far better to link a child in this condition to the bloodstream of his own mother. It has been done several times before and works well.

In the June 1975 *AV Times* (monthly newspaper of the British

Union for the Abolition of Vivisection), in a longish article devoted to this controversial issue, it is stated:

It has been argued that it would have been impossible to save the babies by linking them to heart-lung machinery. . . . Whatever Yacoub's share may be of responsibility for making the decision to employ baboons, he cannot in all honesty be blamed for causing the deaths of other than the two baboons.

It is inconceivable that any judgment by his peers would find him guilty on grounds of incompetence or negligence or any other form of culpability centred upon his skill of contributing to the death of his two little patients.

The *AV Times* feels in the circumstances that much of the responsibility for what has happened in Harefield Hospital lies at the door of what can best be described as the established tradition in surgery which has for the past nearly 70 years accepted and tolerated experimental transplant surgery involving animals.

This tradition appears to date back to Charles Claude Guthrie's transplantation in 1908 of the head of one dog onto the body of another. By the outbreak of the Great War, attempts had been made to implant in humans kidneys from a wide variety of animals — pig, goat, ape and monkey. And all had been unsuccessful. But, seemingly, that did not matter.

Failure seldom deters. It seems in fact to increase determination.

The tradition of transplanting organs into an alien species can, in fact, be traced back to the last century. In *Lucifer* for December 1890, under the title "Are We Cruel as a Nation?" H. P. Blavatsky published the following newspaper account of an "extraordinary surgical operation," with a comment thereon, as a proof of the "reasoned ferocity" of our age:

"In the Charity Hospital in New York a portion of a living dog's foreleg has been grafted in a boy's leg to take the place of a bone which is wanting. The two are bound together, and the youth and dog lie side by side in one of the hospital cots. In ten or twelve days, if the dog's limb unites with the boy's, the operation will be complete, and the last link of flesh by which the dog is connected with the boy will be cut. The dog is a black spaniel, and was placed under anaesthetics."

We sometimes hear it said of communities that they have "No backs to be thrashed and no souls to be damned": but *they have*, and when the rock descends it breaks them to powder. The proofs

are only too abundant. The rock is already swaying: let us not shout too loud or we may bring it on our heads!

---

The export of monkeys from this country, largely to the United States and Western Europe for biological and medical research, has once again become a subject of controversy.

In the mid-fifties, the point at issue was the treatment of the monkeys during the air journey to their destinations. Private parties, in the export business for profit, thought nothing of cramming the monkeys in horribly congested cages and starving them during transit. No wonder, many monkeys died in the course of the journey. Only after an uproar in Parliament and outside did the government insist on certain norms of accommodation and hygiene being observed by the monkey trade, and thereafter the issue ceased to be of public interest.

Now the government has woken up to the unpleasant fact that some species of Indian monkeys are in danger of extinction because of their reckless export, and has restricted the export especially of Rhesus and Bonnet monkeys in the future. (*The Times of India*, September 10)

For India which prides itself on its tradition of *Ahimsa* to indulge in such dubious trade reflects a lowering of standards. Ghastly as the evils of experiments on animals are from the point of view of ordinary mortals, they are far more terrible in the light of the science and philosophy of Occultism. H.P.B. was unsparing in her condemnation of the cruel practices of the vivisectionists of her day, whom she called unconscious sorcerers. The experimenters have since gone from bad to worse. The laconic reports of infamies perpetrated in the vivisection laboratories of today are enough to make the sensitive sick with horror. Such wanton piling up of mankind's Karmic debt should be a cause of grave concern to all.

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Under the title "None Too Lowly," an editorial in *The Times of India* for September 4 states:

All biological systems — from the single-celled alga to the research lab egghead — are not only interdependent but self-balancing. The latter process is called homeostasis, in which by feed-

back mechanisms all excesses are automatically corrected and all deficiencies swiftly made good so that as a system it continues to live. . . . The interdependence is by now well established; hence all the outcry from ecologists. The food chain is an excellent example of it. But the self-balancing principle, on a macroscopic, planetary scale, is still obscure to many people. Naturalists know that when one species overgrows for some reason, another, usually a predator, steps in; that when trees get too thick in a forest, fires break out; that delicate control mechanisms determine the rates of absorption and respiration in plants; that roots intelligently go in search of water and nutrients. In other words, what we notice is an overall design, the wondrous workings of a closed system which, oddly, has its basic energy input alone coming from outside it (the sun). . . . It is clear that not a single organism is either superfluous or too lowly to be ignored. Consider the bullrush, the weed that grows in marshes and is used for weaving baskets out of. German scientists have just discovered that this water plant, for all its seeming modesty, is a superior depolluter. It can absorb dirt and toxins in such prodigious quantities and metabolize them that water pollution can be miraculously controlled if rushes are encouraged to take a hand in the job. But that is yet to be. It boils down to this: most of man's problems stem from his egregious arrogance.

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In order to overcome dread about the future, says Dr. Jarl Dyrud, University of Chicago psychiatrist, men need points of reference outside themselves by which to evaluate their direction in life. The backward look, according to him, is relatively easy, but looking forward is difficult. *Intellect* for May-June quotes him as saying:

The future is uncertain, and man is acutely anxiety prone, almost instinctless, and in nature helpless. It seems at times that our power of symbolization was designed primarily to cope with our pervasive uneasiness. We try to deal with our uncertainty and anxiety by building systems of meaning. These patternings to be successful must be more than ideas, they must quiet the anxious mind. On the other hand, the more literally we take our preconceptions, the more they restrict our options. For all of us the critical issue is finding a balance, the ability to hope, rather than dread, and still think, without a liberalness that restricts the possible to the familiar.

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"THE THEOSOPHICAL MOVEMENT"

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