

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 51, No. 12

17th October 1981

FIFTY-ONE YEARS FINISHED

[Reprinted from THE THEOSOPHICAL MOVEMENT, October 1939.—Eds.]

WITH the publication of this number THE THEOSOPHICAL MOVEMENT completes another year of honest effort springing from the sole desire to serve the human mind. As a humble spokesman of Theosophy, it has brought light to those who have been seeking it, but to an even greater degree has it awakened and fostered intelligent devotion to Masters' cause in those who had already seen the light. There are thousands who see the truth of Theosophy, but only a few who have the intellectual honesty and the strength of heart to practise what they perceive. Only those who undertake the stupendous task of self-improvement through self-knowledge attain the position of true promulgators. Just as the cowl does not make the monk, so a mere mental effort to promulgate Theosophy from the platform or through the press does not make an Associate of the Lodge a real exponent of Theosophy. It is true that practice makes for perfection, but the power to speak or to write words of Theosophy without a sincere effort to change one's own heart is a psychic ailment against which a word of warning must be uttered. A million preachers throughout Christendom ascend the pulpit every Sunday, many of them finished speakers who utter words of spiritual import and mystical significance; but they are powerless to enlighten the mind or to move the heart of their congregations, which, in consequence, have been very steadily diminishing. Promulgators of Theosophy have a lesson to learn from the failure of priests of all religions. It is true that the promulgators of Theosophy have an advantage which priests do not possess, *viz.*, they have in their possession a consistent and profound philosophy which carries conviction to any reasoning mind.

Its breadth and its depth are such as to amaze the judicious temperament and almost strike terror into it. But the Theosophical speaker or writer has to study that philosophy sufficiently to be able to use it for the inquirer, the scoffer, the doubter and the new student. No amount of recondite verbiage will help his hearer or his reader; the promulgator has to remember the advice given by a Master (*U.L.T. Pamphlet No 22, p. 10*):

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others — and the task will become an easy and a light one for you.

The reader will note that emphasis is laid on the practice and application of Theosophy which would free the promulgator from the error of “desultory orations and fine talk” and enable him to use such language as would inspire the newcomer and the new student with the force to attempt theosophizing his life. The promulgator needs an intelligent devotion to Masters’ cause which involves the subservience of the personal self. On this principle THE THEOSOPHICAL MOVEMENT is conducted; it is devoted to Masters’ cause, and personal elements are made subservient in the conduct of the magazine. It has attempted to present elementary teachings which emphasize the ethics of Theosophy rooted in the divine idea of Unity and Human Brotherhood.

There are weaknesses in individual and national natures everywhere, just as there are virtues in every man and every race. The task of the Theosophical student is to recognize the good, the true, the beautiful, wherever these are manifested, and to be charitable to the weaknesses of others. But to perceive the good and to aid the weak to overcome their weaknesses we need perception born of applied knowledge. The words of the Master quoted above indicate the diminishing of human misery through the labours of a properly conducted Theosophical Lodge. To that holy task this monthly is dedicated.

Dark days are upon humanity: In spite of the scientifically annihilated distances of physical space, countries and nations will remain apart. But where hatred dies, thought can pass, and our Theosophical ideation, which is for the good of humanity as a whole, will lift a little of the weight from every sorrow-laden heart, will add a little courage to that of every honest fighter for Peace, will give some cheer to the downcast and the depressed.

In this spirit we shall go on publishing this monthly, confident that every Theosophical student will help its work. This can be done in numerous ways, but the best and the highest aid that any student can render is to eliminate from his own blood the force of lust, to eradicate from his own brain the force of wrath, to banish from his own heart the force of hatred, and to feel a love for all, a love which must be wise and which comes into being because of Justice. From wisdom emanate a love which is just and a justice which is fearless.

THERE is a new fetish, the Standard of Living, a material measure hardly related to the enjoyment of life. Its worshippers believe that the "dirt, stink and noise" so long ago recognized by Young, with the additional massive ugliness of the 19th century and the shoddiness of the 20th, are of no importance when set beside this artificial measure. So far have we in Britain been enslaved to this fetish that when we go to another country and see people with light in their faces and beauty all round them we dare not think them fortunate if at the same time we see they have not very much money. Yet here in this once most lovely island people will spend all that they have been able to save and their few most precious days of holiday in flying from the dirt, stink, noise and ugliness in which they must spend the other fifty weeks of the year. Surely it is time to recognize not a standard of living but a standard of values, in which beauty, comeliness and the possibility of solitude have a high place among human needs? It must be established that it is not sentimental to value a fine stretch of farming land more highly than the five thousand tons of iron ore which can be snatched from it, or to believe that life and amenity should not be sacrificed to production, to the rapacity of the machine. The American people, the most successful materialists in the history of the world, are now often to be found speaking with loathing of their own life and with nostalgic envy of the happiness of primitive peoples.

—JACQUETTA HAWKES

MAN'S MASTERY OVER THE GUNAS

Though thou fightest, be not thou the warrior.

—*Light on the Path*

EACH INDIVIDUAL must admit to himself that there are longer or shorter stretches of time when he finds himself dwelling in moods peculiar to one or the other of the three *gunas*. Efforts at raising himself out of any undesirable and unethical onslaught of a *guna* result too often in an undoubted supremacy of the *guna* which seems to toy with the man as do animals their prey. But then, after a longer or a shorter spell, that particular *guna* leaves him and another and perhaps an ethically better one takes over and dominates the individual's activities. When this happens, he is too prone to shout "Eureka!" without realizing that it is not the real man who has acted and warded off the undesirable. As the *Gita* puts it, the *gunas* of Prakriti perform all actions; but the mind deluded by egotism thinks, "I am the actor." It is the ebb and flow of the *gunas* that the individual experiences and reflects. He wins no fights and acquires no merits as his subsequent falls from grace will demonstrate to him. This constant swaying between the desirable and the undesirable is not that easy to stop as some imagine. The oscillations have been allowed to continue for years, and possibly lives. They have acquired an automatic momentum and periodicity of their own and will last till they are either stilled by a more intense force or experienced and noted by a mind which is held firmly detached from the passing panorama of the allures and aversions that the *gunas* throw up. Yet, to come anywhere near to this stage, the person should have a working knowledge of the prevailing *guna*, the cycles of its manifestation and latency, and the degree of force that it has at its command.

To the discerning, it does not take long to arrive at the conclusion that life is an experiment, and that the five senses and the mind are subjects of that experiment. It is the Soul — the hidden and unaccustomed part of the man — which has a totally different role assigned to it. It is the watcher and the accumulator of the experience; it is the chooser of the methods and the time; it is the initiator, the stirrer and the precipitator of the occult processes. He, the experimenter, enters upon his quest because he has seen the gleam of the gold and sensed its presence within the crude earthen

boulders that go to make up the forms and shapes of life. Seeing all this, the desire to reach to that gold gnaws at his heart during those times when the lower *gunas* become quiescent, and he prepares for that day when he can strive to end his exile from Home.

To reach to his gold, each one has to start the boiling process, the application to his ore of that intense heat which will bring the scum to the top — an ungainly sight at any time of the undesirable and the unwanted that was acquired and pushed back and suppressed from the sight of oneself and others and which covered the lustrous metal with the dirt and filth of ages. As the scum comes to the surface, it has to be drained off; and as the experiment has to be done by oneself on oneself, the cleansing process can at times become extremely unpleasant. Life becomes a paradox when it is realized that the man is the experimenter but is also the crucible and the scum. He it is who generates the strong heat and applies it to himself. He feels most acutely the soaring temperature as also the great pain that follows upon the rending, tearing process that separates the scum from the metal. The person who initiates this process when under the sway of the *gunas* of *Rajas* and *Tamas* will always find his efforts doomed to failure, for he bases his motives and actions on emotions; and these being material and earthy can lead him through material realms — quite a large domain — but no further. He alone can go through the entire process who realizes himself as separate from the boiling cauldron — he, the immortal entity that will not abandon the great experiment midway, but will carry it further stage by stage in the next and the succeeding incarnations.

The initial stages that have to do with the preparations of the great experiment cannot be taken lightly or rushed through. There are dangerous pitfalls for one who has had his life swayed between the lures of *Rajas* and *Tamas* and who through heedlessness fails to take note of the essentials which are required before the experiment is entered upon. A dilettante approach to the disciplines is disastrous; for, in reality, none can prepare in earnest for this dangerous and crucial experiment unless for even a fragmentary moment of time he has seen and known himself as a ray — feeble and barely perceptible save as a shimmer from this side of life — of the Universal and the Divine. A mere intellectual perception is not enough because it by itself will not release the strength and the tenacity that are needed for the effort.

Take the case of Arjuna. Prior to the great War he had gained much merit in serving the cause of the Gods who in token of their appreciation had given him celestial weapons. He enters upon the greatest event foreordained in time, but he does so only after having chosen Krishna alone (against the option of choosing Krishna's army) as the master-strategist who is to pilot his chariot through the fight. Even then, with the Supreme Lord as his ally, he pales at the sight of the fires which he himself has kindled, and which as he now realizes are about to consume the *Rajas-Tamas* dominated hosts which include friends, relatives, teachers and preceptors alike. Before Krishna brought his chariot in the midst of the armies contending for mastery, Arjuna had not visualized the forces — dearer to him than life, as he puts it — whom he had to disperse and even to kill. This sight becomes so overwhelming that he is prepared to abandon the experiment and leave the forces of *Rajas-Tamas* to have victory, and therefore once again to gain entire control over himself. *Sattva* through self-pity is willing to invite a third bout of banishment. He finds himself helpless, since the war has started and the ignited fires are now unquenchable. He therefore feels that he himself should become the first victim of what he once thought was an inevitable fight with forces that could not yield to his demands for justice and the preservation of the right. This indecision and terror of the consequences of inviting the divine heat to burn away the dross of one's life comes to each Arjuna of a day. The supreme moment of choice between the right and the not so unpleasant wrong has to be faced. That can be done only when the novice assumes the position of Arjuna and invokes his Krishna (his Highest Self), and says as his prototype did on the field of Dharmakshetra five thousand years back: "I am thy disciple; wherefore instruct in my duty me who am under thy tuition; for my understanding is confounded by the dictates of my duty, and I see nothing that may assuage the grief which drieth up my faculties."

One thing and one thing only is certain — the fires of *Tamas* and *Rajas* as well as those which the selfishness in *Sattva* ignite cannot be quenched as they flare up at each stage of the perilous battle, save by the active help and vision of the Great Guru and Master — the Inner and the still hidden Ruler. He who prematurely rushes into battle without the power to invoke the Highest him fails; for then his grief, dismay and disappointment will shake his Soul and

he will be swamped by every tide of thought that he touches on. And these changing tides do not merely sweep the man bodily hither and thither like driftwood on the water; that would be nothing. They enter into the gateways of the Soul, and wash over that Soul and make it blind and blank and void of all permanent intelligence, so that passing impressions affect it.¹

Does the student realize the great and almost overpowering strength that the *gunas* can draw upon when challenged and aroused at the call to arms? Goodness alone is unable to withstand their concerted onslaught. Therefore is it written:²

1. Stand aside in the coming battle, and though thou fightest be not thou the warrior.

2. Look for the warrior and let him fight in thee.

3. Take his orders for battle and obey them.

4. Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. LOOK FOR HIM, ELSE IN THE FEVER AND HURRY OF THE FIGHT THOU MAYEST PASS HIM; AND HE WILL NOT KNOW THEE UNLESS THOU KNOWEST HIM. If thy cry reach his listening ear then will he fight in thee and fill the dull void within.... But if thou look NOT for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battle-field thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.... WHEN ONCE HE HAS ENTERED THEE AND BECOME THY WARRIOR, HE WILL NEVER UTTERLY DESERT THEE, and at the day of the great peace he will become one with thee.

I LIVE in a very small house but my windows look out on a very large world.

—CONFUCIUS

¹ *Light on the Path*, pp. 38; 50-51.

² *Ibid.*, pp. 9-10.

MOUNT MERU

[Reprinted from *The Path*, January and February 1891.—Eds.]

For the student desirous of true progress, nothing is so necessary as even or equal development, whether of knowledge or of self-knowledge. And all knowledge begins and ends with knowledge of self; of man and the potentialities of man. Such equal, all-round development must, of its very nature, be slow, gradual; but it is safe and sure. One branch of it — that which relates to the acquirement of mental or intellectual knowledge, which knowledge *applied* becomes ethics, becomes life itself — that branch, we may say, is best pursued by considering every fact which we learn in the light of the seven different meanings, or aspects, borne by every truth and called in occultism *The Seven Keys*. Every truth, every parable, every symbol wears a different appearance as it relates to the cosmic, or the astronomical, the physiological, or the spiritual, and other planes or aspects of *The One Life*. Studying thus, our grasp on truth is strengthened, our knowledge broadened; we are saved from the dangers of a single-winged flight, and are borne on the bold pinions of the spiritual eagle into the free ether of truth.

In reading we find a legend from the *Mahabharata*, descriptive of the churning of the ocean round about Mount Meru, in order that the Gods might obtain the Amrita or water of immortality. This legend is generally considered in its cosmic aspect, which is the obvious one. It is instructive to know that Mount Meru is the North Pole, and is “described geographically as passing through the middle of the earth-globe, and protruding either side.”¹ “The roots and foundations of Meru are in the navel, the centre of the earth. On its upper station are the gods” (active powers?); “on the nether or South pole (Patala) is the abode of demons” (passive powers?). There is “a fountain of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current which circulates through all the arteries, and which is said to be stored in the ‘navel’ of the earth.”² In *Isis Unveiled*, Vol. I, page 200 we are told that “this gas, or astral emanation escaping from inside the earth, is the sole *sufficient cause*, acting from within outwardly for the vivification of every living being and plant upon the external

¹ *Secret Doctrine*, II. 404.

² *Secret Doctrine*, II. 400 et seq.

crust." If the student will turn to the diagrams in *Isis II*, he will discover the correspondence of the earth body to the human body, and the possession by both of a "world within the shrine." The *Secret Doctrine* bids us remember "the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial magnetic and electric forces. The two poles are said to be the storehouses, the receptacles and liberators, at the same time, of Cosmic and terrestrial vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural 'safety-valves,' would have been rent to pieces long ago."³

Apply these statements analogically to man. For we are informed that Mount Meru may be considered under several aspects. "As each symbol in esoteric philosophy has *seven keys*, geographically, *Meru* and *Patala* have one significance . . . while astronomically, they have another . . . If we hold at present *only* to the astronomical and geographical significance . . ." The inference is plain.

The aspect of Mount Meru and the *Mahabharata* episode which at present engages our attention is the anthropological one. Where and what is Mount Meru in man? What process in him corresponds to the churning of the ocean for the milk fluid? Is it not an electro-spiritual process by which he produces the brain fluid; the moon or soma juice; the World-Mother; the Power which "shall rise into the *sixth*, the middle region, the place between thine eyes" (between the optic thalami?) "when it becomes the breath of the ONE-SOUL, the voice that filleth all, thy Master's voice," or Buddhi considered as an active instead of a passive principle (*Voice of Silence*, p. 10)? We are given reason to believe, through the *Secret Doctrine*, that the seat of this process is the pineal gland, or pine-formed heart — secret heart of occultism — and that this gland corresponds to Mount Meru. To demonstrate this fact is the object of this paper. Disregarding cosmic interpretations of the legend, and keeping solely to its physiological aspect, we find the following assertions made of it.

"It is the North Pole, the country of 'Meru,' which is the seventh division, as it answers to the Seventh principle (or fourth metaphysically) of the occult calculation, for it represents the region of Atma, of pure soul, and Spirituality. Hence Pushkara is shown as the seventh zone, or dwipa, which encompasses the *Kshira* Ocean, or Ocean of milk . . . And Pushkara (the Mahyatma), with its two

³ *Secret Doctrine*, I, 205.

Varshas, lies directly at the foot of Meru. For it is said that the two countries north and south of Meru are *shaped like a bow*."⁴ Certain students will, and anatomists may, perceive the full significance of the above, enhanced as it is by the *Voice of the Silence*.

"When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving, O holder of the bow, is the travelling in this road*. In this path, to whatsoever place one would go, *that place one's own self becomes*." In the Upanishads we often find allusions to the bow; the yogi is described as "having taken the bow, the great weapon."

"Wouldst thou thus dam the waters born on Sumeru? Shalt thou divert the stream for thine own sake? . . . Know that the stream of superhuman knowledge and Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed." (*Voice*, pp. 72 and 73)

We find Meru described as an axis or centre; the abode of gods, or powers: it has seven gold and seven silver steps, probably representative of centres of vital force in their positive and negative aspects. It is the Swar-Loka (Swara = Breath), the place of the spiritual vital air. "From Meru, abode of gods, to Eden, the distance is very small, and from the Hindu Serpents to the Ophite Cherubim . . . the separation is still smaller, for both watched the entrance to *the realm of Secret Knowledge*."⁵ When man was driven from Eden, by the angel with flaming sword, he was driven away from his god and his highest place *within himself*, by the lower fires.

When "Meru is geographically described as passing through the middle of the earth globe and protruding either side," we find in this a good picture of the spinal column as the centre of man's nervous system. When we find the gods on its upper station and the demons on its lower station, and its roots and foundations in the navel, we are reminded of the physiological and generative powers of man at his lower pole, and the high Mahatic powers at the seat of the soul in the brain, said by some writers to be the pineal gland. "In the north of Meru there is, therefore, always night during day in other regions." This verse from the *Vishnu Purana* seems to correspond with that other in the *Bhagavad-Gita*. "Such an one waketh but in that night when all things go to rest,

⁴ *Secret Doctrine*, II. 403.

⁵ *Secret Doctrine*, I. 127.

the night of time. The contemplative Muni sleepeth but in the day of time, when all things wake."

In an ancient volume in the possession of the London Society of Antiquarians, there is a picture of the churning of the ocean, filled in with all the details given in the *Mahabharata*. This picture is given in Maurice's *History of Hindustan*, Vol. I, and its very remarkable outline, sustained on the tortoise, is precisely the same, both in general form and in detail, as that of a diagram of the cerebello-spinal system, given by Ranney in his work on nervous diseases, page 38. That the Aryans had profound physiological knowledge anyone may see who studies the subject of Asvattha, tree of life, whose branches shoot out *crosswise*; the tree reversed, whose roots are above, or grow upwards, while the branches are below. The *fruits* of this tree give immortality. "One has to go beyond those roots to unite oneself with Krishna.... He only who goes *beyond* the roots shall never return."⁶ It is the sacred fig tree of the Hindu; also the barren fig tree cursed by Jesus. Compare these descriptions with the spinal column, its roots in the cerebellum looking like such even to the objective eye, and the fig-shaped fruits "beyond," at the seat of the soul. In the *Sanhita* of the *Rig Veda*, when Indra marries Soma and drinks of the moonplant juice and was attacked by Vritra, "then thou becomest a horses's tail (to sweep him away). Thou didst obtain by conquest the cows... and the moonplant juice, and didst make the seven principal rivers to flow." This horse's tail is the *cauda equina* of the anatomists, and we have here a good picture of the distribution by Indra of that energy preserved by Vishnu, whose abode, as preserver, is Mount Meru. "The Brahmanda and Vayu Puranas divide this continent into seven islands" (see physiological nervous centres) "said to be surrounded by one vast ocean." These continents are, "in one sense, a greater or smaller region of dry land surrounded with water. Thus, whatever 'jumble' the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key."⁷

In *Ezekiel* xxviii is written, "Because thou hast said, 'I am a God, I sit in the seat of God in the midst of the seas,' yet thou art a man.... Thou shalt die the death of them that are slain in the midst of the seas." These verses "relate to the Past and belong more to the Knowledge acquired at the mysteries of the Initiation

⁶ *Secret Doctrine*, I. 406.

⁷ *Secret Doctrine*, II. 404-5.

than to retrospective clairvoyance. 'Thou hast been in Eden, the garden of God... the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that *thou wast created*.... Thou wast perfect in thy ways... till iniquity was found in thee. Therefore I will cast thee as profane out of the mountain of God: and I will destroy thee.' The 'Mountain of God' means the 'Mountain of *the Gods*' or Meru."⁸

The same book tells us that Meru is the seat of Brahma, *the throne of Jupiter*, and that the White Island was swallowed up when *Jupiter* saw the moral depravity of the inhabitants. This description is pregnant, the White Island being swallowed up by repeated shocks of *earthquake*. It is only when "Soma, the moon, makes an alliance with white adepts," that the moon fluid can be obtained. Now the brain is, in one sense, the moon in occult symbolism, and as it is the organ through which *manas* — the mind — obtains experience with nature, it is of the highest importance that the channel and present abiding place of "Mount Meru the Holy" should be well understood by us who have to use it.

This "fair and stately mountain, whose name is Meru," reflects "*sunny rays* from the splendid surface of its *gilded horns*." (See shape of peduncles of pineal gland.) The western Bible contains the phrase, "Thy horn shall be exalted." Adepts are pictured with horns, and the David of Michelangelo has one springing from the brain. It is said that a second, and a halo supported by the two, have been broken off. Meru is the haunt of Devas (gods, powers) and "Gandharvas," who are "heavenly choristers, singers of Indra's court." It is interesting to note who Indra is, and to study, in the *Voice of the Silence*, the description of the songs or music arising within the chela when he seeks the Amrita within himself. The tree is there upon Meru, with celestial plants or growths and songs of birds. Now birds represent spiritual airs or powers. The Sooras, good spiritual beings, personified powers, "internal vital airs" as related to man,⁹ craved the Amrita. The Asuras were to unite with them in churning the waters for that Amrita. The Asuras, "so-called demons, are esoterically the self-asserting and (intellectually) active principle; are the positive poles of creation...." These seem to have been seven evil gods, messengers of Anu, or the moon in one aspect, the ark of the seed of material life. So the Suras and

⁸ *Secret Doctrine*, II. 493.

Secret Doctrine, I. 86.

Asuras are “represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or spirit and matter, the two antagonistic principles.”¹⁰ “Esoteric philosophy identifies the ... Asuras ... and all the ‘Adversaries’ of the Gods in the allegories, with the Egos, which, by incarnating in the still witless man of the Third Race, made him *consciously* immortal. They are, then, during the cycle of incarnations, the true *dual Logos* — the conflicting and two-faced divine Principle in Man.”¹¹ “Brahma is *Mahat* — the universal Mind” — the creator.¹² The Asuras, fallen angels, fell into generation, or mind in man. “‘The gods became no gods, the Sura, Asura,’ says the text; *i.e.*, the gods became fiends, Satan.” But Satan will now be shown, in the teaching of the Secret Doctrine allegorized, as good and as sacrifice.¹³

The Asuras are The Flames incarnated in the third root race, and find themselves reborn over and over. Man is the product of three fires. The electric fire — Spirit. The solar fire — Soul. The fire produced by friction — Body. Metaphysically, the last means the union between Buddhi and Manas; in the physical it relates to the creative spark or germ, which fructifies and generates the human being.¹⁴

In respect to “the Moon, the ark of material life” and the creative spark above alluded to, a slight but useful digression from the churning of the ocean may here be permitted. This *vara*, or ark of life, is alluded to in eastern scriptures as follows: “‘Into the *vara* thou shalt bring *the seeds of men and women*.... Thou shalt seal the *vara*’ (after filling it up with the seeds), ‘and thou shalt make a door and a window *self-shining within*,’ which is the Soul. And when Yima inquires of Ahura Mazda how he shall manage to make that *vara*, he is answered: ‘*Crush the earth* ... and knead it with thy hands, as the potter does when kneading the potter’s clay.’” When the question is asked what shall light the *vara*, the reply is: “There are *uncreated* lights and *created* lights.” This verse, the *Secret Doctrine* goes on to say, is a distinct allusion to the “un-created lights” which enlighten man, his principles; and this is “the meaning when read by the human key.” which does not interfere with astronomical, theogonic, or any of the six other meanings.¹⁵

¹⁰ *Secret Doctrine*, II. 59-62.

¹² *Secret Doctrine*, II. 163.

¹⁴ *Secret Doctrine*, II. 247.

¹¹ *Secret Doctrine*, II. 164.

¹³ *Secret Doctrine*, II. 230.

¹⁵ *Secret Doctrine*, II. 291.

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physiology has ascertained that there is an orifice or "door" in it, besides that "window self-shining within." (Is this door for the purpose of discharging the sand grains or seed?) We are told: "Complete the physical plasm, the 'Germinal Cell' of man with all its material potentialities, with the 'spiritual plasm,' so to say, or the fluid that contains the five lower principles of the six-principled Dhyan — and you have the secret, if you are spiritual enough to understand it."¹⁶ Descartes describes the pineal gland as a little gland tied to the brain, that can be easily set in motion, a kind of swinging motion, "by the animal spirits which cross the cavities of the skull in every sense." The *Secret Doctrine* considers these animal spirits as equivalent to currents of nerve-auric compound in circulation.¹⁷ German scientists say that these sand grains are not found in man until the age of seven years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces ETERNITY."¹⁸ "During the activity of the inner man (during trances and spiritual visions) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. . . . The undefiled *Lanoo* need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five-pointed star, with the apex of the white triangle placed upward, the apex of the red one downward; will not this emblem of humanity answer for us why the seat of Vishnu is the white apex, where he preserves, and the seat of Siva, the destroyer and regenerator, is the red, reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force correlation and expenditure and conservation of nerve-auric energy?

Returning now to the *Mahabharata* legend, we find Narayana there suggesting to Brahma that the ocean be churned for the Amrita. Narayana is "the mover on the Waters, who is the personification of the eternal Breath of the unconscious All, or Parabrahm."¹⁹

"The Egyptian Ra, issuing from the DEEP, is the Divine Universal Soul in its manifested aspect, and so is Narayana, the Purusha, concealed in Akasa and present in Ether."²⁰ This Soul, then, in its

¹⁶ *Secret Doctrine*, I. 224.

¹⁷ *Secret Doctrine*, II. 298.

¹⁸ *Secret Doctrine*, II. 299.

¹⁹ *Secret Doctrine*, I. 64.

²⁰ *Secret Doctrine*, I. 231.

manifested aspect, spoke to the Creator, or creative aspect of the Breath. When Narayana "spoke" he was no longer "concealed in Akasa"; he must have been "present in Ether"; in other words, certain dynamo-spiritual currents were engendered; no longer in passive potentiality, they are active as Narayan. "Removing the darkness, the Self-existent Lord (Vishnu, Narayana, etc.) becoming manifest, and wishing to produce things from his Essence, created, in the beginning, water alone. Into that he cast seed."²¹

In regard to the ocean to be churned, we learn that waters and water stand as the symbol for Akasa, the primordial ocean of space, on which Narayana, the self-born spirit, moves, reclining on that which is its progeny. "Water is the body of Nara;²² thus we have had the name of water explained. Since Brahma (neuter) rests on the water, therefore he is termed Narayana." We have here a hint as to the "Waters of Grace," and water is also feminine and stands for the Virgin in Heaven.²³ Narayana is the spirit of invisible flame, never burning, but "sets on fire all it touches, and gives it life and generation. In the Western Bible it is referred to as "The Lord was a consuming fire." "In him was life, and the life was the light of men." Paracelsus refers most instructively to the spirit moving on the face of the deep, whose vehicle is the *Liquor Vitae*. We learn elsewhere that the spirit or noumenon of pure air, the breath of life, the first-born element or noumenon of protyle, is hydrogen. This is not to be mistaken for the gas known to us by that name, but is its spiritual root. "Water" is also said to be "a condensable gas or *Mercury*." Students will understand this suggestion concerning the vital fluid of man. We gather that the ocean, or water churned, is the water of life, which is, on our plane, one of the correlations of electricity, the One Life at the upper rung of Being, the astral fluid at the othey.²⁴

The great obstacle to the churning appears to have been the Mountain Mandar, which, in analogy with universal processes, was put to use presently for the purpose to which it appeared opposed. A Teacher writes: "There is good and evil in every point of the universe." So as Mandar, inhabited by forces of both orders, could not be removed, it was used. It would appear that the mountain represents the solar plexus, about which the great serpentine force,

²¹ *Secret Doctrine*, I. 333.

²² And *Nara* is another name for *Man*.

²³ *Secret Doctrine*, I. 458.

²⁴ *Secret Doctrine*, I. 81.

here called Vasukee, is deployed, for that mountain is presently placed on the back of the tortoise. This creature is not only androgynous, and the bi-sexual force symbolically, but on looking at the diagram of the nervous system before referred to, we find that the pelvic bones assume just this shape. "Having assumed the shape of a tortoise, Prajapati created offspring." Indra, the fire god, characteristically appears here. Ananta the serpent, who is directed to perform the work, is the Infinite one.²⁵ He sometimes represents "the couch on which Krishna as manifested Vishnu reclines when he creates." He is also the wisest one, king of serpents.

This dual allusion to serpents is highly important. The serpents of the great Sea appear to have been Chrestos or the Logos. Even when physiological and phallic, they were divine symbols. In the *Secret Doctrine*, I, 364 and 405, such meanings are explained. The serpent often typifies astral light reunited by its dual physiological and spiritual potency. When adepts "were initiated into the mysteries of nature by the UNIVERSAL MIND... they were named the Serpents of Wisdom."²⁶ It would appear from the *Voice of the Silence* that Kundalini, the serpentine force, is the initiator. When we recall certain passwords and remember that Indra, king of the gods, also represents the East, the significance of the account is deepened.²⁷ Vasuki is referred to as the king of those serpents who live in Patala, the nether region, as distinguished from Meru. These lower forces churn the ocean by the command of the higher powers of Meru. A fine sentence from the *Zohar* illustrates this: "Life is drawn from below, and from above the source renews itself, the sea is always full and spreads its waters everywhere. The seventh palace, the fountain of life, is the first in order from above."²⁸ Another quotation also seems to refer to the churning of the ocean. "The work of the beginning the companions (students, chelas) understand; but it is only the 'little ones' (perfect initiates) who understand the parable on the work in the *Principium* by the mystery of the serpent of the Great Sea." Jesus said that only as a little child can man enter the kingdom of heaven, the *Principium* or Meru, and in the Talmud St. Paul (Saul) is referred to as "the little one."²⁹

For the seat of the self we may consult *S.D.*, II, 495, and on

²⁵ *Secret Doctrine*, I. 407.

²⁷ *Secret Doctrine*, I. 128.

²⁹ *Secret Doctrine*, II. 504.

²⁶ *Secret Doctrine*, II. 215.

²⁸ *Secret Doctrine*, I. 356.

page 499 we read: "The real property of the *true* Soma was (and is) to make a new *man* of the Initiate, after he is *reborn*, namely, once that he begins to live in his *astral* body. . . ." (See "The Elixir of Life.")³⁰ "The partaker of *Soma* finds himself both linked to his external body, and yet away from it in his spiritual form. . . . Plainly speaking, *Soma* is the fruit of the Tree of Knowledge." Now the *true* Soma, or moon fluid of immortality, may be guessed at by him who remembers that the moon represents the brain and stands for *Manas* in its higher and lower aspects. It becomes the ally of the White Adepts or higher powers upon occasion. The downpouring of this fluid is beautifully described in the legend under consideration, and we will leave the reader to its further elucidation, content if this article shall have induced him to consider all truths by the light of more "keys" than one.

—TWO AMERICAN STUDENTS

BUT what is Paradise? All things that are; for all that is, is good and joyous. Therefore it is called a Paradise, and is so indeed. It is said also that Paradise is an outer court of Heaven. Even so all that is, is verily an outer court of the Eternal and of Eternity, and especially what we may recognize and know of God and Eternity, in time and in temporal things and in creatures. For the creatures are a guide and a way to God and to Eternity. Thus all this is an outer court or forecourt of Eternity; and therefore it may well be called a Paradise, and be so in truth.

—THEOLOGIA GERMANICA

³⁰ THE THEOSOPHICAL MOVEMENT, July and August 1966.

IDEALS IN DAILY LIFE

THE DAILY ROUND of common tasks, for most men and women, means drudgery from which divinity has gone. With poetry and romance the Gods dwell; these are banished, and the common round of daily life has become a maze in which men and women lose themselves. For most, life is aimless, and most live through it without grasping its purpose and meaning. Verily, it is true that "Light shineth in darkness, and the darkness comprehendeth it not," for our days are dark with drudgery of petty and small deeds, sometimes pleasurable, at most times insipid, at others positively painful. Little successes, small failures, some peace, a great deal of struggle and disappointment, and life ebbs away — and it all seems such a waste. And yet the great thinkers and philosophers and poets have regarded this common life of small plain duties as something sublime — "drudgery divine." Just as scientists harness electrical power in Nature to give us light, heat and comforts, so the true poet-philosophers speak of an ocean of radiance surrounding us. They tell us that everyone, however humble, is capable of hitching his wagon to a star.

This thought brings us to Ideals. Ideals are Patterns of Light which lead us on our journey through space and time. Look upon them as Eternal Images, Immortal Patterns, which the Gods have fashioned for man's beholding. Turn to Plato and examine his teaching about Archetypal Forms or Ideas. According to Plato, Ideas rule the world; but what kind of ideas? Eternal and Immortal Ideas. Patterns of Light have been drawn by master-minds, by sage-seers, by poet-philosophers. The great mind tries to understand Ideas existing as the Mind of Deity; the true seer perceives what the ancient sages have already painted: the real poet echoes what he hears of the song celestial. Our humanity is so conceited and self-centred that it looks upon the past as the age of savagery; it looks upon Spirit as fumes of flesh; it thinks that vital truth was never known, and that all that this age can do is to struggle and experiment. Look at the old view: truths exist as images, as patterns, as archetypes, as cosmic numbers; and all the events of our lives, small incidents or important happenings, are true or false according to whether they are correct reflections from those divine Images, or are but shadowy creations of mortal minds.

True sages, seers and poets are like architects and they have

drawn plans of life, numerous plans, one plan to suit each stage of evolution in our human kingdom; and we must learn to build according to those plans. These true Architects of Life do not belong exclusively to one country and to one era; in every clime and in every century they have arisen, for they are the real friends of the human race. The plans prepared by these Architects, everywhere and at all times, are identically the same, for the unfoldment of human life proceeds on exact and definite lines. Just as in embryology we know the exact and detailed course of the foetus week by week for the period of nine months, so also these Sages and Architects know every stage of human soul-development and have provided for our guidance a chart and a map. The patterns of spiritual, mental and moral growth are as complete and exact as are the charts of the physiologist and the anatomist. Once we familiarize ourselves with this idea, confusion vanishes and we know what to do.

If we link up our duties with these patterns and images we see a way out: Ideals resolve the great conflict of duties, show us what our duties are, and reveal how our true duties can be correctly discharged. Ideals are the weapons of the Soul and they help us to live and act correctly. One might ask: "How is it that we do not perceive these patterns and ideals?" Imagine a cart driver jogging along on a bumpy road in the dark night. Does he look up to admire the beauty of the starry firmament and to identify the various constellations? He is blind to the sky as most humans are blind to the ideals. If the cart driver were intelligent, those stars would tell him many things, nay, they would act as his guides and friends. Have we not contemplated, when travelling by train or by bus or by car, how the stars accompany us ever and always? While earthly scenes change, the rough road becomes smooth, and now we pass through a village, and then through a city, and then through a jungle; the sun, the moon, the stars are ever our companions. Such are the Ideals. They are always with us on our journey through life; but engaged in earthly things we do not, alas, always recognize them. We are so taken up with huts and hovels, gutters and gullies, that we have no eyes for the sky and its brilliant beauty.

Three great ideals, three patterns of light should always be with us. First, each one of us should be learning and growing, day by day, hour by hour. Second, real growth takes place only when we energize ourselves and adopt self-induced and self-devised ways in

life and in action. Third, our desires and thoughts must take into account the supreme fact that Nature, composed of countless units, is One Indivisible Whole and that each one labouring at his own board and in his own home affects all human beings for weal or woe.

These three ideals look remote, look learned, look cold, look hard to understand — or perhaps too simple! A little study and some thought given to them will show that they are the very water and air and fire we need for our real sustenance, for our mental, moral and spiritual life.

The first teaches us that each one of us, great or small, grown or infantile, is learning, not from books and schools, but from daily striving, from hourly living. The second teaches that within each of us is the actor, the inspirer as well as the admonisher, and that it is necessary to seek him out, to listen to his voice within the heart. Finally, that each one of us must act with justice to oneself and with mercy towards others, for sacrifice implies both justice and mercy.

These three ideals are three powerful lights; they show us what our true duties are and enable us to fulfil them. They are harbingers of knowledge which brings vision, of peace which gives power, of wisdom which begets love. With their aid our drudgery becomes divine, our life becomes an inspiration. May all of us possess strength to live by the three lights so that we radiate peace on all whom we contact!

IDEAS are generally other people's thoughts which we accept or challenge, or play with, but which really trouble us no more than other people's children. When a man begins to think for himself the trouble begins.

—PHYLLIS SINGLETON

SOME MEANINGS IN THE DECLARATION

Although all that we can say is but a re-statement, there is a different light cast sometimes by a word or an application, which will be helpful and useful to some.

—ROBERT CROSBIE (*The Friendly Philosopher*, p. 380)

Let us use with care those living messengers called words.

—WILLIAM Q. JUDGE

There is as much stumbling on mere words by students of Theosophy as on anything else. . . . We should all be careful not only to use the right word to express the idea intended to be conveyed, but also accurately to understand what is the idea the other person is trying to express, and to do this regardless of what words may have been used. . . . Words do no more than shadow forth the ideas, and a great deal depends upon the mental touch, taste, and power of smell of the person to whom the words are addressed.

—WILLIAM Q. JUDGE: "Stumbling Blocks in Words"
(*The Path*, August 1890)

BRIEF and to the point, the Declaration of the U.L.T. is rich in meaning, pregnant with occult insight, and without parallel as a constitution. Yet what difficulties it can offer to the student who tries to put it into his own words! One approach is to look behind key words to examine how they have evolved in common usage, to explore what ideas they provoke, and to identify linkages between them.

Here six words — *Declaration*, *policy*, *fundamental*, *principle*, *founder* and *loyal* — are taken up by reference to the two-volume *Shorter Oxford English Dictionary on Historical Principles*. The words chosen all derive from Latin.

DECLARATION — from the Latin noun *declaratio*, the action of making clear, of elucidating. Gradually the English word took on a more formal application to indicate a positive statement or an assertion in favour of a position, or against one, leading to the legalistic usage of referring to a proclamation as embodied in a statement, document or instrument. A notable historical instance of such a document is the U.S. Declaration of Independence of 1776 with those memorable opening words:

We hold these truths to be self-evident, that all men are

created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. . . .

It will at once be appreciated that, in the transition to a more formal application, *declaration* has acquired two potentially contrary interpretations: on the one hand, that of making clear, and on the other, that of asserting a case. The two meanings do not necessarily go together. An assertion may indeed make clear that opinion or position of the declarer, but will not necessarily clarify what is being asserted and may indeed be wrong or false.

The U.L.T. Declaration has elements of both clarification and assertion. From its spirit, it may be judged to put more emphasis on clarification, the earlier and more fundamental meaning. The assertive parts are chiefly descriptive, *e.g.*:

- "The policy of this Lodge is independent devotion to the cause of Theosophy . . ."
- "It is loyal to the great Founders of the Theosophical Movement . . ."
- "The work . . . and the end . . . are too absorbing and too lofty . . ."
- "It holds that the . . . Basis for Union . . . is similarity of aim, purpose and teaching . . ."
- "It regards as Theosophists all who are engaged in the true service of Humanity . . ."

In all these statements the Declaration clarifies and defines what U.L.T. is all about.

An interesting further nuance of meaning deserves highlighting. In English courts, a witness may make a declaration instead of swearing an oath on the Bible. This is called affirming. It invokes the integrity of the witness, his true self, ultimately in effect his higher self; it comes close to implying a vow and thereby it commands trust in what he says. The promise implicit in such a declaration has these overtones of the sacred which are pertinent to the Declaration of U.L.T.

POLICY — from the Latin noun *politia*, which in turn came from the Greek *politeia*, both relating to citizenship and government and hence, more rarely, to constitution and polity. English usages have also covered political sagacity or statecraft, and prudence or the quality of being politic.

The most common contemporary application is a course of action adopted by a government, party, ruler, statesman, or any organization, institution, corporation or person setting a clear course of action. There is more than a flavour of commitment. Political parties and statesmen commit themselves to policies or sets of promises in order to win power. Institutions and corporations, in furtherance of their objectives, adopt policies to which they are beholden by their trustees, boards or shareholders.

The quality of commitment is fully brought out in that most specialized sense of *policy*: the insurance or assurance policy. In consideration of a commitment to pay certain sums, the policyholder receives a document containing an *undertaking* to pay certain other sums in defined circumstances.

By analogy, may we not see the policy of the Lodge as an *undertaking*:

- to be loyal to the Founders of the Theosophical Movement,
- to disseminate the Fundamental Principles of Theosophy,
- to exemplify in practice those principles; in consideration of:
 - not professing attachment to any Theosophical organization,
 - not being concerned with dissensions or differences of individual opinion,
 - having neither the time nor inclination to take part in side issues,
 - welcoming to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others,
 - Associates themselves determining such obligations as they alone choose.

Consideration is a legal term representing the element of exchange which must underlie every contract. Commonly, consideration has a monetary reference, but may it not equally be seen in terms of Karma to have an ethical dimension? The examples of undertakings given above deriving from the policy set out by Declaration would be reduced to empty aspirations if the consequential considerations were to be neglected.

PRINCIPLE — from the Latin noun *principium*, meaning origin, beginning, or source. Current usage has hardly altered, save to bring

out more strongly the idea of a basic truth, law or motive force. Thus, in morals and religion, *principle* equates to an absolute rule; in logic, to an assumption or proposition; and in science, to a theorem, a law, or — in a more popular sense — a fact in nature. In physics, *principle* refers to the rudiment or basic elements, the smallest or fundamental particles, components, ingredients or constituents.

A dualism may be noted in these applications: those in religion, morals and logic point to an axiom of assertion, however soundly or ill justified, from which a doctrine or argument may be developed; those in science, with its procedures for testing and checking, imply a basis for a search or explanation.

To the newcomer, the principles of Theosophy, denoting the source of the philosophy, the ancient wisdom, seem most puzzling. They appear to belong to the category of assertion, yet they owe more to the scientific sense. Is not the Secret Doctrine “the accumulated Wisdom of the Ages . . . the uninterrupted record covering thousands of generations of Seers . . .”?

FUNDAMENTAL — from the Latin adjective *fundamentalis*, pertaining to or serving as the foundation or bottom. English usage is similar. By extension, *fundamental* embraces the ideas of the primary and essential. This is very much as one might suppose, but *fundamental* has two other contrasting applications.

First, there is the musical sense as the lowest root note of a musical chord, and hence the tone produced by the whole of a sonorous body. The harmonic of any note will include recurrences of the fundamental note in a geometric series that ascends to infinity, “nature being very mathematical” (*The Oxford Companion to Music*). This technical meaning of *fundamental* is evocative of the mathematical relationships in music identified by Pythagoras, whose ancient biographers represent him as a musician of extraordinary proportions. For him, the importance of music lay not in its cultural or aesthetic quality. Rather it was this fundamentally mathematical basis that made music the link between man and the cosmos, and gave rise to the term “music of the spheres.” Music was fundamental to appreciation of cosmic harmony in the Pythagorean school.

Secondly, *fundamental* has given rise to the Americanism *fundamentalist*, indicating a strict adherence to orthodox tenets, often understood to have connotations of excessive literalism, or even

naïveté. Certain protestant Christian sects originally attracted the description fundamentalist. Nowadays the epithet is freely applied to any rigid and simplified corpus of belief, particularly religious and sometimes political, with a strong literalist as opposed to mystical or philosophic mode.

Ironically, the borderline between these two meanings can be narrow. Dedication to the fundamental can as commonly lead to excessive literalism as to deeper insights. A parallel can be seen in the mathematical term "singularity," a point on a graphic curve where the direction or quality of curvature changes markedly, where a small shift can make for a major difference in the situation. Fundamental can by this token itself be viewed in mathematical terms.

Taking now the two words together — *Fundamental principles* — it may be seen that we have gone well beyond their obvious sense that principles would scarcely be principles were they not fundamental. If that were all, one might legitimately conclude that principles which are fundamental are little more than strongly held assertions. Anything less theosophical, it would be hard to imagine. Sadly, however, that is a trap into which much that purports to be theosophical has fallen. The U.L.T. Declaration, in calling for "a truer realization of the SELF," on the other hand invites an examination into the "soul of things."

FOUNDER — from the Latin noun *fundus*, the bottom or foundation, is also related to the verb *fundare*: to pour, to melt, and, by extension, to mould. Three English meanings may be identified with a wealth of significance in the present context.

First, there is a *founder* as one who raises an edifice or who presides over the erection of a city. This role is antecedent to that of an architect, let alone that of a builder. It is the role of making possible, and points to the idea of the imagination, the driving force, rather than the design or the construction.

Secondly, there is a *founder* in the broader sense of originator, one who institutes something for the first time. This is an extension of the first meaning, taking us beyond the conception that bricks, mortar and physical things are necessarily involved.

Thirdly, there is a *founder* in the specialized sense of one who casts metal, using a mould. It requires little effort to link this with the other meanings given above to indicate the shaping or mould-

ing of an idea.

These meanings are reflected in the facets of the phrase "the Founders of the Theosophical Movement," which can cause so much puzzlement to the casual inquirer. The phrase may be equally applied to:

- the countless generations of initiated seers and prophets who marshalled, set down and explained the uninterrupted record of the Secret Doctrine;
- the Masters of Wisdom associated with the Movement and founders in historical times;
- the Messengers in the last century, H. P. Blavatsky and William Q. Judge, who revived the Movement publicly; who, with Colonel Olcott, founded the Theosophical Society; and whose objectives were later given fresh expression by Robert Crosbie and enshrined in the Declaration of the United Lodge of Theosophists.

LOYAL — from the Latin noun *legalis*, meaning faithful adherence to a person or institution based on a promise, oath, word or vow.

Such faithful adherence commonly has two applications: allegiance to a sovereign, constituted government or legitimate authority; and a plighted troth to a spouse. Both senses have the characteristic of being lawful and indeed of being bound by the full rigour of the law, which sanctions the underlying promise, oath or vow. The civil law sanction has also been seen to have a spiritual seal; witness the now defunct principle of the "divine right of kings" and the still prevalent notion that "marriages are made in heaven"; small wonder then that enthusiastic devotion has traditionally been a further important quality associated with loyalty.

In these iconoclastic and irreverent days, enthusiasm for a legally constituted condition is more liable to excite derision than romantic approbation or appreciation of the *dharma* of loyalty. That is, however, as it may be. For the loyalty declared here in any case does not apply to any organization or institution nor even to any named personality, at least not in any conventional sense. The Founders of the Theosophical Movement are neither of these, as we have seen. That they should warrant loyalty may seem a point scarcely needing to be laboured. Yet that loyalty is the keystone of the structure of the United Lodge of Theosophists.

We may conclude by coming full circle to the first two words

looked at — *declaration* and *policy* — and recall how those — like *loyal* — had similar features of promising, undertaking and committing, underpinned by the idea of law. The additional quality added by *loyal* is that of enthusiastic devotion, which is suggestive of a whole further range of lofty characteristics — gratitude, love, service and sacrifice, to identify a few. But it is enough for the present to juxtapose the ideas of promise, law and enthusiasm to arrive at the notion that a promise given in accordance with the law can and should evoke enthusiasm. A promise freely given should not be a penance, but a source of joy.

What matters is the spirit, not the form. The United Lodge of Theosophists is, to quote Robert Crosbie:

a name given to certain principles and ideas; those who associate themselves with those principles and ideas are attracted and bound by them only — not by their fellows who do likewise or who refrain or who cease to consider themselves so bound. (The Friendly Philosopher, p. 366)

It is very clear then why “neither Constitution, By-Laws nor Officers” are required or relevant to the function or mode of operation of the Lodge. Where, in its first sentence, the Declaration highlights “the cause of Theosophy” as against “attachment to any Theosophical organization,” it precludes the Lodge from becoming such an organization. What firmer basis for unity among Theosophists could there be than the philosophy of Theosophy itself and loyalty to the great Founders of the Theosophical Movement?

That in turn demands commitment to what is given by the other three words examined here — *principle*, *fundamental*, and *founder* — around which our promises, commitments and adherence have as it were been wrapped. Those three take us to the “soul of things,” those conceptions of Deity or SELF, Nature or Law, and Man, or the Eternal Pilgrim, which describe and account for the Brotherhood of Humanity, and which inhere in the philosophy of Theosophy as presented by the Founders of the Theosophical Movement. Let H. P. Blavatsky have the last word:

Do not follow me, nor my path; follow the path I show, the Masters who are behind.

THE AGE WE LIVE IN

KALI YUGA, the Dark Age! Does it seem strange to think that that is the age we are living in? Do not we think of it rather as an age of advancement, even though part of that advancement means deadlier war weapons, keener rivalry in world markets, heart transplants and other sophisticated methods of preservation of our decaying human bodies — such a variety of progressive techniques, though we do not all agree as to that being the right adjective.

Yes, some of us take a different standpoint and incline to see all these as dubious achievements. We think Mr. Judge comes nearer the truth when he writes, with an unwonted burst of passion, "The age is black as hell, hard as iron,"¹ and when he remarks its "terrible, swift momentum," something that many of us are conscious of today — the sense of time passing with abnormal speed. Once, only the elderly were thought to be aware of this, but now even children remark on it, some laughingly, some genuinely puzzled when a date that had seemed far in the future comes upon them with apparent suddenness.

Words spoken by Jesus might be taken as endorsing this, for warning His disciples of a coming time of "great tribulation," He adds, "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (*Matthew, xxiv, 21-22*)

Mr. Judge, in *The Ocean of Theosophy*, tells us that Kali Yuga "began about 3102 years before the Christian era, at the time of Krishna's death . . . and at the present time we are in a cycle of transition, when, as a transition period should indicate, everything in philosophy, religion and society is changing." Written in the closing years of the nineteenth century, we who live now have proved the truth of these words. The last twenty years alone, or even less, have seen unparalleled changes in all the three spheres he mentions, consequently in human conduct, relationships and values. But as for our understanding of the matter, that can only be partial, for "in a transition period," says Mr. Judge, "the full and complete figures and rules respecting cycles are not given out to a generation which elevates money above all thoughts and scoffs at the spiritual view of

¹ *Letters That Have Helped Me*, p. 16.

man and Nature."² An apt description of the prevailing attitude today, is it not?

Well may Mr. Judge utter the warning, "Do not make the blunder of mistaking the glitter of our civilization for true progress,"³ though we today are perhaps less likely to do so than were his contemporaries, for we have had many dreadful proofs of what that glitter can conceal. These, as he says, come about through "misuse of mental ability," which has been largely directed by those who possess it to the enforcement of wrong philosophies and the pursuit of gain — gain solely for mankind, no matter how it affects Nature and her creatures, and even, as becomes increasingly likely, the very solar system itself, of which this little self-important planet is but a part.

Agreeing with this, as we needs must, for it is plain to see in our own day, we may yet be moved to ask like the Student in "Conversations on Occultism," "Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills?"

"Yes," replies the Sage, "these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils."⁴

That applies directly to matters today. Our scientists and our doctors work devotedly — clergymen, too, within the limits of their respective creeds — but they do not plumb the depths of Ancient Wisdom as did Mr. Judge. What is lacking is not knowledge, or good intent, or ability, or a sincere caring for humankind. It is something beyond all these, namely the need, if humankind is to be saved from itself, for every aspect of its life to be "spiritually considered."

Why is it, asks Mr. Judge, that the present cycle bears the name, Kali Yuga, meaning the dark age? "It is dark," he tells us, "because spirituality is almost obscured by materiality and pure intellectualism. Revolving in the depths of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality."⁵

² *The Ocean of Theosophy*, p. 134.

³ *Vernal Blooms*, p. 62.

⁴ *Ibid.*, p. 121.

⁵ *The Heart Doctrine*, p. 198.

Of this condition all thinking people must be aware. They will readily grant that mere material progress is not in itself a sign of real advancement, but on the contrary may have in it the elements of its own destruction. Free though it may be from some of the ills confronting Mr. Judge in his day, it still has its full share of those he enumerated — wretchedness, squalor, discontent, and crime. Yet even then there was more. Even ninety-odd years ago he had to utter a warning of the “immense advancements with wonderful precision and power in the weapons made for destroying life.”⁶ And, armaments apart, would not he condemn much in today’s science? Such deliberate interference, for example, as can affect climate and destroy wild life, such pollution of the seas and oceans, such tampering with human bodies, such disregard for the suffering of “lesser” creatures made use of in its experiments?

Writing in the reign of the evil Roman Emperor, Nero, the poet Seneca prophesied the final outcome of sheer mental ability devoid of principles:

A single day will see the burial of all mankind —
All will descend into one abyss.
All will be overthrown in one hour.

This forecast could well be fulfilled ere the present century ends, now that science has crowned its achievements with the nuclear bomb. The latter, in fact, is already outdated. There are hints of methods of sheer cosmic attack.

That all these evils are increasing we are aware, aware that material “progress” belies its name. In this latest period of Kali Yuga we are witnessing what Mr. Judge in his own day called “the great power of the general badness.”⁷ How to counter it? We may not be able to. Possibly it may have to run its course. We can at least, however, take some words of his as a direct summons to us all. “The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made.”⁸

There Mr. Judge speaks to all of us, however limited our sphere of action. We should at least be aware, and make others aware, if need be, of the ominous features of the age we are living in, point-

⁶ *The Heart Doctrine*, p. 199.

⁷ *Letters That Have Helped Me*, p. 76.

⁸ *Vernal Blooms*, p. 33.

ing to and emphasizing above all the great eternal law of Cause and Effect. Mr. Judge gives us encouragement. "In Kali Yuga," he states, "more could be done than in any other age in the same period."⁹ He gives the reason for this in answer to the inquiry, "What can true and earnest Theosophists do against the Black Age or Kali Yuga?"

"Nothing *against* it," he tells the anxious inquirer, "but a great deal *in* it. . . . It is only a quarter as long as the longest of the other ages, and it is therefore crammed four times as full of life and activity. Hence the rapidity with which all things come to pass in it. A very slight cause produces gigantic effects. To aspire ever so little now will bring about greater and more lasting effects for good than at any other time."¹⁰

We today must accept that answer. We cannot go beyond it, and, if we made use of it, we would not need to. It points out our duty as students of Theosophy, giving us the means to help others who, facing the same conditions, are perplexed by and fearful of them. Many at the present time admit to being afraid. But they fail to see either the conditions or their own fear as having any significance beyond the material and the physical. That these derive from and touch on ultimates pertaining not to our globe alone but to the universe does not occur to them. How could it? Kali Yuga lies beyond the bounds of modern science. In Kali Yuga, science is a poor support compared with the teachings of Theosophy.

Note again Mr. Judge's words. If we can do nothing *against* Kali Yuga, we can none the less do a great deal *in* it. He does not precisely detail what, but bids us "aspire," be it "ever so little." We must act on that as we see best, making use, so far as we can, of our present circumstances.

"Tell me, please —" it is the Student inquiring of the Sage — "what ought we to know about the age we live in? . . . What mitigation is there? . . . Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?"¹¹

Similar questions arise in many minds today and various answers to them are proffered, but that of the Sage, as recorded by Mr. Judge, alone convinces and encourages us as we ponder it.

⁹ *Letters That Have Helped Me*, p. 95.

¹⁰ *Ibid.*, p. 103.

¹¹ *Vernal Blooms*, pp. 117, 120, 122.

“The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift” — the drift we are so conscious of in so many spheres of life today. “The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age.” *But* — ! Here is the message for us. “As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.”¹²

Remember this, and remember also that Mr. Judge's own lot was cast in Kali Yuga. Had our own lot not been there likewise we might never have known him as Friend and Teacher.

NEW THOUGHTS and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved “authority,” lifts boldly and carries on unflinchingly the standard of the Future Man. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

—H. P. BLAVATSKY

¹² *Vernal Blooms*, pp. 122-23.

PSYCHOMETRY

[This article by William Q. Judge appeared originally in *The Platonist* for January 1884.—Eds.]

THE NAME Psychometry has been given to a faculty which, it is claimed, inheres in about seven out of every ten persons. But it seems to me to be a designation at once inadequate and inaccurate, because it does not express to the mind all that is intended to be conveyed.

Expressed in many words, the power to psychometrize means: *the power to bring up before the mental or spiritual eye a panoramic view of all that has occurred to the object examined.* The use of the word "psychometry" came about because it was laid down by Professors Buchanan and Denton, that by the power one measured the soul of the thing.

If the word "soul" means the innermost spiritual part of the thing measured, it will here be inadequate and incorrect; while, if it be held to mean the mere outside or accidental material part or attribute of the object, then it is perverted from its proper and intended use. The phenomena taken into consideration in the pursuit of psychometry belong almost entirely to accidental or exterior impressions, which, while they percolate or permeate the whole mass of the object examined, never partake of its constitution or properties. At the same time, in psychometrizing an object, the faculty under consideration takes account of the spirit or soul of the object. So that we see that the designation, *soul-measuring*, is not only inaccurate but also redundant. Some other word ought to be selected to express what we intend when we use the word "psychometry."

The Science of today does not recognize psychometry, because it does not allow that the human soul or mind has the power to produce effects which it admits can be produced by the use of chemicals or electricity. It is admitted that a lasting and reproduceable impression can be made upon a piece of smooth steel by simply placing on it another object, such as a penny, and that the washed-out images on certain plates can be brought to light again by electricity or chemicals. But they will not admit that man can, by simply holding the same plates in his hand or to his forehead, take off and bring up clearly before his mind's eye the same old and obliterated

impressions. What they do admit, however, proves that those impressions are really lasting, and gives us ground for hoping that day they will admit all the rest.

If one will erect a paper screen, say five feet square, and stand behind it, he will find, of course, that the view in front is obstructed completely. But make a pin-hole at the upper right-hand corner, and place the eye thereat. What follows? He sees the objects which were hitherto concealed. Make another pin-hole at the opposite corner, five feet away, and the same objects or scene can be observed in their entirety. This can, of course, be repeated at all parts of the screen. If at the time that he is looking at the scene in front through the pin-hole at the upper right-hand corner, a camera-lens is placed through a hole in the centre of the screen, a photograph of all that he is looking at through the pin-hole will be taken by the camera.

This proves, conclusively, that the image of the object or scene in part is impressed or thrown against every part of the screen; that in the minutest point, or rather upon the very smallest portion of the screen, will be found a picture in its entirety of the whole object or scene that is before it, as well as a complete picture thrown over the whole body of the screen.

An ancient familiar illustration will exemplify my meaning. If one hold a drop of quicksilver on a plate, the face is reflected in it. If the drop be scattered into a thousand smaller drops, each drop reflects the face again. Or, more easily understood yet: If five pairs of eyes stand afront of one man ten feet away, each pair of eyes of the five sees the one man; proving that there exists on each separate retina a separate and complete image of the one object.

Theosophists and occultists from the earliest times have held that every object in the world receives and keeps all impressions, not only of all objects that stand before it, but also of all that happens behind it; that these impressions are indelible and can at any time be taken off by man's nervous system and from that reported to the mind; and, therefore, that if we possess a piece of stone from the Roman Forum, we can reproduce to the mind, as clearly as a picture, all that happened in the Forum.

The use of the screen-illustration and our insistence upon it is to show that no ridiculous or impossible claim is made when we say that the small fragment from the Forum will give a complete picture and not a fragmental one.

I received from a friend, in the year 1882, a piece of the linen wrapping of an Egyptian ibis found on the breast of a mummy. I handed it, wrapped up in tissue-paper, to a friend who did not know what, if anything, was in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city; from that he went on to describe a man in Egyptian clothes sailing on a river; then that this man went ashore into a grove where he killed a bird; then that the bird looked like pictures of an ibis, and ended by describing the man as returning with the bird to the city, the description of which tallied with the picture and description of ancient Egyptian cities.

I leave this coincidence, as science designates it, with those who can appreciate it at its true value.

When science begins to admit the existence in man of what the Christians call spirit, but which some people know to be matter in a finely-divided state, then will psychometry be studied as it should be, and incalculable aid and dazzling light be thrown upon archaeological and ethnological research.

But is there any hope for Science?

ONCE admit that if I do something wicked to you we are quits when you do something equally wicked to me, and you are bound to admit also that the two blacks make a white. Our criminal system is an organized attempt to produce white by two blacks. Common sense should doggedly refuse to believe that evil can be abolished by duplicating it. But common sense is not so logical; and thus we get the present grotesque spectacle of a judge committing thousands of horrible crimes in order that thousands of criminals may feel that they have balanced their moral accounts.

—BERNARD SHAW

IN THE LIGHT OF THEOSOPHY

The age-old belief that maternal emotions during pregnancy have an influence on the unborn child was once considered an old-wives' tale by orthodox science, but now more and more researchers are veering round to this idea. Charles Spezzano, writing in the May issue of *Psychology Today*, cites the views expressed in several recent books and journals, that if a pregnant woman is under heavy stress — experiencing grief from a loss, perhaps, or anxiety over her job or her marriage — it will have both an immediate and a long-term impact on the child and go to shape its future mental and emotional development. The author of the article, a practising psychotherapist in Denver and chief psychologist in the Child Psychiatry Clinic at the University of Colorado Health Sciences Center, U.S.A., writes of the current state of what is known as penatal psychology:

A new book entitled *The World of the Unborn* by Leni Schwartz states on the cover that “the most important time in our lives may well be the time *before* we are born.”... She believes that “we are aware beings in the womb and that our unconscious retains and stores the memory of that period.” In support of her hypothesis, Schwartz, an environmental psychologist, offers some bits and pieces of research suggesting that a fetus is capable of reacting to movement, light, and sound. The implication is that these intrauterine experiences shape future perceptions and preferences.

A similar idea was expressed as far back as 1974 in an article in the *Journal of Primal Therapy* entitled “From Womb to World.” suggesting that unhealthy mother-child relationships may begin prenatally. The writer claimed that the fetus can feel frustration, fear, or other painful emotions both before and during birth; if such pain is repressed, a neurosis develops....

Another book carries the argument still further. In *The Secret World of the Unborn Child*, primal therapist Thomas Verney of York University argues that, in a number of ways, a woman's psychological well-being during pregnancy is vital to the future healthy development of her child. Writers like Verney feel free to draw upon a rather extensive research literature on prenatal development to support their argument.... They have much to choose from; there are a number of scientists who are intrigued by these issues and have been investigating and writing about them in professional journals for years. Psychiatrist Lester Sontag, for

one, has spent more than 30 years exploring human development, from foetus to adulthood. . . . He observed that when some of the women he studied who were in the last four months of pregnancy became frightened or grief-stricken, their foetuses moved more frequently and forcefully than usual. After birth, these children were more irritable or overactive than others in the study and more likely to have eating problems and very frequent stools.

In spite of the evidence that is piling up in favour of stress having both immediate and long-term effects on the foetus, old prejudices die hard, and the author is of the opinion that though "the research so far can be called suggestive, provocative, even inspiring, what it cannot be called is conclusive." It is admitted, though, that the questions raised and their possible implications are too important to be dismissed lightly. The findings of prenatal psychology may also have implications for the current debate over abortion, particularly the issue of when human life begins.

Whether researchers consider the findings so far as "conclusive" or not, the belief that the mother's thoughts, emotions and imagination can affect her unborn child is of hoary antiquity. In *Isis Unveiled*, Volume I, H.P.B. devotes a good part of Chapter XI on "Psychological and Physical Marvels" to this issue of pre-natal influence, setting together medical and other evidence from all over the world, from ancient times to her own day. She cites authority after authority and gives nearly a score of instances, some in her own experience, of birthmarks projected by the mother's imagination, not only on human offsprings, but also in the reptile, bird and animal kingdom.

"Do go gentle . . ." urges Peter Kimber, writing on the current craze for organ transplants (*Sunday Telegraph Magazine*, August 30). He draws analogies between such transplants and cannibalism:

The wartime use of the word "cannibalise" meant taking the working parts from two or more damaged planes or vehicles and making one that worked. The analogy is perfect.

In the more literal sense, cannibalism seems to have had two basic purposes: the first was simply the need of malnourished people to find enough animal protein; the second was the belief that eating a part of an enemy's body would infuse the eater

with some of his virility. Again, the analogy is uncomfortably close. For whatever reason, in both transplants and cannibalism the protoplasm of one human being is assimilated into the body of another. In that sense at least, the two things are one.

Accounts from those who have eaten part of the bodies of other human beings all stress the powerful revulsion which needs to be overcome. Is it unduly imaginative to see a parallel in the struggle the body puts up to reject a transplanted organ? The difficulties of heart transplants have little to do with plumbing: they are largely a matter of overwhelming the body's rejection mechanisms to the point where the foreign tissue is accepted reluctantly.

But for me there are many other curious, intangible problems about organ transplants. For example, who is the person who emerges from the operating theatre? The heart of a 26-year old go-go dancer was recently transplanted into the body of a 6-year-old man. The operation was successful... He later said he had problems of identity. If personality is a function of everything we are, is it possible to replace bits of ourselves without, in some measure, changing our personalities? I doubt it....

We have already heard of the complaint from the wife of a recent transplant patient that her husband left her after the operation. "He is a different person from what he was before," she said....

What I am looking forward to is not another announcement that such-and-such a hospital has performed a successful heart transplant. I want to see this headline: **MAN REFUSES HEART TRANSPLANT.**

Why? Because... he is not afraid to die.

The secular, humanist society in which we live makes the basic assumption that more is *ipso facto* better than less; the longer life is better than shorter life and that death must be postponed at all costs, with borrowed bits from hither and yon, sustaining a life, however inglorious.

Attempts to preserve life in the body, without regard for the means employed, are but the logical outcome of the illogical belief that man lives but one life on earth. To the Thinker within the form, the body is precious in quite a different manner and for quite different reasons than those recognized by the generality of human beings. Our physicians and surgeons, knowing little of the real nature of the organs which go to make up man's body — knowing little, in

fact, of the real nature of man himself, as a whole — are so taken up by the technical challenge of transplants that they have ignored some vital issues. If our organs are not merely physical, if they have a psychic-spiritual counterpart, then the really objectionable aspect of transplant operations, their subtle and far-reaching deleterious effect, is not difficult to perceive. The interrelationship of these organs, as also their sympathetic relationship with certain principles and forces in the universe, needs also to be considered.

There are about 40,000 nuclear warheads in the world today with a total explosive strength of one million Hiroshima bombs, says a U.N. fact sheet on nuclear weapons. Prepared by the U.N. Centre for Disarmament, it is a summary of the comprehensive study on nuclear weapons carried out by the U.N. Secretary General with assistance from experts from non-nuclear weapon states. (*Indian Express*, July 6)

The fact sheet says that a land-based missile takes about 30 minutes to hit the target, while a submarine-launched missile takes less. "Thus even maximum warning would give an urban population no time to evacuate."

Over 95 per cent of all nuclear weapons are in the hands of the U.S.A. and the U.S.S.R. The lethality and effectiveness of nuclear weaponry have substantially increased because of technological and other developments. In twelve years, the number of nuclear warheads has increased from 4,500 to 9,200 for the U.S. and from 1,000 to 6,000 for the U.S.S.R. The two big powers between them spend some ten million dollars a day on the procurement of nuclear warheads alone and perhaps ten times more on associated delivery systems.

Nuclear weapons, without doubt, warns the fact sheet, "are the most serious threat to international security." In the case of a nuclear war, the nuclear weapon states themselves may suffer the heaviest casualties and the most damage; but the consequences would not be restricted to these states. "Radioactive fallout could be a serious problem in countries adjacent to the belligerent states, and during the decades after a major nuclear war, fallout would take a toll of millions worldwide, both in existing and in future genera-

tions." More serious than radioactive fallout would be the impact on world economy after a nuclear war wipes out institutions and established mechanisms controlling world food supply, world finance and world trade.

The consequences will be even more wide ranging if we consider the damage to the moral fibre of human beings involved in a genocidal war, with scant regard for human life and values.

An ongoing study of mental and physical adjustment, recently reported in the *New England Journal of Medicine*, goes to show that those who are happy — with their jobs, marriages, leisure time, etc. — enjoy longer, healthier lives than those who are not. Dr. George Vaillant of Harvard University and his colleagues measured the overall mental health and medical condition of 188 persons, from 1942 to the present, with yearly or bi-annual questionnaires and with extensive interviews every two years. Each rating was made by a doctor unaware of the person's previous mental or physical state. Of the 59 men evaluated as mentally healthy in 1967, 97 per cent were rated in excellent health in 1975. Those who were unhappy about their lives or were anxious and depressed were subject to chronic health problems.

INDEX
TO
“THE THEOSOPHICAL MOVEMENT”

VOLUME 51: NOVEMBER 1980 – OCTOBER 1981

INDEX TO "THE THEOSOPHICAL MOVEMENT"

VOLUME 51: NOVEMBER 1980 – OCTOBER 1981

GENERAL INDEX

Acquisition and Application	218	Discipline, Individual, for Non-	
Age We Live In, The	468	Violence	17
Ailing World, Our	338	Discipline, Self-	41
America, Exoteric Christianity		Disentanglement, Philosophy of	38
in	143	Doctrines, The Twin	32
Ancient Doctrines Vindicated by		Duty, The Great	
Modern Prophecy	350	Duty, "The Royal Talisman"	25
Animal or Soul?	68		
Archetypal Garden, The	96	Edom, The Kings of	42
Art, The Hidden Science — The		Ethics of Theosophy, The	21
Secret	123	Evolution	9
Aspirations	87	Exoteric Christianity in America	14
Atom Viewed Aright, The	103		
Awakening, The Inner	181	Fate and Free Will	29
		Fifty-One Years Finished	44
Blavatsky Jayanti, The Cycle		Forgotten Civilizations	37
Moves On: Thoughts for	361	Four Noble Truths, The	23
Brother, Become a Better, The		Fragments	234, 20
Message of W. Q. Judge	161	Fundamental Identity	
Bugbears of Science, The	375, 427	Future? What of the, Our	
Business Life, Spiritual Ideals in	81	U.L.T.:	2
Centre of Theosophy, The	41	Garden, The Archetypal	
China, Magnetism in Ancient	70	God and Satan	1
Christianity in America, Ex-		Great Duty, The	
oteric	143	Great Quest, The	2
Church, Science and the	12	Gunas, Man's Mastery Over the	4
Civilizations, Forgotten	371		
Compassion, Passion versus	401	Hermes, The Twenty-two Rules	
Crucifixion and the Resurrec-		Regarding the Will from	4
tion, The	203	Hidden Science, The — The	
Cycle Moves On, The: Thoughts		Secret Art	
for Blavatsky Jayanti	361	Holy War, The	
Daily Life, Ideals in	458	Ideals in Business Life, Spiritual	
Death? What Follows	27	Ideals in Daily Life	
Declaration, Some Meanings		Identity, Fundamental	
in the	461		

- In the Light of Theosophy
(Separate Index)
- Independence Day, Thoughts for 369
- Indifference, The True 164
- Individual Discipline for Non-
violence 176
- Influencing the Race Mind 225
- Inner Awakening, The 181
- Judge, W. Q., The Message of:
Become a Better Brother 161
- Karma — A Just Law 23
- Karma, The Lessons of 332
- Kings of Edom, The 425
- Knowledge and Wisdom 383
- Krishna, the Man of Peace 365
- Kum Bum, The Sacred Tree of 99
- Law, Karma — A Just 23
- Lessons of Karma, The 332
- Life, Ideals in Daily 458
- Life, The Philosophic 267
- Life, Simplifying 257
- Life? What Is 145
- Light and the Shadow, The 405
- Live In, The Age We 468
- Loss of the Soul 51, 111, 150, 190
- Magnetism in Ancient China 70
- Man and His Selves 324
- Man's Mastery Over the Gunas 444
- Matter and Materiality, Of 284
- Mediumship 345
- Mental Deposits 135
- Message of W. Q. Judge, The:
Become a Better Brother 161
- Mind, Influencing the Race 225
- Modern Prophecy, Ancient Doc-
trines Vindicated by 350
- Modernized Upanishad 309
- Morality? What Is 408
- Mount Meru 448
- Musings in the Twilight 22
- Names and Things 289
- Noble Truths, The Four 230
- Non-Violence, Individual Dis-
cipline for 176
- Number Seven and Our Society,
The 221
- Obscuration, Rings, Rounds and
Of Matter and Materiality 284
- One, The Value of 341
- Our Ailing World 338
- Our New Volume 1
- Our U.L.T.: What of the
Future? 281
- Passion versus Compassion 401
- Passivity versus Receptivity 121
- Patriotism and Its Archetypal
Basis 18
- Peace, Krishna, the Man of 365
- Penances, Useless 72
- Perception, Range of 58
- Personal Statement of Religious
Belief," "A 419
- Perspective, Soul- 139
- Pertinent Reflections 389
- Philosophic Life, The 267
- Philosophy of Disentanglement 386
- Plastic Potency 8
- Poverty and Pain 241
- Power of Regeneration, The 127
- Power, Spiritual 60
- Present Situation Disconnect-
edly Considered, The 411
- Proof Have We? What 207
- Prophecy, Ancient Doctrines
Vindicated by 350
- Psychometry 473
- Quest, The Great 241
- Race Mind, Influencing the 225
- Range of Perception 58

Receptivity, Passivity versus	121	Theosophy, The Centre of	41
Reflections, Pertinent	389	Theosophy, The Ethics of	214
Regeneration, The Power of	127	Theosophy, In the Light of (Separate Index)	
Religious Belief," "A personal Statement of	419	Things, Names and	28
Resurrection, The Crucifixion and the	203	Thoughts for Independence Day	369
"Reward for Unmerited Suf- ferings"	250	"Timely" Thoughts, Some	47
Rings, Rounds, and Obscura- tion	130	Touchstones	307
Rounds and Races	169	Tree of Kum Bum	99
Sacred Tree of Kum Bum, The	99	True Indifference, The	164
Satan, God and	108	Truths, The Four Noble	230
Science, The Bugbears of 375,	427	Twenty-Two Rules Regarding the Will from Hermes, The	413
Science and the Church	12	Twilight, Musings in the	22
Science, The Hidden — The Secret Art	121	Twin Doctrines, The	321
Self-Discipline	415	U.L.T., Our: What of the Future?	281
Selves, Man and His	324	Universal Wheel, The	348
Seven and Our Society, The Number	221	Unmerited Sufferings," "Re- ward for	250
Shadow, The Light and the	405	Upanishad, Modernized	309
Silence That Saves, The	173	Useless Penances	72
Simplifying Life	257	Value of One, The	341
Situation Disconnectedly Con- sidered, The Present	411	Volume, Our New	1
Some Meanings in the Declara- tion	461	War, The Holy	44
Some "Timely" Thoughts	47	What Follows Death?	27
Soul? Animal or	68	What Is Life?	145
Soul, Loss of the 51, 111, 150,	190	What Is Morality?	408
Soul-Perspective	139	What Proof Have We?	207, 260
Spiritual Ideals in Business Life	81	Wheel, The Universal	348
Spiritual Power	60	White Lotus Day	201
Sufferings," "Reward for Un- merited	250	Will, The Twenty-two Rules Regarding the, from Hermes	413
Talisman," Duty, "The Royal	253	Wisdom, Knowledge and	383
		Without and the Within, The	303
		World, Our Ailing	338
		Years Finished, Fifty-One	44

INDEX TO "IN THE LIGHT OF THEOSOPHY"

- Aborigines of Australia, a primitive race 277
- Alcoholism, international rise in 119
- Archaeological discovery of middle palaeolithic cave at Ajuba hills 200
- Armaments stockpiling, a useless expenditure 399
- Art in Europe, oldest known work of 276
- Astral Light, repository of "blueprints" of future events 74
- Astral senses used by the blind 37
- Atomic bombing of Hiroshima and Nagasaki, long-term consequences 439
- Australian natives, their antiquity and ties with India 277
- Bacteria capable of purposive activity, new behavioural studies 313
- Biomagnetics (magnet therapy), a new system of healing 39
- Bipeds or men preceded quadrupeds 355
- "Blindsight" research 37
- Books, how to select and read 279
- Brotherhood, philosophy of, outlined by H.P.B. 116
- Buddha's Noble Eightfold Path, a new interpretation 159
- Christianity, new thinking in 315
- Climatic changes linked with changes in Earth's magnetic field 317
- "Coincidence" in everyday life. instances and explanation 74
- Cold, common, affected by moods 314
- Communal violence in India, diagnosis of a complex problem 393
- Compassion, antitoxin to poisonous impulses of our age ... 34
- Costa Rica, the country that abolished its army 400
- Darwin's theory of evolution challenged by new evidence 155
- Death, new definition 435
- Decimal system known to Harappans 158
- Diet of early man healthier than today's diet 40
- Disease, major, ailing our society 79
- Dostoevsky, father of the psychological novel, remembered on his death centenary 239
- Dravidians' historical affinities with Egyptians 396
- Dreams, research in their usefulness 398
- Earth's ecological state of health not very good 117
- Earthworm a beneficial creature in agriculture and forestry ... 359
- Education, present-day, breeds hardness of heart 33
- Egypt and India, ancient links 396
- Electron microscope opens up new realm of invisible matter 196
- Emotional influences on unborn child 476
- Emotions and health, correlation between 358
- Environmental protection a global problem 117
- Evolution of mankind, present theory and Secret Doctrine teaching 354

Evolution of species, revised theory challenges Darwin's natural selection 155	Joy, ignorance of limitless potential for, a major disease today 79
Firewalking rituals in India ... 319	Karma of identical twins closely linked 35
<i>Five Years of Theosophy</i> , facsimile edition published by The Theosophy Company 360	Kohinoor diamond, curse of 274
Galaxies 10 billion light years away discovered 238	Laughter for disease prevention 440
Harappans, new light on their genius 158	Life, omnipresence of, accepted by science 392
Healing by electro-magnetic forces 39	Magnetic and climatic changes, correlation between 317
Healing by laying on of hands 76	Maharashtra, man's early habitation in 200
Healing powers of humour 440	Man's ancestry, Richard Leakey on 354
Health and happiness inter-linked 480	Mathematics, man-made and precise 194
Human condition in postindustrial society, how to cope with 34	Matter and being, chain of, binds all things together 196
Hypnosis as medical tool, a matter for concern 350	Medicinal uses of snake venom 436
Illness, diagnosis of, at a distance 78	Mental attitude, effect of, on common cold 314
India, Christianity's status in 315	Microscopic worlds, "incredible journey" inside, by electron microscope 190
India and Egypt, prehistoric links 396	Migration of birds helped by magnetic material embedded in tissues 7
India, mental illness and psychiatric services in 272	Moon's influence on breakdown of computers 8
India, promotion of religiosity in a secular state 394	Mother's emotions influence unborn child 47
Intellectuals devoid of compassion a danger to society 33	Natural selection, modern theory and <i>Secret Doctrine</i> teaching 1
Intelligence universally pervasive 313	Nature conservation closely linked with man's well-being 1
Interconnectedness of all things, from infinitely small to infinitely vast 196	Nature's economy has purpose and use for every creature 3
International order, Unesco Director-General on 115	Nature, life-giving and death-dealing aspects of 4

- Noble Eightfold Path of the Buddha, a "wholesome" way of life 159
- Nuclear arms, hazards of global race 32
- Nuclear weapons a threat to international security 479
- Organ transplants analogous to cannibalism 477
- Pamphlet series of H.P.B.'s and W.Q.J.'s magazine writings — Indian edition 155
- Philosophy and science not wholly distinct 118
- Placebos, how they work 120
- Prayer, prehistoric forms of 276
- Prenatal psychology, findings and implications 476
- Psychic powers, children born with 240
- Psychotherapy, Western methods unsuitable for India 272
- Pyramids, antiquity and mode of building 437
- Reading without thought creates mental indigestion 279
- Religion, origin of — *Secret Doctrine* teaching 276
- Science, ethical responsibility of, in present age 236
- Science, philosophical aspect of 118
- Senses, interchangeability of 240
- Sleep an interval of intense activity 398
- Snake venom's therapeutic uses 436
- Space, vast expanses of, teeming with universes 238
- Stones, precious, can be impregnated with malevolent power 274
- Subliminal messages, increasing use of, to influence people 273
- Touch, therapeutic, an unorthodox healing art 76
- Twins, identical, closely linked destiny of 35
- Universal life, ancient conception revived 392
- Universe, links in great cosmic chain 238
- Vegetarianism, a healthier way of life 198
- Worship, early man's modes of 276

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

FORM IV

(See Rule 8)

1. Place of Publication: 97, Residency Road
Bangalore 560 025 (India)

2. Periodicity of its Publication: Monthly, 17th of the month

3. Printer's Name: P. Rangarajan
Nationality: Indian
Address: 277, 8th Main Road,
Wilson Gardens
Bangalore 560 030

4. Publisher's Name: P. Rangarajan
Nationality: Indian
Address: 277, 8th Main Road,
Wilson Gardens
Bangalore 560 030

5. Editor's Name: M. Dastur
Nationality: Indian
Address: "Theosophy Hall"
40, New Marine Lines
Bombay 400 020

6. Names and addresses of individuals who own the magazine and partners or shareholders holding more than one per cent of the total capital: Theosophy Co. (India) Private Ltd.
40, New Marine Lines
Bombay 400 020
(A Charitable Company)

I, P. Rangarajan, hereby declare that the particulars given above are true to the best of my knowledge and belief.

17th March 1981

(Sd.) P. Rangarajan
Publisher

ULT LIBRARY
BANGALORE.

Accd. No. 1664



