

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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DOGMATISM AND CONVICTION	397
THE STUDY OF SELF	400
P.B. ON MEMORY—II	404
MAN, MORTAL AND IMMORTAL	409
KNOWLEDGE AND ITS USE	412
THE INTERMEDIATE SPHERES	414
UNREMITTING EFFORT	421
THE TRIUMPH OF ENTHUSIASM	422
IN THE LIGHT OF THEOSOPHY	426

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THEOSOPHY COMPANY (INDIA) PRIVATE LTD.  
40 New Marine Lines, Bombay 400 020, India

## Publisher's Announcements

**THE THEOSOPHICAL MOVEMENT:** Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The publishers assume full responsibility for all unsigned articles herein.

**SUBSCRIPTIONS:** No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 21.00 £3.50, \$11.00 per annum, post free.

**COMMUNICATIONS:** Contributions submitted or publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

**CORRESPONDENCE:** Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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Vol. 57, No. 12

October 1987

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### DOGMATISM AND CONVICTION

[Reprinted from THE THEOSOPHICAL MOVEMENT, October 1957.]

I can tell you that between *faith on authority* and *faith on one's spiritual intuition*, there is a very great difference.

—H.P.B.

EVERY earnest aspirant has his conviction of the doctrines of the Esoteric Philosophy. Conviction belongs to our mind-soul: study of the philosophy increases our knowledge and deepens our faith; *i.e.*, our perception of the True becomes wide and deep. If the Theosophist did not strive to live up to his conviction and his faith he would be guilty of the “unpardonable sin” of hypocrisy. Hypocrisy implies not only hiding our blemishes from the sight of others; it is primarily not confessing the sins of our lower nature at the bar of our higher conscience and divine nature. That is one aspect. The other is failing to express our convictions in words and deeds. If we are convinced, for example, of the doctrines of Reincarnation and Karma, shall we not live up to the principles implicit in them? We may not succeed fully in our endeavour to live the life by the light which those doctrines give us; but are we sincerely and earnestly endeavouring to live by the light of Reincarnation and Karma? Constant intercourse between our embodied mind-soul and the Inner Ruler of Light and Wisdom enlightens our conviction. Unless, however, we use the growing knowledge to improve our outer life by right application, we are bound to go astray in our march on the Path of the Soul.

A second great sin, “not unpardonable, but very dangerous,” is doubt. No sincere aspirant can remain long in doubt about his own personal weaknesses. But the sin of doubt arises from the

notion that our Divine Nature is not there to help us. It is ignorance of the fact that our Divinity is nearer to us, *i.e.*, the mind-soul, than the hands and feet of our body.

So our hypocrisy and our doubt are not primarily expressions of the interrelationship between our lower nature and the world at large. We are, or are not, hypocrites or doubters in terms of the kinship, vague and diffused, or clear-sighted and understood, between our embodied mind-soul and the Divine Triad of Unity, Compassion and Wisdom.

Next, our convictions naturally must affect our Theosophical service of human souls. We write and we speak as we think and as we feel; we act out our convictions, and, in doing so, we often fall prey to what Mr. Judge has defined as dogmatism. We tie ourselves up in the strong bonds of the personal kamic nature. We get cross, impatient and irritable when we are not able to fire others with our convictions. But to try to convert others to accepting our convictions as their own is to be dogmatic, to be fanatical. And this implies lack of right conviction of the Law of Karma. Let us live up to our convictions in thought, will and feeling; let us speak out our convictions; let us act up to them! But let us not try to enslave others by the force of our convictions.

“Gently to hear, kindly to judge. . . .” If we hear the voice of the Great Gentleman who sits in the innermost recesses of our heart we cannot become dogmatic; he teaches us to speak kindly, to practise what *noblesse oblige* requires. A student who is a vegetarian is not superior to one who eats meat, or a non-smoker to one who smokes. But have our convictions made us free from pride and passion, wrath and greed, so that we are sweet and fragrant in deed and word and nourishing in act, as is the great kingdom of vegetables and fruits?

Our conviction is the outer expression of our inner faith; of that faith we are made. It is our *Sva-Dharma*, the real Religion of the Soul. The *Gita* calls upon us to follow our *Sva-Dharma*. For a real student there is nothing better than “Righteous War” against the frailties and foibles, illusions and delusions, prides and prejudices of his sensorium and in his environment.

This above all—to thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man.

Such an attitude and such behaviour unfold true devotion, and the development of True Devotion is one of the missions which the Theosophical Movement has to fulfil. Absence of true devotion and the presence of mushy devotion are to be found in this

dark cycle of false knowledge. The task of the individual student, as of the corporate United Lodge of Theosophists, is to enlighten the mind-soul by the stupendous and sublime power of real Devotion.

The worship the heart lifts above  
And the Heavens reject not.

From our fleshly personal nature, "the sphere of our sorrow," devotion must arise to what is "something afar," the Inner Divinity, and attract Its Light to illumine our round of daily life.

The aim, purpose and object of *The Theosophical Movement* is to worship the Sublime God of Devotion and invoke His Power to transform the mind of man, so that it lives not by the knowledge of this world but by the Doctrine of the Heart.

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THE Dharma, religious law of action, is not as in the Western idea, only a religious creed and cult inspiring an ethical and social rule, but the complete rule of our life, the harmony of the whole tendency of man to find a right and just law of his living. Every thing has its dharma, its law of life imposed on it by its nature, but the dharma for a man is a conscious imposition of a rule of ideal living on all his members. This Dharma develops, evolves, has stages, gradations of spiritual and eithical ascension. All men cannot follow in all things one common and invariable rule of action. Nature, the position, the work, aim and bent, the call of life, the call of the spirit within, the degree and turn of development, the *adhikara* or capacity differ too much in different men; life is too complex to admit of such an ideal simplicity. . . . The main necessity is that there must be in all things some wise and understanding canon and ideal; a lawless impulse of desire and interest and propensity cannot be allowed; even in the frankest following of desire and interest and propensity there must be a rule, a guidance, an ethic and science arising from and answering to some truth of the thing sought, a restraint, an order, a standard of perfection. The rule and training and result differ with the type of the man and the type of the function. The idea of the Indian social system was a harmony of this complexity of *artha*, *kama* and *dharma*.

—SRI AUROBINDO

## THE STUDY OF SELF

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

—*Lucifer*, October 1887

THE investigation of the unexplained laws of Nature and the psychical and spiritual powers latent in man is the Third Object of the present Theosophical Movement. This, in modern terms, is the scientific counterpart of the phrase “Man, Know Thyself,” for to investigate the powers latent in the inner man is to study the nature of self. This is a private undertaking, to be pursued by each in the subjective experiences of his own daily life.

During the last few centuries our knowledge of the physical world has advanced with enormous speed, while our knowledge of ourselves has grown, in comparison, slowly and with faltering, if indeed it has grown at all. It needs to be recognized that the way to all knowledge lies through self-knowledge. Man is a miniature copy of the whole universe; there is a kinship between man’s soul and the Universal Soul—call It God or by what name we will; therefore to know the powers in man is to know the universe, to understand God. True knowledge springs from within, and only through the study of self can the unfoldment come. Present powers are but a mere fraction of man’s inner possibilities. The greater portion of his being remains unknown.

When we speak of self-knowledge, which self do we mean? There is the Great Self and the little self. Study of the Great Self should begin with study of the small or lower self. In our constitution the higher mind and the lower continuously strive for mastery, and in the minor incidents of daily routine we place ourselves constantly, and often unconsciously, under the sway of the one or the other. To study and know the true Self the lower

must be paralysed, its force subdued, in order that the higher may come into its own, bringing with it true light. Our Self, which is but a portion or aspect of the All-Self and partakes of its qualities, can be felt and known by us by an unswerving zeal and patient application in daily life of Theosophical knowledge. As practice widens, our power for beneficent works increases; as loving deeds multiply, through the continued use of study, self-knowledge increases, till it embraces the All-Self.

How is this self-study to be pursued? Let us examine in detail the words quoted at the beginning of this article.

“The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.” Socrates, while he made the maxim “Know thyself” the corner-stone of his teaching, also professed that he was wiser than all other Athenians precisely because, unlike them, he knew that he knew nothing. There is nothing more dangerous than shams and pretence. Hypocrisy, or feigning to be what one is not, is known in pure Occultism as an unpardonable sin. We shut the very door by which self-knowledge may be obtained if we assume that we know ourselves, if we consider ourselves to be wise when in fact we are not. Sincerity or honesty with oneself is therefore the first requisite. This honesty calls for a readiness to unlearn our false ideas and beliefs, the avoidance of rash and intemperate dogmatism, and patience, or the giving up of the hope of getting wise quickly. There will never be any light in our minds until humility is assumed. These words of *The Voice of the Silence* should constantly be kept in mind:

Be humble, if thou would'st attain to Wisdom.

Be humbler still, when Wisdom thou hast mastered.

“The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.” Knowledge exists; it is within the reach of all—sinner and saint; but it has to be striven after by a man with faith and steadfastly. In the world mental as in the world spiritual each man must progress by his own efforts. To the mentally lazy or obtuse the door to self-knowledge must ever remain closed. In adopting his profession in life a young man readily and as a matter of course undertakes the course of study necessary to his future vocation. But for the most serious of all undertakings, the obtaining of self-knowledge, people are loath to make an effort. No one can take for another the steps that lead to self-knowledge. Mr. Judge once wrote to a student: “No one can really help you.

No one can open your doors. You locked them up, and only you can open them.”

Conviction that self-knowledge *can* be obtained by effort brings us to the next stage: “The third and most important [requisite] is an indomitable determination to obtain and face that knowledge.” In other words, strong search is what is required—no matter what trials, difficulties and pitfalls that search may make us encounter. It may even have a fear-begetting effect if our initial attempts at looking within bring us face to face not with the Divine in us but with the demoniac. But our search will terminate successfully if we remain undaunted and make it the dominant aim of our life. We must pursue the goal we have set out to reach with a fierce, resolute and indomitable effort of the will.

But if in the process of searching we get ruffled, if we lose our inner equipoise, our efforts will have been in vain, for the *sine qua non* in the pursuit of self-knowledge is the capacity for calmness. Certain needed mental and moral qualities may be already developed in the student—determination, right motive, faith, etc.—these are vital to the study of the inner consciousness. But these alone will not suffice. There must be present the stabilizing and binding influence of calmness. Utter placidity of mind and heart is a prerequisite for the voice of Spirit to be heard.

Self-knowledge is intuitive knowledge, and so it is said to be “unattainable by what men usually call ‘self-analysis.’ It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.” Intuitive knowledge is a faculty of the soul. It cannot be acquired by observation and experiment, or through mere intellect. To obtain self-knowledge intuitively faith is required; for, unless a man believes such knowledge exists within himself, how can he claim and use it? Centuries of dogmatic theology with the subsequent admixture of an equally dogmatic materialism have befogged the spiritual perceptions or divine intuitions of humanity to such an extent that the faculty of intuition, which alone can bring us self-knowledge, lies almost dormant within each man. Self-knowledge is a realization of our real, permanent, immortal nature. To know ourselves in a real sense, we have first to admit and then to realize that we are in fact spiritual beings, and that the mind and the body are but the instruments, subject to change, of the immortal and immutable Real Man.

Since self-knowledge “is the awakening to consciousness of the Divine nature of man,” and since in their Divine nature all men are one, it follows that the study of self extends beyond the limited

expression of one's present personality, or of oneself apart from others and the whole. Every human being that we meet is a picture of ourself in greater or lesser degree. "Do not fancy you can stand aside from the bad man or the foolish man. They are yourself," says *Light on the Path*. To observe the actions even of a thief is to observe a portion of ourself, is to see reflected, as on a gigantic screen, the germs of greed and selfishness which have their roots in our own heart. But so is the good man a portion of ourself. Whatever height has been attained by any being, whatever power or virtue he may possess, these also are possible for every other man, for each has within him the potentiality of the whole. "By this knowledge," says Krishna, "thou shalt see all things and creatures whatsoever in thyself and then in me." Only the man who refuses to look within fails to see in himself the counterpart of all natures.

Ordinary people may feel that self-knowledge is beyond their reach, for "to obtain this knowledge is a greater achievement than to command the elements or to know the future." But a beginning must be made now and here. The differential calculus is for the few, but arithmetic is for the many, and we need not refuse to count because the higher mathematics is beyond us. It is one thing to appreciate the difficulties of treading the road to self-knowledge; it is another thing to abandon the effort in despair. The difficulties, although considerable, are not invincible. It is through trial and effort, and by doing our best in every activity in life, that the latent powers of the inner self are revealed. If we are earnestly trying to keep right we will surely some day achieve what we are searching for and come upon the Divine in us, Krishna-Buddha-Christos. What is the discipline necessary? *The Voice of the Silence* gives us the steps:

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha.

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IF you are not peaceful, you can't contribute to the peace movement.

—THICH NHAT HANH

## H.P.B. ON MEMORY

### II

[A few selected statements from the writings of H. P. Blavatsky on the problem of memory appeared in our September issue. We print here some more.—EDS.]

THERE is a great difference between the three accepted forms of memory. Besides memory in general you have *Remembrance*, *Recollection* and *Reminiscence*, have you not? Have you ever thought over the difference? Memory, remember, is a generic name. . . . Memory is simply an innate power in thinking beings, and even in animals, of reproducing past impressions by an association of ideas principally suggested by objective things or by some action on our external sensory organs. Memory is a faculty depending entirely on the more or less healthy and normal functioning of our *physical* brain; and *remembrance* and *recollection* are the attributes and handmaidens of that memory. But *reminiscence* is an entirely different thing. "Reminiscence" is defined by the modern psychologist as something intermediate between *remembrance* and *recollection*, or "a conscious process of recalling past occurrences, but *without that full and varied reference* to particular things which characterizes *recollection*." Locke, speaking of recollection and remembrance, says: "When an *idea again* recurs without the operation of the like object on the external sensory, it is *remembrance*; if it be sought after by the mind, and with pain and endeavour found and brought again into view, it is *recollection*." But even Locke leaves *reminiscence* without any clear definition, because it is no faculty or attribute of our *physical* memory, but an intuitional perception apart from and outside our physical brain; a perception which, covering as it does (being called into action by the ever-present knowledge of our spiritual Ego) all those visions in man which are regarded as *abnormal*—from the pictures suggested by genius to the *ravings* of fever and even madness—are classed by science as having no *existence* outside of our fancy. Occultism and Theosophy, however, regard *reminiscence* in an entirely different light. For us, while *memory* is physical and evanescent and depends on the physiological conditions of the brain—a fundamental proposition with all teachers of mnemonics, who have the researches of modern scientific psychologists to back them—we call *reminiscence* the *memory of the soul*. And it is *this* memory which gives the assurance to almost every human being, whether he under-

stands it or not, of his having lived before and having to live again. (*The Key to Theosophy*, pp. 122-23)

The long, almost interminable, series of personalities . . . are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality. (*The Secret Doctrine*, II, 306)

The Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or *Universal Life*; who do not recognize that anything in Nature can be *inorganic*; who know of no such thing as *dead* matter—the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation*. . . . The collective aggregation of these atoms forms the *Anima Mundi* of our Solar system, the *soul* of our little universe, each atom of which is of course a *soul*, a monad, a little universe endowed with consciousness, hence with *memory*. (*Ibid.*, II, 672)

The fact is that the human brain is simply the canal between two planes—the psycho-spiritual and the material—through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected on to the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the "Soul's" memory, because it is no *memory* for it, but an ever present reality on the plane which lies outside our conceptions of space and time. . . .

While physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that man calls death—that which we call “memory” seems to return to us in all its vigour and freshness. May this not be due simply to the fact that, for a few seconds at least, our two memories (or rather the two states, the highest and the lowest state, of consciousness) blend together, thus forming one, and that the dying being finds himself on a plane wherein there is neither past nor future, but all is one present? Memory, as we all know, is strongest with regard to its early associations, then when the future man is only a child, and more of a soul than of a body; and if memory is a part of our Soul, then, as Thackeray has somewhere said, it must be of necessity eternal. Scientists deny this; we, Theosophists, affirm that it is so. . . . The links of the chain of cause and effect with relation to mind are, and must ever remain a *terra incognita* to the materialist. For if they have already acquired a deep conviction that as Pope says—

Lulled in the countless chambers of the brain

Our thoughts are link'd by many a *hidden* chain. . .

—and that they are still unable to discover these chains, how can they hope to unravel the mysteries of the higher, Spiritual Mind! (“Memory in the Dying”: *Lucifer*, October 1889)

If we admit the existence of a higher or permanent Ego in us—which Ego must not be confused with what we call the “Higher Self,” we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the *inner* man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. . . . It often happens, indeed, that we have no recollection of having dreamt at all, but later in the day the remembrance of the dream will suddenly flash upon us. Of this there are many causes. It is analogous to what sometimes happens to every one of us. Often a sensation, a smell, even a casual noise, or a sound, brings instantaneously to our mind long-forgotten events, scenes and persons. Something of what was seen, done, or thought by the “night-performer,” the Ego, impressed itself at that time on the physical brain, but was not brought into the conscious, waking memory, owing to some physical condition or obstacle. This impression is registered on the brain in its appropriate cell or nerve centre, but owing to some accidental circumstance it “hangs fire,” so to say, till something gives it the needed impulse.

Then the brain slips it off immediately into the conscious memory of the waking man; for as soon as the conditions required are supplied, that particular centre starts forthwith into activity, and does the work which it had to do, but was hindered at the time from completing. (*Transactions of the Blavatsky Lodge*, pp. 60, 63-64)

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for “micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part,” they went to the vast repository where the records of every man’s life as well as every pulsation of the visible cosmos are stored up for all Eternity!

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life—as the landscape is revealed to the traveller by intermittent flashes of lightning—is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colours. . . .

In heavy and robust sleep, dreamless and uninterrupted, upon awakening to outward consciousness, men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter. They may be awakened at any moment, and then, during such flashes of man’s inner memory, there is an instantaneous interchange of energies between the visible and the invisible universes. Between the “micrographs” of the cerebral ganglia and the photo-scenographic galleries of the astral light, a current is established. And a man who knows that he has never visited in body, nor seen the landscape and person that he recognizes, may well assert that still has he seen and knows them, for the acquaintance was formed while travelling in “spirit.” (*Isis Unveiled*, I, 178-180)

Our conceptions, limited to the narrow area of our experience, attempt to fit, if not an end, at least a beginning of time and space; but neither of these exist in reality; for in such case time would not be eternal, nor space boundless. The past no more exists than the future, as we have said, only our memories survive; and our memories are but the glimpses that we catch of the reflections of this past in the currents of the astral light. (*Ibid.*, I, 184)

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OUR sleep is a significant symbol of the soul's antecedence. Shall I question that I now am, because I am unconscious of being myself while I slept; or because I am conscious of being then unconscious? I am sure of being one and the same person I then was, and thread my identity through my successive yesterdays into the memory out of which my consciousness was born; nor can I lose myself in the search of myself. At best, our mortality is but a suspended animation, the soul meanwhile awaiting its summons to awaken from its slumbers. Every act of sleep is a metamorphosis of bodies and a metempsychosis of souls. We lapse out of the senses into the pre-existent life of memory through the gate of dreams, memory and fancy opening their folding-doors into our past and future periods of existence—the soul freed for the moment from its dormitory in space and time. The more of sleep, the more of retrospect; the more of wakefulness, the more of prospect. Memory marks the nadir of our consciousness, imagination its zenith. Before the heavens thou art, and shall survive their decay. Were man personally finite, he could not conceive of infinity; were he mortal he could not conceive of immortality. Whatever had a beginning comes of necessity to its end, since it has not the principle of perpetuity inherent in itself. And there is that in man which cannot think annihilation, but thinks continuance. All life is eternal; there is no other. Despair snuffs the sun from the firmament.

—AMOS BRONSON ALCOTT

## MAN, MORTAL AND IMMORTAL

The assumption that the mind is a real being, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience.

—PROF. G. T. LADD: *Elements of Physiological Psychology*

IN a brief article it is impossible to give adequate consideration to the abstruse and mysterious subject of the constitution of man. This is, therefore, just a bald outline of the “aspects” or “principles,” spiritual, psychical and physical, which in correlation function as an incarnate human being. No attempt is made to probe into the inner nature of the various principles, the finer shades of function and quality inherent in them, or the intricate and delicate relationship and interdependence of each with the others.

Theosophy teaches that man is a spiritual entity, immortal in the sense of having continuous conscious existence, the recognizable aspect of that same entity being “mind.” The source of mind is not the brain. The mind functions through the brain; it is a “being” in its own right, pre-existing physical birth and surviving death. But incarnate man is obviously more than mind and it is necessary to draw a distinction between it and various other principles.

Incarnate man is a correlation of seven principles, these seven being the human reflection of the same principles, universal in nature. They are sometimes referred to as “planes,” but this may be misleading, conveying an impression of layers or strata; whereas, though entirely different in sublimation, they are not separate and independent, but inextricably interwoven. The relationship of any other universal principle to its reflection in incarnate man is broadly comparable to the first and lowest, *i.e.*, the physical body and its progenitor—earth. Anyone who accepts the premise that man is more than a physical body, will with a little self-analysis identify the various principles without difficulty. Here they are, starting with the lowest.

(1) The physical body. Though so objective to us, perishable—therefore an illusion. During life the vehicle of all the other principles. Actually the physical reflection of:

(2) The astral double or plan body. The matrix on which the physical body is moulded, as a building may be a non-physical conception before it becomes a physical fact. It is matter, though sublimated to a degree far beyond “laboratory” matter. Psychical

researchers and spiritualists know it well though they generally mistake its quality, calling it "spirit." It is usually invisible to the terrestrial eye, but some who have the faculty can see it, and others may do so if they care to submit to special conditions and circumstances. In life it serves various purposes and is the vehicle of:

(3) The life force or energizing principle, which vitalizes the other material principles. It can quite correctly be said of the physical body that "the sum is greater than its parts," and this principle is the underlying cause.

(4) The animal soul, the centre of the animal man and the seat of passions and desires. It is the line of demarcation between the lower mortal principles and the higher immortal principles, also the generator of the lower selfish emotions which are impressed on the fifth principle—mind.

The four principles already described are usually called the "lower quaternary"; they are mortal and perishable in the sense that they have no continuity of form or conscious existence. Serving no purpose after corporeal death, they revert at, or soon after the event, to the planes from which they were drawn. This process of post-mortem dissolution may take a longer or shorter time, depending on the earthly attraction to which the living man was subject; the stronger the gross worldly pull, the slower the process.

(5) Mind or "individualized thought," the first of the immortal principles and the real self. As such we exercise recognition of self, recognition of right and wrong, freedom of choice and as a matter of course, responsibility. In a limited sense we can be regarded as pure intellectuality and therefore devoid of either higher or lower attributes, but in function we are dual. We either choose to gravitate to the lower animal soul, giving rein to selfish desires and passions, or we choose to rise to the higher spiritual soul, practising restraint and unselfishness. With all of us one or the other is predominant, though not entirely so. But we always have the will to choose our course and can exercise it at any time, as our response to, or our failure to respond to, the voice of conscience amply proves. In human evolution our ultimate destiny is to be entirely absorbed by the spiritual soul and thus become intellectually conscious in our spiritual nature.

(6) The spiritual soul, the vehicle of pure universal spirit and the immortal, unbreakable link between it and the fifth principle—mind. Being that in us which always actuates to good, it can be regarded relatively as the antithesis of the animal soul. It is

the divine side of man's nature and when in course of time this divine side has completely assimilated mind the two as one become a conscious divinity.

(7) Pure universal, all-pervading spirit. According to the Buddhists, "the divine essence which has no form, imponderable, invisible, indestructible, does not exist and yet—is." To us it is the only "God"; beyond finite comprehension, "immortality" rather than "immortal." In a sense it should not be considered an individualized human principle at all, as only its omnipresent ray enters us through the spiritual soul. Acceptance of it as the divine source and common heritage of all humanity leads us inevitably to the acceptance of universal brotherhood.

The last three principles are usually called the "upper immortal triad" as distinct from the lower mortal quaternary. The upper triad can be regarded as the real man, the divine immortal reincarnating Ego, inseparable, and always conscious subjectively or objectively. When incarnated, it is only "clothed" in the four lower principles or the mortal personality.

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WE make ourselves pictures of the facts.

The picture is a model of reality.

The logical picture of the facts is the thought.

"A state of affairs is thinkable" means: We can picture it for ourselves.

The totality of true thoughts is a picture of the world.

—LUDWIG WITTGENSTEIN

## KNOWLEDGE AND ITS USE

THEOSOPHY means "Divine Wisdom." Webster's Dictionary says that wisdom means "knowledge with capacity to use it" and "discerning and judging soundly concerning what is true or false."

The capacity to discern and to judge with exactitude requires knowledge of all the facts relating to the case and also of the laws of nature.

The laws which govern Nature are universal; they are not confined to the physical plane but operate on the moral, mental and spiritual planes as well. Wisdom, therefore, is understanding, continuous remembering, or consciousness of this universe of law. Law means motion; motion is life-action; life means intelligence. That which moves we call matter. Laws govern that motion; laws are determined by the great intelligence of the Universe. Thus is matter (in all its forms—mineral, vegetable, animal, human, the earth, the solar system, the galaxies, etc.) linked to spirit (consciousness, intelligence, Universal Mind, Cosmic Ideation, etc.) by Law.

Wisdom about the universe is the perception that all in it is Life, that the whole of Nature is united. We are required to *know* or to realize this if we would be "wise." A wise person is one who is "wise" *all the time*. "Wisdom" requires constant consciousness of law and of justice.

This wisdom, this all-inclusive knowledge, is to be obtained by study. Study of Nature and the Laws that govern it, study of the constitution of Nature, of the many beings that make it up. Study of their interrelation and combinations. Realizing that we are a portion of that universal Nature, and that therefore we must apply its laws in our life so as to be in constant harmony with it. Theosophy alone presents this study, provides the keys and the guides to it and shows the process of strict and logical thought whereby we can reason from universal facts and laws to individual cases, and trace the operation of those laws down to the smallest occurrences.

It is Man who becomes wise through this study. Man, the thinker, the actor, the chooser, the self-conscious entity. Man belongs to one of the kingdoms making up Nature. In our study of the universe and its laws we must specially study ourselves. Often we consider Nature as though it were separate from us. This is the general tendency of science and of our modern civilization. We must realize the necessity of the part we have to play in the harmony of the great whole, each a portion of that whole.

We are thinkers, capable of embracing the universe in our thought. We can recognize the Laws of Nature and trace their workings. Being in a special position as moral beings, the discriminating and judging faculty is innate in us. It is for us consciously to apply that wisdom in the performance of our daily duties, in all our relations with our fellow-men and with other departments of nature.

We become willing and conscious performers of duty, agents of law. We *choose* to co-operate with nature. In terms of ethics we do "good" deliberately and necessarily impersonally. "Evil" actions are those performed when laws are broken, when harmony is disturbed and justice forgotten. "Good" actions are performed when action is done under law. Therefore those actions which are really "good" must be wise.

As we become wise, we feel the necessity and the obligation of sharing our knowledge with others. We become promulgators when we teach the truths that we have learned. If we use our wisdom, we teach carefully and with discrimination, applying our knowledge of truth and of law. We give examples in practice, through our life, our speech and our actions, of the precepts of which we speak.

Great care is needed here. "Goodness" is impulse, maybe a generous one. What we need is "spirituality" or rational goodness, goodness with forethought and consideration.

Theosophy, or Divine Wisdom, presents these great ideas: "God" or the Universe; Man, the knower of the Universe or of "God"; the Laws governing the Universe and Man; and the relation between Man and the Universe. These form an aspect of wisdom which is to be *studied*. This great knowledge is to be put into practice and *applied*. In teaching others this knowledge, we *promulgate* it.

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THE object of teaching a child is to enable him to get along without a teacher.

—ELBERT HUBBARD

## THE INTERMEDIATE SPHERES

HOW have the different kingdoms of physical nature come into existence? Are there secrets of that nature beyond human consciousness as at present constituted? And still beyond our knowledge, our memory, our imagination, does all-containing Space hold inexhaustible potencies of creation, preservation, destruction and regeneration?

When one puts to himself, as each one must, such questions as these, something of true perspective is attained, the purely relative nature of human consciousness is seen, and the Soul is for the time freed from all conceptions of finality. Only in this way can such grandiose ideas as are represented by the words spiritualism and materialism be themselves regarded for what they are—the extremes in the limitations of human consciousness: the two poles of what the ancient psychologists called “the five modifications of the human mind.” The mind itself they regarded as the sixth of “the seven azure transparent spheres.” And the seventh?

The seventh they denominated the *Atman*, the Self or real Being, whether of the individual unit or of that Unity of units which is, in the words of the Upanishads, “the Producer of this production.” Professor Max Müller’s *Chips from a German Workshop*, the first volume of which was published in 1867, contains a passage so foreign to all his prior and subsequent monumental erudition as to compel the inference that it came from intuition, not from reasoning.

We have in it [the Veda] a period in the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the Veda we see man left to himself to solve the riddle of this world. . . . He invokes them [the gods], he praises them, he worships them. But still with all these gods around him, beneath him and above him, the early poet seems ill at rest within himself. There too, in his own breast, he has discovered a power that wants a name, a power nearer to him than all the gods of nature, a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is Brahman; for brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And

still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it Atman, for atman, originally breath or spirit, comes to mean Self, and Self alone—Self, whether divine or human, Self, whether creating or suffering, Self, whether one or all; but always Self, independent and free. “Who has seen the first born,” says the poet, “when he who has no bones (*i.e.*, form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any that knew it?” This idea of a divine Self, once expressed, everything else must acknowledge its supremacy. “Self is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all things are contained in this Self; all selves are contained in this Self. Brahman itself is but Self.”

One may well turn from this transcription of the most enduring of all known spiritual ideas as preserved in classic Sanskrit Scriptures to the many fragmentary remains of the Hermetic wisdom of the Egyptians. We reproduce a few sentences from Hermes Trismegistus:

That universal Being, which contains all, and is all, woke into activity the Soul and the World—all that Nature comprises. In the manifold unity of universal life, the innumerable units, distinguished by their variations, are, nevertheless, coherent in such manner that the whole is one. Everything issues from Unity.

The Deity is not a mind, but the cause that the Mind is; not a spirit, but the cause that the Spirit is; not a light, but the cause that the light is.

The Ideal Light was before light, self-luminous Intelligence before intelligence. To speak of the Deity is impossible. The form cannot express the Formless. That which is no form, no appearance, which is no body, no matter, cannot be apprehended by sense. That which it is impossible to define—that is Deity.

No more than any other conditioned being, however learned or inspired, could Professor Müller see beyond his own sphere of vision and its containment. No religion, no philosophy, no science, no seer, whether ancient or modern, but embodies error as well as truth—for “these two, *light and darkness*, are the world’s eternal ways,” as the *Bhagavad-Gita* and all other Scriptures recite, and as everyone knows by his own experiences. One finds the same ideas in *Genesis*, in *Ecclesiastes*, in St. John’s Gospel,

in St. Paul's Epistles, in the closing Book of the Bible—"The Revelation of St. John the Divine." They are present and discernible in the pagan philosophers and among the great scholastic minds of the mediaeval period as among the immortal Arabians of the same epoch. Nor are they lacking in the writings of the great figures since the Renaissance, nor absent from the consciousness of the foremost men of our own immediate times, Western or Eastern, whatever the degree of their spiritualism or materialism. The long ages of earliest Aryan civilizations wrestled with the same mysteries, the same problems, as ourselves. Under the theorem of Unity, of Continuity, of change and its consequences, serial and cumulative, is it too much to suggest that these ancients were ourselves, ourselves still more enmeshed, perchance, in materialism now than we then were in spiritualism—forgetful then, forgetful now, of the eternal Trinity, the Duality in the midst of Unity? This is the doctrine of Karma and Reincarnation, not as a creed, but as the mathematics of all conditioned, manifested existence and existences.

With this in mind, though as yet but an assumption, nothing can prevent and everything invites the discovery that within one's own self are implicit all the great spiritual ideas, all the accretions of relative truth and error, all the obscurities and darkness pictured in the lights and shadows of human existence. Within each man is the Trinity: perceiver, creator, creature. As perceiver, each unit of the Unity is single and simple; as creator, dual but relative; as a triad, the experiencer of his own alternating roles—but as the *incarnated* Self, he is the quaternary, "the three in one." Because he does not yet know himself, even theoretically, while in "the bonds of Karma," he is ceaselessly at war with the elements of his own being, ceaselessly at war with others and with all nature. This is the man we are practically acquainted with—man, the Thinker, irrespective of the basis, the character, the nature, the objective of his thinking, as of the quality of the conclusions presently held as "finalities."

On this, as on the whole gamut in the great octave of human existence, Madame Blavatsky has written, illuminatingly as inspiringly, to every searcher for Truth. In her *Secret Doctrine* she says:

Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a

series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (I, 40)

One of the almost immediate fruits of this stance of the Soul is the direct recognition that Reality is capable of neither addition, subtraction, multiplication nor division; hence, that all change is but an alternation of state, of form, of condition—Self-created, Self-maintained, Self-dissolved, Self-reformed, by the Unity and by the units, whether in full Consciousness, full unconsciousness, or in any of the intermediate zones of existence, the psychic worlds. These intermediate spheres of being are what is meant by *maya*, by "astral" life, light, and matter. This is the world or plane within which the material universe is conceived, gestated, disintegrated, and recombined into new forms of physical existence. In itself it is the electric or magnetic state of polarization rather than the principle or power or property we name polarity. Some of the processes of polarization are known to us for what they are, some others are constantly being employed by us without recognition of the fact, and many others—the most part—are misconceived or are beyond our memory and imagination. Who dreams, for example, that these two—memory and imagination—are but poles or polarization produced by us or induced in us, via our astral or psychic principles or elements; and the same as to our thought, will and feeling?

It may be helpful to some, in trying to picture to themselves these ideas of the whole ancient world as re-presented in the writings of H. P. Blavatsky, to "block in," artist fashion, the relatively cardinal points, the rough dimensions, the *framework* of the secret doctrine which each must study and learn for himself, if he would *realize* as well as *be*.

First, then, let us endeavour to gain clean and clear conceptions and perceptions of familiar terms, seeking to *identify*, not to define or describe—to mark our compass of thought instead of to "box" it before we are in possession of our own means of orientation.

Take the word spirit to represent the most transcendental state possible to be imagined, matter to signify the opposite, mind to include all intervening conditions—and the Trinity in man is recognizable even though not as yet understood. Identify spirit as the Seer, matter as the Seen, and mind as the alternating current between the two.

Next, as to the mind itself: what are the five modifications of which it is capable or to which it is subjectable? These are called by Patanjali "correct cognition," "misconception," "fancy," "sleep" and "memory." Each of these words, it should be noted, is cognate to many others, but none of them, nor all of them combined, are to be esteemed comprehensive, for the simple reason that our minds are not in the same "modification" as those who devised these original statements of the principles and elements of the psychic world and the psychic nature. They may be rendered in familiar words, thought, will, feeling, memory, and imagination, provided one recognizes them as present, even if partly or "in abeyance," whether he is awake or sleeping or dreaming, and whether he is on the planes of perception and action of the embodied or those of the disembodied Souls called Man generically. The order and nature of the modifications change, from state to state, from plane to plane, from form to form, and these changes may be caused by "Will and Yoga" or by the influence of external and internal conditions. In this latter event they are still caused by "Yoga," but it is "Hatha," "induced" or "passive" Yoga, not the sole sovereignty of will and wisdom made one, as in the case of the Perfected Man. How far we are from such sovereignty each human being knows for himself, even as related merely to the five modifications.

For it must not be overlooked or ignored that they are but modifications, not the mind itself, any more than the five fingers can be said to be the hand, which also is but a member, or than the familiar five senses are to be confused with their astral counterparts. The psychology of the Mystery Schools deals with the senses, the modifications of the mind, the mind, and above all with the Soul itself, in a way of which only designed ideas are ever permitted to reach mankind at large. The reason must be apparent, even to the dullest wit, once it is stated. The Masters of Wisdom, their School and disciples, have no wish to gratify curiosity, encourage the propensity of the precocious, or instruct in occult arts and sciences those who neglect or misuse their present powers and possessions, great or small. They leave such policies to the charlatan and "the Brothers of the Shadow." True Occultism divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of a new state of consciousness, that of the Higher Mind. For once out of their safekeeping these mysteries cease to be

occult: they fall into the public domain and have to run the risk of becoming in the hands of the selfish, curses more often than blessings.

Can anyone who surveys world-conditions and world-outlook doubt the Wisdom which perscribes such a course? Nevertheless, whenever individuals with peculiar psychic and mental capacities are born, they are generally and more frequently helped than allowed to go unassisted, groping on their way, very soon, if left to their own resources, falling victims to martyrdom and unscrupulous speculators. Only, they are helped on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: a danger to the poor, now offered in daily holocaust by the less wealthy to the very wealthy. One has but to use his own power of perception, retrospectively, in the present, or prospectively, to find the evidences of the verisimilitude of these statements.

There are four planes of perception and action in the cycle of a single personal or human existence of the Reincarnating Ego or Soul called Man. Mind is the instrumentality of the Self on all these four planes, but in attempting to identify them it is needful to regard the dual nature of the mind itself, both from the ordinary and the Occult viewpoint. In his own experience and conception each one is aware that his mind is capable of receiving, storing, and discharging impressions from both a personal and an impersonal use by the inhabiting Soul. This is also the Occult teaching—that each man has a higher and a lower mind. But here the two conceptions part company. Not only that, but one is essentially antithetical to the other—the ancient to the modern theory.

To illustrate: In the Occult views of Man and Nature, the physical body and senses, the astral body and *its* senses, the spiritual form and *its* senses, and their source counterparts in "Nature"—each represents a distinct line of "evolution," "creation," or, to employ the Occult term, "ever-becoming." In Man, the incarnate human being, these three separate schemes are inextricably interwoven and interblended; at every point. In the Mahatma, the Great Soul or Perfected Man, the Master of Wisdom, the three constituent and convergent lines of progression are unified, while in the ordinary man, even the greatest, wisest, best among us, they are still in process of development. All three lines are, from the standpoint of the absolute Consciousness, the finite aspects or the reflections on the field of Cosmic *maya*, or illusion, of Atma, the seventh, the One Reality. Two

brief citations may be of assistance in grasping the outlines of this most important of all the Occult teachings—accessible to anyone who cares to search. The first is from *The Secret Doctrine*, and reads:

*Nothing is created, but is only transformed.* Nothing can manifest itself in this universe—from a globe down to a vague, rapid thought—that was not in the universe already; everything on the subjective plane is an eternal is; as everything on the objective plane is an *ever-becoming*—because transitory. (I, 570)

The other statement is that of the great Vedantic teacher, Sankaracharya:

Atma alone remains after the *subtraction* (dissolution) of the sheaths. It is the ONLY witness or synthesized Unity.

Besides this, the Occult teachings regard the mind as a power as well as a product, and furthermore in speaking of it as a power, the mind is called the “thinking principle” on every plane, monadic or spiritual, intellectual or psychic, astral or physical, or all of these combined as in the living human being. Nor do these Teachings regard the mind as *receiving* impressions, but as *reaching out* for them.

The nature of the mind as thus indicated, the four planes of its functioning, or the *four states of consciousness* thus lumped indiscriminately together in an amorphous sum-total—all this requires further consideration.

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JUDGING whether life is or is not worth living amounts to answering the fundamental question of philosophy.

—ALBERT CAMUS

## UNREMITTING EFFORT

HOW difficult it is to persuade the whole personality of the truth of the facts recognized by the mind! Good advice is given us and we think, "Ah! I will apply this in my daily life." And then the days and the weeks pass. Some time later we meet with the same advice again in the course of our reading, and the injunction, "Arouse the inner attitude of attention and caution." We assent again mentally, as we did in the former case, but what of application meanwhile? To our own disappointment and surprise we realize that we have never thought of the excellent teaching in the interval. Why? Are we not in earnest in our wish to make Theosophy a living power in our lives?

We may or we may not be in earnest, but our failure does not necessarily show that we are not. It merely indicates that for one reason or another we have not persuaded the personality of the necessity of following the advice we intuitively recognize as valuable.

Now this process of getting the lower man on our side is one which requires time, knowledge and systematic effort. That part of us which wants to "live the life" is in the position of a popular leader faced with the problem of getting his followers to live up to the principles he advocates. In this case the "followers" are the component parts of his own being. He has undertaken the task of instructing, guiding, persuading the millions of lives composing the cells of his body, to mention only the outermost vehicle. Each cell has habits and a memory of its own and these are based on long experience in a direction contrary to the new attitude which we wish to cultivate. Naturally, then, it will take time and effort to reorient the lives and give them a strong impulse towards the new goal. And even as a leader of men must work to keep his aims ever before the public he wishes to influence, so we must exert ourselves to make continual propaganda among the elements that compose the personal man.

That our efforts are not unremitting, that we do not know clearly what we want, that we give up the struggle too easily through misunderstanding the problem—these are the reasons that we make so little progress.

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## THE TRIUMPH OF ENTHUSIASM

EVERY student of Theosophy feels happy when he hears of the progress of the Work in his own country or abroad. It may be the interest and response of individual minds and hearts or the establishment of local groups, or the formation of a regular Lodge. Any sign of awakening which is marked by a desire for the Philosophy is Soul-satisfying, because it is Theosophy alone that can bring enlightenment and improvement, peace and comfort, to human consciousness and lead in course of time to the healthy reform of society.

Although it may seem that the teachings of the Wisdom-Religion are not in great public demand, that is not the whole trouble. There is a growing body of men and women who have begun to question life, who are dissatisfied with the explanations received and who seek a rational answer to their queries, a correct solution to their problems. And among these, many more than we suspect are ready for Theosophy. Who will bring them in, not only to Theosophical meetings physically, but metaphysically attune them to the Current of the Great Theosophical Movement? The soil is being tilled; the seeds are ready; but where are the sowers? The Work is growing but workers are deficient, not in numbers but in quality. It has been said that with 500 Theosophists one could move the world. Could not 50 Theosophists change their own country or at least a part of it? Indeed they could, provided they were Theosophists by nature and not only in name.

Think of it—the most absurd dogmas are circulated in Religion, Science and Politics and these find an entrance into the minds and hearts of thousands. Why? The secret lies in the word “Propaganda.” Every clique has its literature, its press, its priests, through which it keeps its hold on the people; and such is the power of ideas, true or false, that when dinned into the ears day in and day out, often from childhood to old age, they are bound to influence human consciousness. If this is the result of false and erroneous concepts, what could not be accomplished with a body of knowledge so vast, synthetic, all-embracing and consistent as the Philosophy of Theosophy?

Nay more, the Teachings of H.P.B. are not an indirect presentation of the Message but a *direct* revelation of the Source of knowledge, of the One Wisdom-Religion. Therefore its ideas are instinct with a power of their own. Also the Theosophical Movement is the most serious movement of the age and contains *the* Message for the nineteenth-twentieth century. It was inaugurated

by the Lords of Light and Power who are behind the Movement and behind all attempts, whether individual or collective, to spread Their teachings. With such tremendous advantages, why is there not a corresponding growth in our Work?

What is wrong with us? Are we insincere as a body? Have we an axe of our own to grind? No. What we lack is *enthusiasm*, and, as Bulwer-Lytton says, "Truth accomplishes no victories without it," while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." We are lazy and lethargic. How have we become so? Our first contact with and real interest in Theosophy brought the first flush of enthusiasm. We wanted to do this or that big thing. Settling down to it practically we found innumerable difficulties and these damped our spirits and some of us said, "Let it all go; I will lead my life according to my best lights, take from Theosophy what I can and give occasionally of time, money and work to prove my desire for service." But, no longer energized, we grew apathetic.

It is a pity that we do not see that the cause of failure lies within ourselves. We started at the wrong end. Instead of beginning with the study and mastery of the fundamental tenets of Theosophy, the application of such aspects of it to our daily life as are related to us, and the giving, faithfully and well, of the small platform assignments with which we were entrusted, we neglected this preliminary spade work. Regular systematic study was not undertaken, our practice *was* spasmodic and our platform work was poor.

How to recapture that old enthusiasm and direct it into the proper channels? By the coming together of the few. Where the individual fails, a united body succeeds. Theosophy is meant for all. It is accessible to all those who want it, whether they come to it from idle curiosity or to gain knowledge and power for themselves or for any other personal ends, high or low.

Among those who come to it are the few who perceive the real inwardness of the task and whose aspirations are along the same line, that is, the desire to fit themselves to be the better able to help and teach others. They are the "elect" of any Lodge or Group, not by reason of birth or outer status, but by virtue of inner unfoldment, the unfoldment of unselfishness or altruism. Our task is to gather the elect and to call them to action. It is only by a select group of brave Souls, a handful of determined men and women resolved to work for the Cause without any expectation of a return, that the exoteric work can grow and progress.

These few earnest ones, forming a smaller and more compact Unit within the larger group—its heart and soul—should be firmly knit together. Not so difficult a task when they all have one common aim, the Spiritual Service of Humanity. Their united aim, brotherly feeling and constant exertion will become a power that in course of time will make its influence felt in every sphere of society.

We hear some asking: "What can I do? My motive is pure and my desire is to work for the Cause, but I am such a poor expounder I will never make much headway in this incarnation." If our Philosophy is all-powerful then every student practitioner is able to master it sufficiently to make good use of it, though perhaps not in any one specific direction. But the Theosophical Movement is so vast that it presents innumerable lines of work for all types of minds and natures. If we are Reincarnating Egos then each one of us must have his own acquired knowledge and experience, powers and capacities of a particular order. What is *your* inner caste, *i.e.*, where do your talents and your tendencies lie? Cultivate and develop those systematically, methodically, along the lines indicated in our Philosophy.

For example, do you love children and does your natural inclination lead you to the teaching profession? Then, having comprehended well the fundamental principles of Theosophy (without which it is impossible to master any one branch of it), try to see their application to your specific department, *i.e.*, Education. Once well-grounded in the Theosophical teachings, take advantage of the knowledge and the training which the world affords along that line. The latter is not to be neglected, inasmuch as we live in the world and have to deal with the world and to cater to minds that have been influenced by it.

The same applies to any other branch of knowledge. This dual training along exoteric and esoteric lines will make the student an efficient Theosophical worker. Mr. Judge once said: "Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I ever learned I have now found out to be of use to me in this work of ours." There are so many channels of work through which Theosophy can reach the public. To mention but two others, though we will not dwell on them: the novel and the screen. What are we doing to introduce Theosophical ideas into these departments?

So it is not always capacity that is lacking but the Will (born of Enthusiasm) to direct rightly whatever capacity we do possess. Now Spiritual Will flows naturally like a river, taking its course

irrespective of rocks. It flows on to the ocean, not only removing stones and small obstacles from its path but even going past big irremovable rocks of non-knowledge. Spiritual Will flies like light, cuts obstacles like a sharp sword. It needs no development for it is there; it needs a channel and this is provided by Right Resolve, once made and then continuously held. And if this is true of the individual Will, how much could be accomplished by a United Body, a United Will!

Do you hear the cry of humanity, the cry of the starving soul, and long to feed it? Do you see the chaos and the confusion, the intrigues and deceit of raging passion, and desire to bring order out of chaos, to help humanity to rise above the conflagration of desire? Do you fear worse conditions in future and strive to prevent them? Do you know that the ignorance of the people leads to exploitation in every sphere of life, and recognize the need for Theosophical education? Do you feel the suffering of fellow-men who know not why they suffer, or how to free themselves, and are you convinced that Theosophy can explain and enlighten the human mind and bring comfort and solace to the human heart? Do you understand how Theosophy strikes at the root of all evil, and how it is the Philosopher's Stone, capable of transforming the base metal of human nature into the pure gold of divine life? Have you the Vision Glorious of a society where Theosophy has become the living power in the lives of men? And finally, do you seek to realize that Vision, and are you willing to forgo all personal rights, all desire for recognition in the work for humanity? Then welcome, Brother!

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Loss of enthusiasm is a form of premature death. It is like accepting defeat without having been defeated.

—ROBERTO SAPRIZA

## IN THE LIGHT OF THEOSOPHY

An event organized recently by Sri Aurobindo Bhavan, Calcutta, was a dialogue between two distinguished thinkers on the basic problem, the crisis, of our time. The participants were Dr. Karan Singh, the scholar-politician, and Dr. Sisir Kumar Ghose, former Professor of English at Visva Bharati and an authority on mysticism. The moderator was Prof. D. P. Chatterjee.

Dr. Ghose pointed out the broad contours of the crisis that we face today:

People these days talk freely of the crisis in civilization. But this is only the tip of the iceberg. What we are really up against is a crisis of evolution, that is, of consciousness, a subject few understand. This is the big crisis behind the little crises.

Is it not interesting and revealing that an Age of Science, Reason and Progress should have turned into an Age of Anxiety, and the Point of No Return? Science has taught us to be sceptical of science. Here is a lesson, a hard lesson to be learnt. How did this happen? As yet our highest developed faculty, Reason is not everything, not the last word, not the limit of human possibilities. . . . It has left the heart of every problem untouched. Its unscrupulous use now endangers the race. Knowledge is power, but it may not be wisdom. . . .

Luckily, science itself is changing gears, growing full of dreams, holistic, open-ended. There are paradigm shifts in physics and biology. Momentous changes are expected in psychology. Altered states of awareness are no longer denied or decried. The scientists are more likely to reach the missing truth than any other group. As in the Vedic age, we may discover or re-discover that in man there is a being beyond this being of mind, another sky. Mechanism and Reductionism are gods that have failed. . . .

The return to the source is the crux of the crisis. A greater consciousness means a greater life. And it is this that is knocking at our door, door always open, only the blind eye sees not. How are we to normalize this urge of the life-force? Simply, Matter and Spirit, science and spirituality, Western technology and Eastern transcendence, *apara* and *para vidya*, must learn to work together. . . . What is the malady of the century? We have forgotten the soul. . . .

History faces us with a crucial choice: evolve or perish. The crisis is but our growing pains. . . . The breakdown could be a breakthrough. Only a total spiritual direction given to the whole of life and nature can help, and be the foundation of a true New

Order.

Dr. Karan Singh emphasized that the crisis we face is global and multidimensional—political, economic, social, environmental, individual.

As you travel, and as you fly round and round the beautiful planet, and as you see the photographs of planet earth taken from the moon, you don't see nationalities, you don't see races, you don't see religions, you don't see ideologies, you see a tiny speck of light and life against the unending darkness of outer space. And it seems to me that the first step towards a solution of the human dilemma lies in the *globalization* of consciousness. Gradually a global consciousness is beginning to develop, and this is a first pre-requisite for any leap in consciousness. . . .

I would like to stress that this is an age of great, great possibilities. If I have to choose any age in which to live, I would choose this one. Because this is the age of a great transition. And as I see it, if we can summon up the way, the compassion, the inner resources to ensure the survival of the human race for twenty or twenty five years into the next century, the globalization process will have proceeded fast. And then once we become a global community, maybe, it would be a more compatible situation for the transformation. . . .

What at this point is our *Kartavyam Karma*? What is it that we do? I would say on the one hand the inwardization, on the other hand the globalization. Only if all of us move in that direction with a sense of urgency. . . . Let these be our two main endeavours, and they are two sides of the same coin. (*The Heritage*, August 1987)

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Winin Pereira's article in *The Times of India* for August 10 urges that, while attempts are being made in this country to popularize science and rationality in order to eliminate superstition, it is time to "demystify Western science," for it is wrong notions about it which appear to be at the root of many of our problems. It is assumed that those who are formally educated are necessarily rational and not superstitious. But being "informed" does not automatically confer on one the ability to reason well and to discern inconsistencies. Traditional beliefs of the so-called "uneducated" are sometimes more rational than the information garnered by those who have passed through the formal

education system. As the article puts it:

“Superstitions” are defined as irrational beliefs, not necessarily religious. They are not restricted to the “illiterate” rural millions but are widespread among the urban “educated” and “informed” too.

Those of the latter are no doubt peculiar to their milieu. Among them can be listed the convictions that material things bring happiness, that cosmetics keep you young, that vitamin pills are necessary for health and that Western science and technology will solve all our numerous problems. This last is probably the most prevalent superstition in the westernized section of our population today. . . .

Most formally educated persons naively assume that it does not require any reasoning whatsoever to grow crops, to look after cattle, to build huts or to make the thousands of varieties of handicrafts which are appreciated all over the world. Rural people, literate or not, are educated for living. The required information and the methods of using it are orally handed down from parents to children. This is true education, far superior to the western-imported, irrelevant stuff that children learn by rote in the formal education system. It needs to be strongly stressed that it is the vast knowledge, together with the toil and sweat, of these supposedly ignorant rural millions that is feeding, clothing and maintaining all of us. . . .

It is necessary to define the terms being used. The word “science” was derived from the Latin word “to know.” Its use was later restricted by the West to denote only their specific knowledge of the natural and physical sciences and later, other limited areas of knowledge. . . .

Next, it is important to distinguish traditional technology, for which the scientific explanations may not be known, from superstition. One can have a technology and use it without being aware of the principles on which it is based.

There are many traditional practices for which Western science is only now finding explanations. Our farmers, for instance, plant seeds at particular phases of the moon. They believe that if so planted better crops are produced. This has always been discarded by the “educated” as superstition because the calculated effects of lunar gravity and light on plants are too small. Recently, however, it has been found that many of the pests that attack these crops have life-cycles in phase with the lunar ones. The crops, which are particularly vulnerable at certain stages of their growth, are therefore dependent on the time at which the

pests are at their most destructive level.

Then there are our wide range of ancient herbal medicines. They are still used by millions for the simple reason that they are freely available and they have been tested by time. . . .

Further, the rationality of a technology that "improves" our lives by increasing the rate of cancer, genetic malformations and brain damage, all through pollution, is surely questionable. For it is Western science and technology which is responsible for the 70,000 or so chemicals that are irreversibly poisoning our environment. . . .

Western science alone does not seem capable of solving the horrifying ecological problems of today. The pride which it induces in those who claim to understand the physical basis of the universe makes them arrogant enough to believe that they can dominate and exploit nature.

Many of our traditional technologies can provide safe and sane alternatives to modern science's destructive and exploitative ways. We need to search and research our traditions for those that will sustain life on earth, not destroy it. When books like *Isis Unveiled* and *The Secret Doctrine* teach voluminously upon the vast wisdom of the ancients, and particularly of India, the work is taken as fiction, because modern scientists consider that they have a monopoly over knowledge. By their rules, research and development is only acceptable when it is carried out by formally certified specialists, enjoying modern laboratory facilities, with expensive equipment, and further validated by being published in scientific journals. Few savants of today credit the great antiquity of old civilizations, which gave range for generation upon generation to pile up an overtopping edifice of experience; nor do they credit the actual existence of the spiritual progenitors who laid the foundation stones of fundamental, eternal principles, and inculcated into the infant minds of the early races some perception of their own inward powers. The descendants and heirs of these elder spiritual preceptors are with us yet; but of what avail their presence in the midst of a generation whose majority denies their very existence and prefers to live by the candle-light of its own making rather than look the sun in the face?

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When a nation does violence to human beings, by conducting wars or executing criminals, it incites its citizens to commit more

criminal violence than they would otherwise commit, according to social psychologist Dane Archer, a world authority on homicide. He earned that distinction by completing, with the help of colleague Rosemary Gartner, a 10-year international study of criminal violence. The study not only clarifies controversial social issues, it challenges some commonly accepted notions about violence. An article by John Wilkes on this international research appears in the June issue of *Psychology Today*, under the title "Murder in the Mind":

Archer's study, *Violence and Crime in Cross-National Perspective*, was published as a book in 1984 by Yale University Press. The study, which has won four major awards in psychology and sociology, explores such elusive but critical social questions as: "Does the death penalty deter potential killers?" "Does violence increase in a nation that has just concluded a war?" "Do large cities have higher homicide rates than small cities?"

Drawing on statistics from 110 nations and 44 of their most cosmopolitan cities, Archer and co-author Gartner provide the following answers: No, the death penalty does not deter homicidal criminals; yes, violence does increase in a nation that has just finished fighting a war, especially if it has won that war; and yes, large cities do have higher homicide rates than small cities in the same nation. . . .

As an undergraduate Archer was already highly suspicious of studies purporting to show that human violence stemmed directly and unavoidably from a genetically based tendency toward aggression. He came to believe, as he still holds, that human violence is a product of social forces rather than the direct result of a biological drive. "How else," he says, "can you explain the fact that the United States has a murder rate 50 times as high as that of New Zealand, which is also a multicultural, urban, frontier-based society? New Zealanders have the same endocrine systems we do, but they don't kill each other." . . .

Perhaps the most controversial hypothesis addressed by Archer and Gartner is that the death penalty deters people from killing other people. . . . Archer and Gartner found no evidence that it deters murder, even after they devoted a large share of their international study to this question. . . . They consistently found that, if anything, the homicide rates tended to decline slightly after the death penalty had been abolished. . . . Putting someone to death seems an odd way to teach lessons about the value of human life.

If we are really interested in questions such as "Why is this

a violent society?" says Archer, then the traditional laboratory of the experimental psychologist is of little use. He is optimistic that he can find the common causal relationships he believes underlie violence in all societies; optimistic, too, about discovering how peaceful societies manage to salve the frustrations that can lead to violent behaviour. Given the enormous variation in the homicide rates of different societies, Archer believes strongly that only international studies can allow researchers to obtain meaningful answers to these questions.

Regarding the death penalty issue, although Archer and many other social scientists are now convinced that the deterrence argument has virtually no empirical support, yet the controversy continues because many people favour capital punishment for other reasons. Theosophy, however, has cogent reasons for taking a stand against it. In killing the body of a criminal we do not get rid of the powers that constituted him a criminal, and these powers, after having been deprived of one instrument for their manifestation, will continue to manifest themselves in other ways. The cause that produced the criminal will in due time produce another criminal, perhaps even a worse one.

When the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. . . . Floating as he does in the very realm in which our mind and senses operate, he is for ever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal, they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere. (W. Q. Judge in "Theosophy and Capital Punishment": *Vernal Blooms*, pp. 217-18)

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Science is now inquiring into personal memory to find out the forces that create, distort and sometimes erase the images that constitute each person's past. The new research is trying to find which aspects of our memory are likely to be most accurate, and which aspects distorted or even erroneous. Through such finding,

researchers claim that they are coming to understand more about the strands from which a personal past is woven. (*The Times of India*, July 29, by arrangement with the *New York Times Service*)

According to David C. Rubin, a psychologist at Duke University, "most people would be quite surprised at how malleable their memory is—even those memories they feel most certain about." Rubin's research has shown that people remember some parts of their lives far more easily than others.

Evidence on how the present paints the past is emerging in other research, revealing people's propensity to forget parts of their lives that no longer fit with their current images of themselves. A study of 310 men and women, who as children had been so troubled that they had to be treated in a child guidance clinic, revealed that those who had adjusted well in adulthood had fewer memories of the painful events of childhood than did those who currently had emotional problems.

According to Dr. Lee Robbins, a sociologist, recent findings have strong implications for psychotherapy, where the clinician relies heavily on the ability of people to tell about their past; "but their answers are likely to be highly coloured by their current view of themselves."

It is believed by psychologists and psychoanalysts that a person's earliest memories play crucial roles and express some psychological truth about his life. The relationships reflected in those memories, in this view, repeat themselves in a wide range of situations in later life. In one study, college students were tested on the degree to which they had reached an adult identity, and those levels were compared against their earliest memories. Those students who had reached fullest psychological maturity tended to have early memories reflecting such themes as striving and mastery. But those who had adopted their parents' values without independently seeking an identity had early memories that reflected such dependence.

H.P.B. calls memory "the despair of the materialist, the enigma of the psychologist, the sphinx of science" (*Isis Unveiled*, I, 178). Attention is invited to the two-part article, "H.P.B. on Memory," in our September and October issues.

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**INDEX**  
**TO**  
**“THE THEOSOPHICAL MOVEMENT”**

VOLUME 57 : NOVEMBER 1986 - OCTOBER 1987

1911

1912

1913

1914

# INDEX TO "THE THEOSOPHICAL MOVEMENT"

VOLUME 57 : NOVEMBER 1986 - OCTOBER 1987

## GENERAL INDEX

Angels Fear to Tread, Where (The Phoenix Ascending) ..	130	Cross, The Mystery of the (The Phoenix Ascending) ..	276
Archetypal Knowledge and Ar- chetypal Men (Reprint) ..	1	Death to Life Eternal, From (The Phoenix Ascending) ..	350
Are We the Judges? ..	21	Death, Where Is Thy Sting? (The Phoenix Ascending) ..	10
Aryan Occultism, The Beacon of (Reprint) ..	325	"Dig Out the Knowledge" ..	58
Assimilate, Learning to ..	137	Dogmatism and Conviction (Reprint) ..	397
Awareness, Self-Conscious ..	372	Dual Aspects of Life, The ..	7
Basis, The Right ..	236	Duty, Enlightened View of ..	5
Beacon of Aryan Occultism, The (Reprint) ..	325	Educational Problem, Neglect- ed Factors in the (Pentaur)	26
Bhagavad-Gita and Cosmogen- esis, The ..	47	Effort, Unremitting ..	421
Blueprint of Life, The ..	16	Enlightened View of Duty ..	5
Brotherhood, Wider Applica- tion of ..	127	Enthusiasm, The Triumph of ..	422
Builders of Tomorrow (Re- print) ..	37	Equilibrates, The Power That	195
Causes, The World of (Reprint)	217	Fire, Mystic Significance of (The Phoenix Ascending) ..	202
Christianity and Theosophy, The Fundamental Tenets of (Theosophist reprint) ..	42	"Follow the Wheel of Life" ..	382
Conflict, The Roots of ..	272	Force of Spirit in Action, The	183
Conviction, Dogmatism and (Reprint) ..	397	Fundamental Tenets of Chris- tianity and Theosophy, The (Theosophist reprint) ..	42
Cosmic Forces, Man and (Re- print) ..	109	Future, Preparing for the ..	220
Cosmogenesis, The Bhagavad- Gita and ..	47	God-Idea, The ..	111
Cow, The Golden (The Phoenix Ascending) ..	95	Great Dire Heresy, The ..	198
Creator, Man, the ..	257	H.P.B. on Memory ...	387, 404
		H.P.B.! Salutations to ..	208
		Harmony, Universal ..	14
		Helper, The Immediate	92, 123, 161, 196, 227
		Heresy, The Great Dire ..	198

Holding One's Tongue ..	238	Mystic Practices and Their Degradation .. ..	60
Immediate Helper, The	92, 123, 161, 196, 227	Name? What's In a (H.P.B.) ..	364
In the Light of Theosophy (Separate Index)		Neglected Factors in the Educational Problem (Pentaur)	26
Intermediate Spheres, The ..	414	Objects, The Theosophical ..	375
Judge, Kindly to .. ..	124	Occultism, The Beacon of Aryan (Reprint) .. ..	325
Judge, W. Q.—The Bridge (Reprint) .. ..	145	On the Altar of Sacrifice ..	340
Judges? Are We the .. ..	21	One Divine Principle of Life, The .. ..	294
Kindly to Judge .. ..	124	Opportunities, Recognizing ..	270
Knowledge and Archetypal Men, Archetypal (Reprint)	1	Opposites, The Pairs of (Reprint) .. ..	73
Knowledge," "Dig Out the ..	58	Our Life Is Our Responsibility	292
Knowledge and Its Use ..	412	Paine, Thomas—A Lover of Humanity .. ..	87
Law, Eternal and Uncreate ..	345	Pairs of Opposites, The (Reprint) .. ..	73
Learning to Assimilate ..	137	Phoenix Ascending, The 10, 53, 95, 130, 167, 202, 240, 276, 311, 350	
Life, The Blueprint of ..	16	Power, Man's Highest ..	102
Life, The Dual Aspects of ..	7	Power That Equilibrates, The	195
Life," "Follow the Wheel of ..	382	Preparing for the Future ..	220
Life Is Our Responsibility, Our	292	Professions and Practice (Reprint) .. ..	181
Life, The One Divine Principle of .. ..	294	Psyche, Split in the Human (The Phoenix Ascending) ..	167
Light, Arcanum of—the Sacred Flame (The Phoenix Ascending) .. ..	240	Purpose, Steadiness of ..	23
Look Not Behind .. ..	308	Recognizing Opportunities ..	270
Man and Cosmic Forces (Reprint) .. ..	109	Responsibility, Man's Vast ..	164
Man, the Creator .. ..	257	Right Basis, The .. ..	236
Man, Mortal and Immortal ..	409	Roots of Conflict, The ..	272
Man's Highest Power ..	102	Sacrifice, On the Altar of ..	340
Man's Vast Responsibility ..	164	Salutations to H.P.B.! ..	208
Matter and Morality ..	329	"Secret Doctrine," Theosophical Gleanings: Notes on the (See Theosophical Gleanings)	
Memory, H.P.B. on ..	387, 404		
Men, Archetypal Knowledge and Archetypal (Reprint) ..	1		
Methods of Impersonal Service	147		

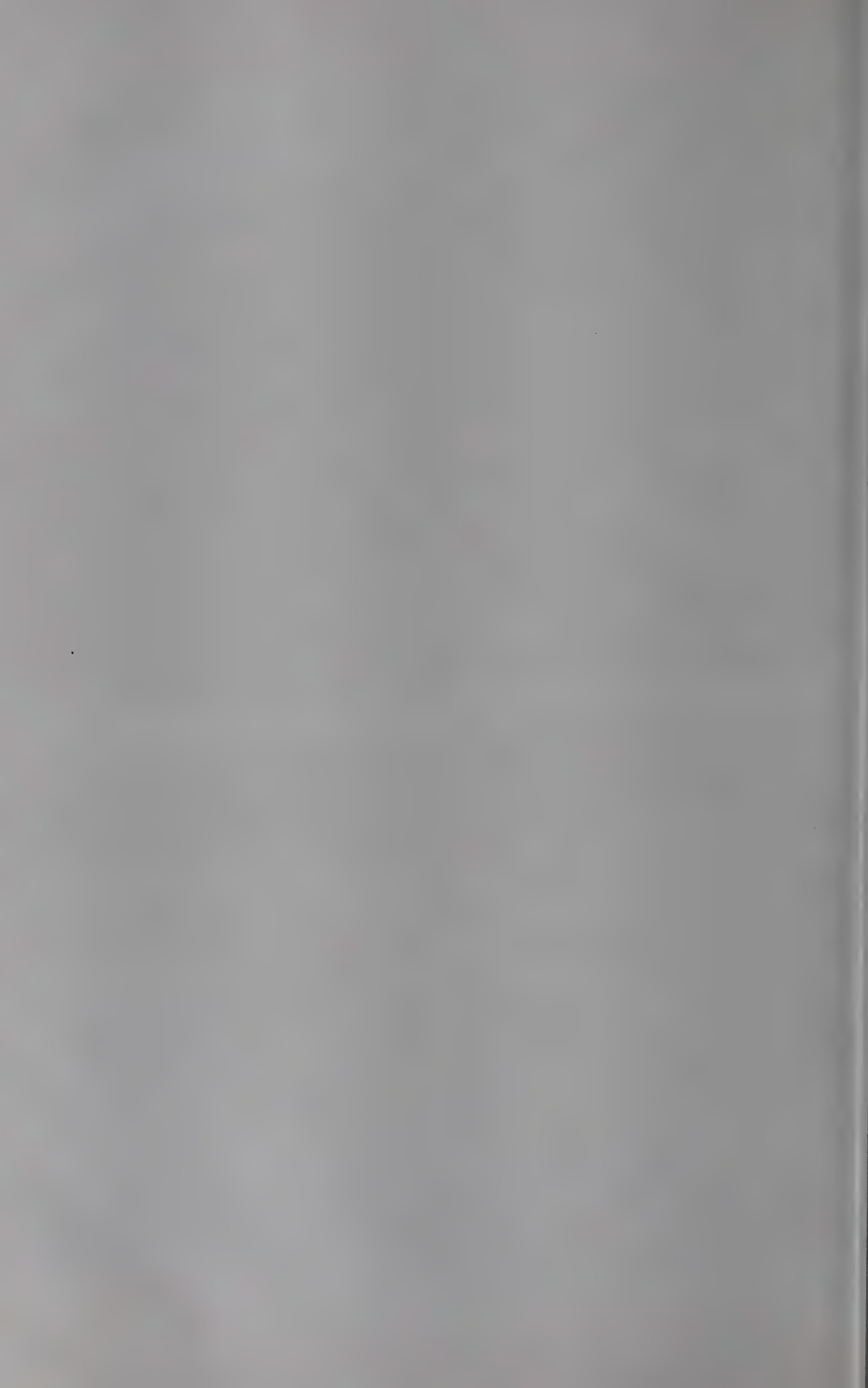
Self-Conscious Awareness ..	372	To my Gurudeva (Poem) ..	63
Service, Methods of Impersonal	147	Tomorrow, Builders of (Re-	
Service, The U.L.T. and Its		print .. .. .	37
Pattern of (Reprint) ..	253	Tongue, Holding One's ..	238
Service, Wisdom Is Needed for		Transformation, Dynamics of	
(Reprint) .. .. .	289	(The Phoenix Ascending)	53
Simple Life of Spirit, The ..	64	Transmutation of Work, The	348
Soul and the Way of Works,		Triumph of Enthusiasm, The ..	422
The (Reprint) .. .. .	361		
Soul's Accounting, The ..	75	U.L.T. and Its Pattern of Ser-	
Spheres, The Intermediate ..	414	vice, The (Reprint) ..	253
Spirit in Action, The Force of	183	Universal Harmony .. .. .	14
Spirit, The Simple Life of ..	64	Unremitting Effort .. .. .	421
Steadiness of Purpose ..	23		
Study of Self, The .. .. .	400	What's In a Name? (H.P.B.) ..	364
		"When the Pupil Is Ready, the	
Tamas—Rajas—Sattva ..	305	Teacher Will Be Found Wait-	
Task of the Theosophist, The	385	ing" .. .. .	158
Teacher Will Be Found Wait-		When Wilt Thou Come?	
ing," "When the Pupil Is		(Poem) .. .. .	22
Ready, the .. .. .	158	Who Is a Theosophist? ..	343
Theosophical Gleanings: Notes		Wider Application of Brother-	
on the "Secret Doctrine"		hood .. .. .	127
(Two Students) .. 79, 115, 151,		Wisdom Is Needed for Service	
187, 222, 263, 298, 334		(Reprint) .. .. .	289
Theosophical Objects, The ..	375	Woe," "Candidate for (The	
Theosophist, The Task of the	385	Phoenix Ascending) ..	311
Theosophist? Who Is a ..	343	Work, The Transmutation of	348
Theosophy, The Fundamental		Works, The Soul and the Way	
Tenets of Christianity and		of (Reprint) .. .. .	361
( <i>Theosophist</i> reprint) ..	42	World of Causes, The (Reprint)	217
Theosophy and Its Purpose ..	260	Worlds Within Worlds ..	229

---

## INDEX TO "IN THE LIGHT OF THEOSOPHY"

- |                                  |     |                                  |     |
|----------------------------------|-----|----------------------------------|-----|
| Abortion, barbarity of ..        | 323 | Education, creative thinking     |     |
| Addiction to alcohol, drugs,     |     | object of .. .. .                | 248 |
| tobacco—a man-made disease       | 35  | Education of the heart ..        | 71  |
| Animal populations, cyclic       |     | Einstein's religious feeling ..  | 249 |
| changes .. .. .                  | 105 | Eyewitness accounts undepend-    |     |
| Armaments spending, cause for    |     | able .. .. .                     | 360 |
| concern .. .. .                  | 141 | Fires, spontaneous, cause of ..  | 252 |
| Astral world and morphoge-       |     | Food, organic, gaining popular-  |     |
| netic fields of Rupert Shel-     |     | ity in Britain .. .. .           | 214 |
| drake, correspondence be-        |     | Generalization, a malady of      |     |
| tween .. .. .                    | 210 | our time .. .. .                 | 33  |
| Body's mechanisms for dealing    |     | Healing, self-induced ..         | 34  |
| with sickness .. .. .            | 286 | Health preservation by time-     |     |
| Cancer progression influenced    |     | honoured simple measures ..      | 286 |
| by patient's psychological       |     | Heredity and environment, rel-   |     |
| make-up .. .. .                  | 107 | ative importance of, in per-     |     |
| Cells, how they form structural  |     | sonality development ..          | 142 |
| patterns .. .. .                 | 210 | Human development in fast-       |     |
| Central Asia and India, ancient  |     | changing global society—         |     |
| links .. .. .                    | 32  | changing context .. .. .         | 393 |
| Competition, case against ..     | 31  | Human race, reflections on       |     |
| Consciousness, ultimate stuff of |     | future of .. .. .                | 356 |
| the universe .. .. .             | 394 | Hypnosis, hazards of ..          | 179 |
| Creative abilities of man ..     | 178 | Imagination's role in uncover-   |     |
| Criminal violence product of     |     | ing hidden talents .. .. .       | 214 |
| social forces .. .. .            | 430 | India and Central Asia, ancient  |     |
| Crisis today, individual and     |     | contacts .. .. .                 | 32  |
| global .. .. .                   | 426 | Indians, ancient, well versed in |     |
| Darwinism, a new view ..         | 104 | the sciences .. .. .             | 284 |
| Death penalty no deterrent to    |     | Insect behaviour, new insights   | 320 |
| potential killers .. .. .        | 430 | Insects and invertebrates de-    |     |
| Disease-emotion correlation ..   | 287 | serve protection .. .. .         | 215 |
| Dowsing, magnetic theory of ..   | 319 | Inventions—accidents, design     |     |
| Dreams, meaning of .. .. .       | 176 | or compulsion? .. .. .           | 178 |
| Earth's biological character     |     | Jesus, man and Christ, scholar-  |     |
| changed by human activity        | 322 | ly debate .. .. .                | 173 |
| Education of the caring im-      |     |                                  |     |
| pulse .. .. .                    | 144 |                                  |     |

- Languages, Indo-European, common source of .. .. 68
- Life, living, and human potential, Norman Cousins and Daisaku Ikeda on .. .. 247
- Life-style, surface, versus content .. .. 359
- Loneliness lowers resistance to disease .. .. 287
- Magnetic sensitivity theory of dowsing .. .. 319
- Man-universe interrelationship—new perspectives .. 140
- Manas not fully active in man .. 249
- Memory, personal, scientific inquiry into .. .. 431
- Morphogenetic fields, the blueprints for forms .. .. 210
- Music's impact, good and bad, on living beings .. .. 395
- Newton, Isaac, the mystic scientist .. .. 391
- Nuclear weapons known in ancient India .. .. 284
- Peace, our common concern and responsibility .. 69
- Physics, impact of, on society .. 138
- Physics and new holistic view of universe .. .. 212
- Plants react to thoughts and emotions .. .. 321
- Plants reaction to scents and smells, Japanese experiments .. 396
- Science versus tradition .. 427
- Social change reflected in personal advice columns in periodicals .. .. 106
- Space research for intelligent life beyond solar system .. 35
- Stress, a family and community problem .. .. 72
- Superstitions, scientific .. 427
- Telekinesis—moving of objects without physical contact .. 250
- Theosophical Correspondence Series .. .. 36
- Thinking, lateral, promoted by Edward de Bono .. 248, 358
- Twins, separately reared, personality development of .. 142
- Universe of David Bohm, an implicate order .. .. 212
- Universe, expanding concept of .. 288
- Violence a deadly infection .. 66
- Violence incited by wars and criminal executions .. 430
- Wholeness and interrelatedness of life, an emerging concept .. 140
- Work, drudgery or enjoyment? .. 284
- World problems, solutions require new, wiser ways of thinking and living .. 357



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## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
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THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
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THE VOICE OF THE SILENCE  
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS  
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"THUS HAVE I HEARD"  
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE  
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# The United Lodge of Theosophists

## DECLARATION

**T**HE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founder of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF, and a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and how ever situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes 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.

*"The true Theosophist belongs to no cult or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

## U.L.T. LODGES

ANTWERP 2000, BELGIUM .. .. .	.. .. .	.. .. .	.. .. .	Korte Clarenstraat 13, Bus ..
BANGALORE 560 004, INDIA .. .. .	.. .. .	.. .. .	4 Sir	Krishna Rao Road, Basavangud.
BOMBAY 400 020, INDIA .. .. .	.. .. .	.. .. .	.. .. .	40 New Marine Lines
BOMBAY 400 019, INDIA .. .. .	.. .. .	.. .. .	Anandi Niwas,	Bhaudaji Road, Matunga
LONDON W2, 3AL, ENGLAND .. .. .	.. .. .	.. .. .	.. .. .	62 Queen's Gardens
LONDON, ONTARIO, CANADA .. .. .	.. .. .	.. .. .	.. .. .	799 Adelaide Street
LOS ANGELES, CALIFORNIA 90007, U.S.A. .. .. .	.. .. .	.. .. .	.. .. .	245 West 33rd Street
MADRAS 600 020, INDIA .. .. .	.. .. .	.. .. .	7 Twelfth Cross Street,	Indira Nagar
NEW DELHI 110 049, INDIA .. .. .	.. .. .	.. .. .	.. .. .	H-75 South Extension 1
NEW YORK, NEW YORK 10021, U.S.A. .. .. .	.. .. .	.. .. .	.. .. .	347 East 72nd Street
OTTAWA, ONTARIO, CANADA .. .. .	.. .. .	.. .. .	.. .. .	1001 Gregg Street
PARIS 75116, FRANCE .. .. .	.. .. .	.. .. .	.. .. .	11 bis rue Keppler
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A. .. .. .	.. .. .	.. .. .	.. .. .	1917 Walnut Street
PHOENIX, ARIZONA 85003, U.S.A. .. .. .	.. .. .	.. .. .	.. .. .	77 West Encanto Boulevard
SAN DIEGO, CALIFORNIA 92105, U.S.A. .. .. .	.. .. .	.. .. .	.. .. .	3766 El Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A. .. .. .	.. .. .	.. .. .	.. .. .	166 Sanchez Street
SANTA BARBARA, CALIFORNIA 93101, U.S.A. .. .. .	.. .. .	.. .. .	.. .. .	326 West Sola Street
THE HAGUE, HOLLAND .. .. .	.. .. .	.. .. .	Jacob Catsstraat 80,	2274 GX Voorburg
TORINO 10121, ITALY .. .. .	.. .. .	.. .. .	.. .. .	Via G Giusti, 5
WASHINGTON, D.C., U.S.A. .. .. .	8525	Colesville Road,	Silver Spring,	Maryland 20910
WEST CHESTER, PENNSYLVANIA 19380, U.S.A. .. .. .	.. .. .	.. .. .	.. .. .	118 West Gay Street







