

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (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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MEDIUMSHIP VERSUS MEDIATORSHIP

The work upon which all disciples are employed is that of rendering the body more porous, more fluidic, more responsive to all spiritual influences which arise in the inner centre, in the soul which is an undivided part of the great Soul of all, and less receptive of the outside material influences which are generated by the unthinking world and by those qualities which are in nature.

—*Letters That Have Helped me*

It would be extremely difficult to find a human being whose thoughts and emotions, and consequently whose actions, cannot be influenced in some way by the consciously or unconsciously active will of another, or by the good or evil forces of Nature. A kind of mediumship prevails: if a loved general leads, even the coward becomes filled with heroism and enthusiastically follows; a favourite school teacher is looked upon by the pupils as an idol to be followed; a speaker or a writer may inspire others and awaken the slumbering ideals in their hearts, or may arouse the low and the bestial in them; the radio, the television, the cinema, can mould men's minds and influence them for better or for worse. All these afford examples of outer impress made on the brains of men through the power of suggestion. Modern educational methods may vary in details, but all of them have this common foundation — impress through suggestion from outside.

Theosophical education is founded upon the opposite principle: culture which will make the brain, not pervious to outside suggestions, but more receptive to the soul's influence. All exercises of self-discipline are directed to a common end — that of making the brain porous to the soul's recollections. As a moon reflects itself in the tranquil waves, so in the brain freed from the turmoil of passions the light of Egoic omniscience is reflected.

The recognition of the fact that we draw from the common reservoir of thought and feeling in terms of our positiveness or our passivity, our receptivity to the higher or our impressionability by the lower influences, is an important step in individual advancement. Every human being is to some extent mediumistic to these two different types of

forces, and a preliminary necessity is to draw a line of demarcation between the two. In the words of H.P.B.,

every individual [is] a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. . . . Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium. (*Isis Unveiled*, I. 487)

An article in *The Theosophist* of June 1884, "Are Chelas Mediums?" (reprinted in *U.L.T. Pamphlet No. 13*), defines different types of mediums, but all have one thing in common — they have relinquished their self-control and their power or will to regulate their own actions.

Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an *idea*, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings called Mahatmas, and the conscious and voluntary medium will then be called their "Chela." (*U.L.T. Pamphlet No. 13*, pp. 14-15)

The phenomenon of mediumship *appears* similar to that of Chelaship; but if by a "medium" is understood one who is fast degenerating into a passive instrument of dangerous foreign influences, then the Chela is moving in the opposite direction, for he is steadily learning to control himself and all inferior potencies, developing his own Soul to become a Mediator between the Universe of Light and this world of shadows. He is on his way to becoming a real genius, and, as H.P.B. points out in her article on "Genius" reprinted in the same pamphlet from which the above has been quoted, "true genius is a synonym of self-existent and infinite mind, mirrored more or less faithfully by man." An Adept, who becomes such by walking successfully the Path of true

Chelaship, is not a genius only in the sense that his own Ego energizes and inspires his personality; he is the highest type of true genius mirroring the "self-existent and infinite mind." This type of genius H.P.B. calls a Mediator in *Isis Unveiled*.

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered [a] heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. (*Isis Unveiled*, I. 487)

Mediumship, as practised in our day, has come to mean the yielding of a weak nature to the control and suggestions of "spirits" and intelligences other than one's own immortal spirit. Such mediumship is always passive; it is in fact a diseased condition and has been called by H.P.B. "a more undesirable gift than the robe of Nessus."

Side by side with passive mediums (whose counterparts can be found in the witches and wizards and jugglers of old) there have always existed on the earth active mediators, or hierophants. The former exercise their gifts for money; the latter hold that the accepting of pay transforms an act of White Magic into Black Magic.

Buddha was a mendicant and refused his father's throne. The "Son of Man had not where to lay his head"; the chosen apostles provided "neither gold, nor silver, nor brass in their purses." Apollonius gave one half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jacolliot; the Pythagorean Essenes and Therapeutæ believed their hands defiled by the contact of money. When apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." These men were mediators, guided merely by their own personal spirit, or divine soul, and availing themselves of the help of spirits but so far as these remain in the right path. (*Isis Unveiled*, I. 488)

Just as there is in all persons a latent mediumistic faculty, so have we all within us the latent germs of mediatorship; but for some individuals it is infinitely easier to bring them into activity than for others.

The passivity which mediumship develops is the opposite of true receptivity — receptivity to the Inner Ego. The task before the Theosophical practitioner is to transform his brain from a passive into a receptive instrument. The present quality of the elemental lives making up our brains renders them susceptible to impressions from the lower astral light. The animal nature in us also makes its corresponding impress on these lives. To purify the brain, the mind needs to check the ebullitions of the personality, to curb the tendency to daydream, and to cultivate intelligently the Divine Paramitas. This will give an upward impulse to the tanhaic elementals and will make the brain receptive to impressions from the God within.

The Theosophical student-aspirant is called upon to resist quick responses to outer suggestions, training himself to evaluate the latter calmly before acting on them, and, above all, to initiate activity from within, in terms of first principles, in the light of the philosophy which he is studying. The habit of speaking and acting after proper consultation with one's own Ego must be developed.

Among the qualifications expected for Chelaship is "an intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit)." When read superficially, this instruction remains but a mental picture; but when, through meditation and sustained purity of thought, remembrance of this idea becomes permanent, then the mind catches glimpses of the Inner Divinity and the latter becomes the guiding and ruling Force within us. In order that the Avalokitesvara, "the on-looking Lord," the Higher Self, may work through us as constantly as possible, we have to learn to develop the necessary sensitiveness or receptivity of the brain. Correct receptivity develops *pari passu* with the awakening Will which is Buddhi made active.

While the student is preparing himself to become what a true Mediator is — a temple "in which dwells the spirit of the living God," of what use is that temple if his fellow men gain no benefit, find not the temple giving forth Light? As the God within the shrine becomes more and more active, the aspirant becomes a centre from which, in his measure, flow out the potentialities for good that from the Perfect Blessed Ones come in large and affluent streams.

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.

Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves — that mighty sea of sorrow formed of the tears of men.

Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all — save for itself; give light to all, but take from none. (*The Voice of the Silence*, p. 73)

MEDIUMS AND YOGEEES

WHAT IS THE DIFFERENCE BETWEEN THE TWO?

[The real teaching of Theosophy on the subject of mediums, lower psychism and higher spiritual powers is brought out in the following article, which first appeared in H.P.B.'s *Theosophist*, Vol. III, pp. 197-98, for May 1882. It was reprinted in THE THEOSOPHICAL MOVEMENT for November 1935. The article is an excellent commentary on the proposition that "Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies."—EDS.]

A Yogee is a man who has prepared himself by a long discipline of body and spirit, and is thereby rendered capable of dealing with phenomena, and receiving occult communications at will, the theory being that he, so to say, paralyzes his physical brain and reduces his mind to complete passivity by one of the numerous modes at his command, one of which is the magnetization of the second set of faculties pertaining to and exercised by the spiritual or inner man. The soul is inducted by the body, and, in its turn, is used to liberate the spirit, which is thus placed into direct rapport with the object desired. For example: A telegraph line at stations A, B, C, D, E, in ordinary cases, sends messages from A to B, B to C, and so on; but, when the several stations are connected, the message may be received direct at E from A without the intermediate stations being made aware of it. In the same manner, the nerves becoming passive, the "Yog" power controls the other faculties, and finally enables the spirit to receive a communication, which, in the other case, it cannot, because it must act through several mediums.

As the magnetic power is directed to any particular faculty, so that faculty at once forms a direct line of communication with the spirit,¹ which, receiving the impressions, conveys them back to the physical body.² The spirit cannot grasp at the communications it desires to

¹ Sixth principle—*spiritual* soul.

² In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, *i.e.*, from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started, to the place of its destination, faultless and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect, unless the original, material or rough physical impression conveyed has passed in a

receive, unassisted by the physical organization, just as, in the case of a lunatic, the spirit is present, but the faculty of reason is lost, and, therefore, the spirit cannot make the man sane; or, as in the case of a blind man, the spirit and reasoning powers are sound, but the faculty of sight is destroyed; hence the soul of the blind man cannot realize the impressions which would be conveyed to it by the optic nerves and retina.

The spirit is an immortal ether (principle?) which cannot be impaired in any way, and, although it is, to a certain extent, subservient to the body and its faculties during the lifetime of the body it is attached to, it can, through their agency, be so liberated in a higher or lesser degree as to be made to act independently of the other principles. This can be achieved by magnetic power or nerve power, if preferred, and thus the spiritual man be enabled to receive communications from other spirits, to traverse space and produce various phenomena, to assume any shape and appear in any form it desires.

The secret of the theory is this, that the Yogee, possessing the power of self-mesmerization and having a perfect control over all his inner principles, sees whatever he desires to see, rejecting all elementary influences which tend to contaminate his purity.

The medium receives his communications differently. He *wishes* for "spirits"; they are attracted towards him, their magnetic influences controlling his faculties in proportion to the strength of their respective magnetic powers and the passivity of the subject; the nervous fluid conveys their impressions to the soul or spirit in the same manner, and often the same results are produced as in the case of the Yogee, with this important difference that they are not what the medium or spiritist wishes, but what the spirits (elementary influences) will produce; hence it is that sometimes (in spiritism) a question on one subject is asked, and a reply of a different nature received, irrelevant to the point and more or less after the "Elementary's" disposition. The spiritist cannot at desire produce a fixed result, the Yogee can. The spiritist runs the risk of evil influences, which impair the faculties the soul has to command, and these faculties — being more prone to evil than good (as everything having a great percentage of impure matter in it) — are rapidly influenced. The Yogee overcomes this, and his faculties are entirely within his control, the soul acquiring a greater scope for working them and keeping them in check; for, although the soul is their ruler, yet it is subservient to them. I will give a familiar illustration: A battery generates electricity, the wires convey the current, and the mechanism is put in motion. Just so, the soul is the generator or battery, the nerves the wires, and the faculties the mechanism made to work. The Yogee

circuit through the sieve of every "principle" (from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1) and that every "sieve" is in good order, the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralyzing the functions of the 4 intermediate principles, communicate from body to spirit and *vice versa*—direct.—Ed., *The Theosophist*.

forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication.³

If the Yogee desires to see a vision, his optic nerves receive the magnetic fluid; if an answer to a question is wanted, the faculties of thought and perception are charged by him; and so on. If he desires to traverse space in spirit, this is easily done by him by transferring the faculty of *will*,⁴ and, as he may have acquired more or less power, so will he be able to produce greater or minor results.

The soul of the medium does not become the generator. It is not the battery. It is a Leyden jar, charged from the magnetic influence of the "spirits." The faculties are put in action just as the spirits, so-called, make them work from the jar they have charged with their own currents. These currents, being magnetic, take after the invisibles' own good or evil disposition. The influence of a really good spirit is not left upon the earth after death, so that, in reality, there are *no* good spirits, although some may not be mischievous, while others may be full of real devilry. The question arises, How are the influences of the bad ones left behind, when the soul exists no more on earth after death? Well, just as light from the sun illumines an object, which reflects certain invisible active rays, and these, concentrated in a camera, produce a latent image on a photographic plate, in like manner the evil propensities of man are developed and form an atmosphere around him, which is so impregnated with his magnetic influence that this outer shell (as it were) retains the latent impressions of good or evil deeds. These, after death, are attached to certain localities, and travel as quick as thought wherever an attractive influence is exercised the stronger, they being less dangerous as less attracted to men in general, but more to spiritists who attract them by the erratic power of their will, *i.e.*, their own ill-governed magnetic power. Have not many experienced coming across a man unknown to them, whose very appearance has been repulsive, and, at the sight of whom, feelings of distrust and dislike spring up in them spontaneously, although they know nothing of or against him? On the other hand, how often do we meet a man who, at first sight, seems to attract us to him, and we feel as if we could make a friend of him, and if, by chance, we become acquainted with that person, how much we appreciate his company! We seem lost in hearing him speak, and a certain sympathy is established between us for which we cannot account. What is this but our own outer shell coming in contact with his and partaking of the magnetic influences of that shell or establishing a communication between each other?

The medium is also influenced by his own spirit sometimes, the

³ Or—direct, which is oftener the case, we believe.—Ed., *The Theosophist*.

⁴ From the physical to the Spiritual body and concentrating it there, as we understand it.—Ed., *The Theosophist*.

reaction of his nerves magnetizing some faculties accidentally, while the elementary spirits are magnetizing the other senses; or a stray current reaches some faculty which their magnetism has not reached, and this leads to some of those incomprehensible messages, which are quite irrelevant to what is expected, and a frequent occurrence which has always been the great stumbling block at all séances.

Each human being, at one time or other, feels the urgent need of retiring to a quiet place within him, a secure retreat where he can shed all troubles, all the stresses and strains of life, and derive strength and sustenance. "Nowhere, either with more quiet or more freedom from trouble," wrote Marcus Aurelius, "does a man retire than into his own soul. . . . Constantly then give to thyself this retreat, and renew thyself."

Dr. Maxwell Maltz reminds us of these words in his article "Don't Strain Under Stress," condensed from *Psycho-Cybernetics* in the June *Reader's Digest* (Indian edition). The modern world, the article brings out, "has conditioned us to respond to so many outside stimuli that we have lost the ability to ignore them." An increasing number of people today are resorting to tranquillizers because they reduce our own response to these outside stimuli.

All our disturbed feelings — anger, hostility, fear, anxiety, insecurity — are caused by our own responses, not by any external stimuli. If we could learn to control these responses, wouldn't we, in effect, be building our own "psychic screen"? Response means tension — tension in muscles, for example, is a preparation for action. The opposite of tension is relaxation. . . .

If at first you find it impossible to ignore the response, delay it. Delay breaks up the automatic workings of conditioning. "Counting to ten" when you are tempted to become angry is based on this principle. By holding off the emotion of fear, or anger, you may be able to extinguish the automatic reflex altogether. . . .

Once you have found the secret of relaxation, by learning to ignore the conditioned response, you will have a chance to discover the quiet room within you that each of us needs — and has. It is my belief that each personality is equipped with a centre which, like the deep of the ocean, is never disturbed. We need to find this quiet centre. . . . When you have a few spare moments during the day, or whenever you begin to feel tension mounting, retire into this quiet room for a few moments. In your imagination, see all the quiet, restful details; settle down in your favourite easy chair, utterly relaxed and at peace with the world. It will not be time wasted, but time invested.

This inner source of peace and strength the student of Theosophy recognizes to be his Inner Ruler, his Higher Self, which, in *Gita* terminology, is "the spectator, the admonisher, the sustainer, the enjoyer, and also the Paramatma, the highest soul."

ON THE RIGHTING OF WRONGS

Master, why cannot men be friendly and happy? I feel so annoyed with mankind! The Negroes are annoyed with the Whites and the Whites with the Negroes. Nations, groups, individuals, all feel annoyed with one another, and the sum-total of annoyance seems to be increasing in the world. Why cannot people stop being annoyed?

O my Friend, can *you* stop your *own* annoyance with these people? If you cannot, why do you expect that *they* should stop feeling annoyed? Do you not see that you are just as foolish as they are?

But, Master, I see that their annoyances are in some cases based on right principles and I sympathize with them in that respect. Why should people have to suffer "injustices" and why are all reforms made possible only after struggle?

Then, my Friend, you are truly annoyed only with those who, in your opinion, are perpetrating injustice in the world! But are you sure that your ideas of right and wrong, justice and injustice, are one hundred per cent right in terms of Universal Law or Karma? Can you not imagine that in some respects, with more knowledge, you may change your mind?

Yes, Master, I must change with further knowledge of the Law, but how does that help me now?

Friend, human nature is such that each sees things from his individual point of view. The Masters see things from the universal point of view. Use your knowledge of Karma to help you to widen your outlook; that is, use your mind, rooted in compassion, to understand. It will help you to see that you must feel sorry for the wrong-doer, not always for those who you think are wronged. None can suffer except through their own actions inspired by ignorance and hatred, or through their voluntary actions for the sake of others. How can we help them? By trying to see the difference between the true and the false methods of righting wrongs. Between fighting the wrongs we think other people are perpetrating and regarding them with apathy is the struggle to find the best *means* of righting the wrongs. It is an old saying, pregnant with meaning, that two wrongs do not make a right. Our effort today should be to find out *how* to produce concord in place of discord; *how* to produce brotherliness in place of "*my* rights."

But, Master, only the use of force will prevent wrongs being done in many cases.

Agreed, O my Friend. But by force do you mean physical force — assaults, deaths, capture and imprisonment? Or do you mean the

force of example? Or the force of ideas? Or the force of love? Think over these points. Is physical imprisonment a greater punishment than mental and emotional isolation? Is a man changed for the better by imprisonment or by an inner change brought about by his friends' attitude towards him? Tolerance is a fine word, but it, as also its opposite, annoyance, needs to be understood. How many lovers of animals, for instance, become irritated when they see someone ill-treating an animal? It is good to fight against cruelty to animals, but anger is of no use. It is neither apathy towards cruelty nor annoyance and anger, but compassion, not only for the animal but even more for the man who is ill-treating it, that will bring about the necessary reform. All problems have to be examined with logic, reason and knowledge *before* we are faced with the necessity of action.

So with mankind's many discords. We need to search for the cure, the plan of action. Theosophy has it, but how difficult it is for students to apply the knowledge! Yet the history of the Theosophical Movement should show us the way the Great Ones look at the mistakes of others. We have plenty of examples.

But, Master, how can we *begin* to live an ordered mental life in this age of discord?

Friend, by applying the teachings of the *Gita* and of other devotional books. By practising perseveringly those truths we dimly perceive. Then we shall slowly find that we can sense the great universal ideas and can begin to put them into practice.

And the first and last idea is: LOVE your neighbour as yourself and do to others that which you wish others to do to you. Everything that can be said on the line of conduct to be adopted is there in that teaching. Love is not a mere sentiment or emotion. To love truly is to be *at one with* the object of one's love. It is "to live and breathe in all" because of the Unity that exists and because all have to pass through the same sufferings and trials on the path of evolution.

Master, I thank you. I will try to understand through love.

He who has reason on his side need not speak in a loud voice.

—A CHINESE PROVERB

THE ORIGIN OF LIFE

An article by C. M. Cade in the April 1963 number of *Discovery* summarizes the current ideas on the possibility of life elsewhere in the universe, and the theories with regard to the origin of life on this planet.

A generation ago, as Mr. Cade points out, it was believed that our solar system originated from a chance encounter of our sun with another star — an event possibly unique in cosmic history — and that the near-collision drew off incandescent matter from the sun which then condensed into the planets of our system. Because of the extreme improbability of such an event, it was believed that planetary systems must be very rare. Today, the origin of the stars is sought in an orderly process of condensation of clouds of cosmic dust and gas. It is believed that out of the 100,000 million stars in our galaxy, some 4,000 million could have habitable systems of planets. This makes it virtually certain, not only that there must be intelligent communities elsewhere in our galaxy, but also that the intelligence of some must transcend that of our own.

Coming to our particular system, if what our scientists surmise of the physical conditions on the various planets is approximately correct, then, apart from Mars and possibly Venus, life as we know it is impossible elsewhere.

By eliminating minor differences, Mr. Cade reduces the many theories of the origin of life on this planet to six:—

1. Life has no origin; matter and life have existed since the beginning of time.
2. Life originated as the result of a supernatural event and is, therefore, incomprehensible and inexplicable.
3. Life is the outcome of an extremely improbable combination of circumstances which, given sufficient time and material, were almost certain to arise.
4. Life originated by a slow, inevitable, strictly-determined sequence of chemical reactions.
5. Terrestrial life began elsewhere, and was conveyed to this planet as tiny resistant spores (panspermia hypothesis). These were borne either by radiation alone (radiopanspermia) or in meteorites (lithopanspermia).
6. Life originated elsewhere and was brought to Earth by the action of intelligent beings who: landed and accidentally left germs behind ("picnic-rubbish" hypothesis); landed with the object of inoculating or seeding the planet with life; or fired space capsules at the Earth, which either accidentally or deliberately produced inoculation.

Comparing these several hypotheses with the Theosophical teachings one can say little more than that there are vague resemblances here and there. The sixth hypothesis is instructive, however, in that it illustrates how human imagination is limited by the circumstances and

outlook of the time. The advances which have made the launching of astronauts possible have been technical largely, since the principles involved were enunciated centuries ago by Newton. Those who followed him were not really in a position to assert the inherent possibility of space travel, but not until we believe ourselves to be on the threshold of such travel are we able to imagine beings coming from other planets to this. Then we betray further our limitations by visualizing them coming to this planet in the same way as we visualize ourselves going to others.

The imagination of man is unable to grasp the conceptions involved, due to self-created limitations. Nevertheless, we note the important advance that life is now regarded not as an accident but as something which must be wide-spread in the universe and must exist in higher forms than are known on the Earth. Further, on planets where physical conditions are radically different from those on our own, the possibility of radically different forms of life is also envisaged. For example, Mr. Cade writes:—

As for Mercury and the outer planets, since they are all beyond the ecosphere, or temperature zone within which liquid water can exist, the presence of terrestrial-type life is really impossible. In the case of the outer planets, the only reasonable alternative appears to be some biological system based upon liquid ammonia as a solvent.

Theosophy teaches that life is universal. Even today such a suggestion would meet instant ridicule. It must be understood that this ridicule would not arise because conditions on at least some of the planets in the universe are quite different from those on our own but because the temperatures are such that any organization of matter, anything other than complete chaos, is impossible. For life, surely some form of organization of matter is essential even if it is quite different from the kinds known on Earth.

Let us consider first the general effect of raising the temperature of matter before turning to what Madame Blavatsky has to say on the subject.

The atoms in solid substances are arrayed in definite geometrical patterns and are often held together by immense forces. For example, it may require a force of hundreds of tons to pull quite a small steel girder apart. The atoms are not, however, stationary in their allotted positions within the pattern. Like wild horses tethered to stakes, they are in ceaseless motion. The effect of raising the temperature is to increase the violence of this motion until at the melting point of the solid the atoms break away from their positions to move about with one another within the resulting liquid, as the horses might break their tethers to gallop with one another within the confines of the field. If the temperature is raised still further, then at the boiling point of the liquid the atoms break loose from all restraint and scatter into space a formless chaotic host, as the horses might break through the boundaries of the field to move without restraint throughout the countryside. What

life, therefore, can possibly exist in a body of air, as distinct from an organism living in the air, which has its own ordered structure, however minute it may be?

This is not the end of the process of reduction to chaos. Within the atoms of the gas there still are order and structure, but at what is believed to be the temperatures of the stars this ordered pattern of still more minute particles is destroyed. Chaos is complete and absolute. What life can there be?

Returning now to life on the Earth: believers in the Theosophical teaching that there is no dead matter should not lose sight of the basic difference in structure between so-called organic and inorganic matter. What are called inorganic substances are formed of relatively simple grouping of something like 2 to 10 atoms drawn from the 90-odd known elements of nature. Organic substances are formed of highly complex groupings of some hundreds of atoms of the four elements, carbon, oxygen, hydrogen and nitrogen, built up by the chemistry of the cell. It is this complex grouping which gives the characteristic texture of organic substances. These names do, therefore, correspond to a real difference in nature, and once again we see the association of life with order and regularity in matter.

An understanding of life from the Theosophical viewpoint demands a careful and prolonged study of and reflection upon *The Secret Doctrine*, especially Part I of Vol. I, together with the *Transactions of the Blavatsky Lodge*. This first part of *The Secret Doctrine* describes the process of evolution from the moment when the "...last vibration of the Seventh Eternity thrills through Infinitude...touching with its swift wing the whole Universe and the Germ that dwelleth in Darkness," through the first formation of diffused Cosmic and radiant matter and its fashioning by the Hierarchies, down to the appearance of sevenfold man on this earth in the Fourth Round. To recount this story in the space available would be impossible, but we shall try to indicate some of the lines of thought which it opens up in connection with what has gone before.

Our first consideration is that while the substance of the universe is atomic, the atoms of Occultism are not the atoms of science. The latter, as will be evident from what was said about the effect of very high temperatures upon them, are still compound things. The atoms of Occultism do not exist on the material plane. They are primordial divine units. Not only are they capable of responding to the dynamic energy and guiding power of Cosmic Ideation as made manifest by the Dhyan Chohans or the Architects of the visible World, but they contain within themselves the germ of self-consciousness. Thus on p. 107 of *The Secret Doctrine*, Vol. I, in reference to the atoms in an early stage of cosmic evolution, we are told:—

The "fiery Wind" is the incandescent Cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the "Creative Forces." Yet, this cosmic dust is some-

thing more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for itself. It is an atom and an angel.*

These atoms existed originally in a state of chaos or as completely independent units before they became subject to the directing influences of the "Creative Forces." The beginning of this process is described on p. 129 of the *Transactions*:—

...cooling [of the Web]...begins when the imprisoned force and intelligence inherent in every atom of differentiated as well as of homogeneous matter arrives at a point when both become the slaves of a higher intelligent Force whose mission it is to guide and shape it. It is the Force which we call the divine Free-Will, represented by the Dhyani-Buddhas. When the centripetal and centrifugal forces of life and being are subjected by the one nameless Force which brings order in disorder, and establishes harmony in Chaos — then it begins cooling. It is impossible to give the exact time in a process the duration of which is unknown.

Further illumination on this contrast between order and disorder is thrown in other places in Madame Blavatsky's writings. For example, in the article "Psychic and Noetic Action" (*Raja-Yoga or Occultism*, p. 65) she describes atoms as *independent* entities and cells as conscious units, and adds that when atoms group to form cells, the latter "become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law." On p. 102 of the *Transactions* we learn that "every differentiation of substance and matter, evolves a kind of intelligent Force"; and in *The Secret Doctrine* (I. 175), in connection with the plane of Mentality into which the Monad descends, Madame Blavatsky writes:—

But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD.

What science is saying is that the grouping of atoms which makes intelligent life possible is of a special nature and can occur only within a very narrow range of temperature compared with the scale of temperature observed in the cosmos.

Now turn to *The Secret Doctrine*, Vol. I, p. 142:—

The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to, Physical Science. [Chemical association is a grouping

of atoms to form a different substance. Dissociation is a breaking up of that grouping often brought about by raising the temperature.]

This point is explained further on pp. 113-14 of the *Transactions*, where there is a brief description of the matter in the Milky Way, which is said to be in quite a different state from the matter which exists on the planets of our system. It is the storehouse of the materials from which the stars, planets and other heavenly bodies are formed, but has to undergo many changes before it becomes the matter of the planets.

Finally, on the difference between organic and inorganic matter we find a hint in "Transmigration of the Life Atoms" by Madame Blavatsky:—

Life is ever present in the atom of matter, whether organic or inorganic, conditioned or unconditioned — a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. (*She Being Dead Yet Speaketh*, pp. 134-35)

We hope we have done enough to show how much there is in the writings of Madame Blavatsky which is relevant to the problems of modern science. Nevertheless an examination of its theories and concepts in the light of Theosophy is not easy. The increasing specialization of science makes it difficult for the layman to understand those theories and concepts with the necessary precision. On the other hand, a thorough education in science, or indeed in any other modern discipline, puts obstacles in the way of grasping the spiritual ideas of *The Secret Doctrine*. Especially we must never lose sight of the fact that words such as we have used, "life," "atom," "temperature," etc., do not necessarily carry the same meaning in scientific writings as they do in *The Secret Doctrine*. However, even to grasp what an author does not mean is a step towards grasping what he or she does mean.

Whether I come to my own today, or in ten thousand or ten
million years,
I can cheerfully take it now, or with equal cheerfulness I can
wait;
My foothold is tenon'd and mortised in granite;
I laugh at what you call dissolution;
And know the amplitude of time.

—WALT WHITMAN

THE COUNT DE SAINT-GERMAIN

Since Tsong-kha-pa, the Tibetan Adept and World Reformer, inaugurated in the 14th century his movement for the spiritual enlightenment of humanity, including the West, members of the Adept Fraternity have attempted to give out century by century a greater or less amount of occult knowledge to a world increasingly deluded by materialism. Mesmer and other representatives of the Great Lodge functioned in the 18th century, under the guiding influence of the Count de Saint-Germain, whom H. P. Blavatsky calls "the greatest Oriental Adept Europe has seen during the last centuries" (*The Theosophical Glossary*). But Europe had neither the mental understanding nor the moral perception to evaluate correctly and derive full benefit from the labours of great ones whose aim was soul-service of fellow beings gone astray, and who had no axe of their own to grind.

Madame Blavatsky, in an article on the Count de Saint-Germain in *The Theosophist* of May 1881, called for the vindication of his memory and wrote:—

The treatment this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers, is a stigma upon human nature. And so has the stupid world behaved towards every other person who, like St. Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it, and making it wiser and happier.

The background of the Count de Saint-Germain and his true mission in life are unsolved mysteries for those who are not familiar with the *modus operandi* of Adepts who know what they do and silently do what they can for the true welfare of mankind. They give no thought to painful consequences accruing to themselves owing to the opposition of the men in power who, for serving their own ends and ambitions, dominate the people's minds, to adjust and enfranchise which is the philanthropic work of the representatives of the Great Lodge. As befitted one of his kind, Saint-Germain evaded inquisitive inquiries about his age, his parentage and early life as he travelled from country to country in furtherance of his benevolent objective. H.P.B. wrote of him:—

The Count St. Germain is, until this very time, a living mystery. . . . The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy), about this wonderful Count's having been met and recognized in different centuries, is no myth. (*A Modern Panarion*, p. 44)

The astounded people who came under his magnetic influence persisted in asking who he was that, without visible sources of income, bedecked himself with superb diamonds and gave away precious stones and jewelry as presents to his friends with as great nonchalance as that with which another would distribute trifles. He enjoyed the confidence and admiration of the cleverest statesmen and nobles of Europe for

long years. However, ignorant of his true position and purpose, some jealous statesmen and ministers whom he met in the course of his unpaid missions of peace to various European Courts referred to him in their correspondence with contempt or dealt harshly with him as a spy or an impostor. In the salons which he visited he would entertain the company with weird stories of the hidden world, with himself as a witness or an actor therein, but would never break bread with anyone. His rare intellectual endowments, brilliant conversation and mysterious modes of life astounded and dazzled the public mind.

Madame Blavatsky says in *The Theosophical Glossary*:—

Many are his "biographies," and each wilder than the other. By some he was regarded as an incarnate god, by others as a clever Alsatian Jew. One thing is certain, Count de St. Germain — whatever his real patronymic may have been — had a right to his name and title, for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title. . . .

He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance from thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and never making a mistake. It was he who prophesied before the Kings Louis XV and XVI, and the unfortunate Marie Antoinette. . . . He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he had learned from certain Brahmans in India, who taught him the artificial crystallization ("quickenings") of pure carbon.

Borne along on the mighty tide of world Karma, the Adepts can, as they have said, only modify and direct some of its minor currents. Their motives and methods of work cannot be understood or appreciated by those outside their circle because of the lack of intuition in the latter in gauging the need of the people in terms of the mental and moral light and darkness of the prevailing period. To be misunderstood, misjudged and maligned is an Adept's unenviable lot. We have some indication of this in the travails of our teacher Madame Blavatsky. The Count de Saint-Germain had his own share of undeserved ignominy and obloquy.

It is not known when Saint-Germain was born, and there is no data, no account in any memoir, of his death, which in the case of one who lived in the full blaze of publicity is singularly remarkable. There is, however, evidence to show that he was in Europe with long or short absences from the last quarter of the 17th century, if not earlier, to the first quarter of the 19th century. In the *Glossary* we read that he had claimed to be over five hundred years old. Madame Blavatsky adds that "If he said that 'he had been born in Chaldea and professed to possess the secrets of the Egyptian magicians and sages,' he may have spoken truth without making any miraculous claim. There are Initiates, and not the highest either, who are placed in a condition to remember

more than one of their past lives." She recorded towards the end of the 19th century that "Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone."

There are many gaps in our knowledge of his activities. Members of the Fraternity of Adepts sedulously keep closed "every possible door of approach by which the inquisitive could spy upon them." As one of Them has said: "The adept, to be successful and preserve his power, must dwell in solitude, and more or less within his own soul."

From the few facts available about this great life we can say that the Count was not only an adept in the occult arts but was also the master of many physical arts and sciences. He is claimed to have known about trains and steamboats decades before these inventions came into use. Among the accomplishments ascribed to him may be mentioned the dyeing and preparation of skins, carried to a perfection which surpassed all the moroccos in the world; the dyeing of silks, woollens and wood in the most brilliant colours, etc. He played on every instrument and was said to have rivalled Paganini on the violin. He was also a painter of rare ability. He had a prodigious memory, and his enormous erudition included a thorough knowledge of nearly all the European and many Oriental languages, such as Sanskrit, Chinese and Arabic. He had travelled almost the whole world over. He is said to have given the finishing touches to the training of Mesmer, who re-discovered animal magnetism for the cure of diseases. Cagliostro, too, worked for a time under his direction. He is reported also to have collaborated with Saint-Martin in his Masonic and Theosophical work. It is said that all four of these Adepts were together at the Paris Convention of Free Masons in 1785. There are references in *The Theosophical Glossary* to Saint-Germain's remarkable knowledge of early Masonry. And a Master of Wisdom has referred to the work he did for Rosicrucianism: while Christian Rosencreuz taught orally, "St. Germain recorded the good doctrines in figures." Madame Blavatsky mentions one of his ciphered Rosicrucian manuscripts in *Isis Unveiled* (I. 575) and quotes at length from another in *The Secret Doctrine* (II. 582-83).

He could transmute iron into gold while one stood and watched. The fusing of small diamonds into large ones and removing flaws from diamonds was his specialty. But why, one may ask, did he, an Adept, decorate himself with jewelry and distribute gems all around? Can we learn something from this? Can we not take diamonds to symbolize the acme of earthly possessions, toiling for which we of the world exhaust ourselves? Even if we had diamonds in plenty they would not avail us, because material wealth is for superficial decoration and glorifying the body only, which will perish. Why not then work for a "Diamond Soul," the deserving of which title is the final aim for which the universe exists and which is the task that claims all our skill and sacrifice, our toil and travail for eternal peace and happiness?

Historically speaking, the long period covered by the Count de Saint-

Germain's appearances was sufficiently important to make the ancient order of the Great Lodge have a witness of their own on the spot, when European nations were struggling with one another, extending their foreign possessions, and when the age-old tyranny of dogmatic religion was being challenged by the advancement in physical science. Moreover, this was the period which ushered in the French Revolution, followed by the Napoleonic Wars. The causes of the Revolution in France are too well known to need enumeration. Suffice it to cite the decadence in upper-class French society and the general failure to recognize the duty owed to the so-called lower classes, whom the nobility had long exploited.

When the Count came to Paris in 1757, with his reputation as a man of miracles, Louis XV provided him with a laboratory for his alchemical and other scientific work. The King treated him with respect and made him his confidential envoy to other European Courts. Such embassies, however, did not quite succeed in their purpose because of the weakness of the King, who could not check his Ministers when they opposed the mediation of the Count.

The Countess d'Adhémar, an intimate friend of Queen Marie Antoinette and known to Saint-Germain, left behind her memoirs, portions of which were translated and published in *The Theosophist* of September 1884. These memoirs give a descriptive account of the circumstances which prevented the Count from changing the course of the French Revolution before the Reign of Terror precipitated itself in all its hideousness. According to this account, several years before the fall of the Bastille, with which the Revolution started, the Count returned to Paris after a long absence, when Louis XVI was on the throne, and through the Countess d'Adhémar sought a secret interview with the Queen. In this interview Saint-Germain briefly apprised the Queen of the coming danger and requested her to persuade the King to receive him confidentially without delay.

The King, however, was too weak to act on his own and summoned his chief counsellor, Maurepas, for consultation. The latter, an ambitious and bad adviser at so critical a period, after seeing the King, called on the Countess d'Adhémar to get fuller details of the Count's interview with the Queen and to inquire about his whereabouts so as to arrange for his arrest. The Countess records that, while she was engaged in conversation with Maurepas,

our attention was diverted by the noise made by the opening of the door of my room. . . . It was the Comte de Saint-Germain who entered! A cry escaped me, while M. de Maurepas hurriedly rose, and I must say that his countenance changed a little. The thaumaturgist, approaching him, said:

"M. le Comte de Maurepas, the King summoned you to give him good advice, and you think only of maintaining your own authority. In opposing yourself to my seeing the monarch, you are losing the monarchy, for I have but a limited time to give to France, and this

time over, I shall not be seen here again until after three consecutive generations have gone down to the grave. I told the Queen all that I was permitted to tell her; my revelations to the King would have been more complete; it is unfortunate that you should have intervened between his Majesty and me. I shall have nothing to reproach myself with when horrible anarchy devastates all France...."

The Countess continues: "M. de Saint-Germain, having spoken thus without taking breath, turned towards the door again, shut it, and disappeared." And with him also disappeared the hope of saving France, because the head of a powerful absolute monarchy felt too feeble to act for the good of his country without the consent of his crafty Ministers.

Marie Antoinette was a person for whom the Count had special regard and sympathy. Without making himself known to her, it is said, he from time to time sent her communications as her "mysterious adviser," warning her of the dangers against which she should guard. One such communication which he sent after his unsuccessful attempt to meet the King contained the prophecy of the terrific storm and incredible madness that would follow, and which it had been his intention to explain to the King, inducing him to take timely action.

After the fall of the Bastille in 1789, when the destiny of France was sealed, the Count in a secret interview explained the limitations of his position to the Countess d'Adhémar in the following words:—

I have written it to you, *I can do nothing, my hands are tied by one stronger than myself.* There are periods of time when to retreat is impossible, others when *He* has pronounced and the decree will be executed. *Into this we are entering.*

Later, the Queen received a further communication from her "mysterious adviser," in which he stated: "It is no longer a question of tacking but of meeting the storm with thundering energy."

Louis XVI was beheaded in January 1793 after a mock trial. In October of the same year the Queen was put up for trial and guillotined immediately afterward. The Countess d'Adhémar records that the Count de Saint-Germain was present in Paris at the time of the execution of the Queen. The Queen did not belie the hope of her "mysterious adviser" and faced the ordeal of an outrageous trial and death with "thundering energy." Thomas Carlyle, in his *French Revolution*, bears testimony to the dignity and calm with which the Queen carried herself right up to the end, unconscious of the higher influence exerted over her in easing the tragic situation of her last days.

The attention of students may be drawn to articles on the Count de Saint-Germain from which more may be learned about this great and mysterious personage. Such articles have appeared in *The Theosophist*, Vol. II, May 1881, and Vol. V, September 1884; in *Lucifer*, Vol. X, May 1892; in *The Aryan Path*, Vol. V, April 1934; besides the very interesting statement in *The Theosophical Glossary*, which has been quoted in part above.

THE HISTORY OF THEOSOPHY DOWN THE AGES

The history of Theosophy down the ages is the history of the cyclic attempts made by the Preservers of the Wisdom-Religion, the one Religion which underlies all the now existing creeds, to present it to a world in need of it. Theosophy is declared by Them to be as old as thinking man; *i.e.*, it has existed on this earth since the time man became a self-conscious chooser, over 18 million years ago.

The ultimate purpose of evolution in the macrocosm is that each globe become a man-bearing globe. There are in the entire cosmos two types of globes: (1) those on which there is no human evolution proceeding as yet, and (2) those on which self-conscious, intelligent beings are evolving. Our earth is not the only man-bearing globe; there are others as well. With the attainment of self-consciousness, then, an important stage was reached in the drama of evolution on this earth.

Before the lighting up of Manas, Theosophy, the Eternal Wisdom, was in the custody of those Beings who had already passed through the man-stage and perfected themselves in prior fields of evolution. Theosophy thus is primordial and was revealed directly to human kind by its progenitors and informing Egos. The knowledge of Theosophy does not exist in the lower kingdoms because in these lower forms there is no mind to perceive it. There are two ways in which the wisdom of Theosophy manifests: First, in the form of intimations which arise spontaneously from within; although one may be unaware of the existence of Theosophical records, each possesses certain innate ideas and can, by exercising his power of thought and reasoning, arrive at a recognition of the three basic truths concerning the universal, divine, impersonal deific Principle; universal, just and impersonal law; and the brotherhood of all manifesting, evolving beings. Secondly, it manifests in the form of knowledge derived from facts observed, checked and verified by a constantly growing body of students and devotees.

The unadulterated teachings of Theosophy are given out openly at certain times, taking advantage of special cycles. At other times the teachings have been given out in a veiled or more or less concealed fashion. Sometimes the ethical or application aspect has been more emphasized, as for example in the Buddha's exoteric teachings; the teachers of the ancient Upanishads, on the other hand, expounded the metaphysical side of the Esoteric Philosophy. It is very rare to find the two given out together. Theosophy as given out by H. P. Blavatsky for us of this era is as complete a system of ethics and metaphysics as this present cycle was ready for, and this cycle is a special one. There are indications that the coming years will be very important and that events will move rapidly; this is a characteristic of the *Kali Yuga*, the first 5,000 years of which ended towards the close of the last century. The teachings of the *Bhagavad-Gita*, which Krishna gave out at the beginning of this *Yuga*, contain the ethics and the metaphysics which are

suited to this entire *Kali-Yuga* cycle of 432,000 years.

So, it is according to the needs of the cycle that the supply of ethics, or of metaphysics, or of both, is made. It is we human beings who make the cycles and the Masters of Wisdom respond if we make the necessary efforts.

As said above, Theosophy as a system of knowledge, of laws, of facts in Nature, was first given out on this globe some 18 million years ago. It is called in H.P.B.'s *Secret Doctrine* the "ancient Atlanto-Lemurian Wisdom," the Wisdom belonging to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth Race, the earliest Aryans. When Manas was lit up, the first great instalment of this Wisdom was presented. This Universal Wisdom antedates the Vedas. The story of the degradation and loss of these original teachings is the story of that madness which pride engenders. The Atlanteans went mad with pride and brought about the downfall of their civilization. The few who were saved from the cataclysm that destroyed Atlantis set themselves apart, so to say, one million years ago, to spend their time, not in teaching, but in learning and verifying the system of ancient cosmogony and in perfecting themselves, and it is these Wise Men who became the Instructors of the early Fifth, the Aryan Race. It is here that we must look for the source of the ancient teachings of what later came to be called Hinduism, the earliest of the extant religions. These teachings were first taught orally and only much later recorded in writing as the hymns of the Vedas. The original, pure Hinduism thus sprang from the Atlanto-Lemurian Wisdom.

Those saved from the last great series of cataclysms and shifting of continents originated two great efforts; the tree of the Ancient Wisdom branched into two: one took root and flourished in India; the other in Persia. There was a time when greater India included areas stretching out to sections of China and extending as far south as Borneo. A study of the languages which these two branches developed, Sanskrit and Avesta, reveals that they are two sister languages, born of the mother, Senzar, which is now lost to the outer world. Of these two branches, of the Avestan sacred texts only a few fragments are now extant, and one cannot reconstruct a whole system out of these. Fragments obtained from Babylon, Chaldea and Egypt are all subsidiary presentations derived from this branch.

In *Isis Unveiled* (II. 123) H.P.B. has written:—

We can assert, with entire plausibility, that there is not one of all these sects — Kabalism, Judaism, and our present Christianity included — but sprang from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedic ages — we speak of that prehistoric Buddhism which merged later into Brahmanism.

H.P.B. wrote further:—

The religion which the primitive teaching of the early few apostles most resembled — a religion preached by Jesus himself — is the elder of these two, Buddhism. The latter as taught in its primitive purity,

and carried to perfection by the last of the Buddhas, Gautama, based its moral ethics on three fundamental principles. It alleged that (1) every thing existing, exists from natural causes; (2) that virtue brings its own reward, and vice and sin their own punishment; and (3) that the state of man in this world is probationary. We might add that on these three principles rested the universal foundation of every religious creed; God, and individual immortality for every man — if he could but win it. (*Ibid.*, II. 123-24)

The Buddhism that is referred to here is not the religion of Gautama Buddha, but "Bodhism," "that religion signifying literally the doctrine of wisdom, and which by many ages antedates the metaphysical philosophy of Siddhartha Sakyamuni" (*Isis Unveiled*, II. 143). In its essence it is "certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism" (*Ibid.*, II. 142). It is from this primitive source that the multitudinous religious faiths of mankind have sprung. In fact all knowledge, ancient and modern, is derived from this ancient source.

... the secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean kabalists and the Jewish nazars, were *identical* from the beginning. (*Isis Unveiled*, II. 142)

This Wisdom-Religion, "that prehistoric Buddhism which merged later into Brahmanism," thus existed long before the Rig-Vedic hymns were chanted.

We repeat again, *Buddhism is but the primitive source of Brahmanism*. It is not against the primitive *Vedas* that Gautama protests. It is against the sacerdotal and official state religion of his country.... Gautama Buddha's philosophy was that taught from the beginning of time in the impenetrable secrecy of the inner sanctuaries of the pagodas. (*Isis Unveiled*, II. 169)

Buddhism as taught by Gautama was a protest against Brahmanical orthodoxy. He gave out the original and pure philosophy, the Universal Religion, and taught further that it was the universal heritage of all men, and that it could be contacted and learned without any intermediary. From India Buddhism spread to the East and the West.

The king of Eastern Hindustan, Asoka, had embraced the religion of Siddhartha, and sent missionaries clear to Greece, Asia, Syria, and Egypt, to promulgate the evangel of wisdom. The Essenes of Judea and Arabia, the Therapeutists of Egypt, and the Pythagorists of Greece and Magna Græcia, were evidently religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus. These were wrought anew into the Mysteries and Gospels, and to them we owe the literature known as the *Evangelists* and the *Apocryphal New Testament*. They were kept by the Ebionites,

Nazarenes, and other sects as sacred books, which they might "show only to the wise"; and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them. (*Isis Unveiled*, II. 491-92)

It is the sects named above that Jesus contacted and learned from. Decay of the original Teachings is bound to take place in the course of time, and for their restoration periodic attempts are made by the Great Lodge of Masters in the last quarter of every century. The teachings of H.P.B. constitute the latest attempt to bring the Ageless Wisdom once again into the world.

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

European and even Hindu students of Occultism are often deploring and even wondering why all the "Initiates" or adepts seem to have died out in India. They have not "died" out, nor is their absence due to "Kali Yug" as popularly yet erroneously supposed. The "adepts" have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain — especially in Southern India, but few are the privileged ones who know of them; still fewer those who could point out their places of retreat.

—*The Theosophist*, February 1882

THOUGHTS ON UNITY

Do we not try to attain unity in the wrong way? What is unity? H.P.B. tells us in *The Theosophical Glossary* that brotherhood is a fact, physically and spiritually; but it must become so intellectually. Is this a hint as to how unity can be attained — unity of minds and of ideas?

Robert Crosbie applied this idea in the Declaration of the U.L.T. The only basis for union, he said, was “similarity of aim, purpose and teaching.” Any one or two of these is not sufficient for real union; all three must be present. This lies at the root of the old teaching: “Come out from among them, and be ye separate.” This means, not isolation, but union with those having the same aim, purpose and teaching.

Unity *per se* can never be worked for. It exists or it does not exist; it is an unseen inner bond, a magnetic similarity. What we have to do is to recognize it as such “intellectually.” We may all have a common aim and purpose, but unless we agree as to the teachings, *i.e.*, those ideas by which we live, we cannot in truth be magnetically united, however much we may pretend to be.

But among those who have the same aim, purpose and teaching there is often disunion as to the *methods* to be employed to further the aims, or as to the actual understanding of “purpose.” The United Lodge of Theosophists pays no attention to differences of individual opinion. Why? Because, as W. Q. Judge and Robert Crosbie pointed out, anyone must be allowed, and even aided, if his purpose is right, to use methods which others do not agree with. All efforts made in the right spirit will bring good results, even though they be different results than those expected. There must be differences of opinion as to methods; but, as the Masters have declared, there cannot be among Them any differences as to Teachings. There cannot be two opinions on a Truth. There cannot be two opinions as to whether $2+2$ equals 4, but there may be many ways of using this knowledge or of teaching it.

So long as the pure and unadulterated Teachings are taught, their understanding must be left to each student, for he will, as *The Secret Doctrine* states, always judge “from the standpoint of his own knowledge, experiences and consciousness, based on what he has already learnt.” Unity grows as essentials are embodied. It does not have to be striven after; it is there when the right conditions prevail. What we need is to recognize it and increase its depth. The way is open to all to work for the *conditions* of unity.

This does not mean that the U.L.T. need change its established “tradition” for the carrying out of its policy and programme. When someone feels there ought to be a change in the Lines laid down, it were better he tried to accustom himself to these Lines, worked wholeheartedly adhering to them and watched the results. Otherwise chaos results and different opinions sow the seeds of disunity and discord among the students themselves, so that the real “centre” of activity is lost.

THE FOUR LINKS OF THE GOLDEN CHAIN

III.—THE LAW OF KARMA

The Law of Karma is the third of the Four Links of the Golden Chain that Madame Blavatsky in her *Key to Theosophy* states to be essential for the social amelioration of humanity, if practised in daily life. The Fourth Link is Reincarnation, and both together form the twin doctrines of Responsibility and Hope. The first two links, Universal Unity and Causation and Human Solidarity, have been considered already in two separate articles printed in the last two issues of this magazine.

When Madame Blavatsky launched the present Theosophical Movement in the U.S.A. in the last quarter of the last century, the term Karma was not known in the West, though the belief in the operation of the just and merciful Law of Retribution, spoken of by Jesus and by those before and after him, had always existed. In the East, and especially in India, though the doctrine was known, it was very much misunderstood and misrepresented. Many of the misconceptions have, however, been removed by the teachings of Theosophy as given out by Madame Blavatsky. Many modern writers in the West are now freely using the terms "Karma" and "Reincarnation" in their writings, and the dictionaries have also included them — all of which goes to prove the impact of the present Theosophical Movement on the minds of the people.

What is Karma? It was a question which Arjuna put to Sri Krishna in the beginning of the Eighth Discourse of the *Bhagavad-Gita*; and Krishna answers that "Karma is the emanation which causes the existence and reproduction of creatures." A footnote explains: "Karma here is, so to say, the action of the Supreme which is seen in manifestation throughout the evolution of the objective worlds." This concept is closely related to the first link of the Golden Chain, Universal Unity and Causation. It is the operation of the Law which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in this phenomenal world. It is this Law which causes the Day and Night of Brahma, each lasting a thousand revolutions of the *Yugas*, creating periods of activity and rest for all beings, worlds and systems of worlds.

Theosophy teaches that God and Law are not separate but that the latter is the eternal action or motion of God or the One Life. This motion proceeds, not in a straight line, but in a spiral, so that each revolution of the wheel of the Law brings all evolving beings, not to the same spot, but to a higher level, thus making possible the progressive march of evolution through cyclic repetitions. The common phenomena of day and night, the ebb and flow of the tide, the phases of the moon, etc., can be observed by all. Theosophy goes one step further and points out how the Law equally operates in the inner realm of man and of nature, resulting in the cycles of health and disease, moods of elation and depression, the rise and fall of civilizations, periods of mental and moral light and darkness, in terms of man's own behaviour. And this aspect of the

Law of Karma would enable an individual to overcome his past wrong tendencies and strengthen his capacities and virtues so as to steer the course of his life wisely, avoiding many a pitfall on the way. This is how Karma becomes the doctrine of responsibility.

It is necessary, therefore, to recognize that Karma is not only action and reaction, cause and effect, that effect becoming a cause again; but in the human kingdom it is precisely the Law of Responsibility, and therefore the Law of Ethical Causation and Moral Retribution. It is this aspect of the Law which, if used in a practical manner, can make for the social amelioration of mankind, bringing peace and happiness to all.

How can it be done? Man has to assume the firm position that: (1) He is a soul, a ray of Life and Light Divine, and that therefore he has to think and act and live in co-operation with the Divine Law, not hindering but helping its course. (2) He is a miniature copy of the whole universe and therefore has within him all the powers and forces and energies that exist anywhere in nature. He is an heir to the forces above him and akin to those below him. In terms of the law of consubstantiality he can become a focal point, a magnet, and attract to himself the forces of Light or of darkness. (3) The responsibility of man lies in the choices he makes every moment and the will he uses to realize and fulfil what he wants.

The majority of individuals live as irresponsible beings because they drift with the current and are not vigilant and deliberate in their behaviour. Bound down by a hundred cords of desire they dissipate their energies in a hundred directions, work against the Law, go astray, and thus meet with sorrow, suffering and frustration. The Law being just and merciful does not reward or punish, but only restores harmony and equilibrium when these are broken through man's folly. In the process of restoration, lasting for a long or short period, one passes through pain and difficulty. Herein lies man's responsibility. If he learns his lesson of pain with a correct philosophical attitude, if he *wills* to abstain from his past mistakes, the pain will be a stepping-stone to further progress and inner unfoldment. But if he grumbles and murmurs, blames others for his misfortune, and continues to indulge in his wrong actions, then he has not learnt the lesson, and further sorrow and misery will be his lot. Therefore, as responsible human beings it is necessary to act deliberately from within on the basis of spiritual principles instead of ever following impulses from without. Every thought, word and act in our daily life should be deliberate so as not to cause a disturbance in the harmonious movement of the Law.

We have all lived in the past and have accumulated a huge store of Karma, good, bad and indifferent; and so difficulties and troubles may crop up any time when suitable environment is provided for the reaping of any effect. Then the responsibility lies in preserving the right attitude and setting into motion such forces as will mitigate the effects to a certain extent at least. Each individual draws to himself Karma in terms of his moral stamina; therefore everyone is able to cope with whatever comes to him.

Mr. Judge, in his very practical article "Advantages and Disadvantages in Life," gives an excellent definition of good Karma which should be always remembered and practised:—

Good Karma is that which the Ego desires and requires; bad, that which the Ego neither desires nor requires. (*Vernal Blooms*, p. 8)

If every individual were to live up to this instruction and before engaging in any particular action were to ask himself if it was *desired* and *required* by the *Ego*, all the troubles and problems of life would vanish. Action here means not only deeds on the objective plane but also thoughts, because Karma starts on the plane of mind. It is the mind which encourages the desires one way or the other; hence the necessity to generate thoughts which are consubstantial with the desires and requirements of the Ego, and speech and action will follow naturally. At present, it is generally the sense inclinations that arouse the desires and lead the mind towards the material pole. It is necessary, therefore, to train and control the mind as desired and required by the Ego so that it becomes a valuable instrument through which the Ego can accomplish its work. *The Voice of the Silence* teaches us to blend the mind and soul. A controlled mind will be able to subdue the desires and the whole personality will become a proper channel for the reflection of the Divine Light. That is what is desired and required by the Ego. Unity and harmony, love and sympathy and kindness, truth and devotion and nobility and all higher aspirations are desired and required by the Ego. The Ego needs nourishment to unfold and expand in serving his fellow beings. The highest aspect of the Law of Karma is the Law of Love eternal.

Here in India, Karma is usually taken to mean fate, preordained by "God," against which nothing can be done. Thus, the responsibility of man is absolutely lost sight of, and no effort is put forth in the right direction. This leads to passive submission, not active energization. Theosophy teaches that fate or destiny is self-created, the result of past choices and actions, the sins of omission and commission, and therefore man himself is the maker of his destiny. With that past destiny anyone can re-create himself because there is free will in him. The Third Fundamental proposition of *The Secret Doctrine* teaches that there are no privileges or special gifts in man save those he wins for himself through his own self-energization. Did not Bhishma state: "Exertion is greater than destiny"? Exertion is necessary to overcome one's destiny, but exertion only on the basis of the Eternal Verities. The Wise and Regenerated Ones, the true Embodiments of the Law, have always taught mankind how to become free from the bondage of birth and death. It is only when one has cleared the storehouse of personal Karma that he can be a free being, no longer bound down to earthly existence. This can be accomplished by following the advice given in *Light on the Path*:—

Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world.

SKANDHAIC ACTIVITY

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Among members of the same family, and even between twins, there often exists such a diversity of intellectual and moral perception that it challenges our intellect for a rational solution. Modern thought has put forward no satisfactory explanation. The doctrine of heredity as propounded by Western thinkers is at a loss when faced with these congenital differences in traits and tendencies. A satisfactory solution cannot be found outside of the twin doctrine of Karma-Reincarnation, for these differences are the result of antecedent causes. Paul wrote: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." With each person, the sowing varies according to the soil, the seed, the labour and the method. The harvest reflects that sowing. Our present characteristics are the crop. Our actions of today are the seeds that will yield the harvest of the morrow. Karma is the unerring law that adjusts the harvest to the sowing.

It is our purpose to examine some of the agencies through which our quantum of merit or demerit is brought home to us and our characteristics receive a longer or a shorter lease of life.

There is no dead matter anywhere. Says H.P.B. in *The Secret Doctrine* (I. 248-49):—

ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism.

Every form of matter, therefore, whether "organic" or seemingly inert, is a form of life. All processes of nature are acts of incessant borrowing and giving back between these forms. They are composed of sentient points or lives which are in constant ebb and flow from the human to the other kingdoms and back. These sentient points are receptive to magnetic impresses which they have the power of retaining for long periods. There may be almost indelible impresses, which may expend themselves only at the threshold of Pralaya. These lives give each man his characteristics; and as the process of throwing off and taking in is not confined to post-mortem states, but is incessant, a man's characteristics may undergo as phenomenal a change as any that nature presents.

This constant interchange of lives is without any break, and it helps in changing human characteristics. The process is steady, for nature never works by fits and starts. At birth, the man brings his characteristics — skandhas — from previous incarnations and from them as germ or basis builds up a new set of skandhas for the new life. It is indeed the thirst for life inherent in these skandhas that forces reincarnation. These become the foundations of his personality and lay down the trend of the life that is to be lived. Traits that have been built

up through lives cannot be thrown away in a day, no matter how great the present effort. For man, there is always a "circle pass not" for any given incarnation, and that is one reason why one does not achieve perfection in a single birth. The old lives resist change, and thus give the man time to think and choose deliberately. Of the skandhas some last throughout the span of a man's life. They have their youth, maturity and old age; and as it is on them as a substratum that the personality is built, their separation leads to decrepitude and death. Other skandhas are more nebulous, and are replaceable in a comparatively short time. It is these that make possible a rapid change in the personality, for weal or woe.

The lower man is a compound divisible into five skandhaic groups. There is a sevenfold classification referred to by H.P.B., but not much is said about the two higher groups. The five consist of *Rupa* — the body with its four capacities of *Vidana* — the perception of pleasure and pain; *Sanjna* — the cognition of things; *Sanskara* — the action that leads to passion, aversion, etc; *Vidyana* — the knowledge of external things. The assemblage of these at birth forms a man's personality. Pertaining, however, to man's transitory aspect, they cannot be said to be permanent, though some portion of them may attach to the returning Ego and persist over a series of lives. Neither can it be said that the final dispersion of the groups means the annihilation of the individuality. Quite the contrary. Their final dissolution — transmutation really — would mean liberation and the attainment of Nirvana.

The mystery of the building up of the body and the personality is locked up in the skandhas. When their function is grasped and it is considered that they have their re-embodiment in future lives, one sees why in one the body is weak and in another strong. How often we deplore our lack of virility and the congenital disorders of our organs and attributes! We ought instead to trace our skandhaic lineage to see what led up to the effects; and then we should not shrink from Karma, but pay tribute to it. What we readily see in reference to the limitations of the body applies no less to the other groups. More subtle, because more hidden, their qualities are nevertheless even more palpable in their effects upon the personal man. The ebullitions of the personality are hard to check, yet it is with these groups that a man has to deal, as they intimately affect his psychic and intellectual nature. Here are the roots of passion, anger, greed. Here lies the thirst for things. These are activated or they atrophy with the changing of the skandhas.

When a man dies, a process analogous to digestion takes place. Just as the nutritive essence of foods is separated for assimilation, while the refuse is brought together for elimination, so after death nature forces a separation between good and evil tendencies. The good and beneficent ones are assimilated and accompany the Devachanee. The evil ones form the Kama-rupa which begins to disintegrate, leaving the lives forming it, with their impresses, to mingle with lives of the same polarity and to hover about seeking forms most suited to the working out of the impressions. A violin string tuned to a particular pitch when vibrated

will set in vibration another string tuned to the identical pitch. So with these lives. Any form not attuned to their pitch is unsuitable for them. But a form in tune with them through consubstantiality creates a kind of magnetic sympathy which exerts a pull sufficient to take them in. Some are thus absorbed by our fellow men, some by animals, others by lower kingdoms. Lives which bear impresses of anger, envy, hate and passion tend towards a lower level. In their transmigrations they stir human minds to base activities, or exhaust themselves in the kingdoms below ours.

In each kingdom the original impress produces corresponding outward manifestations, till the journey from form to form ultimately overshadows the memory of the detailed events that gave the impress and leaves only the essence of the desire or the quality. But through all these gyrations, the karmic responsibility of the person who gave the impress is heightened. The lives that bear his impress are his ambassadors who carry his curse or his blessing to countless living entities. They knit him with those who react to his impresses. In active life he may have been oblivious of giving a sentient point its polarity. But the act once committed is past recall. Either at his death or sooner, the polarized sentient point goes out to engender right or wrong tendencies in others. That his action was not deliberate can avail him little. Karmically he is linked by strong magnetic threads with his ambassadors in their movements through space, and the law demands that he shall reap the consequences in time to come. This reaping may take the shape of strengthening or weakening characteristics brought by the returning lives which await the Ego at the threshold of Devachan.

The skandhas are our progeny, and because they reflect our true qualities they are of great potential usefulness. When they hold the mirror to us, we shrink from the reflection, not realizing that they are our true friends who show us an unretouched photograph of ourselves. If they show the pallor of disease, the unhealthy flush of passion, the vacant expression of the intellectual bankrupt, is it the fault of the reflection? Instead of remedying the defects, mankind has been too prone to kick against the pricks—a useless course, for “the pricks seem to enjoy it.”

A critical stage in the purgation of the skandhas is reached at death. If one is to live in the eternal, then the suffering due to existence through the five groups must be stopped. Anything that tends to heighten *tanha* or thirst for life in the skandhas reacts for the worse on the future personality. The wide implications of a solitary lapse from the discipline are not therefore incomprehensible. The living of the higher life assumes paramount importance, for thereby alone can the desires be starved out. Forming the habit of thinking correctly is a task which might daunt the stoutest heart, but victories are to the victorious. It is helpful to remember that Karma aids our efforts to purify the skandhas, by adjusting to our strength the magnitude of the immediate task.

Two verses in the *Dhammapada* show what part the skandhas play, and what our attitude should be:—

202. There is no fire like that of lust; there is no (moral) breach like that of ill-will; there is no suffering like that of existence through the Five Groups [skandhas]; there is no bliss like the Highest Peace.

374. As soon as he has considered the origin and the destruction of the Five Groups, he finds happiness and joy which belong to those who know the immortal.

The skandhas must therefore be transmuted, their earthly dross eliminated and a stamp of spirituality given them instead. The five bonds of egoism, doubt, false belief, lust and hatred have to be cut. The disciple must, "free from hate, live happily among those who hate"; "free from ailments and lust, live happily among the ailing and the lustful." This he can do only when he has gathered unto himself Faith, Energy, Mindfulness and Spiritual Insight. Once consubstantiality with the perishable elements is severed, no power on earth can reattach them to the soul. He whose hand is unwounded may touch poison; it can affect him not. No sin can attach to him whose ills are dead and quit. He may reincarnate to fulfil his destiny, but never will yearnings torture him, nor sins stain him, nor ache of earthly joys and woes invade his safe eternal peace.

The first experiment in hypnotism from the air was reported in *The Sunday Telegraph* (London) of August 4th. Eighty people sat in a marquee at a carnival in Gloucester, waiting to be hypnotized, as a small aircraft carrying hypnotist Henry Blythe took off from an airfield five miles away. As it circled 1,500 feet above them, the marquee audience fixed their eyes on a large photograph of Mr. Blythe. The hypnotist's voice reached them from the aircraft by radio telephone, instructing the volunteers to hold their hands tightly over their heads. A few minutes later, 15 people had fallen asleep and three went into a deep trance, rolled around with laughter when told to, fell to the ground and "cycled" with their feet, played at cowboys, and finally went on a bandstand and shouted, "Hurrah for Gloucester Carnival!"

Mr. Blythe believes that aerial hypnotism could have considerable practical use as a means of quelling disturbances and bringing about peace.

Hypnotism from a distance *is* possible, and when performed for mere entertainment is much more dangerous than when used as a medical or surgical weapon. The danger arises from the complete ignorance on the part of the hypnotizer of the laws involved and of the consequences flowing from such practices. Hypnotism breaks the connection of the personality with the Higher Self, a disaster which may become permanent, leading to the moral ruin of the subject, to say nothing of the future Karma to be faced by the operator.

EXTRACTS FROM UNPUBLISHED LETTERS

Turning to your problem about God and prayer: This is a point which many friends raise. When they read such a sentence as the *Key* contains: "Prayer kills self-reliance," they are confused. Prayer as ordinarily understood, as an appeal for favours to a Personal God, is one thing, and prayer as an inner communion with one's own Divinity in the heart is a different thing. H.P.B. has made that clear and a recent article in the May [1953] number of *THE THEOSOPHICAL MOVEMENT*, "How Shall We Pray?" ought to satisfy any honest inquirer. We are not against the prayer which appeals for guidance and help to one's own Inner Divinity. Here a distinction has to be made between the person who prays, that is, the personality, and the intelligence to whom prayer is offered, namely, the individuality. Unless there is consubstantiality between the two intelligences, the personality and the individuality, there cannot be any real communion. Therefore the implication is that the personality should purify itself and bring itself nearer and closer to the individuality if the personality's prayers have to be answered. This important idea is not understood.

That brings me to your next problem, that in Theosophy there is no scope or outlet for man's emotional nature as there is in prayer or worship. This also is not quite accurate, for the emotional nature has to be purified and elevated. Desires are of two kinds, and desires are the basis of all emotional activity. There are higher desires, which we may call aspirations, and the aspirations bring into play the right kind of emotions. The feeling of devotion, of enlightened faith, the intense longing to do the right, to tread the path, to come in contact with the Masters, are all proper channels for the expression of the higher emotions or aspirations. Anyway it is indeed good to know that though they may speak of the absence of emotional expression, at your meetings there is great fervour and enthusiasm. That itself shows that Theosophy is not devoid of the right type of aspirational expression.

We must evaluate our wrong actions through self-examination and then use the way of true repentance, including, "Look not behind or thou art lost."

Self-examination is very necessary. It is of two sorts, a daily one and a periodic one. Two sources provide the correct check: (1) our own Higher Self and Inner Ego and (2) the Divine Philosophy and especially the Divine Paramitas. This is part of our discipline. Incidentally, it develops the much-needed virtue of intellectual honesty.

About self-examination: Of course there is a reflex action in self-righteousness. "Regret nothing," says Judge. "Look not behind," says the *Voice*. This ingredient in our attitude balances and also does brighten up the dreary side of this business. Nothing, self-examination included, is perfect. All human actions are enveloped by ills, says the *Gita*. So

we have to go onwards calmly and patiently. Detachment and resignation unfold gradually and we have to be prudent and observant to be deliberate.

Memory and loss of memory is the central psychological problem of every aspirant. Fixed times of meditation and self-examination help all daily processes; and the latter deepen the special acts. Unity all the time, everywhere. Resignation and activity also are unified; so are frustration and successes. So must emerge "calmness ever present."

The words of Paul about mind-control are an experience which every aspirant on the Path of Chelaship passes through. They parallel the closing part of the third chapter of the *Gita*.

Theosophy has practical guidance to give on the subject of what is ordinarily and loosely called meditation. The general idea is well given in *U.L.T. Pamphlet No. 12*, which reprints the articles of Damodar and Mr. Judge. Our Hindu brothers get all tangled up with the words without making a proper distinction between the terms they use. The term generally used is "Yoga," as in the Sixth Chapter of the *Bhagavad-Gita*, and it is related to the subject of meditation. The important point made there is that two qualities are necessary — *Abhyasa*, which involves practice according to knowledge, and *Vairagya*, which means dispassion. These two are considered essential for the practice of meditation. But the important point must not be overlooked: Krishna recommends that every time the wandering mind goes away from the subject under consideration it should be brought back and put upon the Spirit. People do not understand this. If I am engaged in, let us say, a mundane matter, connected with my routine life, I am supposed to be concentrated there. My mind wanders. I am called upon to bring it back, not to the work from which it wandered, but to the Spirit. Unless the real significance of this is understood, confusion results. There is a spiritual basis or aspect of every mundane activity and the general direction is that you should find that spiritual aspect, for it is on the basis of the spiritual aspect that concentration or meditation or contemplation can be practised. People want to have a spiritual experience in special meditation of half an hour or an hour and they fail, simply because the real power of their periodic meditation is not utilized. I will never be able to bring my wandering mind under my control if I devote only an hour to keep it from wandering, when during the rest of the period it wanders.

But the *Gita* does not go further into the details about the exercise. The next book that people use is Patanjali's *Yoga Sutras* and there again they begin to use terms without understanding their proper meaning and significance. There are four terms used: *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. There is a fascination that people have for *Dhyana* and *Samadhi* without a realization that in the absence of the first steps of *Pratyahara* and *Dharana*, *Dhyana* is not possible, much

less *Samadhi*. It is necessary, therefore, to understand the principles which are contained in these terms.

Pratyahara deals with the power of the mind which must try to gain one-pointedness in reference to whatever it is doing, and this is a worldly exercise. It is not necessarily recommended that special objects of meditation shall be taken up. But the highest in each aspect has to be sought out. This is the same as what is said in the Sixth Chapter of the *Gita*.

Then comes the subject of concentration; the next is contemplation, and then realization. Take the analogy of a military army. A regiment is concentrated, is brought to a point; all the soldiers come together. Then the general contemplates the object to be attacked — a city or a fort or a hill, or what not. Then he gives orders for the regiment to make its attack and that city or fort or hill is taken possession of. This is a good imagery. We must come to a central point, must concentrate. The very word indicates coming together to a centre. Now look up the root of the word "contemplation." It is the consideration of that which has come together. Then *Samadhi* is the possession of the object contemplated upon, becoming one with that object. As a matter of fact every wandering mind, without meaning to do so, goes through all these three stages. Mr. Judge tries to explain this in his *Notes on the Bhagavad-Gita*. So you see, it is a complex subject and it is necessary for us to get hold of the primary principle.

The other difficulty that you will find is that no concentration is possible unless the nature of the Higher or Spiritual Self is understood, at least in some measure. At one stage it is the lower self in its concentrated position that contemplates on the Higher Self and becomes one with that Higher Self. Then the next position is that, having become one with the Higher Self, once again he descends into his lower nature as a superior controller than when he left his ground previously.

You will find that if our Indian students will turn to *The Voice of the Silence* and take up certain verses they will be more successful in their meditation than by going through the difficult things which are written in *Sutra* style in the Patanjali book. A *Sutra* itself requires deciphering. An aphorism is not an easy thing and so such sentences in *The Voice of the Silence* as pertain to the subject of mind will prove beneficial. Take for example: "The Mind is the great Slayer of the Real," or the verses about withholding the mind from external objects and internal images, or the verse that refers to the mind as a mirror and to the dust to be brushed away from it; then there is this verse: "Thyself and mind like twins upon a line, the star which is thy goal burns overhead." And there are other verses. If any student is really interested, he can cull from *The Voice of the Silence* these verses and arrange them in a particular order. I did that many years ago and found it worked admirably in more than one direction.

IN THE LIGHT OF THEOSOPHY

Almost the entire world has hailed the nuclear test-ban treaty signed in Moscow as a good first step to end the cold war. Men and women everywhere will be able to live free from the fear that they and their unborn children may be exposed to unknown hazards by the radioactive contamination of the environment, and, if the treaty is followed by other moves, then the long-hoped-for dream of world peace is expected to become a reality.

Though the treaty does not cover underground tests, leaves untouched the vast stockpile of nuclear weapons and does not mean an end of the arms race, it is a hopeful sign that the signatories to it have proclaimed in the preamble that they want “the speediest possible achievement of an agreement on general and complete disarmament under strict international control.”

Not the mere suspension of tests, nor even total disarmament, but the moral realization of the unity of mankind and, with that as a basis, the creation in the world of an atmosphere of trust and good will alone will provide a satisfactory solution to the problems besetting the world. The move against the testing of nuclear weapons, welcome though it is, yet needs as its soul a move *for* understanding man’s relation to all beings. Without this wider outlook, all talk of brotherhood, peace and all the rest is based on limited reason or emotional feeling.

The gigantic, unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Kara-Korum hills, witnessed a civilization during millenniums of years, and would have strange secrets to tell mankind.

Thus wrote H.P.B. in *The Secret Doctrine* (I. xxxii), and elsewhere in the same work (I. 271 fn.) Tibet is referred to as a “great seat of Occult learning from time immemorial, ages before Buddha.” As late as 1880 a Master wrote:—

For centuries we have had in Thibet a moral, pure-hearted, simple people, unblest with civilization, hence — untainted by its vices. For ages has been Thibet the last corner of the globe not so entirely corrupted as to preclude the mingling together of the two atmospheres — the physical and the spiritual.

However, accounts of present-day Tibetan affairs, whose course students of Theosophy cannot but follow with the deepest sympathy and concern, tell a tale of woe. The following is from an item titled “Prison-look for Tibet” in the *Deccan Herald* of July 23rd:—

The Chinese Communists have started systematic destruction of Tibet’s centuries-old cultural heritage and unique national integrity.

A campaign to change and regimentate names of the ancient Tibetan towns has been launched by the Chinese. . . .

Wanton destruction of centuries-old Buddhist scriptures in Tibet by the Communist overlords is a well-known fact. The Chinese have reduced the precious Buddhist texts and scriptures to paper pulp to meet the increasing demand for paper, most of which goes for printing propaganda material.

The Communists have printed new scriptures and texts, which have been ordered to be sermonized in Tibetan monasteries. They have already destroyed people's freedom of worship, early this year.

According to a decree issued by the political commissar of Tibet, the Tibetans are free to worship and visit monasteries only between the odd hours of 3 a.m. and 5 a.m.

Monasteries are now few and far between. Yet there are reports of Tibetans trekking for hours to visit and pray in a monastery before they go for the daily 12 hours of forced labour.

Students of Theosophy, who have always accorded Buddhism especial respect, must view with grave concern the wanton destruction of its sacred texts. Whatever lies in store for Buddhism and its extant scriptures in Tibet, one fact is certain:—

The members of several esoteric schools—the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America—claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari. (*S.D.*, I. xxiii)

Ever since the destruction of the Alexandrian Library, effective measures have been adopted by the members of the Adept Fraternity to prevent the most sacred records of ancient learning from getting into the hands of the profane and of the ravagers. Such works have been removed from the reach of the general public and stored safely away. There are wide-spread traditions of the existence of certain immense subterranean galleries and halls in which are stored an incalculable number of books, manuscripts and rolls. Such subterranean stores are quite inaccessible save to the few, and their entrances carefully concealed so that there is little fear of their ever being discovered by invading armies. Says *The Secret Doctrine*:—

...“according to a tradition preserved by the Buddhist schools, both of the South and of the North, the sacred Buddhist Canon comprised originally 80,000 or 84,000 tracts, *but most of them were lost*, so that there remained but 6,000,” the professor [Max Müller] tells his audiences. . . . Considering the sacredness for the Buddhists of every line written upon Buddha or his “Good Law,” the loss of nearly 76,000 tracts does seem miraculous. Had it been *vice versa*, every one acquainted with the natural course of events would subscribe to the statement that, of these 76,000, five or six thousand treatises *might*

have been destroyed during the persecutions in, and emigrations from, India. But as it is well ascertained that Buddhist Arhats began their religious exodus, for the purpose of propagating the new faith beyond Kashmir and the Himalayas, as early as the year 300 before our era, and reached China in the year 61 A.D. when Kashyapa, at the invitation of the Emperor Ming-ti, went there to acquaint the "Son of Heaven" with the tenets of Buddhism, it does seem strange to hear the Orientalists speaking of such a loss as though it were really possible. They do not seem to allow for one moment the possibility that the texts may be *lost* only for the West and *for themselves*; or, that the Asiatic people should have the unparalleled boldness to keep their most sacred records out of the reach of foreigners, thus refusing to deliver them to the profanation and misuse of races even so "vastly superior" to themselves. (I. xxvii-xxviii)

The Mangesh temple in Goa has now opened its doors to Harijans, but there is a touch of irony in the news that the first Harijan entrants had to be escorted by armed police (*The Times of India*, July 17th). The Mahajan Committee had to hold lengthy consultations before deciding to lift the ban. It is said that the priests greeted the event in stony silence.

The entry of Harijans into the Mangesh temple is an important religious and social gain. But Harijans elsewhere in India have not been totally freed from similar disabilities. Despite the country-wide debate on national integration there are hundreds of temples to which Harijans are not freely admitted. Surveys conducted by the Commissioner for Scheduled Castes have shown that the anti-untouchability act remains a paper reform in many rural areas.

Untouchability, a veritable crime against the Brotherhood of Man, is not peculiar to this ancient land alone. It is a problem which, in one form or another, other nations and other races are also burdened with and are also trying to solve. It is the greatest problem of Pure Religion everywhere, arising out of the denial of the fundamental truth of all religions, that in each human being dwells a ray of the One Self.

In recent years psychologists have become increasingly aware of the importance to man of his attitude to death. This attitude, it is held, will determine how a person conducts himself in life.

The Psychical Research Foundation was created in August 1960 to promote scientific research on the problem of survival after the death of the body. It is the sole organization devoted wholly to that purpose and its Board of Directors and Advisory Committee include Dr. J. G. Pratt (Duke University), Professor H. H. Price (Oxford University), Dr. Ian Stevenson (University of Virginia), Professor C. D. Broad (Cambridge University), Professor C. J. Ducasse (Brown University), Dr. Gardner Murphy (The Menninger Foundation), Dr. R. H. Thouless (Cambridge University), and many others.

The Foundation has recently started publishing a bulletin named *Theta* (from the first letter of the Greek word "*thanatos*," meaning "death"). The first issue, that for April 1963, states that "science is presented with a major challenge in the "theta issue" ("theta" as used here, it is explained, means "relating to the question of survival of the personality after bodily death").

And it is only scientific research that can give the answer. More specifically, theta projects will be guided by methods, developed at centres like the Parapsychology Laboratory of Duke University and the Societies for Psychical Research in London and New York, for studying those aspects of human personality which lie outside the scope of established science. Theta phenomena belong to the same general class of parapsychological (psi) occurrences as extrasensory perception (ESP) and psychokinesis (PK). In fact, theta phenomena usually appear in the guise of ESP or PK, since communications with surviving personalities would be examples of ESP, and since action by such personalities on the physical world would be examples of PK....

In all searches for information about existence after death living subjects (sometimes professional "mediums") have been part of the system of communication. It is through their ESP or PK abilities that pieces of information are obtained, allegedly from some deceased person. These are checked against existing sources, including the memories of the living, letters, diaries, etc. This method of verification has the seed of a counterhypothesis: if sense perception or chance coincidence cannot explain the findings, the subject may have used his own psi abilities unaided by discarnate agents....

Theta research may also be carried out in other ways. If a constituent of personality survives, it should be possible to study it before death. The ante-mortem approach to the survival hypothesis cannot give proof but it may furnish clues. If psychological or parapsychological processes are found in a person which appear to operate independently of his body, they may survive its destruction. Research with living subjects will be easier than with discarnate ones and may contribute important discoveries about the latter.

Theta research is undertaken on the assumption that communication systems exist or can be built between the known physical world and the world that may exist after death. In the search for such systems we find two areas where theta may interact with familiar processes: in all ages and societies some persons, now most commonly known as "mediums," are convinced that discarnate personalities communicate through them. Research methods must be developed to determine the nature of such claims. The other phenomena are associated with physical localities (though sometimes the presence of a person at that place also seems important) and are referred to popularly as "hauntings" or "poltergeists." The Foundation has been active in both areas.

The above excerpts give an idea of the approach that researchers seek to make to the question of survival after death. Reading them, however, a student of Theosophy cannot but have been struck by the limitations of this approach. The very word "survival" that the psychical researchers use lays emphasis on this material life from which something survives; their spontaneous choice of the word shows that they hold subconsciously the old materialistic notion that the limited personality of the present incarnation is the man himself, when it is merely his outer garment. Present-day researchers are still far from accepting the concept of man as an Immortal Soul. That which is immortal can never be said to survive; it knows neither "before" nor "after"; it always is. The personal nature, on the other hand, had a beginning in time and space and cannot remain stable even for one short hour. Part of it survives death for a short time, to succumb eventually.

A student of Theosophy would take exception to the statement that "it is only scientific research that can give the answer" to the after-death condition. The conception of the Immortal Soul, the real Self in us, distinct and apart from its vehicles, is an age-old concept. Aids to our understanding of the life after death as also of many other problems that scientists believe they are investigating for the first time are available today to the impartial seeker and student of life's mysteries.

Then again the assumption that "communication systems exist or can be built up between the known physical world and the world that may exist after death," through the instrumentality of mediums, brings into question the *value* of the information received, purportedly, from discarnate "spirits." Not all psychical researchers, however, regard séance-room phenomena as impressive evidence for continued life after death. Seeking communications with disembodied "personalities," the astral forms, called *Kamarupa*, is, in fact, a necromantic practice and has its definite dangers for all concerned.

Instances of precognition, or the sensing of future events, on the part of animals, come to light from time to time. According to a report appearing in *The Times of India* of August 2nd, several hours before the devastating earthquake struck Skoplje, the Yugoslav city, on July 26th, the animals in the city's zoo howled in a "concert of terror." The hyena, the tiger, the elephant and the lions, all joined in the midnight howling, and the efforts of the keepers of the zoo to calm them proved to be vain. "Nothing like it ever happened before in the zoo," a keeper told a Reuters' correspondent.

The zoo, in the city's southern suburbs, was undamaged by the earthquake and no animal was hurt.

Animals are more or less clairvoyant and psychically sensitive, and can sense things which human beings cannot. What more natural than that they should feel the effect of magnetic changes in the atmosphere and give voice to their discomfort in cries or howls?

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without feigning 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; a profound conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and how situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution nor 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

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"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 signatures will be sent upon request, and every possible assistance furnished to 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.

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