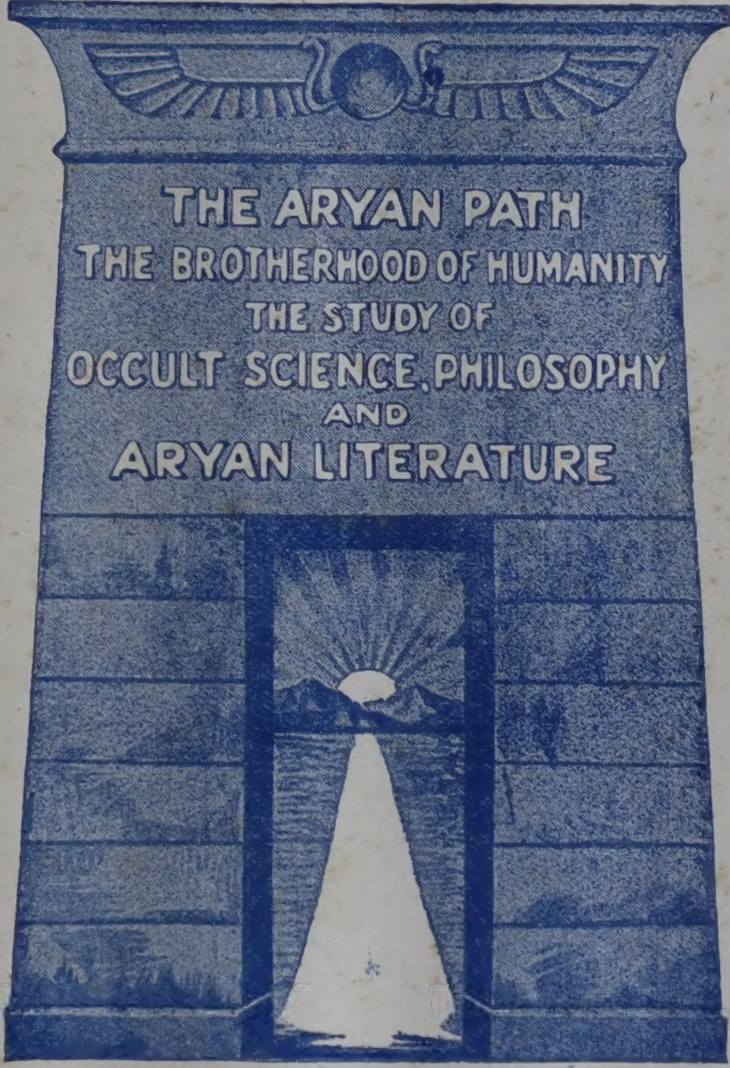




THE
THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

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Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity....Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. "Try" is the battle-cry taught by the teacher to each pupil.

—H. P. BLAVATSKY

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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.

सत्यानास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th August, 1953.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1953.

VOL. XXIII. No. 10

H. P. BLAVATSKY

THE MEDIATOR FOR OUR CYCLE

Speech comes only with knowledge. Attain to knowledge and you will attain to speech. (*Light on the Path*, p. 12)

It is impossible to help others till you have obtained some certainty of your own. (*Ibid.*, p. 24)

Speech is the power of communication; the moment of entrance into active life is marked by its attainment. (*Ibid.*, p. 62)

...speech is a gift which comes only to the disciple of power and knowledge. (*Ibid.*, p. 66)

In her article on "Genius," reprinted in our U.L.T. Pamphlet No. 13, H.P.B. defines different types of geniuses—the true and innate genius in contradistinction to the abnormal expression of human intellect which makes of man an original thinker. In an era original thinkers are many compared to the geniuses, who are like "those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing, and bare rocks on the highest plateaux of the Nilgiri Hills." Furthermore H.P.B. points out that to the occultist "'true genius is a synonym of self-existent and infinite mind' mirrored more or less faithfully by man." H.P.B. was not a genius in the sense that her own ego energized and inspired her personality; she was the high type of true genius mirroring the self-existent and infinite mind. This type of genius is called a MEDIATOR by her in *Isis Unveiled*. (I. 487)

This month when students of Theosophy will be thinking of her especially in connection with her natal day, it would be well for us to reflect upon the work that she did for the benefit of all in the cycle which she inaugurated in 1875.

In the quotations extracted from *Light on the Path* at the top of this article some important principles about imparting spiritual wisdom are to be noted. Let us try and evaluate H.P.B.'s Mission-Message by the light of these principles.

Ordinary thinkers and teachers impart knowl-

edge in language "hired and borrowed." An original thinker gives knowledge by the power of speech he has acquired. The genius under the guidance and the light of his divine ego passes on knowledge which springs up spontaneously within him. He has his own power of communication. But the highest type of genius, the MEDIATOR, passes on knowledge that his Ego is able to focus within himself from the self-existent divine mind and its living library of nature.

In studying the works of H.P.B. we are greatly struck by the pattern of her speech, her power of communication. What had she in mind? Had she from the beginning a definite method of expressing her power of communication, in delivering her message? Her task, like that of all great teachers, was to give the right teaching about God or Deity. Knowledge about It is the quest and research of religion. Conscious life in Spirit is the objective of the practitioner of religion. Next, Law is the basis on which science has always proceeded from the most ancient times to understand and explain the mystery and magic of Matter. Concepts of God and Law affect man, his heart and mind, which in their turn affect the mind-heart of the whole of Nature.

God, Law and Man have ever been the three principles on which are founded expositions of all knowledge from time immemorial. On these also the entire philosophy of Theosophy has been

based. In her four books H.P.B. gives the message about God, Law and Man appealing to the different aspects of human intelligence. Thus, a man of ordinary intelligence, lower Mahas, can get his own knowledge about God, Law and Man by reading *Isis Unveiled*.

The plan of the first instalment of her message is given in these memorable words:—

Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavour has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY. (*Isis Unveiled*, I. xlv)

She then proceeds not only to demolish religious dogmas but to give hints of the knowledge about the True Religion; again, she not only shows that miracles are natural, but further, she justifies the existence of the Science of Magic. And finally in that book she puts forward the great teachings about God, Law and Man in this wise:—

It is 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. (II. 124)

In delivering her message in *Isis Unveiled* she showed where religion had gone wrong in its teaching about deity, where science was faulty in its exposition about law and how men of this cycle would find right guidance by turning within to their own minds, and starting on the sincere quest of Wisdom. She chronicled basic propositions of Theosophical psychology which even today provide an infallible key to the understanding of the subnormal and the supernormal phenomena and of the *Psyche* in man and nature.

She went one step further and gave in *The*

Secret Doctrine the teachings about these three ideas starting with what are known as the Three Fundamentals of *The Secret Doctrine*. She speaks of these ideas as basic "...and on their clear apprehension depends the understanding of all that follows." These three ideas are about God, Law and Man. But unlike *Isis Unveiled* it is not possible to read *The Secret Doctrine* with the eye of the lower mind. If ordinary scientific and religious knowledge is sufficient to enable a man to comprehend *Isis Unveiled* and extend his existing knowledge it becomes necessary for him to have a philosophical and a metaphysical point of view, pertaining to the higher mind, in order that the reality of God, Law and Man as expounded in *The Secret Doctrine* may be comprehended.

In closing her "Introductory" to the first volume of *The Secret Doctrine* she says:—

Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt. This fact the writer is constantly obliged to bear in mind: hence, also the frequent references in this first Book to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look down on this work as a fairy tale indeed—a fiction of some modern brain.

Thus, the *Past* shall help to realise the *PRESENT*, and the latter to better appreciate the *PAST*. The errors of the day must be explained and swept away, yet it is more than probable—and in the present case it amounts to certitude—that once more the testimony of long ages and of history will fail to impress anyone but the very intuitional—which is equal to saying the very few. But in this as in all like cases, the *true* and the *faithful* may console themselves by presenting the sceptical modern Sadducee with the mathematical proof and memorial of his obdurate obstinacy and bigotry. There still exists somewhere in the archives of the French Academy, the famous law of probabilities worked out by an algebraical process for the benefit of sceptics by certain mathematicians. It runs thus: If two persons give their evidence to a fact, and thus impart to it each of them $\frac{5}{6}$ of certitude; that fact will have then $\frac{35}{36}$ of certitude; *i.e.*, its probability will bear to its improbability the ratio of 35 to 1. If three such evidences are joined together the certitude will become $\frac{215}{216}$. The agreement of ten persons giving each $\frac{1}{2}$ of certitude will produce $\frac{1023}{1024}$, etc., etc. The Occultist may remain satisfied, and care for no more. (I. xlvi-xlvii)

The development of the intuitive occultist is an aim which H. P. B. kept in view in composing *The Secret Doctrine*. Her mode of marshalling instructions baffles the lower mind, puzzles the philosopher and makes him impatient, and unless he pursues his study with a tranquil mind he will not see that he is not only getting knowledge but is being helped to develop his intuition.

Only those who realize how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. (*S. D.*, I. 1-2 fn.)

Her third book, *The Key to Theosophy*, she wrote in the form of questions and answers, dedicating it to her pupils who must learn so that they may become teachers. The Associate of the U.L.T. is learning to teach and so to commence his chelaship under the guidance of H.P.B. In that book she is teaching the application of the Fundamentals. *The Key to Theosophy* will be read by ordinary men and women and they will give their opinions on it, but the pupil of H.P.B. has the duty to correlate the teachings given in *The Key to Theosophy* with the Three Fundamental Propositions of *The Secret Doctrine*; for, in doing so he will develop the necessary faculty of the higher mind for a greater comprehension of *The Secret Doctrine*. Not only the abstract and philosophical propositions of *The Key to Theosophy*, but also the practical and ethical teachings have to be correlated to the Three Fundamental Propositions if the student is to succeed in developing the higher Manasic faculty. But his work does not end there. There remains the awakening of the faculty of intuition. She wrote in *The Secret Doctrine*:—

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite,

and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. (II. 153)

This task then follows a clear comprehension and application of the Three Fundamental Propositions. If by purely philosophical reasoning the faculty of the higher mind is developed, by the use of the knowledge of the laws of correspondence and analogy, the power of divine intuition is developed. Intuition is a moral faculty just as reason is a mental faculty. For the development of the moral faculty in the personal consciousness the knowledge of the Divine Ethics, the counterpart of pure metaphysics, is necessary and essential. Her fourth book, *The Voice of the Silence*, speaks of God, Law and Man in the language of Divine Ethics, which when applied by the mind to the heart develops the intuitive perception in man. Man's concept of God and Law according to his lower manasic principle is one thing. When these ideas are understood by the higher mind they assume a different value and meaning. But when intuitive perception about God and Law awakens in man, his Divine Ego begins to function; he knows that he is a channel, like the great messenger who gave him the message of the era in four books. The vibrant mind of H.P.B. reflects itself in a small but growing measure in his mind-soul, as the self-existent infinite mind formed the consciousness of H.P.B.

May her natal day anniversary bring each one of us the strength to proceed inwards from the place where he now stands. For each and all the important factor remains that he must free his mind from personal prides, personal inclinations, personal desires and personal selfishness. The personal takes us into the world outside, the study of the message of H.P.B., properly prosecuted, shows us the path of the inward Light.

THE ANCIENT SOURCE

In her *Theosophical Glossary* H.P.B. defines Wisdom-Religion as

The one religion which underlies all the now-existing creeds. That "faith" which, being primordial, and revealed directly to human kind by their progenitors and informing EGOS (though the Church regards them as the "fallen angels"), required no "grace," nor *blind* faith to believe, for it was *knowledge*. . . . It is on this Wisdom Religion that *Theosophy is based*.

Ever since man became a thinking being 18 million years ago, when the great spiritual progenitors of mankind, the Lords of Wisdom, moved by the law of Evolution infused into primitive man the spark of consciousness and the light of wisdom, this Wisdom-Religion or *Theosophia* has been taught and practised by a few elect. Theosophy, therefore, is nothing new, not even in name (the word "Theosophy" was used as far back as the third century of our era by Ammonius Saccas and his disciples), but is simply an unveiling of old, old truths. Its teachings pass from the immemorial past into the unfathomable future. It is, moreover, all-comprehensive in its scope and is the most accurate of teachings. H.P.B. gives her own testimony to her "somewhat intimate acquaintance with Eastern adepts and study of their science." She also states that it is "the last word of possible human knowledge," for Theosophy is based on those infallible truths which were imparted to infant humanity by divine men.

It is not always that the unadulterated message of the Wisdom-Religion is given out to the general public. The ignorance and folly of human kind bit by bit concretizes, then anthropomorphizes and then carnalizes the truth, until finally it is driven for long centuries into the background. But at certain focal points, "whenever there is a decline of virtue and an insurrection of vice and injustice in the world," the great Custodians of this archaic wisdom break "the silence of centuries" and give out to the public at large, according to the exigencies of the cycle, but a fragment from the great block of solid truth, emphasizing at some times the metaphysics and at others the ethics of the doctrine. In giving out that which

is esoteric and secret, it has often to be clothed in the vestures of exotericism and publicity and veiled in symbolical and allegorical language.

Suited to our era and civilization is the message of H.P.B., and though it is a mere portion of the mighty whole that is given out, students should realize their privilege, for it is "permitted to see the light after long millenniums of the most profound silence and secrecy."

In view of the strangeness of H.P.B.'s teachings and the wide gulf between them and the current ideas of both scientific materialism and creedal theology, a tremendous opposition was raised from both these sides. But H.P.B. was fully prepared to repel their attacks. It may be noted, however, that whenever there have been attacks, it is personalities which have been attacked. The Wisdom-Religion as such is "so grand, so consistent, so logical, and so all-embracing" that it has ever stood above censure. Says H.P.B. :—

The reader can never be too often reminded that, as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations. (*The Secret Doctrine*, II. 449)

The authenticity of the teachings which the above passage claims to be "as old as the world" and which are contained in the writings of H.P.B. might well be questioned by many an inquirer and student. These doubts were expressed by a correspondent who, writing in the "Correspondence" column of *Lucifer* (Vol. V, p. 157), states: "You have the great advantage over us, that you speak with absolute certainty on all these points, in saying: 'this is the esoteric doctrine,' and 'such is the teaching of my masters.'" But, the correspondent goes on to say, what about those who have no such certainty of *their*

belief and have to accept the teachings on being convinced by the reasons given, or relying on their intuition? To this H.P.B.'s answer was:—

I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same* warrant for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any "authority" let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my *intuition*, as there is no *infallible* intuition. But what I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such un-interrupted teaching.

This teaching, called by whatever name—Wisdom-Religion or Bodhi Dharma, Ageless and Eternal Doctrine or Sanatana Dharma, Divine Wisdom (*Theosophia*) or Brahma Vidya, Esoteric Philosophy or Gupta Vidya, or "the SECRET DOCTRINE of the East"—"is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races...but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans." (S.D., I. 113)

Further on H.P.B. states:—

...archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom*. (S.D., I. 668)

Since the lighting up of Manas took place in the middle of the Third or Lemurian Race 18 million years ago, this knowledge has passed through many vicissitudes. After the Fourth Race Atlanteans had misused it, cataclysms and shifting of continents took place, referred to in the First Item of *The Secret Doctrine*. (I. 272-73) The descendants of the Lemuro-Atlanteans who were saved from the cataclysm formed, one million years ago, the first Sub-race of the Fifth, the Aryan Root Race and we are indebted to them, for had not these benefactors spent for long ages their time in "learning" we would not have had an unbroken record of the archaic Wisdom.

Thus the teachings which pass under the name of Theosophy today antedate the Vedas. H.P.B. says in *Isis Unveiled* (II. 123):—

We can assert, with entire plausibility, that there is not one of all these sects—Kabalism, Judaism, and our present Christianity included—but sprung 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.

The Buddhism that is here referred to is not the religion of Gautama Buddha, but "Bodhism," "the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism." (*Isis*, II. 142)

It is from this primitive source that the multitudinous religious faiths of mankind have sprung. In fact all knowledge, ancient and modern, which is roughly divided into three departments, *viz.*, religion, science and philosophy, is derived from this ancient source. Because Theosophy is the substratum and basis of these three branches of knowledge, it is referred to as the synthesis of science, religion and philosophy.

The initiates of every country were alone aware of the existence and importance of this ancient wisdom-doctrine underlying all knowledge, for they had studied it.

To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. (*Isis*, II. 99)

Again in *The Key to Theosophy* (p. 85) H.P.B. states that it is "the cumulative testimony of an endless series of Seers."

Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that

was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration.

Thus this ancient doctrine has been transmitted in unbroken continuity from one generation of Sages and Seers to another. One such pedigree is mentioned at the very opening of the Fourth Discourse of the *Bhagavad-Gita*, where the Wisdom-Religion is designated as "the exhaustless doctrine of Yoga." None of these Knowers of Wisdom has claimed to have imparted original teachings or revealed new truths, though the form, interpretation and symbolism used by each one varied. They have all humbly declared: "Thus have I heard."

The methods employed in preserving intact this body of knowledge were unique. When humanity was in its infancy, certain great ideas were burned into the imperishable centre of our consciousness, and these innate ideas, which every one carries "within the book volume of the brain," can be reawakened with the help of the inner sense of intuition, with the rudiments of which every human being is born. The other way in which this great knowledge was preserved is related to us in the First Item of *The Secret Doctrine*. It was at first orally transmitted until at length in the beginning of the Fourth or Atlantean Race this oral tradition was reduced to a record. This record was in the form of symbols and geometrical signs and glyphs, which became the subject-matter of prolonged study by those "Wise Men" saved from the cataclysm that destroyed the Atlanteans. It was these Fifth Race Adepts who reduced the record to writing and, further, compiled the commentaries. Where are all those writings and records today? Says H.P.B.:—

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. (S.D., I. xxxiv)

Decay of the original Teachings is bound to take place in course of time, and for their restora-

tion 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 into the world. The claims that H.P.B. has put forward that "Theosophy is the most serious movement of this age" and that "he who studies Theosophy studies *the highest transcendental philosophy*" are no idle ones. She says:—

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)

Just as Theosophy has "existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVERLASTING TRUTH." (*Key*, p. 302)

MEN ...

It is the myriad souls of men that matter,
The myriad hearts that shine
Like myriad stars against dark space, and scatter
Their myriad rays in chaos uterine.

Brave souls, brave living hearts that strive and sorrow—
See! See what a concourse of them fronts the dawn!
Hail! Hail to the living souls of men that conquer!
Hail! To earth's Day, as they press anguished on!
Hail! To the One who gathers in their splendor
When night has gone!

AYURVEDA: ITS PHILOSOPHY

[We publish here the lecture delivered by Mahopadhyaya Pandita G. Sumati Taranath, B.A., L.T., Vaidya-guru, at the Indian Institute of Culture at Bangalore on April 10th, 1952. Our readers will find therein interesting and valuable thoughts.—Eds.]

The term "Ayurveda" comes from *Ayuh* (life) and *Veda* (knowledge). Thus it means the knowledge of life. It is therefore a comprehensive *shastra* (science) that treats of life in all its aspects—physical, mental and spiritual. It is not only a system dealing with the ailments of the body, but also takes cognizance of the subjective as well as the objective phases of life.

References to Ayurveda are of remote origin: they are to be found even in the Vedas. And Ayurveda is considered as one of the "*Upa-vedas*" (*upa* meaning secondary). But as a systematized *shastra* it is of a later period—the period of the *Darshanas*. And the very foundation of Ayurveda—the *Tridosha Siddhanta* (the theory of *Tridoshas*)—is based on the *Darshanic* idea of the *Pancha Maha Bhootas* (the five great *Bhootas* or primeval elements).

According to ancient Indian philosophy, all matter, animate and inanimate, is traced to these *Pancha Maha Bhootas*, they being *Prithvi*, *Ap*, *Tejas*, *Vayu* and *Akasha*, which, when translated, would approximately mean the elements of earth, water, light, air and ether, respectively. The gross and subtle manifestations of every type of cell and substance are said to be the result of the interactions of these *Pancha Maha Bhootas*: the differences in their form and function are due only to their varying combinations.

Here is the starting point of the basic theory of Ayurveda—that *man, as a creature of the universe, cannot be separate from the rest of it*: the *pindanda* (individual) is a part of the *Brahmanda* (universe). What is true of the *Brahmanda*, therefore, must be true of the *pindanda*: *what is true of the macrocosm should be true of the microcosm*.

The ancient thinkers aver that *Uttejana* (stimulus) and *Uttara* (response), which characterize all life, could not have been possible if there were not a similarity in the *Matra* (matter) of the living cell and of the outer world which is its environment. Life's responses to heat and cold,

pleasure and pain, likes and dislikes, are born of its contact with the universe of matter. Says the *Gita*:—

The senses, moving toward their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable. (II. 14)

Such a response is possible only because there is a similarity of substance between the world that gives the stimuli and the cell which gives its responses. But for this similarity, the inner world of consciousness and the outer world would be entirely isolated and unconnected. Only because the substance is the same, is attunement possible. Therefore in life, behind the *vyaparas* (functions), there are these five *Maha Bhootas*.

Every aspect of Ayurveda—physiological, pathological and clinical—lays greater emphasis on the vital, functional aspects of life than on the mere material aspects. Being a specialized science, Ayurveda has selected such *guna-karyas* (qualities and functions) as are necessary for the understanding of health and disease—the means of preserving the former and curing the latter. It has taken *Akasha and Vayu*, the principles of ether and air, to form *Vata*; *Tejas*, the principle of luminosity, to form *Pitta*; *Ap and Prithvi*, the liquid and solid principles, to form *Kapha*. Thus comes into existence the theory of *Tridosha*, embodying principles common to the microcosm and macrocosm. The *Tridoshas*, therefore, on which Ayurveda is based, are the highest common factors of *Vyakti* (the individual) and *Vishva* (the universe). In short, what the *Bhootas* are to the universe, the *doshas* are to the individual.

These *doshas* have their own specific *gunas* (qualities), *vyaparas* (functions) and *adhi-shthanas* (special seats) through which they function. The regions where *Vata* predominates are called *Vatasthanas* (seats of *Vata*); where *Pitta* predominates, *Pittasthanas* (seats of *Pitta*); and where *Kapha* predominates, *Kaphasthanas* (seats of *Kapha*). As long as each *dosha* functions aright

in its own *sthana*, there is harmony of function in the whole system and that is health. If any *dosha* is disturbed in its own *sthana* or enters into the *sthana* of another, the system is disturbed and the result is disease. Vagbhata says that disease is the disharmony of the *doshas*, and their harmony, health. (Vagbhata, *Sutrasthana*, I. 20) This re-establishment of the disturbed *dosha* in its own *sthana* by the correction of its excess or deficiency is the rationale of the Ayurvedic process of healing.

In this connection it is significant to note that the *materia medica* and medicine of Ayurveda are also based on this foundation of *Tridoshas*, thereby showing the unity and synthesis of the Ayurvedic system. Articles, be they of *Ahara* (food) or *Aushadha* (medicine), are classified in the light of the *Pancha Maha Bhootas*—whether they pertain to *Prithvi*, *Ap*, *Tejas*, *Vayu* or *Akasha*. Accordingly, they are considered under their categories of what are known as *guna*, *rasa*, *veerya*, *vipaka* and *prabhava*. *Guna* signifies physical properties. *Rasa* denotes the *Shad-rasas* (six tastes), viz., *madhura* (sweet), *amla* (sour), *lavana* (salt), *katu* (pungent), *tikta* (bitter) and *kashaya* (astringent). Each of these *Shad-rasas* gives an indication as to whether it allays or aggravates a particular *dosha*. *Madhura*, for instance, aggravates *Kapha* while it allays *Pitta*.

Space does not permit going into full details here regarding them. *Veerya* is defined in terms of *sheeta* (coolness) and *ushna* (heat). Articles that are of *sheeta veerya* are cooling and generally increase *Kapha*. *Ushna veerya* substances are heat-producing and increase *Pitta*. *Vipaka* is the analysis, in terms of *rasa*, of the finer products of the substance after digestion. *Prabhava* is the special or specific characteristic of a substance. Thus every article, before it is recommended as an ingredient of diet or medicine, has to be considered from all these points of view.

Besides, in the treatment, the *vaidya*, or Ayurvedic practitioner, has to take into consideration the differences of *desha* (country), *kala* (time) *paristhiti* (circumstances) and also the *prakriti* (constitution) of the patient. *Desha* applies to climatic peculiarities. The conditions prevailing in an *ushna pradesha* (tropical country) are not

the same as in a *sheeta pradesha* (cool country). The medicines, especially the dosage, will vary accordingly.

Kala refers especially to the seasons when certain diseases are prevalent. The year is divided into six *rutus* or seasons. And the *ahara* (food) and *vihara* (habits) which are advised are chosen to suit seasonal peculiarities. *Paristhiti* would denote the special circumstances of a patient—age, general strength, occupation or vocation, etc.

The mental condition of a patient is of special importance. It is a noteworthy principle of Ayurveda that what affects the body has its repercussions on the mind and *vice versa*. This psychophysical parallelism is a very important factor and is, as it were, the key to the treatment. In fact, from their very birth, children are classified according to their *prakritis* (physical and mental make-up) whether they be of *Vata*, *Pitta* or *Kapha*. The *vata-prakriti* child is generally lean, lanky and rough-skinned; it is likely to suffer from flatulence and is easily irritable. The *kapha-prakriti* child is the very opposite. It is sleepy, slow and inactive. A child of *pitta-prakriti* is not inclined to either of the extremes and is, on the whole, intelligent and good-natured. Here one sees the parallel of the three *gunas*—*Sattva*, *Rajas* and *Tamas*. *Rajas*—action—is the characteristic of *Vata*; *Tamas*—inertia—of *Kapha*; *Sattva*—purity—is the harmony of all three, though *Pitta* is nearer to it than either of the other two. It is of interest to note that the very sounds that babies utter—to express themselves before they learn to imitate their elders and talk—have been classified in terms of *Vata*, *Pitta* and *Kapha*.

Due to this fundamental unity in terms of the *Tridoshas*, Ayurveda is correlated with various other Indian sciences as well—for instance, astrology and music. The effects of the *rasis* (signs of the zodiac), the *grahas* (planets), and the *nakshatras* (stars) on the human system can be easily deduced in terms of *Vata*, *Pitta* and *Kapha*. It is not possible now to go into the details.

Similarly in music, the very *sapta-swaras*—the seven fundamental notes—are classified; and it is said that some *ragas* can influence health for better or for worse. The late Pandit Taranath verified by experiment the fact that the *rag Bhai*

rivi, for instance, is a *Tridosha-hara* (that which checks the fault due to any of the *Tridoshas*).

The philosophy of Ayurveda was at one time part and parcel of the culture of the land. In the celebrated universities such as those at Taxasila and Nalanda, Ayurveda had its place. *Chikitsa vidya* (the science of healing) was one of the *pancha vidyas* (five sciences) that every student had to know something about.

During the period when Buddhism was at its zenith, many of the standard Ayurvedic books were popularized, and even later various commentaries on them were written from time to time. Ayurveda then had its academic recognition and domestic popularity as well. Every cultured lady was expected to know the rudiments of it. She had to be versed in the therapeutics—in terms of *Vata*, *Pitta* and *Kapha*—of common herbs and articles of food. It may be interesting to note that all the plants considered holy: *Tulasi* (*Ocimum sanctum*), also known as "Vishnu Priya" meaning Vishnu's beloved; *Dronapushpi* (*Leucus linifolia*) and *Bilva* (*Aegle marmelos*—Bael fruit), associated with Shiva; *Arka* (*Calatropis gigantea*), used in the worship of Ganesha; and *Padma* (*Nelumbium speciosum*—the Lotus), sacred to the goddesses Saraswati and Lakshmi—and which are used in "Puja" (worship), have immense medicinal value.

Whatever be the official status of Ayurveda today, it should be popularized at least as a system to be followed in every home. People could then avoid unnecessary doctors' bills. Besides, mothers following this system will know how to bring up children on healthier lines.

SELF-CONFIDENCE AND SELF-DISCIPLINE

Think not lightly of sin, saying, "It will not come unto me": even a jar is filled (with water) by the constant falling of drops of water. So does the unwise man, little by little, fill himself with evil. (*The Dhammapada*, v. 121)

The cumulative effect, not only of sin but even of the little slips and errors is analyzed by Mr. Ward J. Rutherford in his article, "The Snowball of Sin" (*The Hibbert Journal*, April

1953), using the simile of the snowball which, rolled in soft snow, gets bigger and bigger. He writes:—

The true peril of wrong-doing, whether it is in living a dual life with a mistress or in cracking open safes or in doing slipshod work at the office, is not the danger of punishment...but its effect upon the personality.

The effect of repeated errors, he brings out, is the undermining of self-confidence. The relation between self-discipline and self-confidence was well brought out by Madame H. P. Blavatsky in a letter quoted in "She Being Dead Yet Speaketh," reprinted in our pages in April 1934:—

It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move. (Vol. IV, p. 83)

Mr. Rutherford concedes that, in spite of "off days," when everything seems to go wrong, adjustment can often be made and the repetition of errors avoided by taking more care, but he warns that persistent and continual errors constitute a real danger. They may be at first only in one field, say in business life, though Mr. Rutherford rightly rejects the division of life into compartments. He maintains that, the personality being a whole entity, it is impossible to avoid the whole being injured sooner or later by whatever affects any part of it. Over a long period, aberration in any branch of mental life "will spread as a neglected toothache spreads, poisoning the whole system."

He explains the fact that mistakes so often come in batches by the fact that each error reduces self-confidence and so tends to make the next error possible. Once a man's belief in himself has been shaken, his progress in the wrong direction "can now become like a snowball—unless he is a wise enough man to be able to save himself before it is too late."

Our more sophisticated age has rebelled against the Victorian moralizing upon the dire results of the first false step. Mr. Rutherford considers, however, and we think he is right, that

the reaction has gone too far, resulting in a "broad" view of sin." One effect of this "liberalization" has been an increased number of neurotics. Another is that bad environment and economic misfortune are blamed for much if not all wickedness and the sociological-psychological school urges the necessity of re-establishing the wrong-doer's "faith in society," as if "society were to blame for criminal aberration."

What the criminal needs, Mr. Rutherford declares bluntly, is to regain faith in his own will-power. He suggests, for regaining self-confidence, proving to oneself the possibility of successful self-discipline in a field unrelated to one's besetting weakness, *e.g.*, deliberately rising each morning at an earlier hour than had been usual or "doing half-an-hour's study a day." Success in that, he believes, may rekindle sufficient faith in oneself to strengthen the will power to give up a habit that is difficult to overcome. It has been truly said that "there is no moral tonic like self-control."

There is much of value to the Theosophical practitioner in Mr. Rutherford's prescription, though his idea that side by side with reinstating lost virtues by self-imposed discipline it is necessary to re-establish "belief in God's power to guard us from temptation" seems incongruous with his main thesis. This can be acceptable to the Theosophist only if by "God" is meant the Divine within, reliance and pressure upon which, in moments of darkness, can indeed help the personality to stand firm. The doubt, however, whether self-dependence or other-dependence is implied by Mr. Rutherford underlines the importance of H.P.B.'s words just preceding the above excerpt from her letter: "...self-discipline is based on self-knowledge."

With the following words in Mr. Rutherford's closing paragraph we can wholeheartedly agree:—

Our actions are governed by the kind of pattern we set our lives along, the kind of discipline we attempt to keep... If sin is cumulative in its effect, so, I have tried to show, is goodness.

Or, as the Buddha put it in the companion verse to that quoted at the beginning of this article:—

Think not lightly of good, saying, "It will not come unto me"; even a jar becomes full with the constant dripping of water. So does the wise man, little by little, fill himself with good. (*The Dhammapada*, v. 122)

There is much food for thought in Burges Johnson's article, "Inspired and Uninspired Writers" in *The Saturday Review* for April 25th. He writes of, among other things, the many schools of authorship in the U.S.A. "Some of them promise to create a successful author in thirty lessons; and alas they do." So would-be writers, "moved not so much by a desire to share some flashing glimpse of truth or beauty, but rather by a desire to get in on a good thing," become expert craftsmen. Though "the unstoried mind can never become inspired," it can turn out stories that sell. What of the reader of these stories, easy to write and easy to read?

One can absorb a story labeled "ten minutes reading time" in as little as four minutes flat, and then start another; until one reads along in a sort of hypnotic state, perhaps thinking about something else while reading. It is astonishing what a lot of nothing one can read today and immediately forget that one has read it.

Mr. Judge dealt with reading of a certain sort, which he described as being "the alcohol habit removed to another plane," in an article reprinted in *Vernal Blooms*, "What Should Theosophists Read?" Students should read the whole article with serious attention, but special attention may be drawn here to the criterion that he laid down—that "nothing not worth remembering is worth reading." And he added:—

To read for the sake of reading, and so filling the sphere of the mind with a mass of half-dead images, is a hindrance to service and a barrier to individual development.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER XII

II.—THE MOTION OF "SHELLS" AND "WAKING" KAMA LOKA

Q.—What is the relation between the classification of "shells" and the four characteristics of Manas?

Ans.—Has anyone ever thought to speculate on that subject? With most of us, our ordinary mental action is the action of a shell—the mind flies off from anything we want to put it on. It flies *to* something that we like, that is, that we are attracted to, or it flies *away* from what we like, which is what a shell does; and it "squats," remains passive, considering naught—which again is what a shell does.

Such a correlation ought to arouse us to the fact that our consciousness in Kali Yuga—the consciousness of the race—becomes more and more incarnated Kama Loka. (If you want to pursue that a step further, read the statement in *The Secret Doctrine*, Vol. II, p. 350.) Look at the number of people there are that are nothing but incarnated shells—just psychics, mediums. The Ego is there, but he is like an Ego in Kama Loka—he either exercises no control of his lower principles or he has lost the power of control.

Q.—What is the difference in the kind of causation that leads to the after-death states and that which leads to rebirth?

Ans.—There is no difference; it is the same causation that leads to rebirth, to life, to death, to Kama Loka, to Devachan, to rebirth. That causation is *Tanha*, the thirst for separate existence in matter. All these states go together. As long as there is the thirst, all the states are there. Why cannot all causes be worked out in the after-death states? Because the after-death states are purely a reaping of what has been sown; they are not a field of sowing, but a place of reaping.

Remember what H.P.B. says about the lower principles that make up the human being, except for the light of Higher Manas? She says that the lower principles are like wild beasts, and that,

when death comes, they are made all the wilder by the great change—they fly to their elements. That is why the stay in Kama Loka is very short for the average man; the Ego can't assimilate the lower principles; they are with the Ego under duress during life. The moment they are free to fly, they fly.

In Devachan, the Ego is engaged in assimilating so much of addition to his will, to his knowledge, to his Buddhi, we may call it—that is, his sense of compassion, brotherhood and affinity for mankind—as the food furnished by the life last lived made possible. When that is over, he is drawn back to life by the sense of desire.

One of the Masters once used a very graphic phrase in regard to Devachan that may interest many of us. He said, "Of course, Devachan in sober truth is an intensely selfish state, a state of spiritual selfishness"—notice the word, *selfishness*—"in which the Ego reaps the reward of his unselfish acts and thoughts on earth." There is a pair of opposites with a vengeance, isn't it?

Q.—If the real man is not affected by change or pain, why is there such a difference between the suffering of human beings and that of the animal kingdom, as seems to be implied in Theosophical teachings?

Ans.—There is a coupling up of two unrelated things. Suffering in the human kingdom is of two kinds: "animal" suffering—that is, suffering not accompanied by memory of former suffering, or by anticipation of worse suffering—and suffering upon which the imagination and the memory are put to work. H.P.B. says, "Woe to those who live without suffering!" But we can suffer as the animal suffers without any mental suffering. *Mental* suffering comes from the imagination and memory. So man's suffering is mental and moral; the animal's is purely astral—quite another thing.

Q.—It has been stated that there are seven states between incarnations. Only three, however, seem to be spoken of: Life here and now, Kama Loka and Devachan. What are the other four states?

Ans.—Well, there is a kind of Devachan and Kama Loka on the way *down* to birth; that is quite another story. When we come here at birth, this is the same old earth as when we got old and got ready to die, but it looks mighty different. It is another earth to the old man than it is to the child. The two intervening states, the two psychic states on the way down, and the Kama Loka and Devachanic states, constitute four, altogether; earth life is another, making five. The two spiritual states besides the state of Manas itself are the other two, and we have the seven states.

But we could put it more properly this way: There are three worlds or states which are causal; those are the three Spiritual worlds. There are three worlds or states which are the effect side of the causal or Spiritual states. Those are the three material worlds or elemental worlds. Then there is the mixture of the three Spiritual states and the three material states; that is, waking human consciousness. There are the seven worlds or seven states.

Q.—Do the executed criminals, victims of violence and so on, realize that they are dead and out of earth life?

Ans.—It would be difficult to answer that by Yes or No. According to the teachings, the violence of the shock is such that they are for the most part stunned; they are like a man in a nightmare, like a man dazed by a blow. But they can be roused to some consciousness of earth life and to the fact that they are dead and out of earth life; they can be roused to that, and when they are, they may become a species of ghoul and vampire.

Q.—If the after-death states are effect states, how can one get out of Kama Loka by self-induced and self-devised efforts?

Ans.—He must make the self-induced and self-devised efforts while he is alive in a body.

The Kama Loka state is relative to the thought and action of the life last lived—it is still a part of the personal life, but it is the *effect* side of the personal life.

Q.—What is a Theosophist to do when a person dies and those about the dead one are not Theosophists and even summon officers of the law?

Ans.—You can't prevent other people doing what they *can* do. But if the body were not left for ten minutes after death and we couldn't prevent it, we would only make a bad case worse by worrying about it or by getting desperate ourselves. Where we have the knowledge and the duty and the power, we are to do what we see is right; but if it is not in our power, then we ought to recognize that it is not our business. My business is what I *can* do, not what I can't do. Isn't that so in every case?

Q.—What type of beings are those that have gone into Avitchi?

Ans.—First, let us understand that Avitchi itself, although ordinarily translated as "hell," is not our Christian theological hell. It is just the most convenient and graphic English word to use; but the term Avitchi bears no more relation to the theological hell than heaven itself does to Devachan. A being in Avitchi is one who loves evil for its own sake, does evil for its own sake; his only happiness is in inflicting evil on others. Any such being is in Avitchi whether he is incarnate or disincarnate. There are such beings alive in human bodies. H.P.B. said that we elbow soulless beings at every corner. But if one has great knowledge and the kind of nature which loves evil for its own sake, he may be clever enough to keep out of incarnation himself and make use of the bodies of incarnated beings for his own purpose.

Q.—How would that affect children? Sometimes we see children who act as if they were possessed of a devil.

Ans.—Maybe they are! Remember that children, good or bad, are not human beings or incarnated Egos in the sense that we are. Incarnation, even to the extent that it reaches in the

ordinary adult man, is a very gradual process. It is said that the Ego doesn't get into connected contact with the body until the age of seven is reached. Up to that time the child may be called a human animal. There is an Ego to whom that body belongs, and in time the Ego will gain more or less control over it; but, up to the age of seven, both the Ego and the body have a somewhat independent existence as, you might say, a physical and a psychical Siamese twin.

But after seven years, the Ego begins to have consciousness as Ego, moral responsibility or sense as Ego, *while in the body*. Then, as we all know, at about 14 years of age, the second seven, a distinct change comes over the child; we call it adolescence. That change is not merely physiological, but psychical, mental and moral as well. In fact, the physiological side of it is a mere effect of the fact that the Ego is becoming more and more active *as Ego while in the body*.

By the time the age of 21, the third seven, is reached, the Ego has attained maturity; that is, he has gone as far as he went before in the body; he has reached what for him is a balanced existence in the body. From then on, he makes new Karma, for better or worse; that is, he increases his Egoic power and control over, because of his understanding of the right use of, the body—or the reverse. By the time he is 28, or 35, the fourth or fifth seven, the Ego has undertaken consciously and intentionally the battle of life, which is the control of the body—meaning by that the four lower principles.

Most of us, however, struggle very little with ourselves after we reach young manhood and young womanhood; by the time we are 24, 25, 30 years old, we have become settlers, and we are inclined to take things as they are. Those bodily desires which are agreeable to us, we feed; those bodily desires which are disagreeable to us, we endeavour to suppress; but we seldom push the fight.

The value of Theosophy is that it makes one a student of nature. In grown men and women it arouses the knowledge that the battle is only begun. Look at this class—men and women who are studying, not because somebody drives them to school, but studying, of their own will, the great

problem of how the Ego in the body is to be the master of the four lower principles and not their slave.

Q.—What you have said accounts for the fact that there is no record of the ghost of a baby ever having been seen?

Ans.—Yes; there are vivid dreams sometimes, and sometimes the imaginings of a mother in Devachan—imaginings of her baby so powerful that they might produce a picture of a baby that a medium or clairvoyant could see and would mistake for the ghost or soul of a baby. But all they would be seeing would be a mental image.

Q.—Would the mother get no *feeling* from the mental image?

Ans.—She couldn't produce it except out of concentration of feeling, which is Buddhi. Remember, the problem of the after-death states is not so difficult after all. Manas during waking human life is said to be dual and we speak of it as higher and lower Manas. When we reflect upon this, we see that it means that, in waking human life, Manas—which is one, not two—is aware of relativities. That is why it is called the dual Manas. Higher Manas is aware of a higher world than its own that it is now in; Lower Manas is aware of a lower world than itself. Manas thus perceives at least more or less successfully or unsuccessfully the contrast between the higher, invisible and the lower, visible world. After death, Manas is not dual, whether in Kama Loka or in Devachan; Manas is once more one.

Furthermore, we have to remember that in no case is Manas active in Kama Loka. Kama Loka is the state of objectified *memory*. If Manas were active in Kama Loka, Kama Loka would be a Spiritual state. Manas is active in Devachan but it is Manas active in the *Buddhic* mode of activity, and we know that only under such terms as Meditation and Concentration, while in a body.

Another thing to remember in regard to the after-death states and every similar state: since we are in waking human life, Manas is dual in us; that is, we are aware of a higher world and a lower world, and of ourselves struggling between the two. We need to study this subject by analogy.

No after-death experience is possible for any living man that he hasn't already had while on earth without any Kama Loka or any Devachan. There are times with us all when we are conscious only of evil; that is, of the dark side of life—our woes, pains, torments, and especially our sufferings or wrongs. We are so vividly conscious of the dark side of life that for the time being we have no memory whatever of life's bright side. Whenever that is our state, we are in Kama Loka; but we have a chance to *know* that we are in Kama Loka. After death, we are not conscious of that.

Everyone has times when he is completely happy. Assume a man dreaming of music, dreaming of a great painting, dreaming of writing a great book, dreaming of being his country's saviour and happy in his dream. "Dream" there is a conventional term—it means that his creative imagination is at work, no matter in what direction; at work so vividly and so actively that for the time being he is utterly unconscious of contrasts; in other words, he sees and is immersed in only the bright side of his nature. Such a man is in Devachan, but while alive he has a chance to see it for what it is. He says, "This is a Devachanic dream; I am in the Devachanic state." Then he would be "awake" in Devachan. Such a realization would not make him any the less competent an artist or a poet or a statesman or a writer of a great play, or a philanthropist; it would make him infinitely more competent, more capable, from our standpoint. In fact, all the great works in the world have been produced in just that way, even as all the evil works are born in "living" Kama Lokas.

Q.—It is taught that Kama Loka extends to a distance beyond the physical earth. Does that distance vary with the intensity of the mass action of human beings?

Ans.—To speak accurately, No; but to speak more truly, though not accurately, Yes. Whether in Kama Loka or in Devachan, the being is in what you would call the "egg" state. Compare an egg with a chicken running around the yard, and you have the difference between meditation and thought. Thought or minds are represented by the chicken; the *consciousness* of the mind or

thought of the matter in Devachan or Kama Loka is the "egg."

Thus, the being in Devachan or Kama Loka has no consciousness that he is there; he has no conscious communication with any other being. If he had, his state would be one of relativities, and Manas would wake up. Manas is but the spectator of his own creations in Devachan, but the spectator of his own objectified *memories* in Kama Loka.

Since Kama Loka is a solitary state, in fact, how could the being be influenced by the mass? The teaching is that, in certain specified cases, we can be affected; the being in Devachan can be reached by one of the Adepts and affected by him to the extent that he can be brought out of that state—that is, Manas once more may be awakened to duality, to the perception of relativities. And as all fiction is founded on fact, the vast fiction of prayers for the dead, of purgatory, etc., has some basis of truth behind it. For a certain time after death—that is, so long as the Ego is, in fact, in Kama Loka—he can be affected both by the mass mind of humanity, its beliefs on that subject, and more particularly by the beliefs and thoughts directed towards him by those who knew him in life and who were associated closely with him.

Q.—On page 109 (2nd Ind. ed.) Mr. Judge says: "...earth-life is also a *kama loka*, since it is largely governed by the principle *kama*, and will be so until at a far distant time in the course of evolution the races of men shall have developed the fifth and sixth principles, thus throwing *kama* into its own sphere and freeing earth-life from its influence." What is the "own" sphere of Kama?

Ans.—Kama is the energetic impulse in all Nature. When man regards Kama simply as vital energy and nothing else, as a form of power, then Kama will be in its own place. That was so up to the middle of the Third Race in this Round. There was no Kama Loka, and there was no "Kama" as the word is now used in Theosophical teaching, until after the middle of the Third Race in the Fourth Round—nor will there be any such Kama or Kama Loka after the middle of the Third Race of the Fifth Round.

WHOM SHALL MY SOUL BELIEVE?

If, as Theosophy teaches, the next step in human evolution demands the development of a new faculty in man, *i.e.*, of Buddhi, and this power can only find expression through a brain-mind cleansed by the study of the impersonal, fundamental principles of life, the question naturally arises—where shall we look for those who really know what those basic principles are? For without these to guide us in our thinking we cannot “seize the key” of the future.

Countless possible answers to this question will doubtless occur to each one. There are preachers, teachers, philosophers and men of science in plenty inviting us to consult them on how to find our way among the intricacies of this confusing world. The fact that they very largely disagree with one another is discouraging. Whom shall we choose? Is there any basis for choice?

Theosophy asserts that there is. One of the most important gifts that this philosophy has made to modern man, who drifts about on the sea of life in a boat without a rudder, is the assertion that certain knowledge can be gained on the vexed subjects of the whence, how and why of things; that there are “those who know,” those whose only object in life is to make available for those who do not as yet know, this accumulated wisdom of the ages; great emphasis being laid on the fact that man—every individual man—has the power to acquire this wisdom for himself. So, those in whose hearts and minds the above statements find response may leave the long and devious path of seeking here, there and everywhere to enter a straight though narrow way to self-evident, consistent truth.

Can they tread this way to the end? Theosophy says definitely: Yes. Every man has within him the capacity to reach the goal. In a letter dated November 29th, 1878, H. P. Blavatsky wrote, in describing the Theosophical Movement which she had been instrumental in launching three years previously, that the aim of this Brotherhood of humanity was partly to teach people that man should rely on his own powers, consider himself his only saviour, learn the infin-

itude of the “occult psychological powers hidden within his own physical man” and develop these powers. (THE THEOSOPHICAL MOVEMENT, Vol. IV, p. 32, April 1934)

But with equal emphasis Theosophy insists that those who are endeavouring to obtain real knowledge need help in acquiring it. “There are two kinds of knowledge,” writes H.P.B. (*U.L.T. Pamphlet No. 32*, p. 13), “the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects.” Obviously the real is the knowledge we seek when we are looking for guidance in life—a constant, consistent and eternally reliable doctrine, to take the place of the shifting pronouncements of the devotees of the unreal knowledge, which, though it is coherent for a time and within a certain field of enquiry, changes as “new” facts present themselves to its promoters. And, just as it would be ludicrous to be so “independent” as to disregard the experience of our predecessors when studying the phenomenal world, so it would be equally absurd to try to forge ahead in the world where the real man has his being without the help of a guide, especially as the travellers in that field are few.

Where shall we find such teachers? At intervals, all through the ages, there have appeared among men human beings of obviously unusual learning and power who have taught their contemporaries the fundamental verities of life and death, of the invisible worlds and the spiritual causes that lie at the root of all we experience, collectively or individually. The names of some such beings readily occur to all of us, the great spiritual teachers of the race such as Krishna, Buddha, Jesus; and there are others whose names are not so well known or are known only to a few. Furthermore, we are told that, even during the periods when no member of this group of the guardians of humanity is engaged in public work in the world, our Elder Brothers, as they are often called, watch over human affairs and make or keep available in one way or another, the guide-posts necessary for the progress in safety of those who are seeking truth.

The first thing to be grasped regarding these possessors of real knowledge is that they are themselves *human beings*, men like ourselves. They

are not a miraculous growth nor the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents, under patent rights. (*Echoes from the Orient*, Chapter 10)

They are products of human evolution and exemplars of what each of us may become, if he will.

It is important to remember the above oft-restated fact. If we allow ourselves to forget that these pioneers of our race are essentially of the same nature as all its members, we may easily fall into superstition and regard them as "gods" or special creations. For their knowledge and powers are tremendous and are apt to set the imagination to work; and the more one studies those fragments of their Wisdom which they have thought fit to bequeath to the world, the more impressed one becomes with their "superhuman" stature.

Any one who wishes to know more about the work, character, knowledge and powers of these men, whom H.P.B. describes as having

developed and perfected their physical, mental, psychic and spiritual organizations to the utmost possible degree (*The Secret Doctrine*, I. 273),

should search the writings of Madame Blavatsky and W. Q. Judge. And perhaps it will be well if from the very first the student takes with him, as sword and buckler in his struggle to get at the facts, the threefold advice often given to beginners: (1) Remember that no Spiritual teacher in the real sense advertises or offers himself to you as such; (2) that no true Spiritual teacher charges fees for instruction, for, having freely received, he freely gives; and (3) that the Masters of Wisdom have no quarrel among themselves, no fundamental disagreements on what they teach. There has never been incorporated into the body of knowledge they promulgate any fact the truth of which has not been verified over and over again

by the independent investigations of great adepts. Nothing was finally accepted as a part of their system

till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experience. (*S.D.*, I. 273)

Another point to be noted—especially in the present stage of human evolution—is that these teachers do not appeal only to the intellect or the desire for power. Their pupils are told that "To live to benefit mankind is the first step." It is only to those aspirants in whom they note that love of their fellows is the motive force that they pay individual attention. This aspect of their nature and work comes out clearly in the following passage from *Isis Unveiled*:—

Gautama-Buddha it was whom we see the first in the world's history, moved by that generous feeling which locks the whole humanity within one embrace, inviting the "poor," the "lame," and the "blind" to the King's festival table, from which he excluded those who had hitherto sat alone, in haughty seclusion. It was he, who, with a bold hand, first opened the door of the sanctuary to the pariah, the fallen one, and all those "afflicted by men" clothed in gold and purple, often far less worthy than the outcast to whom their finger was scornfully pointing. All this did Siddhartha six centuries before another reformer, as noble and as loving, though less favoured by opportunity, in another land. (II. 319)

Both these teachers withheld from the uncultivated masses "*the knowledge that gives power*"; and "who, that is acquainted with human nature, can blame them for it?" asks H.P.B. Their aim, as also the aim of their present-day representatives, the promulgators of real Theosophy, is to teach the people ethics in the first place—brotherhood. Theosophical ethics demand personal effort to purify thought and feeling and will no doubt in the long run influence the people of our time, since they are not based on a revelation of questionable origin or the sentiment of individuals but upon basic principles which supply reasonable solutions for the fundamental problems we are all facing.

CONSCIENCE IS NOT OBSOLETE

What we know as ourselves is only the natural man, the lower principles and mind, presided over by the false consciousness. Of the soul we have but brief and partial glimpses—in conscience or intuition—in our ordinary state. (*Letters That Have Helped Me*, Indian ed., p. 29)

In the opinion expressed in November 1951 by Dr. Brock Chisholm, well-known psychiatrist and Director-General of the World Health Organization, conscience is an unreliable mentor deriving its authority from "what you were told before you were six or eight years old," and hence should be discarded as a guide to action.

Psychiatry is an infant science and during its brief life it has done much to expose those rationalizations by which we attempt to deceive our Higher Self as well as our associates, when the reasoning faculty is subservient to selfish desire. Psychopathology, moreover, has helped the tortured neurotic to overcome his quirks, which, we would say, were largely due to failure to outgrow the infantile mind and to obey the dictates of the rational conscience. For these reasons, perhaps, we should not be unduly alarmed by the occasional injudicious pronouncements by psychiatrists.

But, with all due respect to Sigmund Freud and the impetus that he gave to Western psychology, it cannot be denied that his view of the ego, the libido, etc., has contributed to the growth of moral laxity and the dethronement of conscience. His theory of instincts is still doing incalculable harm, in spite of the fact that certain aspects of his teaching have been superseded by concepts of the psyche more appropriate to man's status as a spiritual being. Even now Freud's gospel of futility is being widely spread through those popular media of communication—the novel and the drama.

If one were to subscribe to the fatalistic doctrine that a man's behaviour is conditioned *solely* by the past, the belief in conscience could be dispensed with as a superfluous myth. On the contrary, if we hold that man by his deliberate choice helps to determine the future by making his impress on the present, then conscience, "the still, small voice" that prevents our sinking in the moral scale, is restored to its rightful place as the friend of the evolving self in its quest for "the

good life."

It is natural that mechanical psychology, whose method necessitates uniformity of behaviour, should outlaw conscience, for the simple reason that the latter introduces the element of unpredictability. To put it another way, how could conscience survive in a system of causal mechanism where free will—the ability of the self to make an autonomous decision—could have no place? The mechanical psychologist ignores the fact that a "person" is a living whole, not a composite of separate parts, and as such eludes the mental scalpel of the analytical intelligence. The "will," the organ of which in physical man is the incarnated Mind disconnected from *kama*, is determined, truly, but it is *self*-determined and not motivated by forces beyond its control.

In its nihilistic attitude toward that "moral judge," conscience, orthodox psychology has been well supported by the physiologist, the biologist, the anthropologist and the materialist philosopher. They have examined man as they would any phenomenal object. They have therefore concentrated on ductless glands, genes, cultural complexes and instinctual desires as the ultimate determinants of human destiny, rather than as the material vehicles of the reincarnating ego's Karma. Most of them would rob conscience of authority by claiming it to be an inherited bias toward patterns of behaviour artificially imposed by society from motives of expedience.

One is bound to concede that the anthropologist has made out a good case for the theory that the pangs of conscience originated in the fear generated by violation of tribal taboos. Yet this does not invalidate the fact that a moral faculty is man's peculiar endowment, without which he would be less than man. Those who explain human nature, not in terms of a transmitted past, but in relation to spiritual and purposive goals insist on regarding moral standards, fallible and childish though some of them may be, as the social expression of an *a priori* moral sense.

The nascent moral faculty discerns but dimly the ideas of freedom and justice as they descend by infinite gradations into the world of form from the archetypal world. Thus conscience progressively acquires a finer and more sensitive character. Of course the modern dialectical materialist would reject this concept of history, found both in Kabalistic wisdom and in Hegel; for, from the Marxist standpoint "ideas" have no evolutionary dynamism but are merely the by-products of economic forces.

Admittedly, rational conscience, if abstracted from experience, would be as devoid of content as pure consciousness when unidentified with personalities. Again, the criteria by which conscience judges the rightness or the wrongness of an action may vary from age to age. For instance, by the ancient Spartans the grace of pity was deemed a weakness. Nevertheless, the *function of conscience as an evolitional instrument* is fixed and undeviating. It is the divine spark which disturbs the clod, to borrow the poet's image, or, to change the metaphor, it is the stinging gadfly which ever goads man to transcend the limitations of a conditioned selfhood by reaching out toward some ideal good, and as such operates in savage and civilized man alike. In a word, the individual conscience may be said to represent as much of ultimate reality as can penetrate the obstructing veils created by Karma.

Since conscience as "the voice of experience" speaks with relative, not absolute, authority, indubitably the conscience of a savage is not that of a civilized man. Nor is the conscience of an ethical man the same as that of a sage. Nor are the ethical motivations to conduct identical in all ethical men. It is patent to everyone that the man whose conscience will not permit him to take unfair advantage of another, though he could do so with apparent impunity, is more moral than the man who refrains from robbing a bank because he fears legal reprisals or karmic retribution in this or future births. Kant, the philosopher who did so much for the ethical position, would not consider a man moral at all who was restrained in his anti-social expressions simply by a respect for the law of consequences.

Yet the principle of hierarchy that obtains in human nature and elsewhere demands compassionate tolerance for the man whose conscience has not yet arrived at the point where he embraces righteousness for righteousness' sake. Mindful of human weakness, which the mediæval theologians termed original sin, Mr. Judge wrote: "It is not easy to practise virtue for the simple reason that we ought to do so." Hence he advocated the wide dissemination of the twin doctrines of Karma and Reincarnation as indirect promoters of "the good life."

We can say with certainty, however, that the disciple who treads the upward path to the Divine is ethical in the Kantian sense. He does not act according to his conscience because he hankers after certain fruits of cumulative merit. He chooses the good because he fears above all evils alienation from his Higher Self.

The Sage, who stands at the apex of human evolution and in whom has been born the resplendent Krishna-Christos, reevaluates all values; for he has outgrown those "sentiments" which "are those of the expounders of the letter of the law." And what distinguishes the spiritual man with his "*I will*" from the behaviouristic human machine with his "*I want*" is the refusal to "be incited to actions by the hope of their reward."

To take a familiar image from the *Gita*, conscience occupies the middle position between the armies opposed in battle on the plain of Kurukshetra: the lower impulses of the natural, biological, *kamic* man on the one hand, and the higher aspirations of the moral, æsthetic and spiritual man on the other. Conscience derives its *raison d'être* from the fact that man's inner nature is a dichotomy wherein unredeemed *nature* must ever engage in conflict with *rational conscience*. The empirical self of desire may be subject to the same causal sequence as that which the intellect imposes on the world of objects, but *when man's rational conscience deliberately chooses a "good" he experiences freedom*, for he acts in conformity with the law of his own being which is righteousness.

The individual who forsakes his conscience and yields to errant impulse is as a leaf blown in the wind. Without that inner sense of security

founded on the rock of moral integrity we cannot weather the storms of life. To such a conclusion the current great American play of Arthur Miller, *The Death of a Salesman*, inescapably points. It is as much an indictment of a whole civilization which has shifted from its moral base as it is an intensely moving story of a man who achieved heroic dimensions in his effort to reclaim his lost dignity by sacrificing on the altar of Nemesis the "dearest thing he owned." The salesman's supreme value had been popularity bought with a shoeshine and a smile. Without roots in himself he could not endure the hammer strokes of misfortune and his mind broke under the strain.

That moral agent within us which warns and, if affronted, chides, is to be distinguished from the inner compulsion to conform to the dictates of convention or to the ceremonial observances enjoined by ritualistic religion. (The Scribes and Pharisees whom Christ admonished for their lack of "inwardness" were upholders of a legalistic type of virtue.) Nor is it to be identified with that chagrin which assails the personality when it has been frustrated in its efforts, because of karmic limitations, to achieve the impossible stature of a "perfectionist" self. Nor is it again to be confused with that occasional flash of intuition which is a lamp unto our feet when the path which we must perforce tread is dark and tortuous. The latter directive emanates from

the all-wise Luminous Self and is more positive than conscience in its functioning as it endows with momentary clairvoyance the listening heart that waits for its illumination.

When psychiatrists offer opinions on ethical questions they are doubtless moved thereto by an excess of faith in the infallibility of the psychiatric approach, rather than by any desire to usurp the authority of the moral philosophers and religious teachers. In spite of the sincerity which no doubt animates them, however, some of their remarks are dangerously misleading to people already wrongly oriented and demoralized by current materialistic theories. To maintain, in the light of limited psychiatric data, that conscience is obsolete is to undermine unwarrantably the moral bedrock essential to individual and social stability. We can no more ignore conscience than we can those ethical Siamese twins of *freedom* and *responsibility*, for in the life of inwardness all three factors are tied inextricably together. Byron's description of conscience is still valid though he wrote in the days before psychiatrists had launched their "insights" on a confused world:—

Yet still there whispers the small voice within,
 Heard through Gain's silence, and o'er Glory's din;
 Whatever creed be taught or land be trod,
 Man's conscience is the oracle of God.

ABOUT H.P.B.

Attention of all our readers and especially of all Theosophical students is called to the article, "Some Creative Ideas of Theosophy," appearing in *The Aryan Path* for August 1953. It is written by Mr. D. L. Murray who is a novelist and a journalist who enhanced the prestige of the famous *Times Literary Supplement* as its Editor from 1938 to 1944. The article contains the substance, though it has not the form, of an address given at the London Branch of the Indian Institute of Culture on May 8th, 1953.

UNIVERSAL LIFE

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. . . . It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as "force" and "energy," the fact that things that have life are living things, whether they be atoms or planets. (*The Secret Doctrine*, I. 49)

Endless are the absurdities perpetuated by the non-recognition of Universal Life. Far-reaching is the light that comes from a practical realization of "the omnipresence of the ONE LIFE."

Modern definitions of Life are full of incongruities that only the consistency of Theosophical teaching can clarify. Life cannot be ultimately defined, but intuition in the light of the Secret Doctrine suggests what lies beyond all definitions.

Passing over those definitions characterized by superficial distinctions to more essential ideas, life is defined by Webster as "the quality or fact of animate existence. . . ." There is no logical necessity for limiting this to "animals and plants." In one sense, Webster recognizes that Life is "the vital force, whether regarded as physical or spiritual." But it is also far more. Life does not distinguish organic from "inorganic" matter. So far as Life is concerned, there is no such distinction. So-called "inorganic" matter is being shown daily by atomic physics to be dynamically highly organized. The presence or absence of carbon does not change this fact.

Webster observes: "The animism universal among primitive peoples ascribes life to all things. It does not distinguish a vital or organic form from an inorganic." This is true to Nature. "Primitive peoples" are thus shown to be more intuitive than modern sophistication!

"Chemistry has long been divided into *organic chemistry* and *inorganic chemistry*," observes Webster. Owing to advances in chemical research and concepts, "the distinction" is said to be "now merely one of convenience." Classifications according to this "convenience," however, can be very misleading. The meanings of the word "organic" include "organized," "possessed of a complex structure," "forming a complex, self-determined unity." "Organism" meant "Any thing or structure composed of distinct parts and so constituted that the functioning of

the parts and their relation to one another is governed by their relation to the whole." To this must be added the concept of the guiding intelligence within or overshadowing the organism. Atoms and planets are then included in the category. Without such a concept, the definition becomes a soulless and senseless absurdity.

Since the recording of *The Secret Doctrine* in 1888, chemistry and physics have somewhat modified their notions about "organic" and "inorganic" matter. Sometimes these terms are supposed to designate "living" and "non-living" matter. Chemistry now regards "organic" as applied to carbon compounds. "Inorganic" is supposed to refer to matter other than animal or vegetable. This superficial distinction leads to inconsistencies because it has nothing to do with Life itself. For instance, the metallic carbides contain carbon, but they are not regarded as organic. Amorphous carbon, or even many carbon compounds may appear to be less organized than the remarkably symmetrical and unique designs of snowflakes, no two of which have ever been discovered alike! To divest the term "organic" of its meaning and to misconceive Life itself does not help in the understanding of the problem. What, then, is Life?

Life we look upon as "the one form of existence," manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. (*S.D.*, I. 49)

Modern chemistry attempts, among other things, to "wage war on viruses." Ignorant of the real inner causes of trouble and ignoring an inner war that needs to be waged, it believes that viruses occupy a "fantastic frontier on the map of evolution where the *non-living* first reaches out to life." This fantastic contradiction is characteristic of the soul-blindness of materialism. Only

forms of *life* can thus "reach out." Whether that life may otherwise appear to be latent or slumbering, it is none the less *life* in its own way on its own plane of being. Has not the discovery of the electron and of atomic structure virtually smashed the concept of inert indivisible atoms and revealed at least their dynamic nature? Who can honestly say that the law and order manifest there do not represent intelligence? Is not the atom remarkably intelligent to be what it is and to do as it does? What does the chemist know of the spirit and soul of the atom?

Satisfactory answers to these questions are utterly beyond present "scientific" methods of investigation. Materialism fails to draw even the most significant inferences from its own observations. Viruses are referred to as molecules that (in the presence of living tissue) "will eat, digest, grow, mature and propagate." What is more, "these molecules will pass on recognizable traits to their offspring." These are obvious signs of certain phases of life. But so also are the remarkable power and behaviour of the atom and the electron, each of which acts according to its own nature. The little that is known of them is far from what there is to know, for they are manifestations of the brotherhood of life. The Secret Doctrine requires for its realization other modes of perception than those of the senses and reason alone. This is the logical deduction from the profound observation: "Life precedes form, and life survives the last atom of form." (S. D., I. 34; Stanza VII, Sloka 2)

One may hunt for hours in vain through orthodox scientific literature without finding the slightest intimation of such a profound truth in Nature. Yet it is capable of affording more rational explanations of things than volumes of modern so-called "science." That the ancients knew an exact science of life is decried by defenders of its modern inversion. But the whole original message of Theosophy substantiates the existence of a now largely unknown Ancient Wisdom. Those who will not be satisfied with materialistic negations express their views from time to time either outside the circle of scientific orthodoxy or occasionally in the face of it. An instance of this was a bold statement by Robert A. Millikan published

in *The Washington Star*, November 14, 1926. Radioactivity, he said,

changed man's whole conception of the nature and potentialities of matter. It shattered the 19th-century notion of a world made up of eternal unchangeable elements, and revealed—in place of a static universe—a universe living, changing, evolving continuously, even in its chemical elements.

Unfortunately, the lesser "scientists" do not see eye to eye with this proposition. They have materialistic dogmas to defend. So it is that a rediscovered or proclaimed truth does not always imply a universally understood one. *The Secret Doctrine* teaches that while Nature is "Ever-becoming" (S. D., I. 250), yet "the substance or essence of matter is indestructible and eternal." (S. D., I. 147) In this sense, "MATTER IS ETERNAL, becoming atomic (its aspect) only periodically." (S. D., I. 552)

Another instance of an approach to the Secret Doctrine was the lecture on "Living and Dead Matter" delivered by Professor Rinne, mineralogist, of Leipzig University, before the Saxon Academy of Science. In it he declared that *stones live*.

It had been discovered that crystals showed a number of characteristics closely resembling the nutritive and breathing processes, the aging and death of human beings. Crystals absorbed and ejected vapour carbonic acid gas, said the lecturer. That clearly resembled human and animal breathing. Not only crystals but also hard rocks, like granite, after a time showed signs of age. They finally broke up into sand, which meant that they actually died. (*The New York Times*, Nov. 27, 1928)

This was taught in *The Secret Doctrine* in 1888:—

The universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours. (S. D., I. 541)

The description of protoplasm in 1932 by Dr. George W. Crile as "a structural copy in miniature of the stars in the sky" (*The New York Times*, November 26, 1932) was another step away from scientific orthodoxy to some truer perception of life and the law of correspondences. The concept was taken to mean that "within man's body glow infinitely small counterparts of the stars." This led to the metaphysical con-

cept: "Life is a principle apart from the organisms that it animates and develops and the processes it kindles...." (*The New York Times*, October 16, 1933)

Now sanitary engineers, faced with serious problems of "stream pollution" (*Scientific American*, March 1952), are beginning to recognize of rivers that even their "water is not dead—it is alive with flora and fauna, with energy and movement, with all sorts of matter."

Why is it so important that man should become fully aware of Life everywhere? Because of the thought and feeling of kinship which this awareness creates with all that lives. It is the Natural-

ist who stands for the conservation of natural resources in the face of "scientific" and commercial exploitation. Other scientists need also to be Naturalists to assume the responsibilities for Life's welfare that should be assumed. It is the perception of the fact of Universal Life and its purpose that can give ethical and moral value as well as scientific meaning to Life. Again, it is such practical realization that can afford constructive alternatives to war, sought by those with a sense of social responsibility. Theosophy presents the spirit and soul point of view in regard to everything as the basis for any cure-all worth considering.

FREE WILL VERSUS DETERMINISM

One of the Aphorisms on Karma states that the action of Karma "may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause." H.P.B. wrote in "Psychic and Noetic Action":—

Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, their *psychic individuality*.

And later in the same article she said: "...the freedom of man's will is beyond doubt or cavil."

Many thoughtful people unacquainted with *The Secret Doctrine* may contend that the last two of these statements contradict the first. The first implies that there is no extra-cosmic God with power to examine any cause set in motion by one of his creatures and to decide what the consequences will be, but that *every* act contains within itself its future results, and that *every* effect which follows an act must be implicit in the act itself. The last quotation might seem to imply that an effect is not inherent in the cause, because man's freedom of choice introduces a third, entirely unpredictable, factor. If the exercise of this freedom is unpredictable how can the action of Karma ever be calculable? If it is predictable, how can it be free?

This problem has occupied philosophers for

centuries and many of them have found it necessary to accept a rigid determinism, *i.e.*, the future is entirely determined by the past and, given a sufficient knowledge of the past, the future can be calculated. Human action in particular is claimed not to be free but to be determined by the strongest motive. No one, it is argued, ever imagines that a human being acts without a motive. Therefore, that motive, known or unknown, has determined his action and the concept of free will is unnecessary.

In this connection philosophy has been influenced decisively by science, which, without concerning itself with such problems, has proceeded upon the tacit assumption that any event can be analyzed and that generalizations can be built upon it. Upon the basis of these, accurate predictions of the future can be made without any reservation as to the possible effects of exercise of the power of choice by God, gods or men. That this theory has had great success in the scientific field cannot be denied.

Newton analyzed the motion of many heavenly bodies and arrived at the generalization that any such body moved as if it were acted upon by a force which was the resultant of the mutual attractions between it and neighbouring bodies, the magnitude of these attractions depending upon the sizes of the bodies concerned and their distance apart. Thus the earth moves as if a

mutual attraction exists between it and the sun, and between it and each of the planets. He then proceeded to forecast the times of future events such as eclipses and achieved a most extraordinary accuracy in every calculation which he made. This and similar achievements made it increasingly difficult for philosophers to find a place for free will in the cosmos. There were events, such as earthquakes, which no one had predicted. Nevertheless, there had long seemed to the scientist to be no justification for a dividing line between events which were causally determined and those which necessitated exercise of the power of choice, and it was assumed that inability to predict any event was due solely to lack of knowledge of the determining factors.

Such was the position until the end of the 19th century. In 1896, Becquerel's discovery of radioactivity opened up a new field of investigation—that of atomic structure. Hitherto the atom had been conceived as the ultimate indivisible particle at which one would arrive by repeated subdivision of matter. Later discoveries in this field have revolutionized the concept of causality and necessitated a re-examination of the old issue: free will or determinism?

Becquerel's original discovery was that the element uranium, left close to a photographic plate in a dark drawer, made an impression upon the plate. This impression was subsequently interpreted as being due to certain powerful radiations emitted by the atoms of uranium during spontaneous disintegration and so these atoms could no longer be considered indivisible. The extraordinary features of this phenomenon are, first, its spontaneity, *i.e.*, it is not influenced in any way by external circumstances; and, second, its unpredictability. At any moment only a proportion of the atoms are disintegrating. It is possible to predict with high accuracy how many will disintegrate in any particular period of time, but it is not possible to predict when any particular atom will do so. It may split up a second later or remain intact for a million years.

The same pattern is repeated many times in the behaviour of the entities which are believed to be the ultimate constituents of matter: rigid determinism in the behaviour of the many and

complete indeterminism in the behaviour of the one, *i.e.*, while the investigator is concerned with a large number of entities he can predict accurately how many will do this and how many that, but he cannot predict the behaviour of an individual.

There has been a second revolutionary development in this field. Science is based upon accurate measurements of physical quantities. It has long been understood that all such measurements necessarily interfere with the very quantity to be measured. Many attempts to make measurements in a living body involve an interference with the normal functioning of the body so serious as more or less to invalidate the results. On the other hand, the measurement of a sick person's temperature with a clinical thermometer involves an interference so slight as to be rarely given a thought. The relatively cold thermometer takes heat from the body and lowers its temperature by an infinitesimal degree.

Science had made such wonderful advances in technique that until recently no one doubted that methods sufficiently delicate and ingenious could be devised to measure any quantity with no more serious interference than that produced by a clinical thermometer.

In the world of the atom this is not so. Here any method of measurement which can conceivably be adopted must necessarily produce a disturbance comparable to that produced in the human brain by a surgeon's knife. More specifically, the measurements which a scientist would wish to make of an atomic entity, such as its position, its motion, the energy which it possesses or the time at which any event with which it is concerned occurred, may be divided into pairs such as position and motion, so that the more accurately the one is known the less accurately is the other known, and *vice versa*.

If it is impossible to know both the position and the motion of an atomic entity, for example, then there is little sense in speaking of these. In the words of the scientist Jeans, "We here obtain our first intimation that the space-time framework of the classical mechanics is inadequate for the complete representation of natural phenomena." If this is so, then the behaviour of an atomic entity is unpredictable, not because the

causes of that behaviour are unknown, but because they are unknowable by physical means; or, again in the words of Jeans,

If, then, we wish to picture the happenings of nature as still governed by causal laws, we must suppose that there is a substratum, lying beyond the phenomena and so also beyond our access, in which the happenings in the phenomenal world are somehow determined.

Inability to predict the behaviour of atomic entities and the uncertainty inherent in the physical measurements upon which any prediction must be based are thus understood to be intimately related and both together have necessitated a reconsideration of the old issue of free will versus determinism. Some have gone so far as to suggest that the behaviour of atomic entities shows the exercise of some power of choice. It would probably be difficult to find scientists who would admit that any positive evidence of the existence of some kind of free will in matter had been discovered. Nevertheless not a few do admit that the way may be opening for the admittance of free will into the cosmos.

A fundamental difficulty dogging scientists, philosophers and students of Theosophy alike is limitation of mental horizon. Free will is confounded with caprice and causality is understood in too mechanical a way. As suggested by Jeans, "the problems of causality and free will are in need of a new formulation." The German physicist, Max Planck, has described the whole problem as a phantom one. "Observed from without, the will is causally determined. Observed from within, it is free." Another German mathematician and philosopher, Hermann Weyl, has written in the same vein:—

Purpose and freedom appear as two aspects of the same thing, when free purposive action is opposed to lawful necessary events. Of myself I know that I am open toward a purely spiritual world of images. Here lies the origin of my free insight and of my concern for truth, as well as of my free action and my responsibility. But I am at the same time possessed of a human body and therefore a living creature profoundly akin to all other living beings. It is thus natural to search for a seed of freedom and idea in all creatures,

Science and philosophy are at the point at which both need the larger conceptions of free will and causality provided by *The Secret Doctrine*. It may be long before any prominent scientist or philosopher attains the stature which will make him sufficiently humble to sit at the feet of H.P.B. Nevertheless, her students, by sacrificing their own personal natures to gain those larger conceptions, can help to people space with those soul-vivifying ideas, so that some fine minds may seize them, to plant them as seeds in the world of science or philosophy, seeds which will produce the fruits of morality and spiritual vision.

Theosophy teaches that power is power, neither beneficent nor maleficent *per se*: electricity can be used to cure cancer or to execute a criminal. Man gives power, or strength, its quality and direction by his use or abuse of it. The force of violence that is let loose in the world by man's slaughter of animals, for food or otherwise, is formidable. Therefore the occult significance of making a Congress of Vegetarians a part of a Peace effort is deep and its effects should be far-reaching.

We learn of this in the *News Release No. 57* of the War Resisters' International, which announces that the International Centre of Co-ordination for Non-violence (Plazzo Comunale, Perugia, Italy) has been organizing studies and requests those interested to write to them for details.

It states that a Non-violence week was organized from 6th to 12th April; a National Congress of Vegetarians was held on 7th and 8th June; from 11th to 13th September, 1953, there will be an East-West meeting when thinkers from many countries will discuss the problems of Non-violence. Such work should be made widely known and emulated in other places by those who desire peace to take the place of violence in the world.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

The Heart Doctrine

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The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

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The Eternal Verities

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Moral Education

Index to The Secret Doctrine

The U.L.T.—Its Mission and Its Future

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U.L.T. PAMPHLET SERIES

Pamphlets by Madame H. P. Blavatsky

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Pamphlets by Damodar Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIst Volume

The Aryan Path—Bombay—XXIVth Volume

The Theosophical Movement—Bombay—XXIIIrd Volume

BULLETINS

Bulletins are available of Lodges in America as well as the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France upon request.

U.L.T. STUDY GROUPS

BARODA, CALCUTTA, DELHI, KANPUR,
MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders 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 profounder conviction of Universal Brotherhood.

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

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

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

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

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished 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.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

U. L. T. LODGES

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