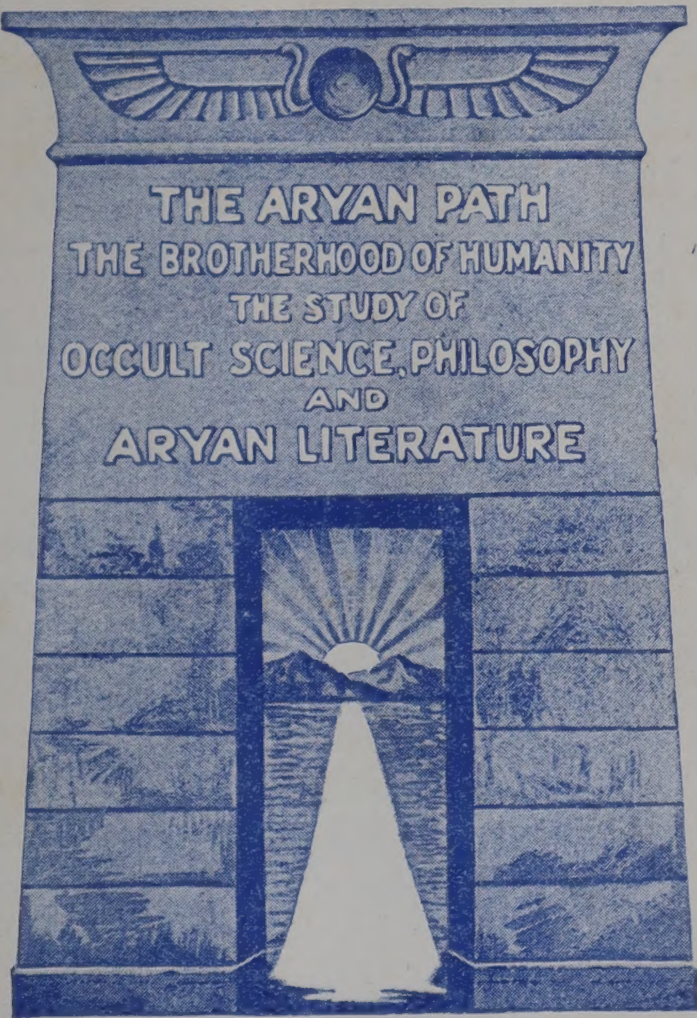




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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XXIII No. 4

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February 17, 1953

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In our age it is well to consider what the Great Ones have done and do. Age after age, year after year, They conserve the knowledge *and wait*, doing what They can, and now They can in accordance with cyclic law. Knowing this and doing thus, there can be no room for doubt or discouragement. "Theosophy is for those who want it, and for none others." We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, "for the harvest is ready and the labourers are few."

—ROBERT CROSBIE

## PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company ( India ), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

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

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

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

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

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

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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.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th February, 1953.

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1953.

VOL. XXIII. No. 4

## NOT TO FALL, NOT TO FAIL!

A Bhikkhu who delights in the Dhamma,  
Who is devoted to the Dhamma,  
Who ever ponders and recollects the Dhamma,  
He will not fall away from the Dhamma.

So said the Master Gautama.

Is there an aspirant who is endeavouring to make Theosophy a Living Power in his life who has not fallen in one place or another through sheer ignorance or avoidable heedlessness? But to fall is not to fail, provided the correct attitude is embodied—"Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

The motive for waging the War of Righteousness against the darkness of the world is one important factor. Not for soul liberation but for the salvation of humanity—that is recommended as the basis for right motive. This is, so to speak, the soul of the entire process—to endeavour to serve all so that others and not only ourselves are benefited. Personal soul emancipation is but an exalted form of selfishness. Energized and sustained by the right motive, we more easily learn the method. "...lose not courage: fight on, and to the charge return again and yet again." Each failure is but a fall and, rising up, we continue the Holy War. Sincere attempts will win their reward in time. To fall is not to fail, provided we rise quickly to give battle to the foe. To fall and remain prostrate is to fail.

Our knowledge of the grand Esoteric Philosophy is at once our bow and our arrow. To many a schoolboy learning is not a delight; it is irksome.

So alas, to some student-practitioners the Philosophy is not a garden of delight and so their attachment is not to the beauties of its flowers, fragrant and colourful. To paraphrase the words of Jesus: Where our Heart is, there is our treasure also. The divine urge of the Heart compels devotion to the Wisdom. Its study impels us to meditate upon its truths.

We try to recollect what we do not readily remember. This right Memory is our bridge to the Divinity within. Remembering the appropriate teaching, we do not fall; or if we do, remembrance or recollection quickly enables us to rise. Even though surrounded by spiritual adversity, slowly we gather power and enrich ourselves. The disciple rich in knowledge, in memory and in the power to recollect never falls, never dies.

More practice of what is studied, application of what is remembered, aids in the process of recollection of the Eternal Verities, more and more. Then the Inner Ruler sheds his benign light and the devoted disciple gains by the Grace of Reminiscence. The earthly house, empty before, is now filled; the wandering, wavering, uncertain mind is enveloped by tranquillity; the heart's pains and anguish and its ever-changing pleasures give place to Bliss, ever-enduring, ever-deepening, unveiling year by year the Powers of Light Immaculate which form the Body of the Most High.

## THE CHEERFUL PERFORMANCE OF DUTY

Questions naturally arise regarding duty and its performance. Is duty only a burden? What is duty? Why? To what does its performance lead? How may it best be performed? These are but a few of the many questions requiring solution.

An answer to the first question (Is duty only a burden?) was given by Mr. Judge in one of his letters:—

The very first step towards being positive and self-centred is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this, then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away. (*Letters That Have Helped Me*, Indian ed., p. 134)

The subject of duty was regarded by H. P. B. as sufficiently important to make it the primary consideration in the section "What Is Practical Theosophy?" in *The Key to Theosophy*. An answer to the second question (What is duty?) is there given in words that are plain, simple and direct:—

Duty is that which is *due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. (2nd Indian ed., p. 227)

There are times when the performance of duty may seem like an aimless routine and life itself a vain exertion. Then, more than ever, is needed a profound reconsideration of the purpose of life, the aim of the soul, and the destiny of man as set forth in Theosophy. We are here under the *brotherly* necessity of learning the lessons of true devotion, of give and take, of helping others to help themselves, sharing in the divine task of the soul's evolution, and thus bringing about a truer practical realization of the Brotherhood of all that lives.

In such considerations as these are to be found the *why* of a cheerful performance of duty and the goal to which it leads. Mr. Judge considered Duty as Selflessness. "Duty persistently followed

is the highest yoga," he wrote. "If you can do no more than duty it will bring you to the goal." (*Letters*, p. 72)

What is our duty? And how may it best be performed? Dispassion and detachment are necessary in order both to see our duty clearly and to perform it properly. The obstructions within ourselves have to be cleared away. It is a common human failing to be forever wanting to decide what another's duty is, and to tell him of it, instead of assiduously performing one's own. Failure to perform duty, or performing it half-heartedly, may lead to attempts to deflect another from performing his, or to put obstructions in his way. All this is due to confusion, to mental and/or physical inertia and, in the final analysis, to some form of egotism or selfishness. Even students of Theosophy, fired by the aspiration to be of service and to do what is right for the Cause of Human Brotherhood, often find it difficult to draw the fine line between interference and help. But such power of discernment has to be attained.

"Theosophy is the quintessence of *duty*." (*Key*, p. 227) But Krishna says:—

It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger. (*The Bhagavad-Gita*, III. 35)

This does not mean, however, that we are not to do what any one else may be doing, whether or not we do it in the same way. There is never so little work needing to be done in the world that more than one or a few may not do something of a similar nature. What is the deciding factor? This is plainly answered in a further elaboration of the theme of duty in the *Gita*:—

The performance of the duties of a man's own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed. . . . The highest perfection of freedom from action is attained through renunciation by him who in all works has an unfettered mind and subdued heart. (XVIII. 47, 49)

The "duties of a man's own particular calling" can be determined finally by no one but the man himself, because the true "call" comes from within.

## WHERE MAN AND NATURE MEET

The problem of what constitutes our duty and what does not, and how best to perform our duty, cannot be definitely solved. The more we learn, the better able we are to discern and to perform our duty. This implies that intuitive knowledge is man's most valuable heritage. Hence, *Light on the Path* says :—

A disciple will fulfil all the duties of his manhood; but he will fulfil them according to his own sense of right, and not according to that of any person or body of persons. ( p. 54 )

This places the final authority in the man himself, and not without, in someone else.

Much can be learned from the parable of the talents ( Matthew, 25: 14-30 ) if considered in the light of Theosophy. Used talents were increased ( Karmic compensation ). The buried talent was taken away ( Karmic decay ). To do the things we can do well, without egotistically wanting to shine like the noonday Sun, is to serve our fellow men and to render help to the Theosophical Cause. That does not imply any stagnation, or that we are not to go further than that. Mr. Judge says: "...the purpose of life is to learn. It is all made up of learning." ( *Letters*, p. 135 ) But we can and should learn both from the things we can do well and the things we have yet to learn to do. Otherwise life would be a vain exertion, of little use to any one, including the would-be doer. When we cease to learn from what we *can* do, life becomes meaningless. Likewise, when we cease to try to do what needs to be done and what we have the potentialities and the desire to achieve, life for us becomes mere routine. When we learn through all that we need to do ( the cycle of necessity ), life's deeper meanings become more clearly perceived and new horizons of usefulness open up. Thus we *can* help each other and prepare for the brighter morrow. Such is the opportunity afforded by reincarnation and the responsibility to be assumed here and now under the law of Karma. How grand a thing the working of this law is has been plainly pointed out by a Master of Wisdom :—

Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery...will be found visibly diminished. ( *U. L. T. Pamphlet No. 22*, p. 10 )

It is the purpose of Nature that man be the crown of its evolutionary process. Therefore, when man appears upon the scene, in him are focused all the energies existing anywhere in the universe. For Nature, man becomes the synthesizing unit. Because he is thus related to the whole, man can acquire all the knowledge pertaining to any portion of the universe. He can do so by awakening to activity that portion of himself which is consubstantial with that part of Nature from which he seeks to draw his knowledge. This is his divine heritage and he remains free to choose whence he will draw his inspiration and enlightenment. He can, by exercising the powers that reside in his diviner principles and which link him to the divine elements in Nature, lift himself to a position of conscious godhood. He may, however, with equal strength of purpose choose to live in the gross and sensuous atmosphere of himself and of Nature. But there are few who have the strength to pursue steadfastly either of these two extremes. For the majority of mankind, life remains a hidden and an unpredictable power which makes men oscillate between the two poles of the Divine and the Demonic.

Can man by the power of his awakened perception check these oscillations and make his life move towards a determined end? Were this not possible, it would be severe in the extreme to impose a rigid discipline on the neophyte. There have always remained with humanity living examples of men who have proved that there resides within each the potentiality of lifting himself from out of the shadow into the shine. They have demonstrated that man can by deliberate effort put himself in the current of the Divine and the True. By embracing nobler aspirations, by yearning to touch Divinity, any individual can create within himself a centre of energy which by endosmosis and exosmosis draws in and gives out those beneficent forces which reside in the luminous side of things.

When man goes on adding strength to this aspiration, when his thought, like the homing

pigeon, returns to it in moments of leisure and freedom, when he broods upon it in action and repose, in sport or at meals, he gives strength to that newly awakened centre. So nourished, it not only starts pulsating but becomes the central organ, the motivating heart of the reawakened man. It is true that the potentiality of these nobler acts had always remained in the individual—else he would not be a human being—but they become apparent only when he has created within himself a focus for the newly awakened power. Such a centre, when made active in man, opens up channels on earth which the Divine may enter and work through.

But the functioning of the higher centres in man depends upon one important factor—the proper discharge of his moral responsibilities. Behind man's outer actions lie the motivating forces of desires and aspirations. In these reside moral values and as they seek a channel of manifestation, they work through only such types of matter as are congenial to their natures. Man, therefore, continually surrounds himself with the type of matter which is the one most needed for the expression of his dominant desires. Since in this cycle the lower desires are uppermost, man uses largely the grosser types of matter, which in their turn have a reflex action on him and induce in him a desire to perform acts consubstantial with their nature.

It is no doubt true that even if the man is steeped in sensuous existence he has the power to gather knowledge from the outside world. But his perception remains dim because the limitations of sense restrict the knowledge acquired to that of the grossest aspects of matter. For gleaning these crumbs of knowledge, morality is not a necessary condition. Thus, a man may be intensely selfish and his motives vile, and yet he may become proficient in the various arts and sciences.

The sensuous artist who wields his brush to arouse the vilest passions in the gazer is as much a worker against Nature as the scientist who, for the purpose of annihilating his fellow men, pilfers from Nature her secrets. Both are enemies of the good law and must, according to the degree of their offence and of their knowledge, be

held accountable. Therefore a man may, because of his contact with Nature, amass knowledge of a kind and still remain unfit to enter the Hall of Wisdom. His impure motive and perverse morality are as much a barrier as idiocy is to an entry into the world's academies.

To reach to the true knowledge that resides within any form in Nature, the consciousness of the Adept breaks through its outer shell and penetrates to that state of its matter which corresponds to the Noëtic within himself. For the vast majority of us who do not yet possess this power, there is a further differentiation to be made. At our present stage of evolution, we contact only matter that has been used over and over again by men, and which in consequence has become charged with a magnetism that may be either congenial or inimical to the higher vibrations. Therefore, in our outer contacts we have to discriminate continuously between influences that are sympathetic and those which are antipathetic to the aspirations which we hold. This discrimination must extend even to such commonplace items as food; even in certain vegetable products there reside influences which had better be left alone.

With this vast potentiality in him to contact the universe, man can broadly draw upon three different sources of knowledge and of force.

The first is the outer physical crust of things which is made of coarse physical atoms and can be directly contacted by the physical senses of man. It yields knowledge which has a value of its own. The knowledge of the properties of physical substances, as also of their chemical and electrical reactions, falls within this category.

Beyond this, and obeying laws peculiar to itself, is the great psychic realm. To contact this deliberately, man has to use an altogether separate set of senses, and function in a sphere where the physical concepts of time, space and matter do not apply. Pre-eminently the realm of desires, the psychic sphere has, through its continuous storing up of man's emotions, become surcharged with the memory and magnetism induced by the lower passions of man. It may thus entangle certain types of men within its vicious influence and induce in them a tendency

to seek an outlet for their energy on the darker side of life.

Sensitives, mediums and Spiritualists, not recognizing the dangers to be encountered on this plane, rush into it because of its novelty and soon get tainted by its exhalations. Many a psychic aberration and much moral perversity is traceable to this nefarious influence. Yet, for the trained person, even this dangerous plane yields knowledge, for in it is stored the record of all that has occurred in the universe. Sensitives unconsciously touching this record have rediscovered many an aspect of knowledge which had been known centuries before, but which had been forgotten with the lapse of time. The knowledge of this plane is important because any spiritual knowledge acquired on the higher planes of consciousness has to be brought down safe and intact through the psychic into objective or waking consciousness. The greatest safeguard in the psychic as in the physical realm is virtue and a firm desire of benefiting mankind.

Behind the physical world of forms, behind even the invisible, formative world of desires and emotions, lie hidden the great spiritual and archetypal planes of consciousness. Men who have touched them have left evidence of so doing for the encouragement of others. In the *Bhagavad-Gita* as in the *Eddas* and the *Popol-Vuh*, the *Tao-te-king* and the *Brahmasutras* may be perceived the pattern of a consciousness that is ideal. To reach to it and understand its great message, man has to decipher the *Akasic* records.

In that world of supersensuous matter, the awakened soul discerns the object of its search. Herein is stored not only the memory of each selfless act, and of every sacrifice but also the

power to know the essence of things. But this impersonal record can be touched only by the impersonal in us. The medium and the sensitive are personal and can, therefore, have no access to it. It is on this plane and this plane alone that the Master or the Guru can be contacted.

It is a mistake to think that the impersonal can be cognized through the personal. The very nature of impersonality forbids it. To reach to the spiritual powers that reside in Nature, to step into their current, to borrow from them their great, vital force, man has to paralyze his own selfish, personal self. Dwelling upon spiritual ideas and cosmic ultimates helps the process considerably. Then, with more intense practice, the calmness of the moments of impersonality begins to overspread his active life.

He has, by deliberately inducing in himself the impersonal state, now created within him a centre or focus of impersonality wherein he can take refuge at will. With assiduity in devotion; he can now saturate himself with pure Alaya, can put himself in complete tune with the Divine Will. In the impersonal state he can gather the knowledge that can be his and, because he has established a spiritual focus in waking existence, he can bring the knowledge down with as little distortion as possible during the transit through the psychic world. He then becomes a valuable link between the world of mortals and the world of the Elect.

Ultimately he merges "the Ocean in the drop, the drop within the Ocean." But most important of all, he becomes one more living witness to the fact that man is but a projection of Nature, its most valued part; and that higher than a perfected man there is nothing.

# QUESTIONS ANSWERED

## AT AN INFORMAL "OCEAN" CLASS

### CHAPTER IX

#### I.—VEGETARIANISM, RELIGIOUS TABOOS, MEMORY

*Q.*—It is stated that the various animals are going through a course of evolution. That being the case, what is the general opinion of a student of Theosophy in regard to the flesh-eating habit?

*Ans.*—It varies with different Theosophists. Many Theosophists eat flesh and wish they didn't have to, but they do it just the same.

If you want a specific statement on that subject, you may find it by H. P. Blavatsky in *The Key to Theosophy*. She says it is not what man eats so much as what he thinks and feels that determines his progress; that to eat meat is no sin.

You know, the aboriginal tribes of the South Seas have what they call taboos. The Jews have taboos. No Jew could eat pork, but they could gorge themselves on goose. A good many people would prefer ham to goose, but ham is taboo to the Jew. In the same way, many people make meat a taboo; they wouldn't eat meat to save a ship from sinking. Others make a taboo of something else. There are a certain number of people in every period of religious revival who would not eat anything at all. They die in the odour of sanctity; and a dead saint is just as dead as a dead devil! So it all depends upon how one feels about many subjects.

There are things which in themselves are bad; they possess no alleviative or remedial features whatever; the consensus of mankind knows them to be bad. Take such a thing as to betray the confidence of a friend, to rob one who trusts you. The world around, irrespective of race, creed, sex, condition or organization—these things are done, but the man who does them is a Judas. There is something that possesses no extenuating features.

But we, according to our nature and our ideas, set up an arbitrary criterion and say: *This* is good; *that* is bad. Then, instead of acting upon

our perception—if it is good, do it; if it's bad, don't do it—instead of doing that ourselves (in other words, practising ourselves what we believe), we go out and try to ram it down other people's throats!

The people of India, for example, are naturally vegetarians. Through thousands of years of heredity, they have the vegetarian idea there, just as we in the West have the personal-God idea. No modern Hindu invented it; it is inherited. The same with us and our personal God. We didn't invent a personal God—it was imposed on us!

The orthodox Hindus saw mortal sin in killing an animal; they saw no sin whatever in neglecting and abusing animals. Of all places on earth where the cattle look as if they lived in the poorhouse the worst is India. Nobody would kill a cow, but many will maltreat one, and sometimes starve it to death. A man may abuse a cow in every way, and still be a vegetarian!

Jagdish Chandra Bose, one of the greatest of our real modern scientists, discovered that vegetables have nerves just as an animal has, and that they suffer just as an animal does. A storm of protest arose in India! The Hindus had to live; if it was the same kind of a sin to eat a vegetable as it was to eat an animal, what was the Hindu going to do?

The point is that these are not moral questions, except as any man himself makes them moral questions. All of us see things, unless we are stone-blind, that are relatively bad—that is, imperfect—and we see how they could be much better. We go out and do the best we can to put our ideas before others and educate them to the same view. But suppose they don't want to be educated! Then most people feel like resorting to violence. I have seen vegetarians who, if they could, would hang a man who ate meat!



We forget the fundamental nature of man. Let us illustrate. It is not the stomach's job to choose what will be put into it. That is our job. The stomach will take anything that is put into it—alcohol, opium, glass, anything. It is the man's business to put the right food into his stomach. The average man will put anything into his stomach that he can get and all that it will hold and anything that tastes good; that is his criterion. The same thing is true of our mental food. What kind of ideas do we put into our minds? Our minds go to work and digest what we put into them. It is like the food in our stomach. Once in our stomach, the alcohol does not behave the way we think it should. It behaves according to the nature of alcohol. Opium behaves like opium, etc. The poisons don't obey the stomach; they obey the law of poisons.

The same thing is true mentally. People get all sorts of mental diseases, mental appetites; their minds become perverted. And we are deceived because of their tremendous sincerity. Anybody whose mind contains no discordant idea is terribly sincere—100 per cent sincere, since there is no discordance in his own mind.

Take the well-known worshippers of the Goddess of Death in India, the Thugs. It was their religion to kill a man. No Thug could go to heaven until he had killed a man. It never occurred to him to question it. If he had, he would have quitted Thuggee; but the 100 per cent Thug would not let any contrary idea into his mind.

The same with a genuinely religious man: his mind is set. Why? Because it is 100 per cent religious. Look at the Jesuits. Certainly there were never any more sincere men than the holy fathers of the Inquisition; yet their ideas were infernal. Take the prevailing ideas in the world today—many of them are genuinely infernal, but nobody questions them.

You know there is something wrong with your mind when *you* can't control it; that inability is the source of most of our misery. You know there is something wrong with your body if you can't control it, and something wrong with your moral nature if you can't control *that*. Since we can't absolutely depend on any part of our nature as we

are now using it, isn't that evidence enough that there is something wrong with us?

We must go to work and find out what is wrong. We shall find plenty; but very few people are interested. The more a man suffers, the more he demands a panacea; and there are no panaceas except knowledge and self-reformation. The more a man is a lover of his fellow men—that is, the more he has in him of the elements of a Mahatma, of universal brotherhood—the more he has that feeling of compassion, of sympathy for his fellow man and still hasn't *knowledge*—the more this man looks for a panacea and is ready to propound one.

Read the church announcements in the papers and you will see a peck of religious panaceas offered. Listen to any political speech, read the newspapers, and anybody and everybody will tell you how to cure the troubles of the whole country—when they can't cure their own! No wonder people have said, "Physician, heal thyself!"

Sincerity, conviction, self-sacrifice, they are as common as dirt. Why? Because man is a divine being. There are drunken gods, wicked gods, cruel gods, and there are a lot of ignorant gods here on earth. Theosophy knows they are gods, but knows they will have to stay here in jail—that is, condemned here in mortal life—until they learn their business, until they become intelligent gods, self-examining gods. Self-knowledge is of the essence of the highest.

*Q.*—Does not H. P. B. somewhere advocate vegetarianism by quoting a passage in *Genesis* which says that man's food is of herbs and of the fruits of the tree?

*Ans.*—Why; yes, certainly. H.P.B. was a vegetarian who ate meat; so was Mr. Judge; so was Mr. Crosbie. Paul said, "If meat make my brother to offend," he would not eat meat.

But we fail to see that a man may be a great-hearted philanthropist, utterly harmless, yet go to war and fight vigorously. There never was a greater peace-loving man than George Washington; yet he fought one of the bitterest wars in history. From our point of view, Christ was a fool. He submitted to the "vivisection" of

himself, but he had no need to; and he not only submitted to vivisection, he submitted to be-trayal; and he never complained.

So we have to get a truer view. People use the profoundest words of Brotherhood, God, Spirit, Love and so on, as if they knew what those words meant. We need to think over our conception of fundamental verities, and we shall find that our conceptions of the highest things are often of the earth, earthy.

*Q.*—When Mr. Hume asked one of the Masters if his wife could cease eating beef or drinking liquor, didn't the Master write that she could stop the meat but to keep on with the liquor—that if she stopped the liquor, it would kill her? Might that not be the same case with others as to meat?

*Ans.*—There are myriads of folk, as we were saying, who put moral tags on all the time, failing to see that, so far as any individual himself is concerned, the morality or the immorality of any act is *in himself*; that, so far as the effects of his actions upon others are concerned, the effect which they experience is good or bad according to their natures; that there are very, very few things which are fundamentally good, and very, very few things which are fundamentally bad. We name as "good" and "bad" innumerable things which are neither good nor bad, except as we think them so. In other words, we try to determine moral bases by physical values. You might as well try to weigh the centre of gravity as to weigh the centre of morality.

*Q.*—Wouldn't it make a difference what the motive was? If it was to gain spirituality, that would be selfish, would it not?

*Ans.*—It would make a difference to the man. Mr. Crosbie used to tell a story about a Christian Scientist and her little boy. It seems they were late to an appointment and were cutting across through an alley. In the alley there happened to be a white goat that had broken loose from his picket-rope, and, frightened or aggravated at the sight of the little boy—or the Christian Scientist, perhaps—the goat charged. The little boy rushed

to his mother and began to whimper. She said, "Tommy, Tommy, remember that you are a Christian Scientist!"

"Yes, Ma," he said, "but the goat isn't!"

Now, suppose a man's stomach is habituated to meat: his stomach has no conscience, no moral nature, no motives. It knows meat; it does not know rice, or vegetable soup, or anything that a horse eats. The conscience is in the man. He may, for motives that to him seem worth while, abstain from meat after having been a meat-eater for 50 generations. But the lives in his body would raise Cain with his body, if the change was too sudden. We have in the West a meat-eating heredity; so this matter is a question for each individual to solve for himself.

*Q.*—Will you state in simple terms how to meet the general objection that we don't remember our past lives?

*Ans.*—This question is to say, "If we have lived before, why don't we remember?" or "Why don't we remember here in a body?" Let us start with an answer that any man can understand. You know that this body, this brain, this nervous system and these organs of sense have all been built in the last 30, 40, 50 years; in other words, 100 years ago this body did not exist, nor did this brain, these senses and this nervous system. How could anyone remember in *this* body what happened in a body a thousand years ago? It would take a miracle for him to remember—without effort on his part.

If we look into the subject of memory, we shall find that our ideas of memory are like our ideas of ourselves and of nature—they are altogether personal. There is nothing personal in nature except man. Have we thought of that? Memory in itself is absolutely impersonal. Matter and body are in themselves absolutely impersonal. Thought is absolutely impersonal. All our powers are impersonal. It follows then that, so long as we limit our idea of Self to this *body*, we never can remember the experiences that may have occurred in former bodies. So long as we limit our ideas of Self to this bodily existence, we never can have any memory of Self as distinct from this or any

other body, in it or out of it. So long as we regard ourselves as a creature, we never act from any conception of ourselves as a creator. Isn't that perfectly simple?

The true memory is in man the creator, man the metaphysical Self, man the impersonal Self. Once that idea is suggested to a man and he gets to thinking about it, we can bring up the question of dreams and deep sleep. Thinking of the inner Self, a man will see that that is the only explanation of the riddle of Life, the riddle of Nature and the riddle of our own experiences—that the mind must be capable of existence independent of the body; in other words, that it is possible for us to exist subjectively.

When a man goes to thinking on that line, the question of memory begins to clear up very readily; very rapidly. Consider: we are all perfectly aware that we have an objective existence right here and now. Are we not equally aware that we have a subjective existence here and now? Is a physical existence, a sense existence, a sensuous existence, the only existence that we have? We know that we have a mental, moral and spiritual, or a self-conscious existence, but we have never yet, in this body, found out for ourselves whether or not we could have an *independent* existence. That is the only way to explain dreams; that is the only way to explain sleep.

The real question becomes: "Is the man's present understanding of life—that this is the only birth there is—a tenable basis of thinking?" If he examines his own basis, he will find that the whole universe is against him on the theory that we are only born once, that we had no existence before this body, and that we shall have no existence after this death. Then, when he has found out that his own theory of life will no more hold water than a sieve, he may be ready to listen with an open mind to some other theory, and he will find that this other theory will fit all the facts as far as he knows them, and will fit a great number of facts that he can find no explanation for. Whether or not it will fit all the facts known or imagined would remain to be seen.

This much is perfectly certain: No matter how much knowledge may exist outside of our brain consciousness of it, no matter how many

millions of times we may have lived in other worlds—in other bodies or in no body at all—we could have no consciousness whatever of it, here, unless the knowledge or the memory were printed *in the brain here*. It would be in vain to go out in the forest from which this paper came to look around to find *The Ocean of Theosophy*; it would be in vain to look in the pulp meal for *The Ocean of Theosophy*; it would be in vain to look in the paper house for *The Ocean of Theosophy*. Not until something which is the product of mind has been transferred, by the independent use of one form of matter, to another form of matter, do we have the printed book that we call *The Ocean of Theosophy*. The brain of man is just exactly that. Our knowledge of the rest of the universe is our "Ocean of Theosophy," and until we print it on this brain, we can never know it for ourselves.

Everyone is aware, if he chooses to look within himself, of countless impressions that never came from his physical body, or his physical senses: he cannot account for them in this life. If this is a universe of order, of law, and the impression is there—it must have come from somewhere. Nobody could get from physical existence any notion whatever of immortality, but all men everywhere have the notion, whether they believe in it or not. No man in the world could ever get from physical existence the conception of law, the conception of cause and effect. We all have the fundamental notion, however erroneously. Nobody could ever get from physical existence the idea of justice or injustice; yet we all have the idea. Where did it come from?

Suppose we had no other knowledge than what our eyes give us, and had the same reasoning powers that we now have, and suppose we had a visitor here from the planet Mercury, where our time is not. He sees a clock on the wall, and asks, "What is that?"

Somebody would answer, "That is a clock."  
"Where did it come from?"

We might tell him it grew out of a wall. He wouldn't doubt what he heard—no child ever doubts when it is told that the Moon is made of green cheese! So far as the visitor from Mercury knows, he has received a truthful explanation. We

know better. Why? The result of our experiences.

Understanding does not come until we begin to question in a reverent sense two things: *first*, to question our experiences over again; and *secondly*, to question the explanations offered to us and instilled into us, or those which we have adopted. Very few of our bases of action, our bases of thinking, our explanations of things, will stand examination. But the more any man will examine Theosophy—which is an explanation of all the phenomena of existence—the more he will understand his experiences, until finally the explanation, the experience and the ability to command both, will become *one* in him—and he will have regained his ancient state of knowledge.

No matter what state of consciousness we may be in, if we take that state to be real, then we shall take everything else which happens, as an attribute or quality of that state, to be real, and we shall seek for an explanation *within* that state. But if, in fact, the explanation lies outside, we shall never find it that way. The explanation of death, of birth and of reincarnation lies outside of all *human* experience. We have the experience, but the explanation lies outside of human life. Where? On the plane of Higher Manas.

Until we investigate, we shall not see the relation between our thinking in former lives and our birth in this one. We shall not see the relation between the views and notions that we have adopted or have had drilled into us, and our Karma. When we begin to look, we shall begin to see.

It has been said that the *Ocean* calls particular attention to the fact that neither Atma nor Bud-dhi is incarnated at all; to them, our matter does not exist. Manas exists to them, and is to them the only "existence." Manas is only partly incarnated, because Manas is so identified with the effects—conscious effects of unconscious causes—that we cannot, of our own will, let go for an instant its identification with these effects. The moment we begin to let go—for example, by considering merely as a plausible theory the Fundamental Propositions of Theosophy—that moment we begin to see for ourselves.

## THE EARTH'S MAGNETISM

Any magnet pivoted at its centre point will turn until one end, called its north-seeking pole, points to a region somewhat west of the geographic north pole and called the magnetic north pole of the earth. Behind this apparently simple phenomenon, patient observations at many points scattered over the globe and painstaking mathematical analysis have revealed far-reaching correlations of magnetism and its *alter ego*, electricity, that repay study in the light of the Secret Doctrine.

In the space surrounding a magnet it is possible to imagine lines drawn, which leave the magnet at one end and curve round to enter it again at the other end, so that a magnet placed at any point on one of these lines points along the line instead of in its normal direction. Under special conditions a piece of iron placed near one end of the magnet will travel along a line to the other end. These lines of force will represent the field of magnetic force surrounding the magnet and enclose an egg-shaped space with a central axis of lines running through the centre. If the magnet were replaced by a piece of wood of the same shape and size and wound round with metal wire, an almost exactly similar field of force would be established if an electric current were passed through the wire. In general a magnetic field may be due to either a magnet or an electric current.

A similar field of magnetic force exists round the earth with the magnetic north pole a little to the west of the geographic north, and the magnetic south pole a little to the east of the geographic south. Imagine a light compass needle delicately suspended at its middle point by a fine thread. If it were suspended above the magnetic south pole it would point vertically upwards; between there and the equator it would point obliquely upwards and northwards; at the equator it would point horizontally; north of the equator it would point obliquely downwards and above the magnetic north pole it would point straight down into the ground. At each position it would point along the line of force, the latter leaving the south pole and travelling round to the north pole. To imagine that the line travels from south

to north is entirely arbitrary as it might equally well be imagined to travel in the direction in which the south-seeking pole of the magnet points.

The origin of the terrestrial magnetic field is obscure. It has been suggested that it is due to a uniform magnetization of the whole globe; to a strongly magnetized central core and also to a powerful magnet lying along the magnetic axis of the earth. There is a serious difficulty confronting these suggestions. Scientific observations made in the earth's crust indicate that the core of the earth is very hot and under normal conditions if a magnet is heated to anything like the temperature of the earth's core it entirely loses its magnetic power. Another suggestion is that the field is produced by electric currents circulating in the earth, but the nature and origin of these, again, is obscure.

H.P.B. affirmed the existence of earth currents with correlations of which the outer world does not even dream.

The earth is a magnetic body; in fact, as some scientists have found, it is one vast magnet, as Paracelsus affirmed some 300 years ago. It is charged with one form of electricity—let us call it positive—which it evolves continuously by spontaneous action, in its interior or centre of motion. (*Isis Unveiled*, I. xxiii)

*It [the water of life] flows around and animates her (mother earth's) body. Its one end issues from her head; it becomes foul at her feet (the Southern Pole). It gets purified (on its return) to her heart—which beats under the foot of the sacred Shambalah, which then (in the beginnings) was not yet born. (The Secret Doctrine, II. 400)*

The magnetic field of the earth is not static but changes constantly in direction and force at every point on its surface. The changes are exceedingly complex but mathematical analysis has revealed at least four different rhythms: a secular change, a solar cycle, a lunar cycle and a sun-spot cycle of changes, the total change at any place at any time being the composition of these four and possibly others.

*The Secular Change.* During the past few centuries the magnetic north pole has moved in relation to true North and is reported to be now moving back again. Observations are not available for a length of time sufficient to show whether or not this is a cyclic change, but in the

light of the Second Fundamental Proposition of *The Secret Doctrine* it may very probably be such. Further evidence of the ancient history of this change is being sought among excavated bricks and pottery and in geological strata. This is interesting in the light of what W. Q. J. wrote in Chapter XIV of the *Ocean* and H.P.B. about the effects of changes in the geographic axis. (*Vide S.D. Index under "Axis."*)

*The Solar Cycle.* The direction and strength of the field go through a complete cycle of changes once in every 24 hours, and these are more marked at periods of maximum sun-spot activity. The cycle must, therefore, be determined by the sun in some way. If an electric conductor such as a ring of metal is moved in the field of a magnet, an electric current is induced in the conductor, and a magnetic field is established round the conductor which modifies the original magnetic field. The upper layers of the atmosphere are known to conduct electricity, the more so at periods of maximum sun-spot activity, and it is believed that the sun probably produces movements of these layers. It has been suggested that electric currents are induced in these layers as a result of these movements in the earth's magnetic field, and that these currents establish a magnetic field which modifies the original field of the earth.

*The Lunar Cycle.* This is a twelve-hour cycle of changes apparently produced by the moon. A similar theory has been advanced to explain this cycle, the movements being tidal, analogous to the tidal movements in the oceans.

*The Sun-spot Cycle.* The earth's field is subject to what are called magnetic storms. These are violent and world-wide changes which usually commence suddenly and more or less simultaneously over the whole globe and last for some days. These storms wax and wane in frequency and intensity in general but not detailed correspondence with the sun-spots. They are also connected with the aurora. It has been suggested that regions unknown in the sun but usually associated with sun-spots emit electric currents which stream towards the earth and then under the influence of the earth's field spiral towards the poles. The magnetic field associated with

these currents causes the magnetic storms, while as they stream through the upper atmosphere they cause the aurora.

H.P.B. wrote, quoting the *Commentary* :—

The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akasa (Ether) colour and sound as well. (S.D., I. 205)

She also quoted the *Vishnu Purana* in the same context :—

Sound is the characteristic of Akasa (Ether) : it generates air, the property of which is Touch ; which (by friction) becomes productive of Colour and Light . . .

Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the storehouses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity) ; from the surplus of which the Earth, had it not been for these two natural "safety valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking." (S.D., I. 205)

On the important subject of sun-spots H.P.B. wrote :—

...Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves, mistaken by Sir J. Herschell for "Solar inhabitants," are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system. . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work.

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

This, Science will not deny; since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction* of the Solar HEART. 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. The dark region is *not* due "to the absorption exerted by the vapours issuing from the bosom of the sun and interposed between the observer and the photosphere," as Father Secchi would have it ("Le Soleil" II., 184), nor are the spots formed "by the matter (heated gaseous matter) which the irruption projects upon the solar disc" (*ibid*). It is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood. (S.D., I. 541-2)

Even the little that Science knows of electricity and magnetism, quite apart from the fund of information to be found in *The Secret Doctrine*, shows that indeed "The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies."

## A REVERENT PILGRIMAGE

A book has appeared in Germany which, judging from translations of reviews which have reached us, recalls the words of H.P.B. about the possibilities enshrined in "one single journey to the Orient made in the proper spirit."

*Tagebücher aus Asien* (Diaries from Asia) by Dr. Hasso von Veltheim-Ostrau, the first volume of which was published recently by the Greven-Verlag, Cologne (Price: D.M. 18.60), seems to have struck a deep answering chord in Germany. A reviewer in the *Salzburger Volksblatt* of April 5th, 1952, says that the book might be entitled "The Soul of India." The archæologist Prof. Walter Andrae is quoted as calling it "a genuine Himalaya-book," which has commenced bridge-building between the Germans and the Indians :—

In my opinion, this book belongs in the hands of every consciously living European, of every true

pedagogue, every real politician, every earnest philosopher and spiritual scientist.

Herr von Schweinitz, who reviewed it in a Cologne Sunday paper, echoes this impression of "one of the most substantial works of recent years," written "by a German with an Asiatic mind," who went to India and Nepal unprejudiced, prepared to learn and understand with heart and mind. Therefore he discovered the secret behind things, which the European specialist will never fathom, "the spiritual aspect of India which is a closed book even to many a Westernized son of India." As Herr von Schweinitz truly remarks: "To find a clue to life, one has to find the way to the world within."

We publish below in translation a few portions of Herr von Schweinitz's review of over 2000 words:—

"...He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time." These words from the *Chagavad-Gita* are, as it were, the leading principle of the travel. Awe was, therefore, von Veltheim's first impression, when he entered the continent of Asia and the Indian country, and he himself admits that this awe, based on veneration and love...never left him while he was in Asia. The Westerner has, on the whole, thoroughly lost this ability. Because he is no longer able to feel this venerating awe, he is also no longer able to truly increase his knowledge. Von Veltheim...experiences India as his mother country, as his fate-conditioned past, which carried him, gave him birth and embraced him.. So he recognizes the reflected splendour of a higher light in the burning of every lamp, perceives the temple of his own heart also in the temple of the Universe, and, in his reverential plunge into Asiatic wisdom and religion, he understands that these commence where Western philosophy and science end, which are purblind for supreme verities, because they search for them externally but not esoterically. He discovers the core where others merely notice the shell....

The East is still reasoning the Platonic way. It has still retained the consciousness of the great cycles of life...it sees unity in manifoldness, the synthesis in the opposites, which awareness was still alive also in Christianity up to the time of Origen.

Stressing the need of developing in oneself "an organ for the perception of the Divine," one Indian Guru told Dr. von Veltheim-Ostrau:—

If you merely believe in God in the ordinary sense, then you are like a water-carrier who does not realize that he is carrying water but dies of thirst on his way.

If the spiritual aspect of India seems easier to contact than that of other countries, it is partly, no doubt, because of the great spiritual heritage which she holds in trust for mankind and partly because the Spiritual Reality and the possibility of living the soul life in the home and in the market-place have never been denied by the majority of India's sons. But, though the "Aryan Asiatics" are said by one of the Mahatmas to be "the highest people now on earth (spiritually)" there is much in present-day India that is deserving of anything but reverence and awe. Not only are economic and social conditions very far from ideal; there are also many pseudo-gurus, only too ready to exploit indiscriminating devotion; and many seekers of the spiritual find, instead, the psychic, to their cost. A note of warning must, therefore, be sounded.

The Spiritual Reality at the heart of things is indeed worthy of the most reverent approach. But it is within every atom, everywhere, and in the heart of every man. "In America," wrote Mr. Judge—and he might as well have mentioned the name of any other country—"it is as easy to find the Light of Lights as in India."

As Krishna says in the *Dnyaneshvari*: "In this path, to whatever place one would go, *that place one's own self becomes,*" (Quoted in *The Voice of the Silence*, p. 14, fn.)

This article is published, therefore, not to encourage spiritual aspirants to flock to India but to encourage every reader, adopting the reverent approach to the One Life in all, the brotherly approach to man, to undertake in earnest a soul pilgrimage, to the Heart of Reality within. What the Occident needs is the knowledge of Asiatic Psychology enshrined in such treatises as *The Voice of the Silence* and *Light on the Path*.

## SEEKING THE IMPERSONAL

Man is the only product of evolution that can apprehend the phenomenal. Through this faculty he has been gathering a vast experience of matter and its various forms. But as through millennia of practice he acquired facility in working with matter, he at the same time lost the position of a detached observer. He has become ever more attached to the sights and sounds of the external world, until today he rarely finds himself detached from the panorama which he witnesses. So, when the senses bring in impressions from the material world, these are not kept apart from the indwelling self as subjects for grave experiment. They filter through into man's consciousness and lodge therein, so that he may be said to ensoul them with a portion of his being. That particular sensation which has thus imprisoned a part of his consciousness now finds a dwelling in him and becomes a separative part of himself. It tones down his character to a lower key. It forms and feeds his personality. It becomes the rude arouser of *Ahamkara*.

All systems of mysticism, all attempts to reach to divinity must therefore postulate as the basis of progress the withdrawal of consciousness from all objects that attract or form attachments. The desire for comfort and safety, the hunger for growth and possessions, the craving for sense indulgence—all these form attachments; all these bind. They hinder the free play of consciousness and retard the movement onwards. Therefore, as long as the man submerges himself in sensation, so long he needs must remain oblivious of his true inner nature. The slightest mood of elation or depression has the effect of throwing him out of gear and he becomes for the time being a living negation of impersonality. It therefore follows that if one is to reach to the plane of Self, the personal has to be understood as the antithesis of the impersonal. The one state must remain obscured so long as the other is active. They cannot co-exist. The very nature of impersonality forbids it.

All aspects of selfishness and of vice are in the ultimate analysis a perpetuation of the personal. With these must also be classed that personal

"impersonality" in which the outer trappings of impersonality are put on to mask a personal desire. But, whatever the form which the personal desire takes, it always implies the attempt to drag down an impersonal power to subserve a personal end.

How, then, does the impersonal move? What are the marks by which its manifestations may be recognized? Since the impersonal remains back of the personal, its movement is always an impelling from within outwards. The motivation comes from a plane where selfishness cannot exist and where it must needs be destroyed by the very essence of impersonal thought. Impersonality, therefore, does not merely imply the abandonment of a position or the assumption of a pose. It implies the pouring forth of the powers of a soul that has become unfettered. When the barrier of desires is passed, we come upon a belt of human consciousness where life is tranquil and where law moves, not through strife to virtue, but rather through its own momentum as does a liquid in finding its own level.

The impersonal man is, therefore, the man of duty, the man whose actions are regulated by moral fitness and essentially the man who is assiduous and controls his heart. The *Gita* describes the impersonal state by a beautiful simile:—

And like the Ocean, day by day receiving  
Floods from all lands, which never overflows;  
Its boundary-line not leaping, and not leaving,  
Fed by the rivers, but unswelled by those;—  
So is the perfect one! to his soul's ocean  
The world of sense pours streams of witchery,  
They leave him as they find, without commotion,  
Taking their tribute, but remaining sea:

Usually the student finds the initial difficulty of attaining to impersonality almost unsurmountable. His world is centred round himself. His sufferings and pains have a paramount claim on his attention. He is so centred in himself that he cannot shift the centre of his consciousness to embrace the wider interests of others. His elations and his depressions so ensnare him as to make him forget that beyond the barriers of his personality lie other realms where life follows a different pattern.



How, then, can one steeped in personality seek to understand impersonality? To use an analogy, how can one immersed in darkness understand or evaluate light? The answer to this lies in the fact that darkness itself—unless total—is but a gradation of shadows. It is because we can distinguish shades in darkness that we can appreciate light. It is because in the heart of the greatest sinner there lurks the aspiration to be better that there is hope for man. Yet this spark of aspiration too often flickers and dies, buried under the ashes of a misspent life. To aspire higher is therefore the first step, yet the achievement of that aspiration may remain as distant to the man as the moon is to the child who wants to pluck it from the mirror in his hands. Aspiration without knowledge is like a windmill without wind—barren of results.

The search for the impersonal which is started by aspiration must therefore be sustained by study. We have to master the science of arcane knowledge before we can hope to practise its art. The Stanzas of the *Book of Dzyan* give the formula in the metaphysical language of science, *The Voice of the Silence* puts it in the great language of the Occult Arts. Both show us that we have to learn to know the supersensuous states in the same manner in which we know the sensuous, namely, through experience.

In order to achieve this, the man has to assume the rôle of a spectator of his own acts. He has to create within himself a centre to which he can always retire and from which he can look out upon the changing panorama as would a scientist engaged in grave experiment. The creation of this centre demands that the man forget himself, not, as is often supposed, in the stupor of the lotus-eater, but in the active life where the claims of others to one's service are paramount. The personal has to be effaced by the unrelenting effort of immolating it, laying it on the altar of another's advancement. It was this grand idea which was at the basis of all quests, allegorized variously in the quest of the Holy Grail and in the knightly legends of all nations.

When this quest is in part achieved, there appears before the aspirant the possibility of a

holier search—the quest for the Eternal Man who resides as of yore in the complex structure that is man.

For the guidance of the student three questions may be formulated to act as reminders on the Path:—

How long can I remain impersonal in my daily actions?

How long can I remember that I have to remain impersonal?

Do I rejoice in moments of impersonality with the same intensity as that with which I formerly exulted in being intensely personal?

## OUR CHANGING WORLD

Of all known facts about our present-day world the most obvious is that we are living in a period of change. No one will deny this. The word "crisis" is often used to describe our condition and, indeed, what we are going through is not the gradual modification that every middle-aged man or woman is conscious of when thinking back to the "good old days" of childhood and youth. That which is happening to us now is something cataclysmic and is shaking the very foundations of civilization all over the world. Where is it all leading to? Does anyone know?

Theosophy, the ancient Wisdom-Religion, teaches that there is knowledge to be had regarding all matters and that man is not without friends who can guide him in periods of transition and bewilderment like the present. The Theosophical conception of how humanity is constituted differs very greatly from that current in non-Theosophical circles. It is ordinarily supposed that our race developed from savagery, gradually groping its way to knowledge and civilization and that it will have to continue its toilsome journey in the same hit-or-miss fashion without the aid of map or compass. Occult history tells a quite different story. According to the archaic records and the view of "those who know," humanity is an organic whole built on the same pattern as what we call "the family," consisting of parents, elder brothers and sisters and younger ones, all being of various degrees of development.

Fathers and mothers possess knowledge which their children can only gradually obtain. They learned what they know in previous periods in their lives, before their boys and girls were born or perhaps even thought of. They teach the younger generation and provide for their lives a setting based on the experiences they themselves have garnered. After a time the older and more capable children share the work of educating the younger ones, and so the chain by which the accumulated wisdom is passed on from one generation to another gradually lengthens. And, just as the individual develops according to a certain pattern, going through regular, known stages of growth and decay, so humanity experiences childhood, youth, maturity and old age, acquiring meanwhile faculties appropriate to each condition. In what order, and approximately when, the signs of unfoldment will become apparent in an individual can be foretold, because the process is a universal one; so also can the successive steps that humanity will take on the road to perfection be foretold by those who know its nature—by those elder brothers, who are far ahead of the average man on that road, and who have undertaken to keep constantly available to their younger brothers the fundamental laws of life and progress. Among these elder brothers must be reckoned the nameless writers of some of the ancient Scriptures and such world-honoured teachers as Krishna, Buddha, Jesus and many others.

It is known by them, for instance, that the time has come for the beginning of the development in man of a new aspect of his being. He spent millions of years developing his emotional nature and again millions training his human intelligence; now the time has come to unfold a so-far-latent faculty that it may gradually become an active potency available for conscious use. What is this faculty? Theosophy calls it *Buddhi*.

An equivalent for this word in English, or in fact in any modern language, is hard to find. Intuition, discrimination, heart-understanding, direct knowledge—all these are suggestive terms but no one of them alone suffices to explain *Buddhi*, nor do even all of them together explain it fully. No doubt, as this principle or faculty becomes more

active in the race, modern peoples will think out expressions to cover the new experiences through which they go. Or they may adopt the terms introduced by the Theosophical Movement and give them such wide currency that they will no longer seem strange and foreign. Meanwhile we can look out for indications of the new quality, remembering that its fundamental characteristic is the recognition of the oneness of the world and the spiritual brotherhood of all human beings.

This recognition is based on knowledge. Referring to the kind of knowledge needed—for it is not a matter of ordinary “learning”—Mr. Judge wrote:—

The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue. . . . We should add the study of the works of those who in the past have trodden this path and found out what is real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life. (*Vernal Blooms*, pp. 172-3)

It may be thought strange that the time has come for *Buddhi* to unfold when all around us in the world we find unbrotherliness, selfishness, greed, deception, war and planning for war; yet such is the teaching. Further, we must remember that it is ever the darkest hour that comes just before dawn; that when peril is greatest, help is nearest. In the Fourth Discourse of the *Bhagavad-Gita* Krishna says:—

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

This is corroborated by the common experience that improvement is often preceded by conditions which are apparently of the worst. Evil must

come to the surface before it can be dealt with; the crisis heralds the turn in the right direction. Humanity has arrived at a point in its evolution where, as H.P.B. describes it (*The Secret Doctrine*, II. 110), mankind is so selfish and vicious that civilized nations have succeeded in making of selfishness an ethical characteristic, and of vice an art. But, though the animal or physical impedes the higher nature from steadily progressing on the path of its evolution, still "Spirituality is on its ascending arc" and the spiritual aspect of man's nature is due to gain in power over the fiercely self-seeking lower man. In view of this it would be bringing unnecessary suffering on ourselves to be discouraged by outer appearances. Let us rather pin our faith to the wisdom of the ages and work for the realization of the better times which Nature has in store for us.

Besides, even a slight acquaintance with what is going on in the world proves that there are rifts in the clouds. A united world, human solidarity, international cultural exchange, the abolition of war—the urgency of these questions is much more talked about both in private and in public than it was a few decades ago. A good sign, some think; others find all the conferring and organizing most unsatisfactory. "What is the use of all this talking?" they ask, and add: "It is deeds we want." That is unquestionably true—ultimately. But "mind-painted pictures" must precede action. The mind must first fashion the article to be made before the hands can deal successfully with the material. Hence evolution is from within outwards. Born on the plane of thought, ideas finally incarnate in the visible, tangible world. So the "talk," if accompanied by an earnest effort to build an ideal, is not wasted and the struggles of those who try to define to themselves and others what is needed to save the world from that which is felt to be its impending doom, are indeed the

harbingers of the New Age which some few have been expecting vaguely for a long time.

Another significant point in this connection: public interest is distinctly veering away from organizations to individuals as instruments of world improvement and looking to the personal responsibility of adult souls as the effective means of reform. The age of Humanity's immaturity is giving place gradually to the cyclic forces which will enable men and women to put away childish things and play a man's or a woman's part in human affairs. As Mr. Judge said years ago:—

We have, each one of us, to make ourselves a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good. (*Letters That Have Helped Me*, Vol. II, No. 2, Indian ed., p. 78)

In *The Path* for March 1887, Vol. I, p. 355, that great Theosophist wrote words the cogency of which becomes more and more evident as years go by:—

A new age is not far away. The huge, unwieldy flower of the 19th century civilization, has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. . . . All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. . . .

## THE TENDENCY OF MODERN CIVILIZATION

The world of today, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist—is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena—a true valley of discord and of eternal strife—a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralyzed and atrophied. (*The Secret Doctrine*, I. xxii)

The Theosophical Movement is in the world to counteract this degenerative tendency of modern civilization. By starting and sustaining nobler currents of thought and action it exercises a spiritualizing influence on human life. Theosophical ideas and ideals are thus kept alive for those who want and need them.

In the days when the Atlantean civilization, known by some to have existed, had reached its highest point, humanity branched off into the righteous and the unrighteous. These respectively followed the right-hand and the left-hand paths of knowledge. They are often referred to in Theosophical literature as representative of White and Black Magic. These opposite tendencies flow from the duality of the mind and from the higher and lower natures of man. Godlike and demonical natures manifest themselves in the progress of every civilization.

Modern thinking tends to consider competition as a necessary impetus to progress, and rivalry, whether "friendly" or otherwise, as justified and even desirable. These are downward tendencies. They have to be replaced by understanding of others' view-points, co-operation and true friendliness if civilization is to come out of the mire of violence and self-defeating selfishness and progress upwards.

There are many analysts, commentators, speakers and writers who feel that there is something radically wrong with our civilization, but relatively very few really know why it is so or what should be done about it. This situation can be illustrated in numerous ways and practical Theosophical correctives can be suggested.

The enormous desolation and waste consequent upon the exploitation of natural resources, with little or no regard for conservation, shows itself in soil erosion, in the devastation of forests, in the pollution of air and water, in floods, droughts, waste lands and deserts. Attempts are made to counteract such destructive tendencies and consequences as these by constructive movements instituted for conservation. Thus, in the U.S.A., various bureaux of forestry, park commissions, the Audubon Society, etc., strive to establish reservations, wild life preserves, and to create a general interest in Nature so as to stem the destructive tide. The National Wildlife Federation, Washington, D. C., promotes an educative programme to familiarize people with trees, flowers, birds, animals, fish and every form of wild life and urges co-operative conservation of them all.

Such work is much needed. But how much more effective these movements could be if their educative endeavours went beyond the form side of life to its Spirit and Soul! What is the actual origin of the mineral, vegetable and animal kingdoms? What sustains them? What is their consciousness? What dwells within, and why? What are their real purpose and destiny? What are our relationship and responsibility to them? Such vital questions as these are seldom thought of, much less satisfactorily answered. They are in fact practically unanswerable except on the basis of the Theosophical teachings.

Artificial ways of "civilized" life tend to isolate man mentally from true inner understanding and appreciation of Nature. Carried to an extreme, this heresy of separateness leads to crime against man and all the rest of Nature's kingdoms. No one who has not lost kinship with the great Soul of Life, no one who has communed with his own Soul and that of Nature could ever be inclined to commit acts of vivisection, violence, criminality and war against Nature's kingdoms, including that of man. Anti-vivisection and humane societies co-operatively endeavour to counteract these base tendencies of the lowest, darkest and meanest aspects of human nature. Their work is sorely needed. How much more far-reaching their endeavours could be with Theosophical insight into the purpose of Life,

reincarnation, and the rationale of the moral Law of Compensation remains to be realized.

The ever-present weakness of human nature is to seek vicarious atonement for sins committed against Life by appeals to priest, politician or physician for salvation. To be delivered from evil by praying to an imaginary God in Heaven, instead of wisely working out one's own salvation, thereby helping others; to be saved from the "enemy" by political or military manœuvres, instead of co-operating intelligently without compromising sound principles; to be "cured" by a tablet, a drug or an inoculation, instead of eliminating the cause of disease and correcting the habits of life—such is the seemingly easy "way of life" that leads to bitter disappointment in the end.

To counteract these tendencies to some extent, ethical, cultural and similar societies endeavour to inculcate a sense of moral responsibility. They would be more thoroughly consistent, and could profit far more than they do if they had recourse to the most consistent philosophy of Theosophy.

Hygienists and physicians of various schools, who advocate doing away with drugs, strive to prove the dangers of medication and the error of ignoring causes, and to demonstrate the principle taught by Paracelsus that Nature cures, not the physician. The Law of Cause and Effect and the entire constitution of man, as explained Theosophically, need to be better understood in order to improve and strengthen these efforts for human welfare.

An organization like the Society for Social Responsibility in Science seeks, as its name implies, to awaken scientists to their social and moral responsibilities. It aims to turn the creative abilities of scientists to constructive use, away from the destruction of war. What such a society as this tries to do for scientists, the War Resisters' League and the War Resisters' International labour to achieve generally for all. Admittedly these organizations seek answers to many questions regarding the cause of war and the ways to peace. Soul-satisfying answers to these questions need to be sought more deeply in the Theosophical philosophy, especially in the

teachings on the nature of man, human solidarity, reincarnation and the supreme Law of Karma.

True ideas are rooted in spiritual knowledge. Information is *not* knowledge. The mistake is often made of thinking that lack of information is synonymous with lack of true knowledge, or that a seemingly well-informed person is necessarily wiser than one not so well informed. Real knowledge depends upon the power to know, to see beyond appearance, to discern the Truth. Those who have the Soul faculty of applying knowledge to good purpose can far outdo the supposedly well informed who have not this spiritual faculty and the power of discernment. Modern learning, accustomed to dealing with externals and speculative theories, is generally incapable of seizing basic ideas. Theosophical concepts have been put far in the background, when not openly abused, and civilization is suffering from the consequences. That is why the world of today has become an arena, a valley of discord.

That Theosophy has so severe a battle to fight for recognition is due to a long heredity of an inverted mode of thinking. Mr. Judge made this plain when he pointed out that,

...in the Occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. (*An Epitome of Theosophy*, p. 9)

Consequently,

the world is inclined—at least in this Kali Yuga (the Dark Age)—always to begin at the wrong end of anything and direct all its faculties to the perception of effects and not of their causes. ("Living the Higher Life," *U. L. T. Pamphlet No. 34*, p. 3)

There are countless instances of this. It is an almost universal failing to blame something else, or someone else, whether an individual, a group or a nation, for causing trouble. Disease is attributed to the weather, to a germ, a gland or a virus, rather than to the habits of life, physical, mental and moral. Even the weather itself is thought to be predictable exclusively by observation of effects and perhaps taking the aid of a digital computer. Causes being unknown or ignored, the weather predictions have to be changed frequently

to keep in line with the weather! Wars are said to be caused by "the enemy," forgetting or overlooking the philosophical significance of the fact that it takes two to make a war. When it comes to why people think or act as they do, whether in a good, bad or indifferent way, the answer can be understood only "by those who see the truth and look into the principles of things." (*Bhagavad-Gita*, II. 16)

If we strive consciously to put ourselves in the place of others, we shall know much more about them. Plainly, this means to cultivate a love for the divine potentialities in all living things and beings, potentialities which exist, however covered over, because of the One Spirit in which all that lives is rooted. From such endeavour comes a sympathetic understanding of the struggle of the soul to learn and to express itself. Not until that expression becomes truly divine will there reign peace on earth and universal good-will towards man and all that lives.

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress. (H.P.B. in *Five Messages to the American Theosophists*, p. 6)

A corrective to this situation can be seen in the influence of Theosophical concepts of universal Spirit-Soul and omnipresent Life. Such concepts as these give reality to the ideal of Universal Brotherhood as a fact in Nature.

The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things—heterogeneity developed from homogeneity. (*S.D.*, I. 46)

This innate idea, covered over by human fancy and delusive theory, is one to which all could revert with profit to the human race.

## ASTRONOMICAL DISCOVERIES AND THEIR SIGNIFICANCE

[This study interestingly complements the article in our December 1951 issue, "The Missing Soul of Modern Science: Ancient Astronomical Knowledge."—Eds.]

In the unperverted teachings of Theosophy may be found the philosophical significance of astronomical discoveries. The Theosophical Adepts, in replying to "Some Inquiries Suggested by Mr. Sinnett's *Esoteric Buddhism*"<sup>1</sup> in 1883, dealt with some questions about the Sun, as about other matters, in the light of Their Knowledge. Much of the substance of the answers was later incorporated in *The Secret Doctrine* in 1888. So far as the assumed knowledge of modern astronomers was concerned, the observations of the Adepts may be summed up in one sentence of Theirs:—

<sup>1</sup> *The Theosophist*, September, October and November 1883, reprinted in *Five Years of Theosophy*, 1885, and in *Theosophy*, September, October and November 1948, under the caption: "'Theosophist' Editorial Notes."

Thus, while the astronomer has achieved marvels in the elucidation of the visible relations of the orbs of space, he has learnt nothing of their inner constitution.

This situation has not changed since 1883, and suggests the reason for the soulless character of practically all modern scientific theories. The progress of technological science has not fathomed the inner constitution of Nature. That remains as hidden or occult as it ever was. A little more serious questioning of assumed scientific knowledge, as well as of religious dogmas, would be far more conducive to a favourable consideration of Theosophical fundamentals and some of their significant applications.

Since modern scientific theories are ever changing, honest scientists refuse to dogmatize. Only

pretenders do that. Modern learning, however, gives little consideration to Ancient Wisdom and prides itself on its supposed emancipation from ancient superstition. At the same time it holds to many beliefs that are superstitious, though not dreamt by those who hold them to be so. For instance, it has been almost universally claimed in science that the Sun is extremely hot. To question its being so is to be classed as an ignoramus. Yet this theory is a mere assumption, supposed to be logically deduced from feeling and observing the effects of heat in sunlight. But the deduction is just as much an illusion as the so-called "sunrise."

Scarcely any scientists challenge the notion that the Sun is hot or conceive the idea of light and heat as phenomenal effects of hidden energies or powers. Almost all speak and write as if taking for granted the Sun's tremendously high temperature. There is, however, a prominent astronomer who guardedly suggests that this dogma may be questioned. In an article on "Astronomy" in the *Scientific American* for September 1950 Harlow Shapley of the Mount Wilson and Harvard College Observatories remarks (p. 25):—

...perhaps the sun, spectrographed from a 200-mile-high rocket, will not have any appreciable radiation at wave-lengths shorter than 1,000 Angstroms (in the ultra-violet range), thus blowing up delightfully a number of inviolable theories.

Wave-lengths "in the ultra-violet range" are, of course, above the violet at the opposite end of the visible spectrum from those of heat waves in the infra-red region. Such a possible discovery should prompt a more serious consideration of Theosophical propositions regarding the Sun:—

...the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. (*The Secret Doctrine*, I. 149)

It is stated in *The Secret Doctrine* (I. 541) that ...Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves, mistaken by Sir J. Herschell for "Solar inhabitants," are the reservoirs of solar vital energy,

"the vital electricity that feeds the whole system... The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work.

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does.

Accordingly, the Sun is radiant, but not burning. Being "the heart and brain of our pigmy Universe," it is not isolated, separate or independent of the Universal Soul of which it is a visible and invisible manifestation. In view of the living organic function of the Sun, not to mention its spiritual quality, even its vital electric nature has scarcely begun to be apprehended. The visible Sun is the symbol of the impersonal Deity which is omnipresent in our Universe. Yet it remains an unknown, though not an unknowable, mystery. Honest science will have to admit as much some day.

What, then, is the essential source of light, heat and electricity? It is the Universal Soul from which these manifestations proceed. (*S. D.*, II. 562) They are the correlations of that Vital ELECTRICITY which is synonymous with the One Life. (*S. D.*, I. 81) The fact is, as Theosophy teaches, that what we call the Sun is simply the reflection of the huge "storehouse" of our system wherein *all* its forces are generated and preserved.

The sun is neither a *solid* nor a *liquid*, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the store-house of universal *life* and *motion*, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the *Maha Yuga*.

Thus taught a Master of Wisdom.

"The Sun is matter, and the Sun is Spirit." (*S. D.*, I. 479) But it "is not matter, whether solid, liquid, or gaseous," such as modern scientists are acquainted with, "but *vital* electricity, condensed and made visible." ("Reply to an English F.T.S.") On the other hand, sensations of light and heat are phenomenal effects of Matter in Motion or of Nature-Forces. (*S. D.*, I. 146)

"Heat is the modification of the motions or particles of matter." (*Transactions of the Blavatsky Lodge*, p. 143) Accordingly,

...we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states—states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion. (*S. D.*, I. 515)

These manifestations are generated by a *living* process for which the phenomenon of induction seems to offer an illustrative correspondence. They are due to the dynamic energy of that animating principle of Cosmic Ideation which electrifies every atom into life. (*S. D.*, I. 16, 85, 201) This is a principle still unknown to Western speculation.

Discussing the near approach to some Occult truths made by the exceptionally intuitional astronomer Sir John Herschell, it was pointed out in *The Secret Doctrine* (I. 530) in reference to the so-called photosphere of the Sun:—

Here we have a surrounding envelope of photogenic matter, which pendulates with mighty energies, and by communicating its motion to the ethereal medium in stellar space, produces heat and light in far distant worlds.

Perhaps one of the most Theosophically significant astronomical discoveries of the first half of this 20th century is one that has been given relatively little prominence. This refers to photographs of the total eclipse of June 8, 1937, taken from an airplane in the stratosphere which "conclusively proved the existence of a gigantic globular envelope about the Sun." (*The New York Times*, August 13, 1937) These photographic records were said to indicate that "science must revise its conception of the corona," as indeed it must in many respects. The same account went on to say:—

The familiar coronal streamers which appear on eclipse photographs taken from the ground as tongues of flame spurting from the sun's surface, so much so that astronomers have nicknamed the sun "a five-pointed star," were almost indistinguishable.

Instead, the stratosphere pictures were completely dominated by a giant halo pervading the solar atmosphere on all sides. The coronal streamers appeared as "relatively insignificant" bright tracery in this immense globular envelope. Dr. Clyde Fisher was quoted as saying that

...studies made so far lead to the conclusion that the shape and extent of the corona vary with minimum and maximum periods of the sunspot cycles.

The new pictures of the corona prove it to be not only unlike the shape we have heretofore assigned to it, but also indicate it to be at least 27 times and perhaps as much as 100 times as large in volume as the sun, which it envelopes like a shell.

This was indeed "a major discovery," or more precisely, a rediscovery of what was known ages ago. But its implications are great in regard to more than the structure of the sun.

The possibilities of all such discoveries as these have been indicated in Theosophy. In 1882 a Master of Wisdom, discussing the "strong accumulation of meteoric matter and the atmospheric tremors" as being an obstruction to observing the stars, wrote: "If your astronomers could climb on the height of that *meteoric dust*, with their telescopes...they might trust more than they can now in their photometers."

As for the extent of the photosphere, the Theosophical Adepts answered in "Reply to an English F.T.S.": "The protecting shell is of a thickness, and at a distance from the universal HEART that can hardly be ever calculated by your mathematicians." Why? Because:

The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even as molecular as the electricity we know...The Sun has but one distinct function; it gives the impulse of life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible; no astronomer will ever see it." (*Transactions*, pp. 116-17)

There is a profound Theosophical significance in the globular form of the Sun's corona. This is implicit in the teaching of *The Secret Doctrine* which affirms that it is a "fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity—a serpent swallowing its tail." (*S. D.*, I. 65) Compare what Paracelsus wrote of the vital force, that it "is not enclosed in man, but radiates (within) and around him like a luminous sphere (aura) and it may be made to act at a distance." (*S. D.*, I. 538)

Contemplation on the Sun, the stars and the planets, on the whole sidereal universe, in fact, can be instructive and inspiring, but not to the extent that it can and vitally needs to be in the light of correct spiritual concepts set forth in that Secret Doctrine which is the accumulated Wisdom of the Ages.



## IN THE LIGHT OF THEOSOPHY

The good work of the War Resisters' International, referred to in these columns in our June and November 1952 issues (Vol. XXII, p. 171, and Vol. XXIII, p. 19), is complemented in Britain by that of the Central Board for Conscientious Objectors (6, Endsleigh Street, London, W.C.1.), whose 13th Annual Report has just reached us. It is sad that the efforts of both on behalf of the martyrs of conscience should be hampered by shortage of funds, but remarkable how much has been accomplished in spite of the financial handicap. The CBCO, "with less than 200 pounds in the bank and no material assets," reports, besides several publications, more than a thousand applications to the local tribunals, over 300 appeals, a hundred prosecutions. "If we had more, we could do more."

One of the small CBCO staff, Miss Moyra Caldecott, is quoted as saying: "...in a false system we are making the best of a small loophole for justice," provided by the conscience clause in the National Service Acts.

...it is in this small niche that we are working, and it is to us that hundreds come for help when they are faced with the demand to sacrifice their principles for a machine they are told will bring peace, but which they know by its very nature can bring nothing but spiritual and physical dereliction. We help them to face the tribunals as best we can...but we feel the frailty of the straw we clutch. What board of judges, faced by a young man never seen before and with only a few minutes to question him, can hope to understand to judge the intangible conscience of that man, grown slowly and laboriously through a lifetime of experiences?

It is recognized by the CBCO that many war resisters abroad must pay a far greater price for their fidelity to principle than the relatively light sentences and fines imposed by the British tribunals. "We...are strengthened by the knowledge of their steadfastness."

That individuals and organizations, however handicapped for want of funds, should have made it their work to stand by the war resisters in their struggle is a matter for rejoicing. The CBCO, as well as the War Resisters' International, deserves support.

Interest, active and friendly, albeit guided in its expression by impersonal principles, is part of the duty owed by those at present favoured by Karma to the less privileged. The heightened and more wide-spread awareness of this responsibility is one of the hopeful features of the modern world. The International Study Conference on Child Welfare, held in Bombay in December, to which delegates from many nations came, devoted special attention to the needs of handicapped children, crippled, blind or mentally defective, and the methods adopted in various countries for their treatment and training.

Naturally the problems, physical, educational and psychological, of the normal majority of children received attention also. One of the interesting papers was that of Dr. Claude Kohler of France on "Child Development and the Basic Principles of Education in the Home." In it he brought out the child's need of mother-love, the lack of which had been proved statistically to have in many cases unfortunate physical as well as psychological effects. But over-anxious protection also might do harm. Dr. Kohler said "...too great attention to physical hygiene, which was the keynote of child care 20 years ago, may endanger the very health of those we are trying to serve, if we neglect their mental health."

Other fundamental needs of the child were those of security and of free but not anarchic activity. Older children had to be helped to co-ordinate their activities and canalize them to a constructive purpose. It was necessary not only to satisfy the child's needs but also to prepare him for adult life.

Dr. Kohler mentioned approvingly a Unesco publication on the parent's duty to

set their children an example in *critical sense, sound judgment* and a *will to justice*. They must teach the child to recognize human values wherever they are manifested, and prevent him from acquiring hard and fast prejudices.

This reads almost like a paraphrase of what H. P. B. wrote of the result of "*proper and truly Theosophical* education," though lacking her specific emphasis on altruism:—

We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. (*The Key to Theosophy*, 2nd Indian ed., p. 268)

The philosopher Schopenhauer, challenged by a guard with the question "Who are you?" is said to have answered: "Ah, my good man, if I myself only knew that!" Max Hoppe recounts this anecdote in the German magazine *Yana* for September-October 1952. Under the title "The Letter Killeth, but the Spirit Giveth Life" he challenges the claim that the Anatta doctrine of the Buddha is a denial of the existence of the Self. Did not Gautama ask those who were looking for a woman who had robbed them: "Which is the better, young men, to seek the woman or to seek your 'I'?"

Herr Hoppe holds it to be impossible for anyone to doubt in thought the existence of his self, even though he may do so in words. Man is naturally impelled at all costs to cling to something in the world as his own being. But the changing feelings and ideas *in a single life*, Herr Hoppe suggests, can be said to belong to a succession of different "I's," each related to its predecessor as a son to his father (as the Buddhists say of successive personalities).

The Buddha taught that the "I" was unknowable, but that was very different from denying its existence. If nothing could be affirmed of the "I," neither could anything be denied.

Salvation lies in that unknowable, the writer says. Everything knowable brings pain because of its fleeting nature. It is a terrifying thing to the ordinary man to accept the fact that absolutely everything he can think of is, from the highest standpoint, unreal and that the highest reality is "nothing" in the sense of "nothing knowable." But the highest happiness and peace come only with the acceptance of the fact that the changing factors of the personality are not "I," and with the fullest freedom from desire. Only when all is let go is all won.

In his consideration of "The Doctrine of Karma" in the recently issued *Prof. M. Hiriyanna Commemoration Volume*, Dr. B. C. Law discusses the teaching as found in Hinduism, Buddhism and Jainism, respectively.

The proposition of the Jain teacher Mahavira, that unintentional as well as intentional acts have their Karmic effects is in accordance with Theosophy. The latter, while recognizing that wrongs done in ignorance do not taint their perpetrator morally, teaches that they do have their due physical repercussions. One of the Mahatmas wrote in 1881:—

Especially have you to bear in mind that the slightest *cause* produced however unconsciously, and with whatever motive, cannot be unmade, or its effects crossed in their progress—by millions of Gods, demons and men combined.

Yet the Buddhist emphasis on the rôle of the will in connection with Karma needs also to be understood. Dr. Law writes in this connection: "Will-exercise has its power over its co-existent mental properties and physical qualities." Mr. Judge has an illuminating passage in his article on "Karma" in the U. L. T. Pamphlet of that title (No. 6, pp. 6-7), where he shows that the ripening of actions or past Karma is the act of the man in the present. According to the direction taken by his mind and aspirations, his Karma will unfold, he explains, on one or another plane. If the centre of attraction is fixed in man's higher nature,

then all the needed energy goes there to result in increase of spirituality. . . . To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations.

This is the necessary corrective to the idea, found even today in popular Hinduism, that man's destiny or Karma, although self-made, is not only unalterable, but also is bound to work itself out in a predestined way and no other.

## BOOKS

By H. P. BLAVATSKY

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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

AMSTERDAM, Z., HOLLAND.....	123 Stadionweg
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