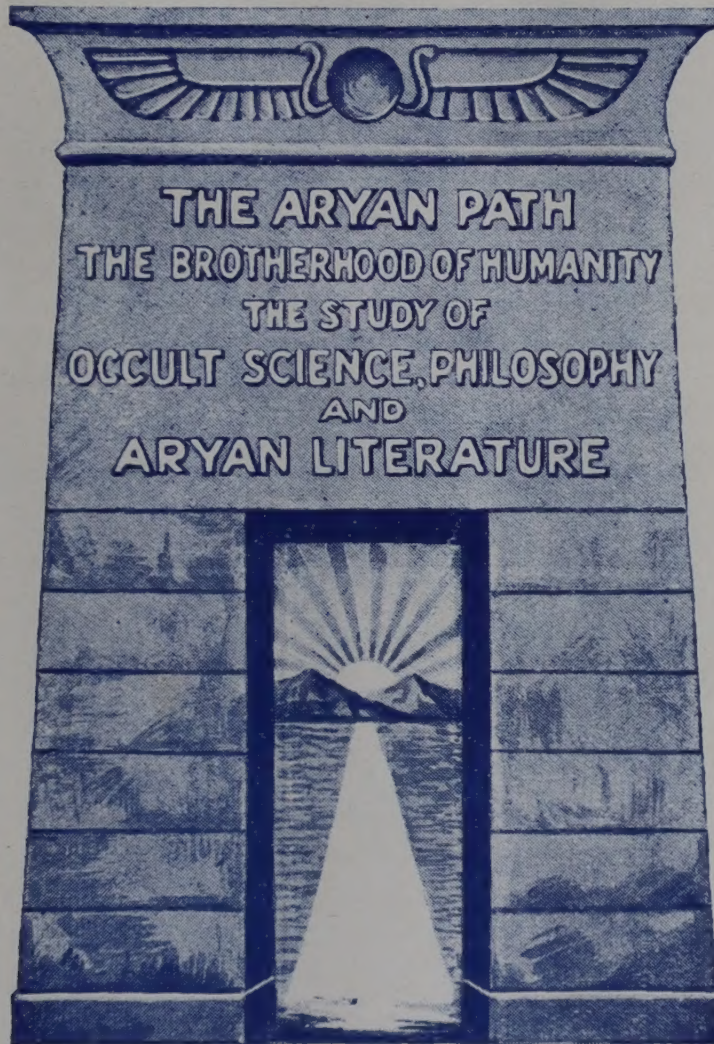




THE OSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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October 17, 1954

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly.

—W. Q. JUDGE

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- (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 October 1954.

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AUM

THE THEOSOPHICAL MOVEMENT

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EDUCATION FOR LEISURE

Time and again have thinkers and writers brought out that unlimited leisure often proves a curse or a stupefier to those ignorant of its proper use. What may happen if applied science keeps on reducing working hours is an anxious thought to some. It is feared that either, as the old saying goes, the devil will find work for idle hands to do or an excess of leisure without knowledge of how to use it wisely will lead to the vacuity and mental apathy of passivity.

In "Leisure: And Some of its Educational Aspects," appearing in the Summer 1954 issue of *Question*, Mr. T. F. Coade emphasizes the significance of leisure as "perhaps the most potent of all the springs of action to which mankind is susceptible." Leisure, we are told, implies "freedom not to just pass, fill up or waste time, which the undisciplined mind attempts to do more or less successfully, but to *use* time—which suggests the action of a *trained* mind." To fit ourselves for leisure what is needed is to find a focus for our energies, when we are not working, which will make us better, and not worse human beings. Hence the necessity of education for leisure, so as to enable the rising generation to cope *positively* with the problem of spare time.

Some of Mr. Coade's ideas are truly Theosophical. He refers to a condition of being outside the sphere of the material world to which everything we think or feel or do is closely related. This implies that life means much more than mere physical existence. Until man realizes that, "he will neither attain happiness, nor find the solution of the problem of human living."

In other words in true leisure, we have the best chance to "tune" our minds and hearts permanently

so that they are ready at any moment to respond not only to particular impacts of our human situation, but also to impacts of that other real world.

Now during school years, the occasions for "tuning in" our instrument are frequent, and should be various. The stock school subjects of the syllabus themselves, in the hands of real teachers, can be the means not only of increasing our store of knowledge, but of enriching our spiritual experience and increasing our sensibility. Science, the Humanities, Art, Religion—each one of them can be made the occasion for *entree* to this other world, when taught by the right man or woman; and the "right" teacher is the one who can see his subject in true perspective....

The stark truth is that it is the chief responsibility of schools, backed up by homes, to train us to realize ourselves as spiritual beings—not merely to enable us to survive or succeed in a competitive world that is rapidly losing all sense of true value. "What shall it profit a man if he gain the whole world and lose his soul?"

Mr. Coade admits the importance of physical and intellectual activity and the disciplinary aspect of academic work, but that is not the whole of education, as is often thought.

The stock school subjects are excellent means to train the brain as an instrument through which the mind can work clearly and efficiently; but that is not their main function.... I would go so far as to say that the main duty of Education is to train natural man to be as perfect as possible an instrument for the soul; and the soul itself, to be the perfect instrument of the spirit—that potent integrating presence which is the source of all creation.... there is much to be said for an education that acclimatizes man to a different and more abundant way of thinking and feeling and living—especially in leisure.

Our object should then be to train man to understand his own nature and his place in the universe—in Science to receive and record accurate impressions of the truth; in æsthetic education to increase his sensibility; and in humane studies to realize his moral responsibility in the universe. The proper study of educators

is Man in his completeness, and in his relation to his source and origin. And, in his completeness, he is primarily qualitative, not quantitative.

Training the young to understand the true meaning of leisure implies, in short, broadening their vision and deepening their perception. It implies enabling them to see things in true perspective. It implies putting them on a more positive road by making them discover for themselves a philosophy of life. It demands giving them something worth living for, something enduring, that they can cherish throughout life, something that will reveal to them the true meaning and purpose of life and awaken them to the true joy of living.

The creative aspect of leisure brings joy, *ananda*—which is not to be found in amusements or merrymaking, in cinemas, cheap reading, horse-racing and the like, in the search for excitement to make life interesting. These are at best but ephemeral pleasures and deceptive allurements which gladden us in their coming and sadden us when they depart. Real joy is the result of an inner harmony or contentment of the soul, which can be obtained by looking for the deeper significance, the hidden meaning of any experience, pleasurable or painful. That characteristic line of Wordsworth's, "The pleasure which there is in life itself," contains a truth which is often lost sight of. To appreciate it we require an ever-widening and ever-deepening perception of the hidden Truth, Goodness and Beauty beneath surface appearances.

To return to Mr. Coade's essay—he tells us:—

Inborn in man's nature is a divine impulse on which, if recognized, awakened and released, his salvation depends. That impulse is an innate desire—unconscious in childhood, increasingly conscious in adolescence, and fully conscious in mature man—to understand and cooperate, with the process of which he is a unique expression—unique in his capacity for this consciousness. It is the work of educators in schools to stir this impulse into activity, foster it and bring it into consciousness... it is an impulse to aspire to wisdom and the source of wisdom. And it is when we are in a state of leisure that we are able to see the goal most clearly and direct our lives accordingly. That again is why Leisure must be the dominant concern of Education.

Man's task, Mr. Coade goes on to say, is to find that road which is the best one for him and which can bring him maximum satisfaction. The roads which are commonly recognized are those of scientific research, of philosophy, of the arts. These include the visual arts of painting, sculpture, modelling, architecture, the aural art of music; the arts of literature, poetry and drama—and the art of human fellowship. But none of these roads by themselves can give us anything permanently satisfying. What we need is

a knowledge of the divine part of our own nature; and, slowly or suddenly, ... we come to a knowledge, not *about*, but *of* God. And thus we are brought within striking distance of the meaning and purpose of the universe, and we are no longer strangers in it... this experience is not the preserve of exceptional people. It is within the compass of the most ordinary men and women, especially if, during their childhood and adolescent years, they are enabled to become penetrable to the real world that surrounds us and presses on us for entrance. So that Education, in the first and last resort, is not only (not mainly) education in width, but in depth; it is, like man himself, not two-dimensional, but three-dimensional...

I believe that through that kind of education we can prepare them [the young] best for adult life. Otherwise they may well be overwhelmed (and not educated) by the common but often catastrophic experiences of human existence—birth, death, sex, sudden failure or success.

In concluding, Mr. Coade gives us the following suggestive definition of leisure:—

...think of it as a climate, an attitude, a state of positive receptivity, positive detachment from the prosaic demands of the "time-world," in order that we may form new and ever-deepening attachments to "the eternal verities": a state in which it becomes normal for the mind and heart to open themselves to the invasion of the super-natural: a state out of which original creative purpose can spontaneously take shape, a state in which, at any moment, the miracle of spontaneous response may occur.

Leisure, then, has its place in the pattern of life, not as something to be wasted and forgotten, but as something to be cherished and guarded. This can only be if our activities are related to an end and there is an aim in life which is beyond mere social or political aspirations, or animal or

even intellectual enjoyment. As H.P.B. says in *The Key to Theosophy* (p. 225):—

...our constant failure to find any permanent satisfaction in life which would meet the wants of our higher nature, shows us plainly that those wants can be met only on their own plane, to wit—the spiritual.

Education for leisure—many a parent and many a teacher who consider the orthodox system of education sacrosanct would scoff at the idea. Yet how important it is, is being recognized by those who are far-sighted enough to see that the use made of leisure might make or mar our civilization. Limitless leisure without wisdom and altruism at worst leads downward, at best to wasting precious time. Education in altruism is our crying need—to make men realize the brotherhood of which they prate, and act accordingly. Higher and nobler conceptions of public and private duties must be inculcated; and inspiration sought in the lives of the great exemplars of all time and in the common basic truths that they all taught. These include the self-compelling basis of right action found in the laws of Karma and Reincarnation, which make it plain that we shall return to share in reaping the conditions we are helping now to sow.

How can we set a proper value on leisure when *doing* is at such a premium and *being* at a discount? The purpose and manner of education need to be changed, root and branch, along the right lines laid down by H.P.B. in *The Key to Theosophy* (pp. 261-268 or *U.L.T. Pamphlet No. 35*) so that the rising generation, along with their demand for reasonable leisure, may assert their own inalienable right to think and, thinking, grow.

References on Leisure:

- "The Civilized Use of Work and Leisure." By C. E. M. Joad. (*The Aryan Path*, II. 359, June 1931)
- "The Leisure of the Future." By C. E. M. Joad. (*A.P.*, III. 41, January 1932)
- "The Leisured World." By Cicely Hamilton. (*A.P.*, V. 344, June 1934)
- "Leisure." By Storm Jameson. (*A.P.*, VI. 211, April 1935)
- "The Pursuit of Happiness." By K. N. Dutt. (*A.P.*, IX. 339, July 1938)

"The Use of Leisure." By John Moore. (*A.P.*, X. 381, August 1939)

"Happiness." (*The Theosophical Movement*, XVIII. 9, November 1947)

"In the Light of Theosophy" note on "The Problem of Leisure," a lecture by K. Guru Dutt. (*T.M.*, XXIII. 220, July 1953)

CAPITAL PUNISHMENT

Manas (Los Angeles, U.S.A.) for September 1st considers the case against capital punishment built up by B. J. Cutler in six recent articles in the *New York Herald Tribune*. Among the important points made was that it discriminates against the poor and members of minority groups, appeals costing money and pardons being sometimes influenced by pressure exerted by friends. Another was the tendency of juries to acquit where a verdict of guilty would involve the death penalty. There have, moreover, been enough miscarriages of justice to justify one in exclaiming with the Marquis de Lafayette,

I shall ask for the abolition of the penalty of death until I have the infallibility of human judgment demonstrated to me.

Manas advances the additional arguments that capital punishment is more degrading to the state than to its victim and that it frustrates the purpose of human life. "Human life is precious," it declares,

not because death is not inevitable, but because so long as a man lives he has opportunity for choice, for change for the better. It should be the duty of the state to extend that opportunity, under proper safeguards, for as long a period as possible, instead of adopting a policy which amounts to practical denial of the worth of human existence.

Students' attention is invited to Mr. Judge's article, "Theosophy and Capital Punishment," reprinted in *Vernal Blooms*, and to *Theosophical Free Tract No. 18*, bearing the same title.

PRACTICAL THEOSOPHY

The question as to whether the teachings of Theosophy can be practically applied in everyday life is one that is frequently asked, not only by the casual inquirer into the philosophy, but also by students themselves. All too often Theosophy is regarded as a mere abstract system of thought, giving an intellectual explanation of life and its various processes and manifestations, but of little use in the practical affairs of life.

This is an erroneous view. It springs from a basic misconception which would be fatal for anyone to harbour who would make of Theosophy a living power in his life. For, if we would ever hope to achieve realization—direct, first-hand perception of the truth of the philosophy—we needs must exemplify it in daily life. To accept it intellectually but not to practise it is to deny it in the heart, and this constitutes a self-erected and insurmountable barrier on the path of true knowledge.

The word "practical," as its derivation suggests, signifies action. A practical man is a man who is inclined to action. A practical system is a system which can be put into effect. To make a practical application of anything we have to use that thing. Can Theosophy be used in the affairs of daily life? A Master of Wisdom once wrote:—

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness. ("Some Words on Daily Life": *U.L.T. Pamphlet No. 22*, pp. 10 and 13)

These words of the Master make it amply clear that Theosophy *can* be applied. A true Theosophist is not one who calls himself a Theosophist, not even one who professes that he believes in the philosophy, but one who *does* Theosophy.

It may well be asked: "Why, then, does the U.L.T. lay so much stress on the study of philosophical, abstract and metaphysical concepts?" In adopting his profession in life a young man readily and as a matter of course undertakes the course of study necessary to his future vocation. Yet it is strange that people who are desirous of leading a higher life often do not realize how necessary it is to gain right knowledge for such a serious venture. A little thought would convince us that, far from being impractical, those who study philosophy and metaphysics are the really practical people, for they have recognized the practical importance of such study for day-to-day living in the world. On the other hand, those who divorce knowledge and understanding from the performance of deeds or the application of that knowledge to life and life's problems, should be looked upon as impractical, for they have failed to see that such a divorce is not possible.

In this topsyturvy age, we have been seeing things upside down, physically as well as metaphysically. The question whether Theosophy can be applied practically springs from such an upside-down picture. Reverse it and the question will be: Is there anything in the teachings of Theosophy that cannot be applied practically? The answer is: No, because Theosophy is essentially practical, inasmuch as none of its teachings are based on speculation or theory; they are all the result of actual experience or direct perception, and therefore they constitute the only true Knowledge there is.

Theosophy is in fact the root-base of every noteworthy ethical system the world has seen. It covers the whole ethical ground. There is hardly a problem on which Theosophy does not offer practical advice and instruction. He who would make Theosophy practical must let it enter into every detail of his life, in his dealings with others and his discipline of himself. These words of practical advice have been given to us:—

How shall we apply Theosophy in daily life? First, to think what we are in reality, on arising, to en-

deavour to realize what this small segment of our great existence may mean in the long series of such existences; to resolve to live throughout the day from the highest of our realizations; to see in each event and circumstance a reproduction in small or in great of that which has been; and to deal with each and every one of these from that same high point. Resolve to deal with them as though each had a deep occult meaning and presented an opportunity to further the successes of the past, or undo the errors. Thus living from moment to moment, hour to hour, life will be seen as a portion of a great web of action and reaction, intermeshed at every point, and connected with the Soul which provided the energy that sustained it. If each event is so considered throughout the day, be it small or great, the power to guide and control your energies will in no long time be yours.—ROBERT CROSBIE

It depends in every case upon the man himself to what extent the teachings of Theosophy will be transformed for him from abstractions into realities. To the extent that anyone has *used* the teachings, to that extent he has experienced them, made them part of his own nature, assimilated them, and therefore to that extent he knows them to be practical. He who applies Theosophy will soon find out how practical it is, and for him the teachings change from the Eye Doctrine into the Heart Doctrine. This effort to realize Theosophy by the living of the life constitutes the first step on the path of the would-be disciple. "Even a little of this practice delivereth a man from great risk."

The whole of the *Gita* expounds the right philosophy of action; it is a book of practical guidance and instruction for every Arjuna or student-aspirant. The position in reference to action is summed up in this verse:—

...perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme. (III. 19)

The injunction of Krishna, "Perform thou that which thou hast to do," is the injunction that Theosophy gives to its students. In the words of the same Master whom we have quoted earlier in the article:—

Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of

human misery [in the vicinity] . . . will be found visibly diminished. ("Some Words on Daily Life": *U.L.T. Pamphlet No. 22*, p. 10)

What could be more practical than this? In becoming practical Theosophists we take up our duty where we find it. Theosophy has been called the quintessence of duty. The very first subject H.P.B. deals with in the Section on "What Is Practical Theosophy?" in *The Key to Theosophy*, is that of duty. We must perform our duty by every duty, because we owe it to that great Self which we are learning to realize, the Self of all of us; and therefore we owe it to the manifested rays of that one self—we owe it to humanity. This debt to humanity, if left unpaid, will leave us morally and spiritually insolvent. To do our duty, therefore, is to pay our debts; it is to walk the path of practical Theosophy.

We can all become practical Theosophists and we should do so. What is badly needed in the world is practical Theosophy. "Theosophy teaches the animal-man to be a human-man"; it teaches people "to think and feel as truly human beings should feel and think." This alone will lead to consistently right action; this alone will change radically for the better the world in which we live and make it a more habitable world, peopled with thinkers who think along right lines and choosers who are aware of their moral responsibility. Then the task of moral and spiritual planning, in co-operation with Nature and Nature's changeless laws, in co-operation with universal ideals, will be much easier.

W.Q.J. once wrote:—

The path of Practical Theosophy is wide; it is narrow; it is straight; it is crooked; but it is never without good. Expect nothing; work without thought or desire for reward; share your happiness with others; be upright in your dealings with your fellow labourer on life's highway; work for the good of humanity; speak ill of no one; judge the act and not the actor; and last, but not least, strive for consistency as a Theosophist. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood.

FRAGMENTS OF OCCULT TRUTH

NO. VIII—THE PROGRESS OF HUMANITY

BY A LAY CHELA

[This Fragment is reprinted from *The Theosophist*, Vol. IV, pp. 194-5, for May 1883. As explained in our April issue, in introducing Fragment No. IV, this one (by Mr. A. P. Sinnett) also was used in *Esoteric Buddhism*.

Apropos of *Esoteric Buddhism*, the student of this generation will do well to take note of the following two extracts from letters from the Master K. H. :—

When the publication of some of these were permitted for the *Occult World*, it was hoped that among your readers some may be able, like yourself, to put all the different pieces together and evolve out of them the skeleton, or a shadow of our system, which, although not exactly the original—this would be an impossibility—would be as near an approach to it as could be made by a non-initiate. . . . Mohini is certainly not quite right, in some details he is positively wrong, but so are you my old friend, though the outside reader is none the wiser for it and no one, so far, has noticed the real vital errors in *Esoteric Buddhism* and *Man*; nor are they likely to. We. . . have to leave the facts already communicated to be woven into a consistent and systematic philosophy by the chelas at the Headquarters. The *Secret Doctrine* will explain many things, set to right more than one perplexed student.

There are many things that you have not learned but may some day; nor will you be able to ever comprehend the process of the *obscurations* until you have mastered the mathematical progress of the *inner* and the *outer* Rounds and learned more about the specific difference between the seven.

—Eds.]

The course of Nature provides, as the reader will now have seen, for the indefinite progress towards higher phases of existence of all human entities. But no less will it have been seen that by endowing these entities as they advance with ever-increasing faculties, and by constantly enlarging the scope of their activity nature also furnishes each human entity with more and more decisive opportunities of choosing between good and evil. In the earlier rounds of humanity this privilege of selection is not well developed, and responsibility of action is correspondingly incomplete. The earlier rounds of humanity in fact do not invest the Ego with spiritual responsibility at all in the large sense of the term which we are now approaching. The devachanic periods which follow each objective existence in turn dispose fully of its merits, demerits, and the most deplorable personality which the Ego during the first half of its evolution can possibly develop is merely dropped out of the account as regards the larger undertaking, while the erring personality itself pays its relatively brief penalty, and troubles nature no more. But the second half of the great evolutionary period is carried on on different principles. The phases of existence which are now

coming into view, cannot be entered upon by the Ego without positive merits of its own appropriate to the new development in prospect; it is not enough that the now fully responsible and highly gifted being which man becomes, at the great turning point of his career should float idly on the stream of progress; he must begin to swim, if he wishes to push his way forward.

Debarred by the complexity of the subject from dealing with all its features simultaneously, our survey of nature has so far contemplated the seven rounds of human development, which constitute the whole planetary undertaking with which we are concerned as a continuous series throughout which it is the natural destiny of humanity in general to pass. But it will be remembered that humanity in the sixth round has been spoken of as so highly developed that the sublime faculties and attributes of the highest adeptships are the common apanage of all; while in the seventh round the race has almost emerged from humanity into divinity. Now every human being in this stage of development will still be identified by an uninterrupted connection, with all the personalities which have been strung upon that thread of life from the beginning of the great evolutionary

process. Is it conceivable that the character of such personalities, is of no consequence in the long run, and that two god-like beings might stand side by side in the seventh round, developed, the one from a long series of blameless and serviceable existences, the other from an equally long series of evil and grovelling lives! That surely could not come to pass, and we have to ask now how do we find the congruities of nature preserved compatibly with the appointed evolution of humanity to the higher forms of existence which crown the edifice.

Just as childhood is irresponsible for its acts, the earlier races of humanity are irresponsible for theirs; but there comes the period of full growth, when the complete development of the faculties which enable the individual man to choose between good and evil, in the single life with which he is for the moment concerned, enable the continuous Ego also to make its final selection. That period, that enormous period for nature, is in no hurry to catch its creatures in a trap in such a matter as this—is barely yet beginning, and a complete round period around the seven worlds will have to be gone through before it is over until the middle of the fifth period is passed on this Earth, the great question—to be or not to be for the future—is not irrevocably settled. We are coming now into the possession of the faculties which render man a fully responsible being, but we have yet to employ those faculties during the maturity of our Ego-hood in the manner which shall determine the vast consequences hereafter.

It is during the first half of the fifth round that the struggle principally takes place. Till then the ordinary course of life may be a good or a bad preparation for the struggle, but cannot fairly be described as the struggle itself. And now we have to examine the nature of the struggle so far merely spoken of as the selection between good and evil. That is in no way an inaccurate, but it is an incomplete, definition.

The ever-recurring and ever-threatened conflict between intellect and spirituality is the phenomenon to be now examined, the common-place conceptions which these two words denote must of

course be expanded to some extent before the occult conception is realized, for European habits of thinking are rather apt to set up in the mind an ignoble image of spirituality as an attribute of the character rather than of the mind itself—a pale goody-goodness hour of an attachment to religious ceremonial and of devout aspirations, no matter to what whimsical notions of Heaven and Divinity in which the “spiritually-minded” person may have been brought up. Spirituality in the occult sense has little or nothing to do with feeling devout; it has to do with the capacity of the mind for assimilating knowledge at the fountainhead of knowledge itself—of absolute knowledge—instead of by the circuitous and laborious process of ratiocination.

The development of pure intellect, the ratiocinative faculty, has been the business of European nations for so long, and in this department of human progress they have achieved such magnificent triumphs that nothing in occult philosophy will be less acceptable to European thinkers at first, and while the ideas at stake are imperfectly grasped, than the first aspect of the occult theory concerning intellect and spirituality—but this does not arise so much from the under-tendency of occult science to depreciate intellect as from the under-tendency of modern western speculation to depreciate spirituality. Broadly speaking, so far western philosophy has had no opportunity of appreciating spirituality; it has not been made acquainted with the range of the inner faculties of man; it has merely groped blindly in the direction of a belief that such inner faculties existed, and Kant himself, the greatest modern exponent of that idea, does little more than contend that there is such a faculty as intuition—if we only find how to work with it.

The process of working with it is occult science in its highest aspect—the cultivation of spirituality. The cultivation of mere power over the forces of nature, the investigation of some of her subtler secrets as regards the inner principles controlling physical results, is occult science in its lowest aspects, and into that lower region of its activity mere physical science may, or even must, gradually

run up. But the acquisition by mere intellect—physical science *in excelsis*—of privileges which are the proper apanages of spirituality, is one of the dangers of that struggle which decides the ultimate destiny of the human Ego. For there is one thing which intellectual processes do not help mankind to realize, and that is the nature and supreme excellence of spiritual existence. On the contrary intellect arises out of physical causes—the perfection of the physical brain—and tends only to physical results—the perfection of material welfare. Although as a concession to “weak brethren” and “religion,” on which it looks with good-humoured contempt, modern intellect does not condemn spirituality, it certainly treats the physical human life as the only serious business with which grave men, or even earnest philanthropists, can concern themselves. But obviously if spiritual existence, vivid subjective consciousness, really does go on for periods greater than the periods of intellectual physical existence in the ratio as we have seen in discerning the Devachanic condition, in the ratio of 82 to 1, at least then surely man’s subjective existence is more important than his physical existence, and intellect in error when all its efforts are bent on the amelioration of the physical existence.

These considerations show how the choice between good and evil—which has to be made by the human Ego in the course of the great struggle between intellect and spirituality—is not a mere choice between ideas as plainly contrasted as wickedness and virtue. It is not so rough a question as that, whether a man be wicked or virtuous, which must really at the final critical turning point decide whether he shall continue to live and develop into higher phases of existence or cease to live altogether. The truth of the matter (if it is not imprudent at this state of our progress to brush the surface of a new mystery) is that the question, to be or not to be, is not settled by reference to the question whether a man be wicked or virtuous *at all*. It will plainly be seen eventually that there must be evil spirituality as well as good spirituality. So that the great question of continued existence turns altogether and

of necessity on the question of spirituality as compared with physicality. The point is not so much “*shall* a man live, is he good enough to be permitted to live any longer,” as, “*can* the men live any longer in the higher levels of existence into which humanity must at last evolve.” Has he qualified himself to live by the cultivation of the durable portion of his nature? If not he has got to the end of his tether. The destiny which must befall him is annihilation, not necessarily suffering in a conscious existence but that dissolution that must befall the soul which has wholly assimilated itself to matter—into the eighth sphere of pure matter that Ego must descend, which is unfitted to go on any further in the upward spiral path around the planetary chain.

This is the great meaning of the occult doctrine that, “to be immortal in good, one must identify oneself with God: to be immortal in evil with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.” The enigma, like all occult formulas, has a lesser application (fitting the microcosm as well as the macrocosm), and in its lesser significance refers to Devachan and Avitchi, and the blank destiny of colourless personalities; but in its more important bearing it relates to the final sorting out of humanity at the middle of the great fifth round, the annihilation of the utterly unspiritual Egos and the passage onward of the others to be immortal in good or immortal in evil. Precisely the same meaning attaches to “Revelations” (iii. 15-16) “I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Spirituality then is not devout aspiration; it is the highest kind of intellection, that which takes cognisance of the working of nature by direct assimilation of the mind with her highest principles. The objection which physical intelligence will bring against this view is that the mind can cognise nothing except by observation of phenomena and reasoning thereon. That is the mistake: it can, and the existence of occult science is the highest proof

thereof. But there are hints pointing in the direction of such proof all around us if we have but the patience to examine their true bearings. It is idle to say, in fact merely for one thing, of the phenomena of clairvoyance—crude and imperfect as those have been which have pushed themselves on the attention of the world—that there are no other avenues to consciousness but those of the five senses. Certainly in the ordinary world the clairvoyant faculty is an exceedingly rare one, but indicates the existence in man of a potential faculty the nature of which, as inferred from its slightest manifestation, must obviously be capable in its highest development of leading to a direct assimilation of knowledge independently of observation. One of the most embarrassing difficulties that besets the present attempt to translate the Esoteric Doctrine into plain language, is due really to the fact that spiritual perceptiveness, apart from all ordinary processes by which knowledge is acquired, is a great and grand possibility of human nature. It is by that method in the regular course of occult training that adepts impart instruction to their pupils. They awaken the dormant sense in the pupil, and through this they imbue his mind with a knowledge that such and such a doctrine is the real truth. The whole scheme of evolution which the foregoing chapters have portrayed, infiltrates into the regular Chela's mind by reason of the fact that he is made to *see* the processes taking place by clairvoyant vision. There are no words used in his instruction at all. And adepts themselves, to whom the facts and processes of nature are familiar as our five fingers to us, find it difficult to explain in a treatise which they cannot illustrate for us, by producing mental pictures in our dormant sixth sense, the complex anatomy of the planetary system.

Certainly, it is not to be expected that mankind as yet should be generally conscious of possessing the sixth sense, for the day of its activity has not yet come. This consideration may serve to

introduce a highly important fact connected with evolution which has been passed over in silence till now. Each round in turn is devoted to the perfection in man of the corresponding principle in its numerical order to its preparation for assimilation with the next. The earlier rounds have been described as concerned with man in a shadowy loosely organized, unintelligent form. The fourth round in which we are now engaged, is the round in which the fourth principle, Will, Desire, is fully developed, and in which it is engaged in assimilating itself with the fifth principle. Reason, Intelligence in the fifth round, the completely developed Reason, Intellect or soul, in which the Ego then resides, must assimilate itself to the sixth principle, spirituality, or give up the business of existence altogether.

All readers of Buddhist literature are familiar with the constant references made there to the Arhat's union of his soul, with "God." This, in other words, is the premature development of his sixth principle. He forces himself right up through all the obstacles which impede such an operation in the case of a fourth-round man, into that stage of evolution which awaits the rest of humanity—or rather as much of humanity as may reach it in the ordinary course of nature—in the latter part of the fifth round. And in doing this it will be observed he tides himself right over the great period of danger—the middle of the fifth round. That is the stupendous achievement of the adept as regards his own personal interests. He has reached the further shore of the sea in which so many of mankind will perish. He waits there in a contentment which people cannot even realize without some glimmerings of spirituality—of the sixth sense—for the arrival there of his future companions. He does not wait in his physical body—let me hasten to add to avoid misconstruction—but when at last *privileged to resign this*, in a spiritual condition which we have not yet endeavoured to describe.

LET THE LAW WORK!

Patanjali says that concentration is "the hindering of the modifications of the thinking principle." Modifications are changes—changes of direction, of colour, of sound, etc.—and that which is modified is the thinking principle, ourselves as we know ourselves, Manas, the thinker in the body.

Just as the modifications, the changes of consciousness, are due to sense impressions or desires when not produced by higher thoughts and feelings, so in the total field of life these modifications are the great currents of Karmic happenings.

The basis of Karma is Harmony. All evolution is a struggle for harmony, for the perfect working of the parts in themselves and in conjunction with other parts. It is our unnecessary modifications of this harmony that produce discord.

Yet, life is a song. And it is true that we must learn that we are a "part of the harmony" of the song. We are not in reality a part of the disharmony, for disharmony must finally become harmony, and we—the real "we"—have little to do with the temporary.

Every song has its tempo, its rhythm; so every life has its tempo, its rhythm. As a singer is carried along by the rhythm of the song, so we must learn to be carried along by the rhythm of life. Our life, from birth to death, is governed by our past deeds and present opportunities; or, to continue the analogy of the song, the notes and rhythm are in terms of our past, and our capacity to sing is also limited by our past to some extent. But, as "exertion is greater than destiny," we can exert ourselves to learn how to sing our own particular song. We must go *with* the rhythm of

the song of our *own* life, sing it as it is written, and penetrate the mind of the composer.

There are no discords in the song of our life. It is when we do not see the relationship of the apparent discords to the whole song that we think of life as a cry of anguish. To let our life unfold and to use what comes is the secret of harmony in living, of joy in the doing of actions, of vitality in thought and of calm tranquillity in emotions. All these are based on fearlessness, on trust and on faith, and these qualities come to birth through knowledge, for they are knowledge in operation.

The theoretical knowledge of Karma worked out in practice will show us that Karma is the law of Harmony.

The dauntless Shelley wrote:—

Yet, human Spirit, bravely hold thy course,
Let virtue teach thee firmly to pursue
The gradual paths of an aspiring change:
For birth, and life, and death, and that strange state
Before the naked soul has found its home,
All tend to perfect happiness, and urge
The restless wheels of being on their way...

To be one with Nature's Laws and to let them work through us, to take the tide at its full and resist not, is to become one with Life—it is to dwell in the Silence in the midst of the storms, using the knowledge that comes to us through the "Voice which speaks where there is none to speak."

Happy is the man who has reached this state!

Till then, let us "welcome each rebuff" that takes us out of soporific calm, for only so can we reach the all-powerful calm that can withstand the total force of Nature and control it, pouring out its life-giving Bliss upon all creatures.

“APPARITIONS” *

One of the subjects with which psychical researchers have been wrestling on and off for the past 70 years is apparitions. F. W. H. Myers and his colleagues Edmund Gurney and Frank Podmore published some of their first findings in *Phantasms of the Living* as far back as 1886 and Myers in his last great work, *The Human Personality and Its Survival of Bodily Death*, published in 1903, after his death, gives a chapter to “Phantasms of the Dead.”

The theory put forward by Myers was that apparitions or phantasms of the living as well as those of the recently deceased were direct telepathic phenomena. In cases where the apparition was seen by several at the same time, Gurney thought that one only received the direct impression and the others got it through him by a process of “infection.” He classified apparitions observed within twelve hours after the death of the individual as delayed telepathic impressions which were received by the percipient at or before the time of death but only objectivized themselves some hours later.

G. N. M. Tyrrell, late President of the Society for Psychical Research, considered some of their theories in his book, *Apparitions*, before presenting his own. The address which it contains was his Seventh F. W. H. Myers Memorial Lecture, delivered in 1942 and published the following year. Prof. H. H. Price of Oxford University, one of the most open-minded of modern psychical investigators, considers that it may some time rank among the classics of psychical research and he has contributed a valuable preface to the new memorial edition.

Apparitions may, therefore, serve as a useful text from which to compare present-day theories of psychical research workers with Theosophy and to assess what advance towards *rapprochement* with the ancient teachings, if any, they have made in the period since the Society for Psychical Research was founded in 1882.

Tyrrell, according to Price, conceived that the primary task of Psychical Research was nothing more nor less than “the exploration of human personality,” and particularly the exploration of its subliminal or unconscious strata. It was in this region, then, that the explanation of apparitions must be sought. And conversely, he thought that the chief importance of apparitions, as of other supernormal occurrences, was the light they might be expected to throw on the structure of human personality.

Had the S.P.R. leaders in the days of H.P.B. made their approach to psychical phenomena in this spirit, their accumulated “cases” might not have remained the “bag of nuts uncracked” that their successors have been turning over and over for these past decades.

Professor Price says in his Preface:—

Tyrrell conceives of Human Personality as a many-graded hierarchy, in which there are “degrees of I-ness.” One’s body is in a way “I,” but one’s thoughts and feelings are “more I” than the body is, and the conscious self is the “most I” thing of all. To the conscious self even its own thoughts and feelings are in a way objects, *other* than it.

This is practically a statement of the threefold division of man into body, soul and spirit, for Price adds:—

The “Conscious Self,” as Tyrrell uses the phrase, corresponds more or less to the “Atman” or “Witness” of the classical Hindu philosophers, and to the “Pure ego” of some Western thinkers.

Price continues:—

Between the conscious self at the one end of the series and the body at the other there are many intermediate levels...intermediate between mind and matter, as mind and matter are ordinarily conceived. Tyrrell tries to bring this out by using the curious hyphenated phrase “idea-pattern.” What lies behind the apparitional drama, he says, may best be called an idea-pattern. There is something resembling intelligence and purpose in it...He suggests in passing that something of the same hybrid sort, intermediate between an idea and a pattern, may also be responsible for the characteristic phenomena of organic life. If so, “idea-patterns” would be much the same as the “forms” which play a crucial part in the ancient Aristotelian version of vitalistic biology.

From this it is clear how the old ideas are being reintroduced. Before proceeding to Tyrrell’s application of these theories, let us see what light they

* *Apparitions*. By G. N. M. TYRRELL. Second revised edition. (Gerald Duckworth and Co., Ltd., London. 172 pp. 1953. 12s. 6d.)

throw on the loosely used term "telepathy." This word was originally used to mean literally "feeling at a distance." It had no connotation for the earlier psychical investigators of the transmission of something or of thoughts travelling in space from one person to another. Tyrrell explains that it merely connoted for them "the exclusion of the recognized channels of sensation, and not necessarily implying any definite interval of space between the persons whose states of mind are telepathically connected."

This is an important distinction for, as H.P.B. says, "the only difference that can exist between two minds is a difference of STATE." (*The Key to Theosophy*, Indian ed., p. 289)

Says Price:—

According to Tyrrell, the word "telepathy" is just a way of referring to the *non-separate* character which the mid-levels of different personalities have. In these mid-level strata, the notion of spatial apartness no longer applies. So if I see an apparition of you, the plot of this apparitional drama is the joint result of the joint efforts of your "Producer" and mine.

Madame Blavatsky has said (*Transactions of the Blavatsky Lodge*, p. 138): "...if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way."

Tyrrell's curious term "Producer" calls for some explanation. He posits among unconscious mental factors this "Producer" and a "Stage Carpenter" and makes them responsible for the apparitional drama. This may suggest to the Theosophical student the verse early in *The Voice of the Silence* in which the pupil is enjoined to "seek out the Rajah of the senses, the Thought-Producer," called also "he who awakes illusion," but these three epithets refer not to different constituents of the human being but to different aspects of the working of the incarnated mind, using the constituents of the personality as its instruments.

Tyrrell's theory of joint action in the production of the "apparitional drama" is acceptable only in the sense that whatever is seen, even physically, is not the actual object but the mental image constructed from what the senses report to the perceiver within. Whether the percipient sees

the image of a dying man at the moment of the great change because of his intense feeling, of love or hatred, towards him or because of the dying man's feeling towards the percipient does not affect the basic cause. Magnetic attraction and repulsion has been established between them, whether known of and felt, or not, and when the other dies the link of psychic sympathy or antipathy carries the dying man's thought instantly and the percipient may see the apparition faithfully reproducing the dying man's appearance. (See *Raja-Yoga or Occultism*, pp. 102-103, "Dialogues Between the Two Editors.") In certain cases, also, a sensitive person may see the apparition although the dying man may not have been thinking of him at all. This seems to explain the cases in which a "collective hallucination" has been seen by certain people and not by others present, who were presumably not sensitive.

The dying man, Madame Blavatsky writes, does not generally produce the apparition knowingly, though it be his thought that produces it. Prof. H. H. Price's own hypothesis (put forward in the *S.P.R. Proceedings* for December 1939) of the independent existence of thoughts once they have been evolved is interesting in this connection.

The Theosophical explanation fits much better than the apparitional drama theory such an apparition, for example, as the verified Case 48, described on p. 138 of Tyrrell's book, of an American commercial traveller suddenly seeing the apparition of his dead sister close to him with a red scratch on one cheek. When he described his experience to his mother she nearly fainted and told him that she had accidentally made just such a scratch before the sister's body was buried, but had effaced it immediately with powder and had told no one.

Tyrrell comes closer to Theosophical explanations when he undertakes a classification of the ways in which sense-data can be originated. It seems, he says, that

sense-data can be originated in two distinct ways: (1) By the normal operation of the physical sense-organs and the physical stimuli they produce in the brain, and (2) by the operation of an *idea*, which, aided by certain mid-level activities in the personality,

produces sense-data of exactly the same kind as those which occur in normal perception. . . . it does not seem to have been fully realized hitherto that *the whole apparatus of sense-perception* can be thrown into operation in two distinct ways, (a) from "below" (by normal, physical means), and (b) from "above" (in response to a controlling *idea*).

He further suggests that hallucinations may be psychologically caused, independently of the physical brain-processes.

What Mr. Judge wrote in 1893 in *The Ocean of Theosophy* (2nd Indian ed., pp. 153-4) is illuminating in this connection:—

Brain and mind acting together have the power to evolve forms, first as astral ones in astral substance, and later as visible ones by accretions of the matter on this plane. Objectivity depends largely on perception, and perception may be affected by inner stimuli. Hence a witness may either see an object which actually exists as such without, or may be made to see one by internal stimulus. This gives us three modes of sight: (a) with the eye by means of light from an object, (b) with the inner senses by means of the Astral Light, and (c) by stimulus from within which causes the eye to report to the brain, thus throwing the inner image without.

Mr. Tyrrell would admit Mr. Judge's third mode of sight, but few if any psychical investigators have come to the position of admitting the possibility of inner senses, though some of them are feeling their way towards acceptance of the Astral Light. This medium of thought transference is absolutely necessary to the understanding of telepathy itself, as well as of the manifestation of it which the apparition represents.

There is evidence in *Apparitions* itself that some are being forced to admit the possibility of something like the Astral Light, though the term is avoided. Myers had postulated a metetherial medium. Tyrrell mentions that Dr. C. A. Mace in his Fifth Myers Memorial Lecture in 1938 suggested the existence of

a "substantival medium" capable of receiving and re-rendering "patterns of events." He bases this idea on the popular conception of a "psychic ether" or vehicle of "thought-waves."

A conception, of course, which owes its introduction to the West to the modern Theosophical restatement! Tyrrell continues:—

With regard to it he [Dr. Mace] says: "Personally I am of the opinion that we can, with a good scientific conscience, postulate the existence of a medium which records impressions of all sorts of patterns of events, and which later or elsewhere may produce a corresponding pattern."

Dr. Mace cautiously labelled this subtle matter, the nature of which he posited as lying somewhere between the material and the mental, the "*Tertium Quid*," which, Tyrrell understands him to mean "forms a neutral background for the sharing of experience."

In his Presidential Address the following year, Prof. H. H. Price suggested converting Dr. Mace's "Psychic Ether" into an Ether of persistent images, retaining "the *residua* of past experiences," and he applied the concept to account for hauntings. In an article in *Philosophy* for October 1940, Professor Price referred to this "third realm" as a concept which had "long been familiar in the philosophy and cosmology of the Far East" and which perhaps was "not nonsense after all." (!)

It looks as if by these circumlocutions, to which may be added Tyrrell's own term, "idea-pattern," the psychical investigators are searching for a new word to do the work of the older term, Astral Light, which they long ignored and would now quietly reintroduce.

Professor Price, indeed, comes in his Preface to the very brink, it would seem, of having to admit both an inner world of experience and man's inner senses when he writes on p. 8:—

It must be clearly understood that an hallucination is not just a false belief, though it is often accompanied by a false belief. It is a *percept* or series of percepts. An hallucinated person has sense experiences, usually visual or auditory, which closely resemble the experiences he would have if a certain physical object were stimulating his sense organs; but in actual fact, no such physical object is present.

He is, however, too confident in assuming that hallucinations of other types, *e.g.*, those of the insane or of drug-takers, are "purely subjective." Madame Blavatsky wrote in *The Theosophical Glossary* under the heading "Hallucinations" that these

are not always what physicians would make them, empty and unreal dreams. No one can see that which does not exist—*i.e.*, which is not impressed—in or on

the astral waves...the drunkard, the madman, and the untrained medium, or one suffering from brain fever, see, because they cannot help it, and evoke the jumbled visions unconsciously to themselves.

Tyrrell has drawn from the voluminous records of the S.P.R. a large number of examples of apparitions and it is to be noted that it is the early records of the Society that furnish almost all of these. In fact, he laments the lack of comparable veridical material in recent years. From these data he has analyzed characteristic features of "crisis-apparitions," the evidence for which in connection with some, though not necessarily all, such apparitions is well established. Not all types of apparitions are included.

Mr. Judge's classification of apparitions in *The Ocean of Theosophy* is instructive:—

The one, astral shells or images from the astral world, either actually visible to the eye or the result of vibration within thrown out to the eye and thus making the person think he sees an objective form without. The other, the astral body of living persons and carrying full consciousness or only partially so endowed. Laborious attempts by Psychical Research Societies to prove apparitions without knowing these laws really prove nothing, for out of twenty admitted cases nineteen may be the objectivization of the image impressed on the brain...Apparitions of those just dead may be either pictures made objective as described, or the Astral Body—called *Kama Rupa* at this stage—of the deceased. And as the dying thoughts and forces released from the body are very strong, we have more accounts of such apparitions than of any other class. (p. 153)

The psychical investigator is not likely to have the opportunity to verify the second type of apparition referred to here, especially that which is sent out by an Adept and "consists of his conscious and trained astral body endowed with all his intelligence and not wholly detached from his physical frame." (*Ibid.*)

Tyrrell realizes the inadequacy of the tentative solutions of himself and his fellow investigators. Significantly he questions "whether it is any use continuing to amass evidence only, and whether we must not at the same time show people that there is a rational way of accepting it."

We need to try to *explain* our facts as best we can as we go along... My suggestion is that *our first and most vital step should be to form new qualitative*

ideas about the elements and processes of personality by an intensive study of our evidence.

He then outlines what such a course of study would involve and realizes that it may be expected to throw much light on collateral problems as well, such as the nature of space and time and the material world as a whole. He admits some value in the quantitative methods of research in extra-sensory perception but feels that the main features of psychical research "are *qualitative* and slip through the quantitative net."

We cannot agree with Mr. Tyrrell that psychical research "is unexplored, virgin territory in a sense in which the physical sciences are not," but he expresses an admirable spirit of fearless formulation of new and daring hypotheses. He also sees that it is meaningless to answer the question of survival by "Yes" or "No" against the "common-sense background."

The only kind of survival we can envisage clearly in common-sense terms is a perpetuation of the life we now enjoy, or endure; and it is possible that this idea does not help us very much. The common-sense view of time must be utterly inadequate: the evidence for precognition warns us of that...

Answering Prof. E. R. Dodds's objection to the theory of survival, that it appeared to involve that of pre-existence, which raised several unsolved difficulties, Tyrrell discusses the possibility of pre-existence sympathetically, suggesting that "there may well be a third factor [than 'a conscious mind tacked on to a material body'], a pre-existing self," adding:—

...in fact, there may well be many factors in the subtly woven personal complex, of whose independent existence we can see no trace from without.

To Professor Dodds's argument that the mind decays with the body in old age, Mr. Tyrrell replies that "it is not clear that the pure self, as distinct from certain psychological elements of the personality, decays."

Some thinking minds of the race had reached this point in the last quarter of the 19th century, when Theosophy provided the clue by enumerating and describing the seven principles which make up the human entity. The S.P.R. arose out of the discussion then prevalent, but its efforts have

been handicapped by its ignoring of the clues offered by Theosophy in re-presenting the psychology of the Ancient East. It is at least hopeful that some leading Western psychical investigators seem to be aware of the need for the open-minded approach that their predecessors of the '80's of the last century were unable to make.

For what is Tyrrell doing other than attempting a delineation of the various aspects of the Thinker and his vehicles when he writes of what he calls the "mid-level elements" of the personality?

They differ from one another in function and character without showing any clear numerical separation. They sweep away the idea of a clear-cut Self (one kind of thing) inhabiting a clear-cut Body (another kind of thing). Instead, they invite us to contemplate a personality *informed* by Selfhood, but informed by it, in respect of its "levels," in varying degrees. This is a baffling conception. The personality is in some sense hierarchical, and the higher we go in the hierarchy, the more self-like the levels of the hierarchy become and at the same time the more impossible for our minds to grasp. The lower we go in the hierarchy, the less self-like the levels become and the nearer to numerically separate units. The mid-levels, therefore, can be regarded as an *internal environment* to pure Self from one point of view and as *being* that Self from another. This idea of selfhood *in degree* is very strange to common habits of thought. Yet it seems to hold down to the lowest level of the personality, the Body.

Tyrrell faces squarely the opposition which he knows he faces in propounding these ideas. He says:—

Psychical Research has certainly not drawn a blank. It has, on the contrary, discovered something so big that people sheer away from it in a reaction of fear. They feel that they cannot cope with it, and are unwilling to make the drastic overhaul of their cherished convictions which the subject demands.

He considers popular Spiritualism, which increases this fear on the part of the public, to be the chief enemy of psychical research. It may not be the same fear which will probably prevent the majority of psychical investigators from following the lead given by Mr. Tyrrell, Prof. H. H. Price and others in the vanguard of the psychical research group. But may not the perhaps unconscious fear of losing caste by admitting the possibility of scientific truth and fact in ancient Indian psychology and its modern restatement by

Madame Blavatsky serve as a deterrent? The S.P.R., in publishing the prejudiced and grossly unfair report of the young Dr. Hodgson, did her a grievous wrong 70 years ago. It may be hoped that, for its own sake and that of truth and justice, the S.P.R., in the person of the present-day investigators, will disprove the adage that it is hard to forgive one whom we have injured.

Mr. Tyrrell concludes his book thus:—

If a weighty body of people now existed, sufficiently detached from worldly interests and sufficiently enthusiastic to make a great effort to obtain light on the Human Situation—on the questions of What we are, Why we are, and Where we are—it is probable that psychical research could do more permanent good for mankind, struggling in its present quagmire, than all the schemes of social reconstruction, necessary as these are. For the world seems to have reached a stage in which belief in the value of the individual can no longer be sustained by the forces of religion and morality alone, but needs the backing of an intellectual conviction based on direct exploration of the human being.

Theosophy, while dealing also with deeper problems than phenomena, recognizes their importance as evidence of the hidden mysteries of being which it explains. For the last three-quarters of a century it has been reiterating the need for man to know himself. The new approach suggested by Mr. Tyrrell suggests the hope that the more courageous and open-minded members of the S.P.R. may at last return to the starting-point of the Society in a more chastened mood than that in which their predecessors turned a deaf ear to the co-operative proposal made in *The Theosophist* for July 1882 (reprinted in THE THEOSOPHICAL MOVEMENT, Vol. XXIII, p. 64) for "an international, rather than a local, investigation of the most important of all subjects of human study—PSYCHOLOGY."

The chief aim of the Theosophical Society was, one of its great Founders wrote in the early '80's of the last century:—

to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all "phenomena" are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.

THE FUNCTION OF ATTENTION IN PERSONAL DEVELOPMENT

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True study of any branch of knowledge consists in giving the matter of that branch such repetitions of *attentive* consideration that it at length becomes an integral part of the domain of the consciousness, and can at any time, under any correlated stimulus, be made use of by automatic mental action.

True study of an Art consists, primarily, in the *attentive* repetitions of the action of the physiological organs, involved in the productions of that Art, until that action becomes automatic, and is as well and so naturally performed as any original reflex physiological function.

In these definitions the word qualifying the necessary processes is the adjective *attentive*, denoting the presence of *attention* in the operation. Without this word the definitions would not merely be imperfect, they would be essentially incorrect and misleading.

Only in the quality of being *attentive* can the reiterated consideration and the reiterated action, respectively, result in the *possession*, on the one hand, of a new realm of knowledge, or, on the other hand, of a new area of power.

What is the *nature and manner of expression* of this supreme quality Attention?..

An appreciative intellectual grasp of the answer to this question and a realization of the function of its subject in the processes of human personal evolution, should be recognized as fundamental elements in the knowledge and understanding of the true educationist, be he teacher or not.

The word Attention is used largely, but loosely, in educational employments, yet we have no other word with which, habitually, to express that *attitude of the consciousness* which, in any study or acquisition of power, is absolutely and continuously demanded, in order to ensure intrinsic results. The term *concentration* is more literally correct in this relation, but concentration has, with most persons, too limited and too special an

application to render it available for ordinary use instead of Attention.

Yet the Attention we are discussing, the attention of all knowledge-acquiring processes, may perhaps be better understood and realized if it is regarded as *Concentrated Attention*.

Attention is that condition or attitude of consciousness in which its rays are *steadily and unintermittently centred* upon the thing being done or the subject of study. This may be presented to the consciousness by one or more of the special senses, or it may already be a content of the mind; the special element in the attitude being *the intentness with which the consciousness operates*. This intentness of gaze must proceed to such a degree that all other sensible or mental objects, except *the one*, become excluded from its range.

In the effort to do this—to *maintain* concentrated attention, the Will of the individual is brought into play, and its function in the process may be compared to that played by a burning-glass held between the sun and the surface of an object. If it is intended that the sun's rays shall produce, through the burning-glass, a definite and observable effect, the glass must be held in such a relation to the object that the rays of light converge upon *one spot*. This spot, or focus, then receives the whole force of the rays that pass through the glass; it alone, of all the surrounding surface, is brought out into relief and operated upon. In like manner the Will, in sustaining attention, focuses the rays of the consciousness, with all their inherent dynamic forces, upon *one circumscribed area*, physiological, mental, or moral, as the case may be, wherein lies the work to be done.

Thus we see that Attention is intentness of Mental Vision, concentrated and maintained by action of the Will. It is not a separate function or property of the mind, like perception, imagination, reason, etc., as some psychologists might lead us to suppose, but *a mode of action*,—the true mode of the Will's action. In other words it is

the *definite, efficient expression of the Volition or Will-force* of the individual.

The functions perception, conception, imagination, etc., are *instruments* of the Ego for operating upon the phenomenal world and upon mental appropriations of that world; when one or more of these thus operates with all its force, undiverted from its employment by any surrounding object, then Attention is exhibited.

Will is the manifestation or action of the *real human Ego*; Attention designates the mode in which that manifestation is functionally exhibited, and by which alone permanent results are produced.

In relation to the psychological realm in which Attention is a feature, we may formulate the following scheme. This scheme may serve to make the general bearings of the subject clearer and to more definitely indicate the part played by Attention in all psychological phenomena.

The <i>source</i> of mental movement arises in	Emotion	= the desire to know.
The <i>direction</i> of the movement lies with	Reason	= how and what to know.
The <i>machinery</i> of the movement is provided by	The mental activities (Perception, etc.)	= the means by which the knowledge is gained.
The <i>maintaining force</i> of the movement resides in the	Will (the Energy of the Ego)	= the mode by which continuity of operation is ensured.

The efficient relation of the two last groups of factors to each other, and their joint relation to the object under study, are expressed by our term Attention. The Will holds the mental activities employed *rigidly and persistently* to their work.

The Ego, through Volition, can only establish relations with objects external to itself *through the mental activities*, Perception, Conception, Judgment, Imagination, etc., and to effect this, the latter must be maintained in operation in a direct line between the Ego, represented by Volition, and the object to be studied; just as the

gun of the sportsman must be held with exact precision longitudinally between his eye and the object he desires to hit. If the gun be allowed to deviate in the least degree from the exact line of vision, the sportsman misses his object, so, also, if Perception, or Conception, or Judgment, or Imagination, whichever of these activities or faculties is in use, is permitted to lose its *direct bearing* upon the work in hand absolute failure of purpose ensues. In this illustration the steady maintenance of the gun in precise position is a parallel to the psychological action of Attention.

When we grasp the full bearing of the truths here pointed out, we cannot fail to perceive the significant relation which the mental attitude of Attention holds to *all* educational processes and employments, nor can we assign it too prominent a position in laying down true and efficient methods of culture. Let Volition, the Mental Activities, the Light of Reason, the Physiological System of nerves and muscles, and vast mines of possible knowledge, all be provided; what intrinsic and permanent result can be accomplished amongst them if the manner in which they are used does not include Attention?

Modern Education fails, as evident to all thoughtful observers of human life, very largely because of its neglect to maintain this essential factor of personal evolution in its due place. The desultoriness, aimlessness and mental commonplaceness of the general adult life around us, spring from this omission.

Modern Education, in its multitude of subjects, in its haste in passing from one subject to another, and in its lack of precise aim, exhibits *desultoriness* in employment of time and faculty.

Desultoriness is the antithesis of Systematic Attention.

Modern Education rules over an area from which nothing new arises as the fruit of *its* fostering care, it brings no new thing into being from out its world of chaos.

This results from its desultoriness of method and action.

The Human Will is, however, a natural *creator* when it operates through *Concentrated Attention*,

but education fails in its true mission as a stimulus and guide to individual creative force, because of this unreasonable neglect of a fundamental principle.

Every area of acquired skill is a new creation; it has a real, patent existence and is an object of possession and use in the world of human life, which did not exist previous to its evolution by the personal Will operating through the mental activities upon a physiological chaos.

To prevent possible confusion of thought in tracing out the subject, it may be remarked here that there is a mental attitude to which the term Attention is commonly applied. This may be termed Passive Attention.

Passive Attention rules the consciousness when one listens to an eloquent speech or interesting lecture.

In such instances the Will is in abeyance, the consciousness being probably held entranced by forces which the Occultist might term *Mantramic*.

Passive attention also rules when the mind follows an absorbing train of thought. But this form is not that demanded for personal growth; educationally it is of slight value and without necessary relation to our subject.

Attention plays its necessary part in each one of the realms or planes of life to which the human individual belongs:—

1. On the physical plane;—in the physiological realm of the special senses and the nervous and muscular systems. Conscious action under its rule in this realm results in *skill*, the basis not only of all art and artistic performance, but of every nicely adapted movement of the human limbs and frame for practical purpose or for the display of agility and gracefulness.

2. On the mental plane;—in the psychological realm of concepts, comparisons, judgments, deductions, speculations and ideals. On this plane intellectual energy under the control of Attention, creates logical, systematic and consecutive forms of thought, true panoramic fields of vision out of detached intellectual details, and new emotional forms of power and beauty.

3. On the moral plane;—in the spiritual realm of supreme truths, vital principles, gropings after the Infinite, the laws of human relationships, and the application of all these to the entire conduct of the personal life. In this supreme area the moral sentiments and spiritual aspirations after perfection of life, concentrate their attention upon *definite details* of personal thought and behaviour, the production of grace of spirit, reliability of disposition, agreement of conduct with principle, altruism in all its effective forms, and the development of a personal influence ever tending towards the evolution of a vitalizing social harmony.

In the evolution of personal life, when the object of its action is an area or detail of any one of these realms, Attention may be termed *specific*, and when the control of the adopted *purpose of existence as a whole* is maintained through its means, establishing an efficient and well-ordered unity amongst the many divisions and details of that purpose, then we may designate Attention as *supreme*.

“Genius” has been defined as “an infinite capacity for *taking pains*.” The expression “taking pains” is merely a synonym for “close attention to *minute details*.” “Close attention to details” takes each brick of which the “mansion for all lovely forms,”—the structure of personal knowledge, capacity and ability, is to be built, and carefully places it in *its due position, cementing it there at once*. The structure so put together is substantial, capacious, beautiful, and efficient.

This structure, the result of infinite pains long continued, is that which the world wonders at and worships and calls Genius. Nearly all men, if first guided and supported along the toilsome track and afterwards urged along it by pressure of their own Wills, might develop some form of power and skill which would elevate them considerably towards that height from which Genius looks down, and thus render the ordinary world much less commonplace, monotonous and unskilful than it is at present. To sum up:—

Concentrated Attention is the expression of the Will, and Will is the central, animating force proceeding from the Ego. Will, operating under the condition of Attention upon the chaos of its

attendant world, and co-ordinating the energies, forces and movements of that world, converts it into a realm of form, power, and purpose, centring around the Ego.

This constitutes Personal Evolution resulting at length in a perfected Individuality, the *creation of its own Will*.

I.

FLOODS AND GOD

The terrible devastation wrought by recent floods in North-East India naturally gives rise to the question: What causes floods and other natural cataclysms? Are they "God-made," as Acharya Vinoba Bhave recently said at a prayer meeting at Veersinghpur near Darbhanga? What light can Theosophy throw on the subject?

Theosophy postulates that nothing in Nature happens by chance; everything that happens is the result of Law—eternal, immutable, ever active. How does this Law, which is known as Karma in Theosophy and in Indian Philosophy, function?

...the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them. (*The Secret Doctrine*, I. 643)

Any comprehensive view of Nature as governed by Law must admit that there can be no happening without a corresponding cause. Therefore to call the floods a "God-made calamity" is wrong philosophy and springs from a basic misconception. The point that should be driven home to our suffering countrymen is that these floods are nothing but the natural and legitimate

action of the Law that "knows not wrath, nor pardon."

This explanation that the suffering people through their own Karma are responsible for the floods may sound fanciful and even fantastic, and may be rejected by religion and science alike; but this does not do away with the fact that rigid justice rules the world and the floods are but the channel or the instrument through which Karmic law is adjusting the disturbed harmony. Theosophy explains the process by which such Karmic precipitations take place:—

Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought. ("Aphorisms on Karma," No. 30: *U.L.T. Pamphlet No. 21*)

All cataclysms, therefore, are caused by the action of human minds and ideas, working behind the scenes. Hence the necessity for man to recognize his moral responsibility.

Furthermore, the floods are a means whereby Karma is affording an opportunity to all concerned to learn—each sufferer his own lesson—and there are as many lessons as there are sufferers. The floods in a way are a test of our Karmic stamina. Those who have spent their lives in evading pain, loss and responsibility, in fearing and fending for their petty selves, are the worst affected by such disasters and easily lose hope and courage.

We must not overlook another aspect of the Great Law which says: "Inaction in a deed of mercy becomes an action in a deadly sin"; and so all who have not directly suffered must contribute, in whatever way they can, to the alleviation of the suffering of their brothers in the flood-affected areas.

SLEEP

Some energetic persons regret that so large a proportion of our time is spent in sleep. Such a wicked waste, they say, considering how short life is and how much there is to do! But Theosophy, which certainly encourages us to make good use of our time, does not support the above attitude. Quite the contrary! To sleep, it teaches us, is important for every human being for more reasons than modern man is aware of; it is not only needed for the refreshment of the body but is also indispensable for our evolution as Souls, revitalizing the physical vehicle and furnishing the inner man with an opportunity to seek knowledge and inspiration on his own plane. Hence a man must set aside time to devote to this aspect of existence.

What is sleep? We cannot possibly understand its nature unless we identify ourselves with the inner man. We are not our bodies, but beings inhabiting them and independent of them. For the material organism sleep is a condition of passivity into which it lapses when it is no longer able to resist the impacts of life; for the real man it means a release from the body and all the complications of physical existence. It gives the body complete rest through readjustment, while the inner personage enjoys enhanced power and activity in a condition only possible to attain when the physical senses and the interests of ordinary life no longer claim his attention. In the words of W. Q. Judge:—

Man has three principal states or conditions—waking, dreaming, and dreamless or deep slumber. In the last it is held that communion is enjoyed with the Spirit, and that the inner man returning or changing from that condition goes into a dream, short or long, from which he changes into the waking state. The influences of *Sushupti* [deep sleep] are highly spiritual. They are common to all men. The greatest villain on the earth, as well as the most virtuous man, goes into *Sushupti* and receives benefit from it. If it were not so, wickedness would triumph on the earth through the overpowering influence of the body and its constant downward tendency. (THE THEOSOPHICAL MOVEMENT, Vol. XV, p. 86, for May 1945)

All this being so, how is it that most people remember on waking nothing of their experiences while the body was asleep? Apart from chaotic

dreams and an exceptional one which might be supposed to have some symbolic meaning, most of us are not aware of having lived through anything during a night's sleep. Often we are not even really rested when we wake up nor are we any the wiser for our period in deep sleep. Must this always be so?

Indeed it must not. The contrary is the fact. In the course of his development the man who would reach the goal of immortality must learn to bring back into his brain-consciousness his Egoic experiences. This is a difficult task, but our great Predecessors have left hints and even definite instructions as to how to achieve it. The first step is to learn how to go to sleep most favourably from an occult point of view; the second concerns the problem of how to pass as quickly as possible from the dream state into deep sleep, in which latter state the ego gathers spiritual inspiration that should serve as food and refreshment for the coming day. (See *U.L.T. Pamphlet No. 11*, pp. 12-13)

Let us consider first what we have called the second step. As said above, everyone is able, thanks to the presence in him of a spark of the Divine, to withdraw every night into that holy of holies which we call the state of *Sushupti*. But not everyone stays there for an equally long time. This is important: the rays of the sun will, indeed, affect us even if we allow them to shine on us for a moment only, yet the warmth thus obtained is very little, very evanescent and very ineffective as compared with what is acquired by one who allows the beams to impart their life-giving influence until they have penetrated and warmed his whole frame. So, too, in the matter of *Sushupti*: it is no exaggeration to say that a moment of it is an inestimable blessing to each man, but our evolution demands that we shall make ourselves so that the period we are able to stay in that high condition grows longer and longer. On this depends the development of the real man as well as his power to maintain his spiritual attitude while imprisoned in the physical body.

How shall we, each one, bring this about for

ourselves? Most people spend a great deal of time in the dream state, leaving only a very short time for spiritual experience. How this happens becomes clear when we realize that our nights are the reflection, on a different plane, of our days. What do we do with our waking hours? This question does not refer to our actions, but to our inner life. What is our thought and feeling attitude while we are awake? Any one who analyzes himself honestly will be obliged to admit that most of our energy is frittered away in performing little acts more or less automatically; pursuing objects of personal importance to ourselves without any consideration of their significance to the community as a whole; feeling satisfied or discontented in connection with daily happenings; and, in the intervals, we celebrate cheerfully or otherwise to the tune of our recollections, our anticipations or the people and objects that pass before us. Seldom do we take a positive and spiritual position *vis-à-vis* our circumstances or the events of life. What lasting value has anything that we have thought or felt?

Like one of the great poets of the 18th century, the thoughtful will probably admit the difficulty of picturing the conversation and cogitation of the average mortal continuing for æons as the mental pabulum of immortal souls! No; during most of the day the "patient god within" is ignored. We are not even aware of its existence and how many of us can even define what we mean by a spiritual attitude?

We cannot devote space to the problem of this definition here. Our Theosophical literature is full of instruction on the point and indicates where more may be found in the sacred books of every race. We are concerned here only with the fact that there is such a thing as a spiritual attitude towards everything in life and that unless we find and cultivate it our nights will be spent in the same kind of purposeless, semi-automatic and self-centred occupations as our days. Result: many hours spent in the dream state and almost no material to serve as fuel for the spiritual fire we could otherwise have lighted in the higher state of Sushupti. Nothing is obtained from Nature

for nothing, except the inexhaustible spring of possibilities, to be used or rejected as we will.

Now as to the first step referred to above: Suppose a man has taken himself in hand during his waking hours and gathered thought-material to be worked upon in deep sleep and, furthermore, has realized that an important reason for doing this is that he may bring back the recollection of what is meditated upon there. What can he do to make his brain susceptible to the efforts of the inner man to impress it with the wisdom garnered? Obviously the very efforts which he has made along spiritual lines while awake will help to make his physical apparatus porous to the higher suggestions.

Spiritual influences are everywhere about us and the gradual refinement of the brain makes it responsive to ideas from the inner planes. There is a constant interchange of communications between the real inner man and his waking representative. The latter benefits thereby, of course, but not always consciously. Why not? Because the brain is being constantly filled to capacity morning, noon and night, with thoughts quite unrelated to spiritual things. At our stage we can mend matters only in patches, so to speak, and this brings us to a very important piece of practical advice given in connection with sleep: "Retire to your sleep, O man, with a thought of the true Self, so that with the same thought you may arise."

That we are likely to wake up in the mood and with the kind of thoughts in which we indulged just before falling asleep is a fact that any one may verify for himself. Hence the injunction, to those who wish to benefit consciously from Sushupti, to prepare early morning receptiveness by careful selection of the last waking thoughts permitted to occupy the brain at night. Attention to this matter will in time enable us to receive definite answers to questions addressed to the Higher Self but:—

the questions asked and impressions desired must be high and altruistic, because the Higher Self has no concern with material things nor with any temporal affairs. (THE THEOSOPHICAL MOVEMENT, XV, p. 86)

IN THE LIGHT OF THEOSOPHY

In August three international bodies of Protestant Christians met—at different times and places—in the U.S.A. The World Presbyterian Alliance met in Princeton, New Jersey. Delegates from 48 countries to the second General Assembly of the World Council of Churches foregathered in Evanston, near Chicago. And the International Council of Christian Churches of Fundamentalist denominations in 33 countries met in Philadelphia.

In connection with the W.C.C. Assembly, a spectacular "Festival of Faith" in pageantry, music and drama was presented before about 125,000 people.

As the fall of man was told through a narrator, the vast audience joined in the general confession of sin.

It is not for Theosophists who know the inspiring truth behind the legend of the "Fall" to smile in a superior way. Over 60 years ago the truth of the sacrifice of the bright spirits, Sons of the Universal Mind, to awaken self-consciousness in mindless man was given in *The Secret Doctrine*. What have we done to spread the knowledge received by us in trust for all mankind, that such a pitiable debasement of the grand truth should be enacted in all seriousness at this day?

The Fundamentalist group passed resolutions attacking the Roman Church for "religious intolerance" and strongly denounced the attitude of certain Protestant leaders apparently trying to bring Protestants closer to Roman Catholicism. The efforts of the World Council of Churches to unite all Christians were criticized by one speaker.

These friends who want professing Christians to unite do not realize that unless they show the tolerance and appreciation born of wisdom for other creeds and their believers, they are labouring for something worse than frustration. Let them note that another "revealed religion" was reported going into action. The Premier of Egypt, the Prime Minister of Pakistan and the King of Saudi Arabia are reported to have determined at a Mecca meeting to launch a vast

and long-range Muslim missionary campaign in Africa, in competition with Christian missionaries.

What is the line of thought and of consequent action which is of the True? Truly, while "Religion, *per se*, in its widest meaning is the one bond of unity universal and all-embracing," as H. P. Blavatsky teaches, she also states that "there is no more fertile source of hatred and strife than religious differences."

Students of Theosophy are familiar with the proposition that all men have, inherently, freedom of will and the power to adapt themselves to the circumstances their Karma brings them. Nevertheless they find it refreshing to meet authors maintaining this opinion—contrary to generally accepted theories on "heredity," "environment," "determinism," "social force" and the like.

"No one can live a life free of hardships, but everyone can learn to live with them." Mr. James Gordon Gilkey develops, in the August *Coronet*, this idea with which he prefaces his article: "Secrets of Adjusting Yourself to Life." Citing first the trials of Marie Curie—early bereavement, extreme poverty during her student years and loneliness through the early death of her beloved husband—Mr. Gilkey writes:—

Within you is the living, creative thing called "self." That "self" does more than react helplessly to circumstances; it has the power (if you permit it to exert the power) to evaluate circumstance, devise ways by which circumstance can be managed, and then set in motion forces which will finally alter circumstance. Gradually it will create within you the confidence and the affirmative attitude toward life which you need if you are to make an adjustment successfully.

Mr. Judge has written, in a letter to a friend:—

You have been in storms enough. A few moments' reflection will show you that we make our own storms. The power of any and all circumstances, is a fixed, unvarying quality, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants. . . . So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in

looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger. (*Letters That Have Helped Me*, Indian ed., pp. 40-41)

In *Dear Housewives* (Faber & Faber, Ltd., London. 7s. 6d.), dedicated "in loving service to all humanity—and to Housewives in particular," Mrs. Doris Grant has rendered a signal service to the growing number of those who realize that in the fight for health an important part of the battle ground is their own kitchen.

After reading her exposure of the present well-nigh universal adulteration and "improvement" of our foodstuffs and her first-class recipes and advice, there can be no excuse for ignorance of better food for the family than white sugar and white bread.

But this book goes further. It will be of especial interest to students of Theosophy because it translates into terms of daily living the basic principle of wholeness and the dignity and responsibility of the individual. Mrs. Grant tells us:—

The body is the temple of the very spirit of life itself. . . . It is this same spirit which is the wonderful healing power . . . but if we fill our minds with wrong thoughts and our bodies with wrong foods, then this power is crippled in its action and we fail to receive the good which is our birthright.

This is an excellent practical application of the injunction:—

Help Nature and work on with her; and Nature will regard thee as one of her creators—and make obeisance.

Manas for September 8th bases an article entitled "Indian Social Philosophy" on "East, West, and Professor Northrop," a contribution by John G. Arapura, an Indian student in the U.S.A., to *New India* (IV, 1). In that journal, published by the association of Indian students there, Mr. Arapura had challenged Professor Northrop's alleged claim that ancient India had been indifferent to social issues. Mr. Arapura's article made it clear that the function of the

state was conceived in ancient India as being to protect *Dharma*, which was rooted in "the primordial principle of moral order running through the universal system."

This contention is not negated by Indian practice having sometimes departed from the political and social order laid down by ancient wisdom. Modern Indians should, as *Manas* suggests, avoid "pride in all things Indian." Many practices in modern India give no cause for pride.

Not the smallest contribution of Mme. Blavatsky was to draw attention to the grandeur of the Indian heritage. Some Occidental scholars may well still require convincing that the ancient Indians were "intellectual, moral and spiritual giants," as she called them in *The Theosophist Supplement* for April 1884, p. 63. Attention is invited to the excerpt from her statement in *The Theosophist* (Vol. III, p. 81), reprinted in our pages in Vol. XIII, p. 142, for July 1943. There she says, among other things, that

Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world.

The outstanding feature of the modern age is the extent to which the life of man is affected by the growth of science. Not only has the development of scientific processes had a profound and disturbing effect on social conditions, but the extension of scientific knowledge and the increasing application of the scientific method in all directions have transformed our mental outlook and evoked new conceptions in history, economics, politics, philosophy, religion and every phase of culture.

In an article entitled "Science and Ideology," contributed to the July *Scientific Monthly*, Dr. Adolf Grünbaum, Associate Professor of Philosophy at Lehigh University, Bethlehem, Pennsylvania, speaks of the ideological controversy in the contemporary world owing to the fact that the solution to the basic problems posed by the new conditions created by the growth of science is not forthcoming. "The thesis that only man's

powers of rational or scientific thought can solve the multiple problems and puzzles of existence" has its protagonists as well as its detractors, but both alike agree that "reliance on the scientific method as the sole way of knowing has become an important element in the ethos of contemporary civilization."

Dr. Grünbaum goes on to say: "Recent critics of naturalistic humanism, to which they refer disparagingly as 'scientism' or 'modernism,' have called it the root error of modern man and the fountainhead of his recent epic tragedy." In order to contribute to a responsible assessment of the merits of "scientific naturalism," the author discusses "some aspects of the logic of scientific explanation," states the reasons which lead him "to think that scientific knowledge of the world and of man does not require supplantation by the products of extrascientific modes of thought," and finally considers "the contribution that such knowledge can make to the realization of the good society" and refutes "the claim that ethics requires a theistic foundation which alone can provide a satisfactory answer to modern man's moral perplexity."

There are many who will endorse Dr. Grünbaum's views. Dazzled by the benefits and powers of modern Western science, not a few have been led into thinking that in its learning lies the key to all mysteries of life. Can science indeed offer a soul-satisfying solution to "the multiple problems and puzzles of existence"? With the key of science man has sought the means of satisfying his varied needs, but he has also turned loose forces which he cannot reimprison. Science, being purely empirical, knows no other method of advance than by its own experimentation, because it believes in no other knowledge than its own. Some day, not perhaps very distant, it is hoped that scientific students in increasing numbers will take the writings of Madame Blavatsky seriously, and begin to approach life and its problems from the already ascertained testimony of ancient sages, who were scientists of the highest order. *Genuine*

science therefore must be regarded as an ally of Theosophy.

"Indulge your passion for science," said David Hume, "but let your science be human." In this scientific age people ought not to remain ignorant of science but they must be so taught that, in the words of Mr. Judge, "the discoveries of science which are unilluminated by spirit may not be turned into Black Magic."

Dr. Irene Bastow Hudson has published a small pamphlet entitled *Sex Problems: With reference to Family Limitation and the Teaching of Ancient Wisdom*. (The author, Darjeeling, As. 8.)

Basing her statements on *The Secret Doctrine* she characterizes all methods of birth control as black magic of one degree or another and states that no compromise whatever, involving any form of indulgence, is admissible. She points to the degradation sure to follow in the wake of modern practices which but repeat the errors which brought ruin to the Atlanteans who renewed the "sin of the mindless."

As a doctor she instances her experiences in medical and surgical practice of the evils of all excitation of the sex organism that does not have the legitimate object of offspring in view. These evils resulted in "an inflammatory condition, often of the pre-cancerous type, even when actual symptoms of cancer were not present." In addition she refers to the psychic and mental effects, especially when conscience is giving warning that "Nature's law is sacred and is being broken." These cases present to doctors the most baffling suffering as patients often hide the real source of their trouble.

We would refer our readers to the February 1931 issue of this magazine (Vol. I, pp. 14-15) where Gandhiji's views condemning all birth control practices are given, and to an article, "Discipline of Brahmacharya," in the September 1938 issue (Vol. VIII, pp. 161-2) where it is stated: "Birth-prevention not only degrades man but produces death of the Soul and leads directly to race-suicide."

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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.

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