

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

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SACRIFICE THE PERSONALITY

We—the criticized and misunderstood Brothers—we seek to bring men to sacrifice their personality—a passing flash—for the welfare of the whole humanity, hence for their own *immortal* Egos, a part of the latter, as humanity is a fraction of the integral whole, that it will one day become.—MAHATMA K. H.

To learn to sacrifice the personality implies possession of adequate wisdom of Theosophy and constant effort. It is an inward process whose outer expressions are single minded integrity, humility and unwavering faith. Intellectual honesty which is tolerant of other minds; humility which is not without a sense of proportion; unwavering faith which perceives order in chaos and knows how to change forces of evil to some good account.

The ardent lover does not find it difficult to sacrifice his possessions on the altar of love. The Theosophical devotee does not find it hard to sacrifice comfort and ease of body on the altar of asceticism. But often both the lover and the devotee, in making the sacrifice, feed their personalities.

To sacrifice what we have is not necessarily sacrificing the personality. With outer actions, which are called sacrifices, such as charity and gifts or deeds of service—including teaching from the U. L. T. platform—there ensues a subtle growth of inner pride and egotism. Because a man gives in time, money and work, he is not learning the art of sacrificing his personality, though he gains through such giving most apt opportunities to do so. In how many aspirants have we not seen the smug satisfaction they have felt because they gave a dona-

tion to the Work or a talk to a large audience? Such a satisfaction, mistaken for soul contentment, strengthens personality. If to remember is a power, there is also the power to forget. To forget as quickly as may be the outer sacrifices rendered becomes possible when we perceive that we are *not* obliging the Cause or Its Great Founders by our service. It is but our simple duty to do so.

Again, when we endeavour by study and otherwise to prepare ourselves to be the better able to help and teach others we err by looking at our rate of growth every now and then. With what speed are we progressing? While we are engaged in pursuing this lure some important duty gets neglected or the work in hand suffers in efficiency. For aspirants perhaps there is no more subtle feeder of personality than this desire for growth through service of the Masters, in which attention is fixed now on service rendered and then on progress made.

By practising mortification of the personality its subtle power is shaken. To mortify the personality we need not go in search of special practices: every hour the opportunity to do so presents itself. In our idle fancy or scheming thoughts, in words heard and uttered, in deeds done or events seen, there is

always present some opportunity to mortify the personality.

The Law judges us by our opportunities—that is its merciful aspect. How very fortunate and favoured are we as soldiers to be face to face with such numberless opportunities to mortify the personality! Three simple rules, corresponding to our triple nature, adequately observed, will recompense us beyond measure:—

(1) Mortify speech by not talking about oneself and thus drawing attention to oneself.

(2) Mortify the desire to get advantage over some one, or to retaliate, or to attempt self-justification, or to insist on having one's own say, much less on having the last word.

(3) Mortify the mind by destroying pictures of self-esteem when non-self-consciously formed and by desisting from reproducing them, or deliberately forming such new ones.

The positive gain from the first rule will be the purification of the senses; from the second, increase of compassion and brotherliness, while from the third will result the power of concentration.

GREECE AND INDIA

Many writers from Megasthenes (fourth century B. C.) on have pointed out striking resemblances between Indian and Greek philosophy. It is now proved that as early as the fourth century B. C. Indians were in Athens and actually discussed philosophy with Socrates. A note by Mr. H. G. Rawlinson, in the current issue of *Indian Art and Letters*, quotes a Greek text establishing the fact. He found it in the writings of Eusebius (fourth century A. D.) who cites as his authority Aristoxenus the musician, a pupil of Aristotle and a well-known writer on harmonics, whose date is 330 B. C. Unscrupulous as Eusebius was as a historian, his testimony on this point is credible, since the interests of his jealously defended churchianity were not at all involved, and he had no motive for twisting the facts.

Aristoxenus the musician tells the following story about the Indians. One of the Indians met Socrates at Athens and asked him what was the scope of his philosophy. "An enquiry into human phenomena," replied Socrates. At this the Indian burst out laughing. "How can a man enquire into human phenomena," he exclaimed, "when he is ignorant of divine ones?"

Mr. Rawlinson declares that the text in question "must modify our views of the interrelationship of Hellenic and Hindu culture." But Mr. Rawlinson's

discovery is not new. In *Isis Unveiled*, published in 1877, Madame Blavatsky referred to the fact that "as early as in the days of Plato, there were 'Brahmans'—read Buddhist, Samanians, Saman, or Shaman missionaries—in Greece, and that, at one time, they had overflowed the country." (II, 321) Pythagoras (sixth century B. C.), she specifically stated, derived his knowledge from India.

It may be further pointed out that the fathering of Greek philosophy upon Egypt does not prevent India's having been its more remote progenitor, the Egyptians having learned from the Chaldeans, who had in their turn been pupils of Brahmanas of the esoteric school. Writes H. P. B.:—

A conclusive opinion is furnished by too many scholars to doubt the fact that India was the *Alma-Mater*, not only of the civilization, arts, and sciences, but of all the great religions of antiquity. (*Isis Unveiled*. II, 30)

Mr. Rawlinson cites *The Message of Plato* by Mr. B. J. Urwick as having brought out the resemblance of Plato's teachings to those in India. In that work Mr. Urwick wrote:—

"I affirm very confidently that if anyone will make himself familiar with the old Indian wisdom-religion of the Vedas and Upanishads: will shake himself free, for the moment, from the academic attitude and the limiting Western conception of philosophy, and will then read Plato's dialogues, he will hardly fail to realise that both are occupied with the selfsame search, inspired by the same faith, drawn upwards by the same vision." (p. 14)

Mr. Urwick points out that the three classes in Plato's *Republic* correspond with the three highest castes in India and says that the Eastern origin of Plato's theory of reincarnation is generally admitted.

"Plato's conversion of the soul is identical with the Vairagya of the Vedas; the wonderful allegory of the Cave, and the escape from it of the free soul, or the true Nous, is only an expansion of one of the favourite allegories of the Vedic writings... the contrast between ordinary knowledge and true wisdom is exactly the fundamental Vedanta contrast between Vidya in the sense of knowledge of the phenomenal universe and Adyatmavidya, or direct perception of the spiritual universe; the super-philosophy of Plato is the Gnana of Vedanta; his Nous is the Atma or Samvit—the spiritual consciousness—of the Vedic doctrine... Equally obvious is the identity of his doctrine of Anamnesis or Recollection with the doctrine of the origin of all true knowledge proclaimed by Vedantins. And the correlative theory of Eternal Ideas—Plato's greatest contribution to Western metaphysics—has an astonishingly close counterpart in the Vedanta doctrine." (p. 29)

AUM

[Below we print an article first published in *The Path* for April 1886, Vol. I, p. 4. It was signed "Hadji-Erinn," one of the pen-names of W. Q. Judge. We draw our reader's attention to the foot-note on page 5 of *The Voice of the Silence* on the Sacred Word, and also to what Mr. Judge has written in his preface to *Yoga Aphorisms* about it.—Eds.]

The most sacred mystic syllable of the Vedas is Aum. It is the first letter of the Sanscrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the Chandogya Upanishad its praises are sung in these words:*

Let a man meditate on the syllable OM called the udgitha,†... it is the best of all essences, the highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body—the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found: "Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith and the Upanishad is more powerful."

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweller and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Shankaracharya in his *Sharir Bhashya* dwells largely on OM, and in the *Vayu Purana* a whole chapter is devoted to it. Now as Vayu is air, we can see in what direction the minds of those who were concerned with that purana were tending. They were analyzing sound, which will lead to discoveries of interest regarding the human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones

make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds, and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The Padma Purana says that: "The syllable OM is the leader of all prayers. Let it therefore be employed in the beginning of all prayers," and Manu, in his laws ordains: "A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

The celebrated Hindoo Raja, Ramohun Roy, in a treatise on this letter, says:

"OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit. 'One letter (OM) is the emblem of the Most High, Manu II, 83.' But when considered as a trilateral word consisting of अ (a), उ (u), म (m), it implies the three Vedas, the three states of human nature, the three divisions of the universe, and the three deities—Brahma, Vishnu, and Siva, agents in the creation, preservation, and destruction of this world; or, properly speaking, the three principal attributes of the Supreme Being personified in those three deities. In this sense it implies, in fact, the universe controlled by the Supreme Spirit."

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a*, which takes precedence of all others. This is the word, the *verbum*, the *Logos* of St. John of the Christians, who says: "In the beginning was the Word, and the Word was with God, and the word was God."* This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe. That is to say, upon sound, or, as the Aryans called it, *Nada Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a* being produced, at once alters itself into *au*, so that the second sound *u* is that one made by the first in continuing its existence. The vowel *u* which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

* Chandogya Upanishad, 1st Khanda. See Vol. 1, *Sacred Books of the East*. Müller.

† Hymn of Praise to Brahm.

* St. John, C. 1, v. 1.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of *stoppage*. In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility can it be begun with *m* but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted that all speech begins with *au*, and the ending, or destruction of speech, is in *m*.

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine, it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short, and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and all together joined in the deep murmur of nature, go to swell the *Nada Brahma*, or Divine resonance, which at last is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanscrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal

music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colours, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. This goes on during what the Hindoos call a Day of Brahma, which, according to them, lasts a thousand ages.* It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microcosmic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanscrit and in the secret Doctrine, as the *Maha Pralaya*; *Maha* being "the great," and *Pralaya* "dissolution." And so, after thus arguing, the ancient Rishees of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night, is absorbed again into the whole. Continually appearing and disappearing, it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanscrit: *Nada Brahma* is Divine Resonance; that is, after saying *Nada*, if we stopped with Brahm, logically we must

* See *Bagavad-Gita*.

infer that the *m* sound at the end of Brahm signified the Pralaya, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves, and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed on the cover of this magazine and at the head of the text.

With us OM has a signification. It represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

“Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend, the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness.”*

HADJI-ERINN.

AUM!

THE MYSTERY OF ALL TIME

[The following article was published by H. P. B. in *Lucifer*, Vol. I. p. 46; it is unsigned.—EDS.]

The inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come.

Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realise its existence. Trouble most often rouses men to the consciousness of it, and forces them to ask these questions when those, whom one has loved better than oneself, are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognisable as the same; then comes the wild hunger for knowledge. Why is it so? What is it, that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which develops selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the Egotist, that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills—the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death—these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who are born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarised by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight; for these, there is but little trouble in the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is aware of pleasure; he recognises sadness as a part of human life before it has touched on his own. He has an innate consciousness of the mystery of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a

* *Mundaka Upanishad*, II, Kh. 2. (Müller's Tr.)

million of miserable ones. For it is not his puny personal effort in the world that he considers—not his little show of labour done; what he is conscious of is the over-mastering desire to work with the beneficent forces of super-nature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that this is so. We have no proof that man is not as blind beyond the grave as he is on this side of it. Has he entered the eternal thought? If not, the mystery is a mystery still.

To one who is entering occultism in earnest, all the trouble of the world seems suddenly apparent. There is a point of experience when father and mother, wife and child, become indistinguishable, and when they seem no more familiar or friendly than a company of strangers. The one dearest of all may be close at hand and unchanged, and yet is as far as if death had come between. Then all distinction between pleasure and pain, love and hate, have vanished. A melancholy, keener than that felt by a man in his first fierce experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has prisoned himself. Once broken then there is no more pain; all ties are severed, all personal demands are silenced for ever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless, wide, indeed, because it is limitless. He has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not to the one or two chosen ones only—which is indeed only an enlarged selfishness. While a man retains his humanity, it is certain that one or two chosen ones will give him more pleasure by contact, than all the rest of the beings in the Universe and all the heavenly host; but he has to remember and recognise what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not a meritorious condition in itself. The freedom needed is not from those who cling to you, but from those to whom you cling. The familiar phrase of the lover "I cannot live without you" must be words which cannot be uttered, to the occultist. If he has but one anchor, the great tides will sweep him away into nothingness. But the natural preference which must exist in every man for a few persons is one

form of the lessons of Life. By contact with these other souls he has other channels by which to penetrate to the great mystery. For every soul touches it, even the darkest. Solitude is a great teacher, but society is even greater. It is so hard to find and take the highest part of those we love, that in the very difficulty of the search there is a serious education. We realise when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these the mystery remains in its Sphinx-like silence.

The hope expressed by H. P. B. "that materialistic science will amend its ways, and will gradually accept the esoteric teachings" (*The Secret Doctrine*, II, 152) is being slowly realized. Sir Arthur Keith, for instance, declared in a recent address, (*The Manchester Guardian Weekly*, 31st July):—

We have discovered many extinct types of humanity, but not one which is fit to serve as the common ancestor of modern races. We have found no evidence of an outward migration from a common centre. . . . Clearly we have reached a point which compels a radical reorientation of our working theories. It is only when we accept the independent evolution of the races of mankind during the whole length of the Pleistocene Period that we can give a coherent explanation of the facts known to us.

This is coming nearer to *The Secret Doctrine* (II, 249):—

Esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity oneness of origin, in so far that its forefathers or "Creators" were all divine beings—though of different classes or degrees of perfection in their hierarchy—men were nevertheless born on seven different centres of the continent of that period. Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different.

THE "WAR IN HEAVEN"

The *Quarterly Journal* of the Mythic Society (January-April) contains an article "The Myth of War in Heaven and Its Significance," based on old themes like the Vedic war of Indra with Vritra; its Zoroastrian counterpart, the struggle of Ahura Mazda with Ahriman; the conflict of *Devas* and *Asuras*; of Buddha and Mara; of Osiris and Typhon; and of Jesus and Satan.

These myths are not without profound philosophical significance. They have a bearing on the warring elements of human nature. That we have two natures within ourselves, the higher and the lower, is a fact familiar enough to every one. By constant warfare, exercising our free will we recognize our true nature which is said to be inherently good. Forces of evil serve to contribute to the success of the good forces.

The writer mentions here only one, though a very important, meaning of the myth; and students who are eager to learn the real significance of the "War in Heaven" in all its aspects, must turn to Madame Blavatsky's *Secret Doctrine*. We assemble here a few of its illuminating interpretations of the myth.

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The legend of the "War in Heaven" is...purely pagan in its origin and comes from India *via* Persia and Chaldea. (I, 198)

The symbols of the dragons and "War in Heaven" have...more than one significance; religious, astronomical and geological events being included in the one common allegory. But it had also a Cosmological meaning. (II, 384)

The Rosicrucians, who were well acquainted with the secret meaning of the tradition, kept it to themselves, teaching merely that the whole of *creation* was due to, and the result of, that legendary "War in Heaven" brought on by the rebellion of the angels against creative law, or the Demiurge. (II, 237)

The whole cycle of the "first War in Heaven," the Târaka-mâya, is as full of philosophical as of Cosmogonical and astronomical truths. (II, 45)

War in Heaven refers to several events of that kind on various and different planes of being. (II, 499)

Mr. John Bentley thought that with the Hindu *war in Heaven* is only a figure referring to their calculations of time periods....Whatever the *astronomical* meaning of this universally accepted legend, its human phase is based on real and historical events, disfigured into a theological dogma only to suit ecclesiastical purposes. (II, 499, 502)

The so-called "war" is, in one of its many meanings, also an allegorical record of the strife between the two classes of adepts—of the right and of the left path. (II, 501)

The *war of the Titans*...is the record of the terrible strife between the "Sons of God" and the "Sons of the Shadow" of the Fourth and the Fifth Races. (II, 500)

The *Ramayana*...is the mystic narrative in epic form of the struggle between Rama—the first king of the *divine* dynasty of the early Aryans—and Ravana, the symbolical personation of the Atlantean (Lanka) race...The *Ramayana*—every line of which has to be read esoterically—discloses in magnificent symbolism and allegory the tribulations of both man and soul. (II, 495-496)

The "War in Heaven"...in one of its significations...referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the *inner* enlightened man had to either slay them or fail. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations. (II, 380)

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Among the Vedic mantras used in the Hindu *Srâddhas* (annual ceremonies for the dead) is one that dwells on the eternal strife between the *Devas* and the *Asuras*, forces of light and darkness, external and internal, and is intended to teach the performer how he may overcome the powers of darkness. But alas, in most cases the performer of the *Srâddha* mutters the mantra hurriedly and to no effect. *Srâddhas* are inefficacious if they merely satisfy superstitious belief and fail to inspire the recognition of the struggle portrayed in this important text and the realisation that no duty is more sacred than to have a clean mind and a pure heart.

RACIAL TYPES

The existence of definite psychological and physical types, the approach of individuals to which can be measured by psychometry, is affirmed in an article by Mr. William Stephenson in *Character and Personality*. (June, 1936). He uses the term "psychometry" not in the usual sense, *i.e.*, that of the faculty discovered in modern times by Prof. J. R. Buchanan and described in *Isis Unveiled* as "the faculty which enables a certain class of sensitive persons to receive from any object held in the hand or against the forehead impressions of the character or appearance of the individual, or any other object with which it has previously been in contact." (I, 182ff.)

Mr. Stephenson uses the word in another sense, relying, we presume, on its derivation, which gives the literal meaning "soul-measuring." Technically, psychometry deals with one trait of character at a time for a population of persons; type psychology proper has concerned itself primarily with the study of one person at a time for a population of traits. Mr. Stephenson's thesis is that human personality can be measured, like weight, length or time, in terms of single units, each representing a type.

There has been talk of personality and physical types since the dawn of history, even before the days of Hippocrates, in Chinese, Persian, and Indian writings, and such types have continued to be topics of interest right down the centuries until this present day. . . . Psychological and physical types most certainly *do* exist, and can be measured by the very methods already used by psychometry, without in any way destroying the essential wholeness of the person. Nor are types merely the tail ends of continuous distributions; and type psychologists need not in the least deny or doubt that abilities and traits are universal in range, that is, that we all have such abilities in some degree. . . . We can now measure the kind of type a person is, and his degree of typicality. In the future, too, one sees the day when a composite measure is made of the intensities or quantities of the traits entering into a type.

Mr. Stephenson believes, in other words, that standards can be set up for any given group of traits and all persons and their abilities measured in terms of their correlation with these standards. Could the caste system in India have been based on a similar idea? The *Ajagara Parva* of the *Mahabharata*, for example, describes the typical Brahman, thus giving a unit of measure which few Brahmans to-day, alas, approximate. Into some such type classification it may be possible to fit such psychological types as Bhishma, Krishna, Vidura, Sanjaya and Vyāsa who stand for Kshamā (forbearance and patience) and Vyāsa, Vasishṭha, Nārada, Śuka and Mārkaṇḍeya who represent Dharma.

The science of measuring types is in its very infancy, but it will not be surprising if research reveals the seven basic types into which humanity

actually is divided, according to the principle which naturally predominates in the individual.

Humanity, occultism teaches us, is divided into seven distinct groups and their subdivisions, mental, spiritual, and physical. (*The Secret Doctrine*, I, 573)

Mankind, psychically considered, is divided into various groups, each of which is connected with one of the Dhyanic groups that first formed *psychic* man. (*Ibid.*, I, 559)

To get at the truth, however, the inductive method of modern science needs supplementing with the deductive—from universals to particulars. There is an almost infinite number of expressions of the seven types; the psychologists can go on indefinitely piling up facts without arriving at the underlying principles. If they would accept even tentatively the Theosophical division of the human constitution as the basis of their investigations they would save themselves long years of groping.

SAYINGS OF ROBERT CROSBIE

While we work, we grow; we grow most when our thought is so occupied with the work that we have no thought for ourselves, nor for events, in their colour and their relation to us.

Good thoughts and ideas may go quite easily with self-delusion; indeed, if they did not, there would be less delusion.

True happiness for all can be obtained only when each human being uses all his powers for the good of others.

We have to meet ideas as we find them, and extend them in the direction we know.

All progress is made by a recognition of disabilities at first, after which follow steps for their removal.

For every difficulty there is a way, even if it is not the way we see as the preferable one.

All the errors of any life result in reality from a diseased—if not insane, at least, un-sane mentality.

If one cannot do what he would like to do, he can always do what he can.

We shall do rightly and well in any event, if we are single-hearted in what we do.

Nothing withholds knowledge from us but the mode of operation of our lower mind.

The hindrances must be stopped, if That which is hindered is to come.

Like an organization, the personality is only a machine for conserving energy and putting it to use. Why give it credit for anything else?

FEEDING THE SHADOW

Where is the spirit of the flame that burns in thy lamp, oh Lanoo?—*The Stanzas of Dzyan.*

Fix thy Soul's gaze upon the star whose ray thou art*, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.—*The Voice of the Silence.*

Because of the Law of Attraction-Repulsion or Karma, many receive the privilege of contacting Theosophy. Among such, there are only a few whose interest outlasts their initial curiosity. Fewer still have the courage and the perseverance to endure the impact of the living power of Theosophy, and make of that power the vital energising factor in their own lives.

This fact is neither surprising nor discouraging to convinced students of Theosophy, for they realise that such a phenomenon is inevitable in this Dark Kali Yuga, when there is a decline of virtue and an insurrection of vice and injustice. Soul-Wisdom does not appeal to the head-learner who holds fast to a belief in the supremacy of the mind. The Good does not attract the hedonist, who aims at experiencing sense delight. No wonder that "among thousands of mortals, a single one perhaps strives for perfection." Earnest students of Theosophy who strive for perfection are only a handful; they repeat the old question: "O Teacher, what shall I do to reach to Wisdom? O Wise one, what, to gain Perfection?" They also repeat to themselves the old, old answer: "Seek this Wisdom by doing service, by strong search, by questions, and by humility." In the spiritual life, we live by principles and rules of the Wisdom-Religion in contradistinction to the ordinary life in which desire-impulses play with the mind and the heart. The mind has to be developed through strong search and questioning, the heart by service and humility.

Service is the first requisite. But what kind of service shall the student-server engage in? Monetary charity in the material world, or feeding the hungry, or sharpening the dull or ignorant brains? *The Voice of the Silence* teaches (p. 14): "Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun." The pains of fellow-men seen in our own walk of life have to be relieved, not indirectly through the agency of others, but directly, through personal exertion energised by personal interest in the welfare of those who suffer. These are our duty.

But how to determine that the cry is the cry of pain? How to distinguish between the real cry of pain and the cry of feigned fatigue and hunger,

of self-pity, of laziness masquerading as illness, of greed? What is real pain—"Humanity's great pain" with which the candidate for light has to attune his being? (*Ibid.*, p. 57) Through personal interest in the sufferer we learn this art of attunement with "Humanity's great pain." But discernment comes slowly and the cry of the great pain is drowned in the tumult of noises made by selfishness, greed and craving.

"Humanity's great pain" is the womb of all pains of body, of mind and of morals. To remove that pain is the true service of humanity. What will remove it?

The bread which feeds the shadow, the bodily personality, will remove the hunger which pushes men into vice and tyranny. It is the bread of Wisdom which relieves the wretched desolation of the suffering personality. Therefore real service is to "Point out the 'Way'":

Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law. *Ibid.*, p. 40

But in order to teach, we ourselves must first learn. The aspirant has to learn to discern the real from the false, the ever-fleeting from the everlasting, to distinguish between sense-delight and soul-bliss, to separate head-learning from soul-wisdom. To doctor the ills of mankind we must learn to diagnose correctly. Therefore the mind must be activated to search strongly and question freely.

Strong search and questioning. To seek knowledge we must possess the spirit of enquiry and search diligently and with patience. The Theosophical student has a great deal to learn from the example of the modern scientist so ardent and thorough in his search for facts. He questions Nature repeatedly and when the answer is wrested from her he questions again. Books of genuine Theosophy from the Vedas thousands of years old to *The Secret Doctrine* published in 1888 are like Nature. They contain answers to all problems and the reward of the seeker-questioner is commensurate with his ardour and perseverance. But unlike the modern scientist, the Theosophical student's instruments of acquiring spiritual knowledge are within himself and therefore his ardour and perseverance have to be applied not only in study but in personal living also,

*Every spiritual Ego is a ray of a "Planetary Spirit" according to Esoteric teaching.—*Voice of the Silence.*

in purifying his mind with which he seeks and his tongue with which he questions. Again, unlike the modern scientist, the Theosophical student is not seeking knowledge for the sake of knowledge but for its beneficence to others, for the moral upliftment of all. As he overcomes self-deception he also overcomes the deceptions of the world and thus he is able to render soul-service.

In this practice humility proves an important requisite. "Shun praise, O Devotee. Praise leads to self-delusion." Praise or blame affects not the Self. Therefore, "be humble, if thou wouldst attain to Wisdom." Humility enables the student-server to come out from among the crowd of head-learners and join the band of the Elect, who are learners of "The Doctrine of the Heart."

The greatest foe to humility is the feeling that one possesses something that is absent elsewhere. Desire for name and fame is ensouled by this feeling. Desire to shine by the light of one's own knowledge and originality is also ensouled by this feeling. We have to cultivate the attitude that arises from the assimilation of the truth that there is *nothing* new under the Sun. Even human errors, crimes and sins of to-day are but repetitions and reflections. The sum-total of Truth and Wisdom is what it was and so it will ever be. Humility it is which distils the essence of Wisdom from the flowers which grow in the garden of Theosophy. Some wear the flowers for a while and then throw them away. Others learn the art of distilling this essence and, preserving their fragrance, say "Thus have I heard," in practising Theosophical ethics and in spreading Theosophical philosophy.

When by service, by strong and questioning search, by humility, one has lived in the company of the Holy Writ, the Record of Theosophy, the Wise who see the Truth, the essence of things, communicate the secrecy of that Wisdom which is uncommunicable save from the lips of the Guru to the ear of the chela. Such was the promise made in the days of old and it works its miracle even to-day.

PREMATURE AND PHENOMENAL GROWTHS

[*The News Chronicle* (18th July) refers to a four-year-old Moscow boy who grew a beard, spoke with a bass voice and had the strength of a man. Theosophy throws light on such phenomena and below we print an article from H. P. B.'s *Theosophist* for December-January 1883-84, Vol. V. p. 60.—Eds.]

A Russian Theosophist in a letter dated November 1883, writes as follows:—

The Petersburg and Moscow papers are greatly concerned with the miraculous growth of a child, which has been scientifically recorded by Medical papers. On the outskirts of Siberia, in a small village in the family of a

peasant named Savelieff, a daughter was born in October 1881. The child, though very large at its birth, began exhibiting a phenomenal development only at the age of three months when she began teething. At five months she had all her teeth; at seven she began to walk, and at eight walked as well as any of us, pronounced words as might only a child two years old, and measured—nearly a yard in her height! When eighteen months old she spoke fluently, stood one arshene and a half (over four feet) in her stockings, was proportionately large; and with her very dark face, and long hair streaming down her back, talking as only a child 12 years old could talk, she exhibited moreover a bust and bosom as developed as those of a girl of seventeen! She is a marvel to all who know her from her birth. The local board of physicians from the neighbouring town took charge of her for scientific purposes.

We find the fact corroborated in the *Moscow Gazette*, the paper giving us, moreover, a second instance just come under the notice of science, of another such phenomenal growth.

A Herr Schromeyer of Hamburg, has a son, born in 1869—now a boy of 13, and his tenth child. From his birth he arrested every one's attention by his *supernaturally* rapid development. Instead of damaging, it seemed but to improve his health, which has been always excellent. A few months after his birth his muscular system increased so much, that when one year old his voice began to lose its childish tones and changed. Its deep basso attracted very soon the attention of some physicians. Soon after, his beard grew, and it became so thick as to compel his parents to shave it every two or three days. His infantine features, *very dark*, were gradually replaced by the face of an adult, and at five he was mistaken by every stranger for a young man of twenty. His limbs are normal, strictly proportionate and very fine. At six he was a full grown and perfectly developed young man. Professor Virchoff, the celebrated physiologist, accompanied by several learned authorities, examined the boy several times, and is reported, when doubt as to the age of the boy had become no longer possible—to have given his certificate to the effect that the young boy was entirely and fully developed.

A similar case took place in a Georgian family of Asiatics, at Tiflis in the year 1865. A boy of four was found to have become a full adult. He was taken to the hospital and lived there under the eye of the Government physicians, who subjected him to the most extraordinary experiments,—of which, most likely, he died at the age of seven. His parents—superstitious and ignorant people—had made several attempts to kill him, under the impression he was the devil incarnate. There remains to this day a photograph of this bearded baby in the writer's family. Two other cases—nearly similar—the consequences of which were that two cousins in a village of Southern France, became respectively father and mother at the age of eight and seven, are on record in the *Annals of Medicine*. Such cases are rare; yet we know of more than a dozen well authenticated instances of the same from the beginning of this century alone.

We are asked to explain and give thereupon our "occult views." We will try an explanation. We ask no one to believe; we simply give our

personal opinion identical with that of other occultists. The latter statement, however, necessitates a small preface.

Every race and people has its old legends and prophecies concerning an unavoidable "End of the world," the pious portions of civilized Christian nations having, moreover, evolved in advance a whole programme for the destruction of our planet. Thus the Millenarians of America and Europe expect an instantaneous disintegration of our earth followed by a sudden disappearance of the wicked and the survival of the few elect. After this catastrophe, we are assured, the latter will remain in the service of "Christ, who upon his new advent will personally reign on earth a thousand years"—(on its *astral* skeleton, of course, since its physical body will have disappeared.) The Mohamedans give out another tale. The world's destruction will be preceded by the advent of an *Imam*, whose presence alone will cause the sudden death of the whole unclean brood of *Kaffirs*; the promised "Heaven" of Mohamed will then shift down its head quarters, and the paradisaical *Houris* will roam about at the service of every faithful son of the Prophet. Hindus and Buddhists have again a different version; the former believe in the *Kalki* Avatar and the latter in the advent of Maitreya Buddha. The *true* Occultist however—whether Asiatic or European (the latter still to be found, *rara avis* though he be) has a doctrine to this effect, which he has hitherto kept to himself. It is a theory, based on the correct knowledge of the *Past* and the never failing analogy in Nature to guide the Initiate in his prevision of future events—were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh *Manushi* (men?) will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta, and Krita will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the

next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas)."

Thus we find* from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

It is not the sacred legends of the East alone that throw out hints on the future physiology of man. The Jewish Bible (See Genesis, Chap. vi. verse 4) implies as much, when speaking of antediluvian races (the 3rd race) it tells us, "There were giants in the earth, in those days," and makes a distinct difference between "the sons of God," and "the daughters of man." Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and—the beginning of another.

On the heels of the rumour that General Goering, Nazi Reich Master of the Hunt, has caused a statue to be erected to himself, ostensibly a tribute from the grateful fauna of Germany, comes *ex post facto* partial justification. Reuter reports his official prohibition of hunting any animal with horse and hounds. "It was stated in competent circles that the reason for the ban was that such hunting is 'unfair' to the animals." One might suggest that avoidance of unfairness might be extended profitably to human victims of Nazi intolerance, but as far as it goes the prohibition is good.

Alas, however, the development towards greater mercy in one part of the world is offset by new cruelties in others. *The News Chronicle* (5th August) reports dogs in Sydney (N.S.W.) operated upon to eliminate the annoyance of their barking. A "painless and harmless" operation severs their vocal cords. In the Ukraine, it is reported, dogs that cannot bark are bred at a special farm. The great Masters "but follow and servilely copy nature in her works," but modern man attempts to improve on nature along many lines, with what net result the future will show.

The false assumption that animals as well as the lower kingdoms exist for the sake of man is primarily responsible for the cruelties of "sport," of vivisection, of the perversions of Nature in the name of plant and animal breeding to make the members of those kingdoms more useful to man.

*The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Rounds as well as every 4th race are the shortest, while the 1st and 7th Round as the 1st and 7th root races are the longest.

SOUND AND SCENT

The potency of sound has engaged some attention in the press of late. Mr. Gerald Heard in *The Daily Mirror* and Mr. William Railston in *The Listener* describe experiments with inaudible sounds or air vibrations too rapid to be caught by human ears. Inaudible sounds do not disperse themselves in space as audible sounds do. Instead they are said to travel in a narrow beam, like the light from a spotlight. Such a high-pitched sound directed at a pail of water causes, in fact, a sudden flash of light. Furthermore, the jet of intense sound makes tiny holes in the water which when they close up do so with such a crash that a steel bar in the water near them receives pockmarks. The inaudible sound can kill all bacteria in milk, without affecting its vitamins, and it can kill a mouse at which it is directed, literally congealing the animal's blood. It has been found practical for a ship in motion to use such inaudible notes to take an accurate sounding.

Science has only begun to tap the possibilities of sound, which H. P. B. calls "*the most potent and effectual magic agent.*" (*The Secret Doctrine*, I, 464)

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. . . .

(*Ibid.*, I, 555)

Interesting also in this connection is the belief of the Pythagoreans "that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion 'and intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving.' (*Censorinus.*)" (*Ibid.*, I, 433)

AFTER SOUND SCENT

A popular science article also by Mr. Gerald Heard (*The Daily Mirror*, 4th July) declares that recent experiments have proved that scent affects the growth of plants.

Seeds of rye and cress were exposed to the scent of ripe apples. They responded by growing faster than other rye and cress seed denied this perfume.

But when subjected to the scent of peppermint the plants literally shrank. Mr. Heard refers also to the scent of Citronella momentarily improving sight. The latter phenomenon is less incomprehensible when we remember that the senses are to a certain extent interchangeable. "One sense," H. P. B. declared, "must certainly merge at some point into the other." In the same connection, she gave an interesting parallel illustration of the possibility of sound being translated into taste:—

There are sounds which taste exceedingly acid in the mouths of some sensitives, while others generate the taste of sweetness, in fact, the whole scale of senses is susceptible of correlations. . . . Moreover they can all be intensified or modified very considerably. (*Transactions of the Blavatsky Lodge*, p. 44)

The Vedic Aryans knew of "*mental as well as physical correlations of the seven senses* (seven on the physical and seven on the mental planes)." (*The Secret Doctrine* I, 534) But all that is a sealed book to modern science, which has but a partial knowledge of only five senses, and those physical.

A hint as to why odours may affect the growth of plants may be found in Volume IV of *The Theosophist* in a Note commenting on an article about Dr. Yaeger's work on smell and his "odorigen," or the basis of scent in flowers and animals:—"Dr. Yaeger's 'odorigen' is not perhaps *Jivatma* itself, but is one of the links which connects it with the physical body; it seems to be matter standing between *Sthula Sarira* and *Jivatma*."

In this connection we would invite the student's attention to the following which H.P.B. quotes with approval in *The Secret Doctrine* (I, 565):—

"As regards odour, we can only get some definite idea of its extreme and wondrous tenuity by taking into consideration that a large area of atmosphere can be impregnated for a long series of years from a single grain of musk; which, if weighed after that long interval, will be found to be not appreciably diminished. The great paradox attending the flow of odorous particles is that they can be held under confinement in a glass vessel! Here is a substance of much higher tenuity than the glass that holds it, and yet it cannot escape. It is as a sieve with its meshes large enough to pass marbles, and yet holding fine sand which cannot pass through; in fact, a molecular vessel holding an atomic substance. This is a problem that would confound those who stop to recognize it. But infinitely tenuous as odour is, it holds a very crude relation to the substance of sub-division that governs a magnetic flow (a flow of sympathy, if you please to call it so)."

IN THE LIGHT OF THEOSOPHY

The allegations of Mr. J. A. Will Perera in *The Buddhist* (August 1936) make saddening reading. It appears that the Sangha in Ceylon is being brought into disrepute by certain unworthy members' succumbing to the attractions of a sensuous life or to a hankering for fame or wealth. It is not astonishing if the Buddhist Sangha is going the way of all forms, though its relative freedom from the evils which beset more formal priesthoods has kept it for such a long time outstanding among religious orders for the purity and consecration of its members in the mass. But even in the Master's day He declared that "many whose shoulders are covered with the yellow robe are evil-minded and uncontrolled." (*Dhammapada*, 307)

No tonsure can make an ascetic of one who is undisciplined by vows and given to lying. Can one who is overcome by desire and cupidity be an ascetic? (*Ibid.*, 264)

The derelict members of the Sangha ought to be reminded of the Master's warning:—

Better it were to swallow a ball of iron red-hot and flaming, than to be a wicked and unrestrained man, who eats of the charity of the land. (*Ibid.*, 308)

We congratulate Mr. Perera on his courageous expression of opinion. If followers of every religion will only expose the vagaries and hypocrisies of their respective priests a great step will have been taken towards the purification of religions. Abolish the institution of *salaried* priests and demand self-discipline and a spirit of service from priests and a good religious reform will have taken place.

Before the ashes of the League of Nations are fairly cold, Mr. H. N. Brailsford comes forward with a pamphlet "Towards a New League," which proposes "an inner Federalist ring" composed of France, Spain, the Scandinavian States, the Soviet Union and, he hopes, Britain. Its central purpose would be to lay the foundations of an International Federal Union, and "the will to create a Federation should be proclaimed from the first." This looks a step in the right direction, if what is proposed by Mr. Brailsford is practised by the members who have to "learn to co-operate and test each other's sincerity and good will."

The blessings of modern progress were challenged by Mr. St. John Ervine in a recent lecture before the Electrical Association for Women, reported in *The Lecture Recorder* (June, 1936).

In my opinion electricity is responsible for the great crime of letting loose a great horde of human beings,

mostly women, who are cursed by not having enough to do; are granted considerable leisure and yet have insufficient mind to know how to use it.

For sixty-six years this nation has been the subject of compulsory education and yet a few days ago, in a Northern city, crowds of people swarmed to wait outside a building wherein a man suffered death by hanging. There is no sensational spectacle of any sort that does not to-day draw as large a following as did similar scenes in what we regarded as semi-savage days, and this in spite of sixty-six years of compulsory education.

The really great problem of the age is to educate people up to the level of the machines they have designed. It is tragic that so-called progress appears inevitably to lead to an appalling sameness throughout the world, people everywhere use the same language, wear the same clothes, see the same films and tend to look alike. This is the final tragedy for it is destroying the only valuable thing any man possesses, his own individuality...

The knowledge of electricity has made housework so easy that no one can be bothered to do it. The art of cooking is a lost art; to-day a man marries, not a housewife, not a cook, but a tin-opener.

There is much truth in this arraignment of so-called progress. Neither leisure nor education are ends in themselves. Whether they are good or evil depends on the motive with which they are obtained and the use to which they are put. It is right philosophy which men and women need to-day, one which recognizes the home as a gymnasium for the unfoldment of soul-powers as well as a temple where peace is experienced, sacrifices are offered and enlightenment is gained.

The positive correlation between the periodicity of sunspots and geophysical, climatic, biological and economic phenomena is brought out in a statistical analysis of "Cyclical Fluctuations of Natural and Economic Phenomena," by Prof. W. B. Schostokowitsch (*The Present Age*, July). The author's explanation is that fluctuations of sunspot activity cause fluctuations in the amount of heat reaching the earth which in turn influences its climate, especially water precipitation, which determines the levels of oceans, lakes and rivers. Similarly biological phenomena, including harvests, are intimately related to climate and in their turn affect foodstuff and raw material prices, which bring about economic changes and are reflected in vital statistics as well.

The sunspots do have an effect upon climate, though the sun has nothing to do with rain and very little to do with heat. It is a gigantic ball of electro-magnetic Forces, the storehouse of universal life and motion. It is the earth's magnetism

that produces rain. Aside from this error in his premise, Professor Schostokowitsch's correlation is interesting as far as it goes, but it touches only the fringe of the vast subject of cycles and their working in nature and in man. Cyclic law is the supreme law governing our evolution. Nor are there only material cycles. One of the Masters wrote :—

The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things.

(U. L. T. Pamphlet—No. 29, p. 7)

Physical cycles are not the cause of mental and spiritual cycles; rather the former are caused to be by the latter.

This system cannot be comprehended if the spiritual action of these periods—*pre-ordained*, so to say, by Karmic law—is separated from their physical course.

(*The Secret Doctrine*, I, 642)

The incompleteness of the theory presented in *The Present Age* is one more proof of H. P. B.'s statement that "To make of Science an integral whole necessitates, indeed, the study of spiritual and psychic, as well as physical Nature." (*Ibid.*, I, 588)

An article by Dr. John Harvey Kellogg entitled "Pernicious Anæmia a Flesh-eaters' Disease" (*Vegetarian News*, July 1936) brings out some interesting facts. He explains that one of the earliest symptoms of this disease is the stomach's loss of its gastric secretion, necessary to protect the intestinal tract from harmful bacteria. The resulting intestinal toxæmia throws an enormous burden on the liver, in struggling with poisons which enter the blood from the intestines. The liver wears out and becomes unable to supply the necessary blood-making hormone. Dr. Kellogg does not deny the efficacy of liver extract containing the lacking hormone in treatment of pernicious anæmia, but the extract is most efficacious when freed of every bit of liver tissue, which is more or less toxic. But where does meat eating come in the picture?

Of all our foodstuffs, meats of various sorts are the ones which to the highest degree promote putrefactive changes in the intestine. This is due to the fact that meats furnish the kind of food which putrefactive bacteria prefer and also to the fact that all fresh meats when eaten are in a state of putrefaction. When an

animal dies, putrefaction begins immediately and the tissues, which are made tough and leathery by *rigor mortis*, become tender only when putrefactive changes have taken place.

It is thus proven that the diet of flesh-eating animals makes them peculiarly liable to the conditions which favour the development of pernicious anæmia.... The writer recalls a number of cases of this disease which made complete and permanent recoveries after the adoption of a strictly non-flesh dietary; and experience has repeatedly shown that change of the intestinal flora and consequent suppression of intestinal putrefaction are highly important means of aiding recovery.

The following is an extract from *The Spiritual Basis of Social Service*, a lecture delivered to and published by the Bombay Social Service League :—

"I am the Ego which is seated in the hearts of all beings"—all beings, not in Brahmanas only, not in Hindus only, not in Indians only, not in men only, but in all beings. The one Self, the one Life, the one God, in all men and women all over the world! We speak of mill-hands and office-heads—they are hands and heads of "the One without a second," as the *Chandogya Upanishad* asserts. And speaking of mill-hands and office-heads, should we not remember the *Gita* once again—

"It has hands and feet everywhere, eyes, heads and mouths and ears everywhere. It is immanent in the world, possessing the vast whole."

Now, what is the implication of this metaphysical proposition for the practical social service programme? If the hands which move the machine are divine hands, if the mouths of the foremen which give orders are divine mouths, if the heads of the managers which plan all activities are divine heads, can there be rivalry and enmity between labour and capital, between Trade Unions and Mill-owners' Associations? But because poor and starving bodies, or petty and mean minds, or ignorant and uncultured hearts, overpower the recognition of the Divine within all of us, our hands are striking our heads, our mouths are starving our stomachs! Teach the starving poor to look at their own Divinity and soon they will come upon a resourceful ocean of capacity to earn and to feed; but it is not only the starving poor who have to be educated. More terrible is the lot of the employer, the mill-owner, whose avarice and greed have blinded him to his Divinity within himself. In many respects the rich rolling in luxury have to be pitied more than the poverty-stricken men who are being exploited. Out of this principle arises the education of the Spirit in man, the culture of the Soul.

THE U. L. T. DECLARATION

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

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and it welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

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