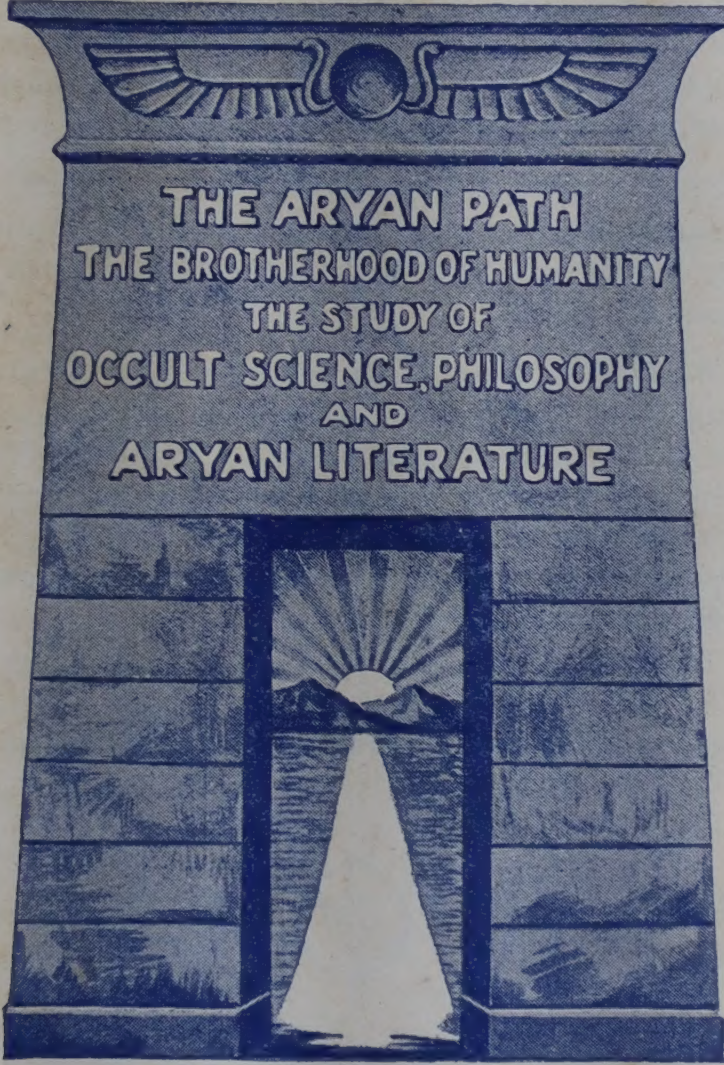




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XXII No. 11

September 17, 1952

The Perfect Knowledge doth include all sciences, all philosophies, in one grand whole—mere phases of the One Binding, Knowing Life in all men, in every being. Such is Knowledge worth the search of myriad aching years—Perfection that is Truth, and Truth that is Compassion, fruit of Service and of Sacrifice.—DHAN GARGYA

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psysical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th September 1952.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1952.

VOL. XXII. No. II

WORLD CITIZENSHIP

Recent events are convincing men more than ever that the only hope for the early amelioration of the condition of the human race lies in the speedy realization of its basic unity. Modern scientific and technological developments have established a rudimentary world community, but have failed to integrate it organically, morally or politically. It is an age of insecurity in which we live. The hope of decent people everywhere is the maintenance of peace, collective security, freedom for the individual and well-being for all on every plane. All this is possible in a New World Order, with world citizenship and world co-operation. The achievement of such an order by voluntary consent would be a long step towards the practical expression of the universal brotherhood of humanity, the promotion of which is the first aim of the Theosophical Movement.

A growing realization of the tremendous need for unity has brought to the fore many world government organizations and groups. All of them in one way or another are full of promise. Such is, in its approach to the masses, to the "grass-roots," the World Citizenship Movement, which seeks to bring about a "practising of citizenship on a world level" through an educational, non-political programme. The attempt at uniting, by the bond of their common humanity and belief, all those who regard themselves as citizens of the world, was originally made by Garry Davis, who became the first "citizen of the world," not in theory but in practice, when he renounced his American citizenship and claimed as his home-land the international enclave on which the United Nations Assembly was meeting in Paris in 1948. His efforts led the world government movement

from its narrow sphere of activity and imparted a momentum involving the masses.

What does it mean to be a world citizen?

In the world today the nation is the unit of organization. World citizens feel the need for abolishing national frontiers and making the world a unit. The nation exists for the citizen. Its primary purpose may be said to be to protect its citizens; but the nation-state can no longer protect its citizens against the destruction of modern warfare. Therefore, the world citizens group claim, the nation has become obsolete, threatening the lives and liberty of its people. Besides, many national governments of today represent the vested interests of their respective countries, and this fact leads to international conflicts. If we go on thinking in terms of nations and nationalities rather than in terms of the human race, the world citizens maintain, we shall have to face graver problems than we do today.

To be world citizens means to refute the idea of narrow nationalism, to want to create a world in which there will be free movement of people and free exchange of ideas, so that an individual setting his foot on any part of the globe may feel, "This is my country." The success of this effort depends on the establishing of a brotherhood of men, and the movement for world citizenship can do wonders in this direction. Those registered up till now by the International Registry of World Citizens have already formed a nucleus of a sort, of a Universal Brotherhood of Humanity, which will in course of time attract many more.

World citizenship, however, does not imply loss of power for the individual. The success of the

movement would, however, mean ultimately that the national governments would lose the prerogative of control over things which they no longer can control adequately. Becoming a world citizen does not release the individual from his duties towards his city, his province or his nation. He exercises his political rights on two levels, and helps elect and control both his state government and the world government. So a World Republic established on right lines would not mean centralization and regimentation in everything. On the contrary, it would guarantee a greater diversity, a more thorough individualism, a greater measure of democracy. It would reduce to a minimum governmental interference with the citizen. So far from losing power, a world citizen would gain greater opportunities in a larger field, and hold a higher and more precious title.

What is uppermost in our minds today is how to achieve the happy natural state of man, which is lasting peace. World citizenship has been put forward as the answer. World citizens are essentially pacifists. War is now a threat to the very existence of our civilization, because modern science has produced weapons which are overwhelmingly destructive and against which there is no sure defence. One crisis follows another; and, even when there is some kind of peace, it is a troubled peace, with fear of war and preparation for war. The political leaders of great sovereign nations are no doubt convinced that they love peace and hate war. Still they prepare for it, because fear of other nations is uppermost in their minds. There can be no true and lasting peace for any part of the globe unless the foundations of peace are made secure throughout the world. The attainment of the common goal of mankind calls for the advancement of man materially and spiritually, for which universal peace would furnish the best conditions. World citizenship is claimed to be a step in this direction, since it makes not merely for mutual understanding, but also for the compatibility of aims so necessary for peace.

For the formulation and adoption of common principles and common ideals on a world-wide basis, then, world citizens have joined in a union. They have already demonstrated that differences in race, nationality, social position and tradition

do not make it impossible for human beings to live together in amity and to organize for their common welfare and interests, each recognizing his responsibility toward the world community. Such a world community as they envisage would recognize the equal rights and privileges of all its citizens and would see that all had an opportunity for a decent life, irrespective of any of the superficial distinctions which are considered so important in the world today and which divide man from man. In this connection the United Nations Organization has performed a great service by setting out in a Universal Declaration of Human Rights a detailed statement of what everyone in every country should be entitled to receive.

World citizens are aiming at forming a People's World Constituent Assembly or a People's World Convention, which will work out the details of a world government and formulate the law of the world community, which would be above that of individual nations. A constitution, dedicated to the maintenance of world peace and justice and to heightening the well-being of all peoples, will have to be framed and adopted. A serious question concerns the basis of representation at this Assembly. It is generally agreed that representatives of the peoples of all countries, say one for every million inhabitants, should be elected directly by the people, to represent them. For the enforcement of world law a world executive would be necessary, which would have at its disposal a world police force.

World citizens are often accused of being idealists, but they claim that their ideal is no Utopia. Pandit Jawaharlal Nehru, speaking on this subject a few years ago, said: "I have no doubt in my mind that world government must and will come, for there is no other remedy for the world's sickness." Many who share this conviction have taken as their slogan: "World government is necessary, and therefore possible." But its realization is likely to be gradual, for we have to deal with the world that we have, using the tools at hand. The many useful international organizations working for world unity and peace that have developed in the last few years are trying to move in that direction. Unfortunately, these organizations tend to act independently and sometimes at

cross-purposes. If they could get together, their joint effort might hasten the day when we should have a free world society.

The aspiration to world citizenship expresses a necessity which is felt by men today, promising as it does to do away with all limitations—political, economic, religious and personal—and awakening the realization that, as part of the great human family, we have far-reaching duties to our fellow-citizens who happen to dwell beyond our national frontiers. The thought gives man a new hope—that the world he dwells in will be his world, without borders, without hate and fear, without war.

Such a world society cannot be imposed from above; it cannot be won by military force. For, however noble the end, unless right means be used to achieve it, fresh evil will flow from the wrong means employed. Such an ideal can be achieved only by winning the hearts of the people. There can be no lasting outer reform without reform from within. Therefore the need of the day is to bring about changes in the individual himself, and that demands something more than arousing enthusiasm for world citizenship. The people need to be educated to give up the old ideas of narrow nationalism, to understand how peace can and should be firmly established. Full acceptance, however, of the doctrine of Universal Brotherhood, not only in theory, but also in practice, calls for the change in the mind and heart of the race which Theosophy is in the world to bring about.

Unless men learn the metaphysical basis for brotherhood, that in their spiritual aspect they are literally one with all; unless they deliberately attempt to live in terms of that perception, ambition and self-seeking can wreck the finest plans for a united world and for a lasting peace. It is no idle expression that Theosophy is the most serious movement of the age. Its practical realization can most surely prepare mankind for a world united and indivisible, in which we, the citizens of the world, shall be able to say, as Thomas Paine said, "My country is the world, and my religion is to do good."

A MODERN SANGHA

Though the great spiritual movement is ever one, its historical manifestations have varied to suit the exigencies of the cycle and the people to whom the truths have been presented. But the attempts, whether in India, Egypt, Greece or Babylon, had always been restricted to a limited number of individuals. The existence of the movement was in many cases barely sensed by the public, while its teachings remained veiled and were certainly not available at the purchase price of a book. Even the Sangha that the Buddha established was in a sense limited; for, though its appeal was universal, its members were drawn mostly from India and the neighbouring countries, while its teachings were not intended to co-ordinate the philosophies and movements of other countries. His Sangha, too, was a thing apart from the mass and a Bhikkhu on entering it had to renounce his name and family and give up his worldly vocation.

It is no doubt true that at the head of many of these historical efforts there presided an Initiate; but none of these movements had been proclaimed publicly as sponsored by the Great White Lodge. No doubt the Buddha spoke of the Buddhas that had been, but his Sangha did not become a focal point through which was spread openly testimony to the existence of a body or Lodge of living Adepts. Further, none of the earlier efforts known to us had openly connected itself with its predecessors, nor had any shown the unbroken continuity of effort through the preceding centuries.

Then came the Movement of 1875 with its appeal to the mass mind. It was an effort, the first of its kind which history records, to unite human beings the world over. Its members came from Brazil and Mexico, from Russia and the Nordic countries, from Greece and the Nile Valley, from the Near East as from China and Australia, from India as also from Europe and North America. They came thus—some to serve immediately as though they were but picking up the work which they had left the night before; others to learn, so that in future incarnations they could

be the servers, the missionaries and the martyrs of the Movement.

But the Theosophical Sangha was in no sense organized for the propagation of knowledge alone. It was not meant to be a college of magic *in excelsis*. It had definite objects, the first of which was "to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour." In many of the attempts of the preceding centuries Brotherhood had been stressed chiefly among the pupils themselves as a *sine qua non* condition for the acquisition of wisdom, but in none so far had there been the formulation of an object similar to this. For the first time the student was asked to make the attempt to create here a centre or focus of Brotherhood which could be the attracting point towards which could converge those forces which the Brotherhood of White Adepts was prepared to pour down for the preservation of soul-culture upon the earth.

In this work, however, the nucleus must be genuine, be nothing less than a copy or concretization of the ideal Brotherhood of the Masters. Thus understood, the first object takes on a more profound aspect. It means not only recognition of the sameness of essence but also that the tie of kinship between men and the immortal Elect of mankind has to be kept inviolably sacred.

For most of us who aspire towards such a Brotherhood as this, but who are as yet at the start of our pilgrimage, the immediate question is not whether we can be integral parts of that nucleus. The real question before us is whether we are strong and fit enough to be an accretion to that nucleus—an accretion that will remain there for all time and not find itself dislodged at the first attack of misfortune or doubt or organized opposition. If the Sangha that H. P. B. built still stands, it is because faithful hearts still beat through the turmoil and the dust of the fight and faithful hands still hold aloft the banner of a wise and benign philanthropy.

The second object of the Movement is to promote the study of Aryan and other scriptures, of the world's religions and sciences, and to vindicate the importance of old literatures, such as those of the Brahmanical, Buddhist and

Zoroastrian philosophies. As this object comes to be put into practice, the student begins to realize the relationship of his Sangha to the movements of the past. He sees, if proof be needed, that truth has ever been the same the world over and that, if he but arm himself with the key of Universal Symbolism, he can read in each religious text the eternal truths of Life. This object, with its comprehensive amplification in *Isis Unveiled*, gave to the public for the first time a method by which even the average intellect of man can cognize the fundamental unity that runs like a silver thread through all religions and philosophies.

The third object of the Movement is to investigate the hidden mysteries of nature under every aspect possible, and especially the psychic and spiritual powers latent in man. This object but brings a deeper understanding of the necessity of the first great object. The cohesive force that welds men into a vast, all-comprehensive Brotherhood flows from the powers of man himself. It is this third object which is found common to all the previous endeavours, but which, prior to H. P. B., had always remained single and still unyoked to the chariot of brotherhood.

And so in 1875 was established a new type of Sangha, one which looked back upon and recognized the past efforts, one, moreover, which definitely anticipated the fresh impetus of 1975 and prepared for it in advance. One of the Wise Ones has said:—

True, we have our schools and teachers, our neophytes and shaberon (superior adepts), and the door is always opened to the right man who knocks. And, we invariably welcome the new-comer;—only, instead of going over to him he has to come to us.

And so each is welcome to the Sangha and thrice welcome is he who brings the will to achieve, the wisdom to plan, the devotion to persevere. Let him bring as his offering to the common fund his sincere, unquenchable thirst for the True. It is these qualities that are the cement which must go into the building of the earthly counterpart of the "Guardian Wall."

Such, then, is this modern Sangha—impersonal and altruistic—an effort by mortal men to weld themselves together and form a magnet that must attract to itself the benign wisdom that resides in its spiritual archetype—the Great White Lodge of Adepts.

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER VII

III.—INTUITION, INTELLECT AND "LIGHTING UP" THE CHILD

Q.—Mr. Judge states on p. 58 [Indian Ed.] that intuition does not depend on reason. Why is it that those flashes of intuition seem to come from very deep thought on any subject? It would seem that intuition is the result of deep thought.

Ans.—As a matter of fact, if we observed a little more carefully, we should find that we do not get intuitions in deep thought—we get them *after* having indulged in deep thought. Deep thought is like a camera; the intuition is like the taking of a picture. The intuition does not come from the camera, but from the direction toward which the camera is pointed. So, taking ourselves as Manas—the being, not the principle, the being in this form—isn't it clear that we stand between two worlds, the world of human self-consciousness and the world of beings which are not self-conscious but whose guiding light is the four lower principles more or less completely aroused?

It follows, then, that if we direct the eye of the mind—that is, our attention—towards the physical body or the astral body or the life energy or Kama or any combination of them, the picture that we shall get in our mind will be from below and we shall identify ourselves with the picture. But if, as the question suggested, we turn in deep thought, not to those pictures perceived by means of our senses or our astral body, and so on, but to the causal source from which these effects flow, then this same eye of the mind is turned towards the divine world, and the result is that we shall get some kind of pictures, impressions, ideas, flashes from that world. This constitutes our higher mind—those impressions, or intuitions, or the perception of principles, or reason regarded as the pure mathematics of the Soul. What is that power? The ability to see the relation existing or subsisting between one thing and another.

Q.—The use of the word "intellect" at the bottom of the paragraph on p. 58 brings up a

statement which Mr. Judge made in another place, that intellect will lead a man straight to hell because it is so cold, hard, selfish.

Ans.—Do we not see that intellect is used for the perception of the relation between cause and effect, the principle of relativity? Now, we can mathematically apply that power, our perception of cause and effect (the factors which produce any given result), just as well in figuring out how to *destroy* somebody's life as we can use it in figuring out how to *save* somebody's life.

Here is a man drowning. By the use of this principle in us, in its mundane aspect, we can say, "If such-and-such steps are taken, we can save that drowning man. We may perhaps even be able to resuscitate him after all signs of life have disappeared." Or we can take that same reason, here called "intellect," and say, "If we just put out a pole and hold it on top of that man's head and keep him under water for 10 minutes, he will drown." The same power—by one exercised wisely, creatively and preservatively; by the other, used destructively.

Mr. Judge knew, and we all know, that this power, unless used from a moral basis—that is, a humanitarian basis, an unselfish basis—is bound to be used from a selfish basis, a personal basis. Everything in nature comes down to one of two directions. So, then, whatever principle it is that we employ, if we do not employ it unselfishly we are bound to employ it selfishly.

Does it not stand to reason, therefore, that the man who regards intellect, or the reasoning from cause to effect, as the very highest power of mind, knowing nothing of Self, knowing nothing of the principle of unity, knowing nothing of the real source and real purpose of all existence—is bound to use it for his own sake, for his own benefit? That is what is the matter with humanity all the time,

Q.—When the mindless man becomes a man, becomes aware of his own real nature, even in the smallest or most inaccurate way, does he then say, “Never was time when I was not?”

Ans.—Well, we say it, but when we were in the cradle we did not know that never was there a time when we were not. The knowledge was in us, but we weren't aware that it was in us.

Perhaps many of these questions, including the famous one, “Were we ever animals?” can never be cleared up for any one of us. Actually, that stands to reason. If any other being whatsoever could do our work for us in the mental and moral and spiritual sense, it stands to reason that the Masters of Wisdom would have done it for all of us long ago.

Do you remember that passage in the first chapter (p. 6) that Mr. Judge quotes from the Master's letter, where the Masters say that if they had the powers imagined in a personal god, they could do all sorts of things? ¹ As a matter of fact, they *can't*. The Third Fundamental says that progress for man is absolutely by self-induced and self-devised efforts.

But to “return to our muttons,” as the French say. What do we mean by “inorganic matter,” with all its ramifications and subdivisions? If we think that isn't *Life*, then we haven't grasped what Theosophy has to say, namely, that *all is Life*. But it's perfectly clear to us that inorganic matter, although it is Life, is in a state of profound lethargy externally. When examined, it will be found that internally it is violently alive, that its particles are in a state of tremendous tension and oscillation within themselves. The analogy for this is in the mind of a man who may be sitting perfectly still; outwardly, he is in a state of profound lethargy but, internally, his mind is whirling at a tremendous speed, is in a state of high tension.

Then we have the beginnings of organic life. What is the essential difference, let us not say between a vegetable and a mineral, but between *what we know* as the vegetable kingdom and the mineral kingdom? In order to see what is the

difference, we have first to see what there is in common. One is just as much Life as the other. To distinguish the primary form of life which has passed through the three elemental kingdoms and through the mineral kingdom, and is now in the vegetable kingdom, we have to invent a term. That term in Sanskrit is *Jiva*, meaning *a life*. To put it in English, we can borrow the religious term and say, *a soul*; or we can borrow a Theosophical term and call it *a Monad*. It simply means a primary, and therefore a simple and enduring, form of life.

Now this life is in the vegetable form. What does that mean? It means that *two* of its principles, which were there all the time potentially (all seven principles are there, but asleep), are now partially awake. Follow that same soul or Monad or primary form of life through into the animal kingdom, and what does that mean? That this same Monad now has *three* of its principles active and awake, and is only beginning dimly to be sensitive.

Next, we come into a kingdom no longer known to us, a kingdom here called that of the “mindless men,” who in *The Secret Doctrine* are called the “Lunar Pitris.” Here we have a form of life which is today no longer existing; it is human in form, but has no self-consciousness. If we called it simply an animal—that to-us-unknown being—we should think of it as a four-legged creature, perhaps with horns and a tail! But when the phrase “mindless man” or “human animal” is used, it ought to arouse in us the conception that this form of life does not exist *on this plane*.

What is the “mindless man”? There is the same primary consciousness with all four of the lower principles not only fully aroused and active, but combined into one principle. If we were using present-day Theosophical terms for it, we could call it the personality, the human being without self-consciousness. We can see a very close counterpart of it in a little child—except that the race of the mindless had grown-up forms. In the case of the child, there is a human form, but actually the being is a “human animal”: it is a mindless human being, because there is no self-consciousness in the baby body.

¹ For sentence referred to, see the fuller quotation from this letter from the Master in *U.L.T. Pamphlet No. 29*, p. 7.

What is that consciousness that has passed "through every elemental form...of that Manvantara...first by natural impulse"? We need to think what that means. The Monad has risen to that point where its fifth principle can be waked up by those beings in whom the fifth, sixth and seventh principles are all awake. How is that accomplished? Well, H. P. B. once used the word *metempsychosis*, which is the true word, but we are mostly materialists and we were still more so 75 years ago. So the people took the word *reincarnation*, and she took it because they took it.

But if you turn to p. 136 in the *Ocean*, Mr. Judge gives us the answer right there as to how this mindless man had his Fifth Principle waked up by his brother beings, the incarnating egos, so-called, in whom the fifth and sixth and seventh principles were awake in unison. The initial awakening is continued by the sure method, as Mr. Judge says, of mixture, amalgamation and precipitation—just exactly what goes on in a chemical laboratory every day with the chemical elements. The ingredients are put together, they are mixed, they are amalgamated, they are fused, until a new temporary element exists. Then, when that is precipitated, we—humanity, that is—have something we can use.

The mineral, then, is Life in which only two of the principles are in combination, and its activity is entirely internal among the lives that compose it. The vegetable, looked at from the outside, is a combination of lives in a certain form, and in those lives three of the principles are more or less aroused. Then, if we regard what we call an animal, it is still "life," and all of its forms or principles are collections of lives, with four of the principles more or less active and in combination or union. Now, take a being who unites his fifth principle with those four principles, with the lives of this four-principled being, and you have the waking up of Manas.

All the time we are doing the same thing with each other. Any time we look at any one, lives pass from us to him and from him to us. Any time we think of any one, lives pass from us to him and from him to us. Otherwise, how are clairvoyance, telepathy, communication at a distance,

realization of the Self, spiritual communion, mental communion—how are these to be achieved? The fifth chapter tells us that lives, even physically, are everlastingly entering the body, everlastingly flying out of the body. That is far more true, on the inner planes, of the higher principles.

Q.—Why is it that we have such a profound admiration for the intellect in the sense that Mr. Judge speaks of it in this chapter? Take a man like Mr. Einstein. Everybody knows that he is a humanitarian, one of the loveliest and most lovable characters, but nobody cares so much about that. What everybody raves about, talks about, is his capacity of intellect. Now, why is it that we relish intellect?

Ans.—Don't you think the reason is clear? We have thought in terms of results achieved or to be achieved; we haven't been thinking of Self as the prime factor, the prime Mover of all; and so at last we have come to "relish" this fifth principle. In contact with the four lower principles, the fifth principle is the "sparking power." In fact, as Mr. Judge says, intellect is by some men thought to be the highest power.

Q.—Will the mindless men appear again on this plane in this Manvantara?

Ans.—In the first place, our previous statement was general. There are exceptions to all rules. The statement was made that there are no mindless men on this plane now, just as it would be perfectly correct to say, "There are no Mahatmas known amongst men," or "There are no Lunar or mindless Pitris known amongst men." Yet we know that Mahatmas actually do exist here on earth in human bodies. And so we might infer that very possibly mindless entities, mindless men, exist here on earth—pure Lunar Pitris—and we might go looking for the signs of these.

But will they come on earth again? Well, remember, the infallible law of evolution is a descent, consciously or unconsciously, from the highest to the lowest; and then a reascent from the lowest to the highest. It follows then that, although we have sunk lower in matter than the plane of the mindless men, the time must come

when in our reascent we shall once more be in contact with the mindless men on their own plane.

Q.—Does the mindless man, when lighted up, say, "Never was time when I was not?"

Ans.—Would it be exactly correct to say, "Never was time when I was not?" Why, if you can say it, it must be exactly correct to say it—but a dog can't say it. The dog, if he knew, if he believed, if he suspected, if somebody had ever told him, "Say, friend doggie, never was time when you were not"—and the dog's intelligence had reached (which it hasn't) that point where it could entertain an idea of Self—the doggie would say, "Well, I wonder! I wonder!" And after a while, it would say, "I believe that's the explanation of things in this kingdom of mine—I must always have existed!"

So, you see, the fact is the same for the mindless man as for the Mahatma. The fact is the same for the soul that we call an atom as it is for the greatest being. But the atom, the vegetable, the mineral, the animal forms of consciousness are not yet capable of reflecting the image of Self—call it the *idea* of Self. Once that image has found lodgment, then the very first question the man asks himself is the question the child asks after he gets the conception of "I": "Well, who am I? What am I? Where did I come from? Where am I going?" That's the child stage of self-consciousness.

If you look around the world, you will see that most human beings have received but a spark; in other words, they are in the child state of self-consciousness. They go to their father and say, "Dad, who am I? Where did I come from? Where am I bound for?"

And Dad says, "Well, you'd better go to the preacher about that."

So they go to the preacher and they say, "Who am I?"

And the preacher says, "Why, God made you; your father and mother furnished your body, but God furnished your Soul."

Then they ask, "Where am I going?"

And the preacher replies, "Well, you are going to Hell if you don't believe that!"—And the people swallow that, most of them.

Doesn't it show, then, that their self-consciousness here in the body—confused by impressions from the four lower principles—is vague, uncertain and erroneous? The fact of self-consciousness is there, but not until we have learned to *dis-associate* our consciousness from the body and say, "Whatever I am, I can't be this body," will we have the real thing.

Q.—Mr. Crosbie, in the *Answers to Questions*, compares the lighting up of Manas to the lighting up of the mind of an infant by the parents or guardians. What would be the results to the child if this were not done, and what might be the possibilities of the parents in this lighting up?

Ans.—If there were no one, whether parent or guardian or other living man or woman, to light up the Manas in the new-born body, what would be the result? Can't our imagination or our intuition tell us the answer? Idiots! Teach a child nothing, and it will know nothing. H. P. B. makes the very definite statement that if you were to graft the Spiritual Monad of a Newton on that of the greatest saint on earth in a body with only the animal principles, without the presence of Manas, you would have an idiot.

Now, the question is, what can the parents do towards facilitating—in much greater degree than is ordinarily the observable case—this lighting up of Manas? They give the child what we are all learning here, trying to light up Manas in ourselves. Remember that the chapter tells us that Manas is very far indeed from being fully operative and in control in the adult body and mind. To the extent, then, that we try to make our own lives respond to Manasic impact rather than to Kamic impact, we are fitting ourselves for parenthood and for the training of children. There could be no question that, as there come to be more and more parents of that kind, they will draw into incarnation a very different class of egos indeed from those which constitute the bulk of the race. H. P. B. goes so far as to say that men and women have it in their power "to procreate Buddha-like children—or demons."

Q.—In general, does it not depend largely upon the character or nature of the incarnating ego itself?

Ans.—Surely, in the true sense, all depends on that. But just as if there were nobody to look after the baby body, the most powerful ego in the world would lose out on incarnation, so, applying it in corresponding terms to the development of the intelligence here, if it were not for the help of parents and other human beings, then the most powerful ego would lose both body and human mind—because he is not in a position to form them for himself.

But I take the question also to mean that we might do our utmost for a low-grade ego and we couldn't make a Buddha out of that low-grade ego. Still, when a high-grade ego is drawn to a body, its powers here could be prepared for in a way almost undreamed of by us. That subject, by the way, is quite fully discussed under the heading of "Theosophy and Education" in *The Key to Theosophy*. There is no more remarkable treatise, Theosophically speaking, in existence, than that one upon the right method of education of the child, which only means the lighting up of Manas here.

Q.—Isn't it true that no matter what kind of a preparation we make for them, a very limited number of low-grade egos could get into incarnation now, on account of their own limitations?

Ans.—The majority of mankind today consists of low-grade egos; that is, of those who, in the words of *The Secret Doctrine*, "received but a spark." That is true, but who knows the possible range of growth for even those egos, if they were given the right help by those already here? Certainly there are innumerable cases of low-grade egos, those who had but a spark, who have become beneficent forces right here in human life, while, alas! there are innumerable cases also of those who had great intelligence—very different from those who received but a spark—and who have in fact been a curse to the human race.

Q.—Referring to the four peculiarities of Manas (top of p. 61), why is the natural motion of Manas excluded from the second and third characteristics?

Ans.—Mr. Judge gives four characteristics. He says the first one is due to two things—the natural motion of Manas plus memory—and that

the next two are due to memory alone, while the final one is due to the absence of manasic motion. What is the natural motion of Manas? The natural motion of Manas is due to one of three things, or rather to three things in combination—self-consciousness, knowledge and imagination. No being in the universe, except a Manasic being, has imagination. Now, the moment that Manas is caught in the mould of memory, the motion of imagination is done for. How can Manas identify itself with anything? That is the very meaning of the word *imagination*. Imagination is putting ourselves in the other fellow's place, and if memory catches us, good-bye, imagination! But it is a good thing to think about. Over and over, Mr. Judge will make a sentence where the English is so clear that we do not stop to ask ourselves whether we get the meaning or not.

Q.—Where in the teachings does it say, "The Buddhi-Manas of the race has to be raised"? How can Buddhi-Manas, which is a very high state, be "raised"?

Ans.—Refer to *Letters That Have Helped Me*, (Semicentennial Ed., p. 72 [Indian Ed., p. 77]) and to a memorial article by Mr. Judge, "H. P. B. :—A Lion-Hearted Colleague Passes."²

Buddhi-Manas is our cognition of Self, our realization of Self, our sense of Self. When we regard the human race as it is and see the degraded idea of Self that we have, is it not perfectly clear that the whole story of the Theosophical Movement, its success or its failure, rests upon giving mankind a new idea of Self? That Self is divine; that Self is immortal; that Self is responsible; that Self is what it is—whatever its condition—as the result of its own actions. When we get the idea that our Self is a God, that our Self is immortal, that there is absolutely no limit to our rise or fall, is not that a change in our Buddhi-Manas? And a change in the Buddhi-Manas of a single individual seeking understanding is like a fire. A single match could set the whole world on fire. Wherever a person gets a change in the Buddhi-Manas, it becomes a living, quenchless fire.

There is another side to this Theosophical

² Reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. III, p. 41, for April 1933, and in *Vernal Blooms*, p. 233.

Movement, an inner side. Every one of us knows how many people come to us telling their troubles, seeking light, seeking understanding. That is where the real work of the Theosophical Move-

ment is done—from mouth to ear. That is the contact of one individual with another. That is why it is so necessary for us to have true understanding.

ACQUIRED HABITS

[This article is reprinted from *Lucifer*, Vol. II, pp. 196-202, for May 1888.—EDS.]

In attempting to deal with problems which only find their solution worked out to the full on planes and in terms incomprehensible to our ordinary senses, it would seem possible that illustrations drawn from the science of physiology should serve to explain these problems somewhat more fully than those illustrations which are drawn from physical science alone. Physiology is at least the science of life, and though, when pressed, we must admit that we know very little indeed of the main factors which lie behind the phenomena of life; and that, with all the means of research which we possess, we know nothing of even the physical forces *in themselves*, but only study their manifestations and correlations, yet we may, at all events, argue from the little we do know, and attempt to correct our conclusions by comparison with the analogies which we can draw from every science. The principle involved in the "as above, so below," is shown to be true in all departments of science, and has formed a most valuable means of verifying the results obtained by pushing a theory to its legitimate conclusion. Thus by correcting the phenomena of vital force by those of physical, we may arrive at many more or less just conclusions. Therefore, it is probable that by proceeding a step further, and drawing analogies from physiology, we may form an idea of what, for want of a better term, may be called the life of morality, and the forces whereby it is governed. By the term moral, I do not mean to convey any idea of that which underlies what is ordinarily known as morality, but a very much wider idea than that, namely, the force which really lies at the base of and inspires all our *motives* of action. Of course these are indirectly also at the root of our physical and what may be called our animate life, in which we men are in contact with the life of animals; but at

present we need not endeavour to make a distinction between man and the animals, which are endowed with the physical and animate life force, but in whom the moral life is entirely latent, save in the case of a very few of the higher species, such as dogs and elephants. Though, even in these cases, it may be argued with good show of reason that this "moral life" of the higher animals is the result of education.

Now in man and animal alike there are great nervous centres which govern the vital phenomena, and hence, as a consequence, the physical phenomena of life. These centres, as they are called, are formed by collections of nerve cells, which occupy a very fairly defined area. They are found in the brain and the spinal cord for the most part, and to a lesser degree in the great vital organs themselves. Further, there is what is known as the sympathetic system of nerves, with its closely meshed network of nerves and ganglia, which lies outside, but in front of, the vertebral column, the whole length of the body; this system is closely connected in its whole extent with the brain and spinal cord, and the branches therefrom, which are known as the cerebro-spinal system of nerves. Again to some extent the control of the nerves lies with the Will of any man, and the actions which result are termed "voluntary," but a very large majority of the processes and functions of the animal body are what are called "Reflex." These "Reflex" processes for the most part take place thus:—An impression is made on what are called the nerves of sensation; these conduct a stimulus to one of the nerve centres above mentioned, and from this centre the stimulus is reflected along a motor nerve, and the action or function ensues. Thus the sensation is "reflected" into motion independently of the consciousness of the individual. Perhaps the best

example of a limited reflexion is in the case of the eye, when, in response to the stimulus of light, the iris alone, of all the muscles in the body, moves. Now all reflex actions are essentially involuntary, although they in great part admit of being controlled, modified, and prevented by the will. They, most of them, are directed for the preservation of the well-being of the body, and markedly show how the nerve centres combine and arrange in order the action of the muscles, so that they may unite for this common end. Among "Reflex" actions there is a large class called "Secondary," which require for their first performance, and for many subsequent performances, an effort of the will more or less intense, but which, by constant repetition, are habitually and almost mechanically performed, and in many cases almost without the intervention of consciousness and volition: such are reading, writing, and walking. This capacity of the nervous system, which consists in "organising conscious actions into more or less unconscious ones," is that which makes education and training possible. It is by "association" of the reflex actions frequently repeated in a definite order that these actions come to take on a species of "automatism." To such an extent is this carried that we are all familiar with instances of persons, when in the somnambulant condition, writing and playing the piano in a state of complete unconsciousness to physical surroundings.

In fact "automatism" is a very important point in the argument. It is employed by physiologists to indicate the origination in nervous centres of impulses and their conduction from those centres independently of the reception of a stimulus from another part. And in this sense it is not possible in the present state of physiological knowledge to say what actions are "automatic." But the nearest examples are certainly the functions of respiration and the rhythmic action of the heart, which will be considered later on. Suffice it at present that it is a very important point that actions, which are distinctly reflex at the beginning, may be organised into unconscious actions which have a very strong character about them of automatism, and that the two above-mentioned functions are those which are at the

foundation of all vital phenomena, and hence, by the passage of time and by education, would necessarily most nearly approach to being automatic.

We may now consider the sympathetic system of nerves. This system of nerves at first sight appears to be anatomically too complex to be understood. In reality, however, it is much more simple in arrangement than the cerebro-spinal, and its complexity is due to the manner in which each part is linked to the neighbouring and distant parts and to the cerebro-spinal system as well. When dissected out it is found that the essential parts of this system consist of a ganglion, or nerve centre, and two nerves—afferent and efferent—leading to this centre, and from it to one of the organs. Thus the sympathetic system is made up of an enormous number of small systems, and the whole are united into the greatest complexity. But there is one essential difference between the two systems. In the case of the cerebro-spinal system, the majority of actions taking place under its guidance are voluntary actions; in the case of the sympathetic system not only do the majority of actions take place without a voluntary effort, but they are never controlled by the mind save under the strong excitement or depressing influence of some passion; or secondarily, through some "voluntary movement" with which the involuntary region of the body is "associated." But in this latter case the action is really involuntary. Thus, in exceptional instances only does the mind control the action of the sympathetic nerves, and then only under undue excitement or depression; while for the most part the various centres of the sympathetic system, and also of the spinal cord, are reflex centres, which, subject to the "inhibiting action" of the brain, or more highly-organised centre, possess an independent action of their own that, aided by custom, habit, and frequency of use, almost amounts to automatism.

In the consideration of automatism we find that there is a nervous region of very great importance situated at the top of the spinal cord and immediately below the brain, and which, roughly speaking, is just within the skull about an inch behind a line drawn horizontally through

the lobe of the ear. This region is so important that it has been experimentally found that the entire brain and spinal cord with this sole exception may be removed and still the heart will continue to beat and the animal will go on breathing. But when this region is injured, death ensues at once. Now the most important of the functions of the Medulla Oblongata, as the region in question is called, is that of respiration, and this one function may serve as the type of automatic actions, although there is some dispute about it. Like all the functions which are necessary to life it is essentially involuntary, but its action is also, to some extent, under the control of the will, for otherwise man would be unable to speak or to sing. It is argued that the act is a reflex one owing to the stimulation of nervous fibres which are distributed to the lungs; on the other hand it is stated that respiration takes place by direct stimulation of the Medulla Oblongata by the increasingly venous condition of the blood. Probably both functions exist, but the nerves leading from the lungs to the "respiratory centre" may be cut or may be paralysed by chloroform, and still the complicated muscular movements which constitute respiration take place in an orderly manner. As said above, respiration can to some extent be controlled by the will, and the breath can be "held" for a varying length of time which increases with practice. But the need of breath eventually overcomes the strongest opposition, and even the most determined attempts to commit suicide in this manner have failed. Still there is no doubt that by practice persons have increased the time during which they can hold their breath, as in certain well-authenticated cases of suspended animation, which have occurred in various parts of the world and especially in India, and thus there is shown to be a power which may be exercised in control of the natural automatism of the body and which, so far as the bodily frame is concerned, is independent of it. Were this not the case the instances of sudden death which occur through shock, and without injury to any part of the body, would be impossible, for there is no reason why the functions of respiration and of the heart should be interfered with, and the body would go on breathing and the heart beating

under the stimulus of the Medulla Oblongata.

Thus, then, it is this "organizing conscious actions into more or less unconscious ones," but which may still be under the control of some force that we may call the will, which is of the highest importance to the occultist, as will be seen later on. Speaking in terms of planes it enables a man to do two or perhaps more things at the same time. Starting an original impulse to walk from point to point, a man may take the necessary steps with no other guidance than the reflected sensations of one step to make another, and during the time occupied his mind may be engaged on matters of a totally different character. But waiving these considerations and the assumption that the brain is physically a registering "organ of mind" it is evident that to a considerable extent the brain has the control of the body.

To those who have studied metaphysics the term "personality" is a very familiar one. In reference to the present subject it would seem to stand to the "higher self" in very much the same relation as the body does to the brain—or rather to the brain only as the organ of mind; that is to say that the personality is, on the moral plane referred to previously, the outer covering, more or less gross, of the real man within—the higher self. This latter is the gradually increasing product of ages and is added to by the "personality" only when it carries out the spiritual aspirations which arise beyond, but which are communicated to the personality by the higher self. Consequently we may compare the actions dictated by the personality to those physical ones which are governed by the lower reflex centres and which have no concern whatsoever with the brain.

And this brings into prominence a curious fact in physiology and pathology that if either a nerve centre or nerve leading from that centre be stimulated without the impulse passing *to and through* that centre, the actions which result are tumultuous and disordered. This fact has a very important bearing by analogy on those actions which are dictated, reflexly or not, by the "personality" only, for, as regards the higher self or brain, they are found tumultuous and disorderly and are, as a rule, not "directed with a view to the welfare of the organism," and more especially

of other organisms. It would be impossible to enter on an elaborate analysis of what the personality really is—and as tedious as if one were in these pages to enter on a detailed description of the minute anatomy of the brain and spinal cord. Man is a compound, in his personality, of “desires, passions, interests, modes of thinking and feeling, opinions, prejudices, judgments of others, likings and dislikings, affections and ambitions, public and private.” For the most part this personality constitutes the horizon of man, and identifies him with this narrowed circle of interests. In other words he becomes exceedingly “Selfish.” Of course the circle is very frequently enlarged, as in the case of family, of a society, of a church, or a state, and other individuals esteem men in proportion as their circle enlarges. Now the enlargement of the circle to and beyond these limits is a process of extreme difficulty, and especially when the circle is enlarged beyond these limits. But there is also another element which has to be eliminated—the thought of Self must not enter into the consideration at all. That is to say that the personality as a source of motive must be entirely eliminated and destroyed; and this is the process which occupies ages and is accompanied by such pain and suffering that it can only be faced by the aid of a consciousness of the higher self, and that this work is the only work worth doing. It is not very difficult to understand why this should be so difficult, and why it should take ages to accomplish, for we have to remember that it is the accentuation of personality against personality—the competition to live—which is at the base of all our modern education. In every age the strong man has kept his citadel against all comers until a stronger than he came, and the question is whether he can find a deeper and greater source of strength. To some extent that has been found, for “union is strength”; and the only problem has been amidst the clashing of personalities to make union possible. The parallel in physiology is seen in the difficulty, only obviated by long practice, experienced by divers in holding their breath. Murder will out, respiration will recommence and the educated personality reasserts itself, as the body insists upon the breath it is

accustomed to have. But again it is possible for man to lay aside the limitations of his personality and merge his living interests with those of the world in which other personalities have an equal right and share. He can force himself to no longer feel separate from them, and to live in companionship with that which in them is beyond their personalities—their individualities, their Higher Selves. But this is a process which needs an enormous strength of will and an application to which most men are unequal. The ordinary senses have to be stilled and quieted before—if one may misapply a term—the sense of the higher self comes into play, and the divine companionship of the higher self is felt and realised. Thus then the analogy of physiology is maintained: the bodily functions are reflexly fulfilled, and by long education, in some cases, automatically, but are subject, in proportion as another education has trained the mind and will, to the brain. Equally so on the moral plane, the desires and tendencies of the personality act more or less reflexly and automatically without other control. But in proportion as the limitations of Self have been transcended, so also is the extent of the power increased which controls the personality. The brain in one case, the higher self in the other, being trained and educated to send down impulses sufficient to control the physiological needs of the animal mechanism, or the desires of the personality.

But a further and yet more interesting problem now presents itself for discussion. We have seen that it is rational to conclude that conscious acts are by education organized into unconscious, and that the two functions most important to the physiological health of the body, *viz.*: respiration and the action of the heart, have been rendered automatic and independent almost of any voluntary conscious effort, although this control may be, in some instances, recovered. Consequently, by analogy, the control on the moral plane may be vested in the higher self as against the personality, by an effort to unite the consciousness with that higher self. That is, the higher self, or brain, will be able to control the physiological personality, or a higher centre dominate a lower. But a still further point would seem to consist in this. Why should it not be possible to make of

the higher self a reflex centre, and finally an automatic one, which shall control the personality absolutely. On the physiological analogy it would certainly seem reasonable that this should be so. Let the personality send up a suggestion for action to the reflex centre, which may be in or below the level of the higher self, as is the case in the relative positions of the cerebral hemispheres and the Medulla Oblongata. Supposing that the motor point be in the higher self, it would only seem natural that the corresponding motion excited by the suggestion of the personality will either be in accord with the higher self, and be accomplished, or will be nullified. If, however, the motor point be below the higher self, then the communication must be handed on in order that the higher self shall have the control, and the personality not allowed to exercise sway.

Finally, however, the real importance of the argument does not rest with the higher self, but with the spiritual life beyond; or, as "Light on the Path" states it, "the life beyond individuality."

Let us grant for the moment that it is possible for the consciousness to be identified with the higher self, and that the personality as militating against that better part of man, and consequently interfering with "the life beyond individuality," is entirely subjected and controlled by a centre of force, certainly reflex, and, if possible, automatic, which is vested in the higher self. What, then, is the consequence? The personality as a source of separateness is done away with, and only used as an instrument in the same way that the physical body uses a finger. The real life is centred in the higher self, which maintains an automatic action over the personality, and prevents it from becoming a source of mischief. The force which is vested in the higher self or individuality, is derived from that united Spirit of Life which is beyond individuality, and the man is left free to concentrate his attention and aspirations on that Spirit of Life, and draw more and more of its influence through his higher self into the world around him. Just as the physiological needs of the body are controlled by an unconscious, involuntary mechanism, so the personality becomes a conquered instrument, used for ends greater than it knows of,

Man, as man, is no longer swayed by his changing and temporary desires, and has reached the happy "Waters of Oblivion."

A. I. R.

TRUE EVEN NOW

H. P. Blavatsky and H. S. Olcott, with a couple of aids, reached this city of Bombay 73 years ago. It was a Mission. The opening lines of the very first issue of *The Theosophist* carried a thought-provoking note about it:—

For the convenience of future reference, it may as well be stated here that the committee, sent to India by the Theosophical Society, sailed from New York December 17th, 1878, and landed in Bombay, February 16th, 1879; having passed two weeks in London on the way.

The Theosophist was founded (and "conducted") by H. P. B. in October 1879. In February 1880 was published an article commenting upon some remarks on Indian conditions which had just appeared in the London *Economist*. These comments are prophetic and valuable for the new India which is today a-building. H. P. B. and her colleagues, H. S. Olcott and W. Q. Judge, were all true lovers and servants of India. In the fulfilment of their Theosophical mission their work in and for India occupied an important place; many are the utterances and expressions which record this fact. Here is one of these which appeared under the caption—

OUR DUTY TO INDIA

[Reprinted from *The Theosophist*, Vol. I, pp. 111-12, for February 1880.]

The process of denationalization, which the London *Economist* avers to be visible in India, is more or less inevitable whenever a strong race, full of masculine vigour, dominates the country of another race which has passed through its cycle of forceful aggressiveness and reached the stage of recuperative inertia. Indolence and interest alike contribute to bring this about, and unless the subject people possess an enormous inherent vitality, it either meets the fate of the poor Aztec and becomes extinct, or that of the primitive man of the Palæolithic age, progenitor of the present Arctic Esquimaux, and migrates to remote, un-

inhabited regions where its enemy will not care to pursue it.

The *Economist* tells us that the evils which England has inflicted upon India are solely intellectual; and states its case under three heads, of which the first is as follows:—

1. The first and greatest of these has been the unintentional but inevitable suppression of intellectual progress in its natural, and therefore hopeful, grooves. The English have not been without care for their subjects' minds; but their care has been not to develop them but to wrest them violently into unnatural directions. They have insisted that the natives shall eventually cease to be Asiatics and become Europeans. They have taught them English literature, English mechanics, and Western science; have rewarded progress in those departments exclusively; and have judged every man according to the degree in which he has made himself intellectually an Englishman. Above all nations, Indians are moved by influence from above and consequently all intellectual power has been exerted in a direction in which nine tenths of its force is wasted, and all originality has disappeared. Native poetry, Native philosophies, Native theologies, have all died under the cold breath of the Northern wind, and in their stead we have a generation of students, chiefly on the coast fringe, wasting powers, which are sometimes extraordinary, upon imitations, upon English poetry, English literature, English political thought—with the result that they occasionally produce things as clever as the Latin verses of Milton, and about as useful to themselves and to mankind. Fettered in a language which they understand without feeling, and in a system of thought which they only borrow, the educated Natives become mere copyists, develop no original power, and pour out whole libraries of poor, though often correct, English, for which no human being is the better. In a hundred years, among a people of rare intelligence, no original mind—except, perhaps, Rammohun Roy—has made itself fairly visible to the world; while the old learning has disappeared, and the body of the upper classes have become markedly less cultivated—culture, in fact, of any genuine kind having been superseded by an English whitewash. This is an enormous evil, and it extends to every department of thought till we never now see a great Native politician, or financier, or architect, or original artist of any kind whatever. The higher thought of the whole people in all directions lies crushed, and its originality is extinguished. That would be the result, even in this country, if the only road to fame or power lay through Latin; and the Indian, besides being far more susceptible than the Englishman, has far less mental relation to him than we have to the ancient Romans. The pivot of thought is different. It is noticed that natives in Pondicherry often become "dark Frenchmen," and

they could have taken much from Arabs, but no one except a Chinese is so unlike an Englishman as the educated Native, who talks English without an accent, and writes a tongue which, except when he is in a satirical mood, is like English with the tone and the melody alike gone out of it. We are producing a generation of imitators amidst whom creative thought is dying away, till a nation of philosophers can only produce commentators; a most poetic people have given up original composition; and a race, which has covered a continent with magnificent structures, never produces a striking building.

It says many other pointed things under the remaining two heads, but these must be left to the political journals of India to discuss. Exception may fairly be taken to certain assumptions in the portion above quoted. For instances, while it is most true that intellectual power has been wasted and originality is disappearing, the fault does not wholly lie at the door of the British authorities. The influential Natives who might, in a certain measure, have stemmed this wrong set of the current, have been supine, apathetic, unpatriotic. They have been too given up to self-indulgence in low vices, too forgetful of their duty to country, race, and the honour of their glorious ancestors. Whether because their *gurus* have themselves lost all knowledge of the Ved, or because they are given up only to sensuality, or for some other reason, most of the Native nobles and princes sit idle and see the young generation going to spiritual death without a manful effort to save them. A wailing complaint of this state of things comes to us from all parts of the country; almost every post brings us the lamentations of those who still remember the Past and shudder over the possible Future. But let it not be supposed that all patriotic fervour is dead under the cold breath of the Northern wind. Every sentence, uttered by our President in his public addresses, here, at Meerut, Saharanpore, Benares and Allahabad, about the dead splendour of Aryan civilization and the sacred duty to revive it by reviving Aryan philosophy, religion and science, has been greeted with unmistakable enthusiasm, and young Natives have risen to propose votes of thanks, with moistened eyes, and voices trembling with emotion. Where it is possible to so touch the innermost chords of the heart, let no one suppose that our nation is so thoroughly

emasculated as the writer of the *Economist* would have us believe. No, even this atrophic Modern India has a heart, a great throbbing heart that can be moved and can suffer—though many who should be the last to say so, call it stone. The European influence described is fatally potential only in the larger cities, where public patronage is most lavished. It is there that one sees Natives wearing European clothes, drinking European brandy, riding in European carriages, and aping foreign manners to an absurd extent. The strictures in question apply only in a limited degree to affairs among the great body of the people, where Native influences have most weight—and where the influential class are not doing their duty.

While our party were at Benares, last month, they were visited by that eminent Orientalist, Dr. Thibaut, President of Benares College, and what did he tell them? Why, that neither he nor any other European Orientalist understood the meaning of Sankhya philosophy; that he could not get it explained satisfactorily here; and that all the pandits, with whom he had conversed, had assured him that the experimental proof of the ancient spiritual science, described in Indian works, was not obtainable in these days! What a sad commentary upon the state of affairs in India!

If patriot Natives deplore the fact that there is so much truth, on the whole, in what the *Economist* says, let them try to realize the duty which presses upon *them*. Let them aid and encourage every honest effort to revive Vedic literature, Aryan arts, the once noble Sanskrit schools of the Brahmans, the memory of Aryan deeds and greatness. Let them promote useful education—useful in the opposite sense to merely place-hunting—and cultivate in the rising generation manliness, a love of truth, a decent spirit of independence and self-effort. Let them promote temperance and virtuous living, encourage the native arts, open out new avenues of employment to meet the greater demand from an increasing population.

It is not true that no great original mind,

except Rammohun Roy, has made itself visible within the past century; for, not to mention other names, here is our contemporary, the Swami Dayanund Saraswati, to whom even his opponents will concede the character of greatness both in intellect and moral courage. Nor is it fair to say that we never see any more Native financiers or politicians when, even under the immense handicapping of an imported system of administration, such men as the Maharajahs Holkar and Scindia, and such statesmen as Sir Salar Jung and Sir T. Madhavrao struggle to the surface, and show what they might have done under the old state of affairs. There are as learned pandits now at Benares and Poona as there ever were, though they may not comprehend the true and hidden meaning of their Shastras and Purâns; and beyond doubt if the opportunity offered, as it is offered to talent in Western lands, Indian genius would still prove its competency to administer justice, rule provinces, and erect monuments that would challenge the admiration of the world.

None but the foolish would expect the foreign rulers of any country to take upon themselves the preservation of the elements of national greatness. All that can be asked in the present instance is that they shall do their best to keep productive this great Empire, and set the people an example of good living and equitable administration to pattern after. The grave of Aryan nationality, if dug at all—which we do not apprehend—will be dug by Native hands, and upon her recreant sons would be justly cast the reproach of posterity. But that eventuality is so far away in the veiled future that it is better to concern ourselves with the duty of the day and hour; and, though we may not admit the conclusions of our critic of the *Economist*, at least to take to heart the danger-warning which his article certainly does convey. If every modern Arya will do what he really can for his Motherland, the Government will be none the worse served, and the sycophants and copyists of foreign fashions of dress, thought and living, will find themselves left to vapour and strut alone in their corner of the barnyard where the grains drop through the cracks in the public manger,

IN THE LIGHT OF THEOSOPHY

We have learned with deep regret from the June issue of *The Pilgrim*, the quarterly magazine of the Christian Society for the Study of Hinduism, of the resignation of its able and high-minded Editor, Shri P. Chenchiah, a distinguished advocate and a leading Christian layman of South India.

We are surprised to learn from these notes the reason for his resignation. Surely those who have at heart the interest of true religion as distinct from sectarianism should share Shri Chenchiah's devotion to the fellowship of religions and sympathize with his respectful approach to another faith and with his welcoming of philanthropic co-operation and spiritual fellowship with its adherents. Shri Chenchiah's refusal to compromise on this issue or to approach the study of Hinduism from the side of its undesirable excrescences, from which no institutionalized religion is altogether free, is deserving of high praise. It will have the sympathy and admiration of every true student of Theosophy.

In honour of the centenary of the death of Friedrich Froebel, which fell on June 21st, 1952, *The Times Educational Supplement* for June 20th gave a full page to an illustrated article on the "Founder of the Kindergarten." The anonymous article describes his life and the enduring influence of the spirit of his teaching, with its emphasis on love for children, but it is sadly at variance with the breadth of Froebel's outlook and the depth of his intuition. Froebel had maintained that, Divinity being in man in germ, the purpose of life was to unfold that Divinity, but the writer of the article deplores his "disregard of the doctrine of original sin and its pedagogical implications"! Froebel had seen plants, especially trees, as a "symbol of human life in its highest spiritual relations." The writer, though he mentions Froebel's view that "men, like plants, grow according to laws inherent in their own nature" and that the teacher's job is "to provide the environment in which the child's faculties may unfold secure from drought or blight," yet com-

plains that "the exact nature of the symbolism is obscure on account of the vaporous metaphysics to which, a victim of his time and country, he was prone."

Froebel's metaphysics, far from being "vaporous," had much in common with Indian thought, as Shri T. V. Thimmegowda of the Department of Public Instruction of Mysore State brought out at the Indian Institute of Culture in a Special Centenary Lecture on the anniversary itself. Besides his belief in man's innate perfection, Froebel believed in an eternal law underlying all things, an energizing, living and conscious unity. Unity he conceived of as God, and said that all things were born from that Unity and partook of it. He saw the purpose of education as bringing about an all-round development of head, heart, body and spirit and as leading to the knowledge of oneself and one's connection with all others and with God. The "gifts" of Froebel to the Kindergarten children included the varicoloured ball, symbolizing the unity of life, a cube divided into eight smaller cubes, which could be put together into unity, to teach how beautifully everything fits into the whole, etc. It seems regrettable that these symbolic "gifts" should have been superseded, and their metaphysical basis undervalued, but, as the Chairman of the Institute meeting, Miss M. E. Robinson, remarked, the seed of Froebel's thought "has germinated and sprouted and for 100 years children everywhere have had brighter childhoods and schooling as a result."

"Life and the World It Lives In" was the title of the lecture by Paul B. Sears of Yale University, in the New York University's series of lectures on "The Frontier of Knowledge—Integrated Concepts in Science, Philosophy and Education." Students of Theosophy must welcome every sincere step towards the integration of knowledge as, in effect, a step towards the synthesis of religion, philosophy and science which Theosophy is. The title of Mr. Sears's lecture is ambiguous, from the point of view of Theosophy, which teaches that "ALL IS LIFE, and every atom of even mineral

dust is a LIFE." In his lecture, however, reprinted in revised form in the Summer 1952 *American Scholar*, he makes several Theosophical points.

Thus he maintains the close interdependence of "the rich variety of organic life," the dependence of plants and animals "upon materials and energy from earth, air, water and sun," the fact that "we and our fellow creatures are inseparably a part of the universe in which we live." Mr. Sears writes:—

To me it is not a depressing thought, but rather a magnificent one, that the materials of our bodies are merely ours on loan. We have no permanent right to them. They have been used by countless generations of plants and animals before us, and countless generations will have need of them after we are gone. . . . The web of life is seamless, and we are a part of it.

He shows that "what is true of the precise transformations of material is likewise true of the flow of energy," but he does not tell us who *we* are who are using temporarily the materials of our bodies and the energy which flows through them. Man is truly "inseparably a part of the living landscape and subject to the great laws which govern it," but there is more to Man, as there is more to Nature and to the Laws which govern both, than their physical manifestation and operation can reveal.

Prof. W. T. Stace of Princeton University has moved a long way towards the position of Theosophy in the last few years. In "Light in the Darkness" in our January 1949 issue was answered his earlier philosophy of despair, expressed in "Man Against Darkness" (*The Atlantic Monthly*, September 1948). He then saw the idealistic systems as rationalizations "of man's wishful thinking. . . born of the refusal of men to admit the cosmic darkness." Science having proclaimed nature to be "nothing but matter in motion," he considered that it had proved untenable "belief in a plan and purpose of the world." He urged man to grasp the real world without its religious halo and disclaimed for himself belief in any religion at all.

Very different, happily for his students especially, is Dr. Stace's present outlook, as reflected in his *Time and Eternity* (Princeton University

Press), which was reviewed by Prof. Justin Wroe Nixon in *The Saturday Review* for June 14th and was described editorially in that issue as "one of the most original, provocative, and moot books published this year." Dr. Stace writes in his preface:—

I do not in this book retract naturalism by a jot or tittle. . . . But I endeavour to add to it that other half of the truth which I now think naturalism misses.

He now admits not only the natural order, but also an eternal or divine order, with which man makes contact through the mystic experience, on which he pivots religion. Professor Nixon explains Dr. Stace's theory thus:—

These orders intersect in the consciousness of the saint, but none the less actually, though for the most part unconsciously, in the experience of all human beings.

Religion now appears to Professor Stace as "of the essence of man quite as much as his reason." He suggests that man knows God by *intuition* in which, as Professor Nixon interprets him, "the sense of subject and object, and with it the sense of the otherness of God, disappears." But the mystic experience, he maintains, operates without concepts, though men attempt to describe it by symbols and metaphors, by natural analogies or in the pictorial language of myth. As far as the grasping of God by concepts is concerned, Dr. Stace is sure that atheism is truth, which seems to be in line with Theosophy's rejection of a personal God.

The New York Times of June 15th carried a note on "Psychological Values of Music" by W. K., which mentions the recent grant of \$8,000 by the Music Research Foundation of New York for exploring the psychological values of music. The grant was made to Teachers College of Columbia University, which will first study the effect of music on the behaviour of children in a public school. It is a confession damaging to modern prestige that "no psychiatrist or physician knows enough to prescribe a given musical composition with the conviction that it will soothe and not excite the patient." Because this is certainly not, as claimed in the note by W. K., a "pioneering investigation."

Did not David exorcise the evil spirit from King Saul by playing on his harp? (I. Samuel, xvi. 23) Madame Blavatsky, who cites that instance, wrote also:—

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class... Asclepiades... some twenty centuries ago... blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the melodious sounds of a flute. (*Isis Unveiled*, I: 215)

Very interesting also is her account of the use of music in old Egypt. She writes that "the most ancient Egyptians cultivated the musical arts, and understood well the effect of musical harmony and its influence on the human spirit.... Music was used in the Healing Department of the temples for the cure of nervous disorders." Various instruments, different ones for different purposes, were in use. The oldest sculptures and carvings, she mentions, show men playing on various instruments, sometimes in bands, in concert.

They had their sacred music, domestic and military. The lyre, harp, and flute were used for the sacred concerts; for festive occasions they had the guitar, the single and double pipes, and castanets; for troops, and during military service, they had trumpets, tambourines, drums, and cymbals. (*Ibid*, I. 544)

If the modern world is so far in advance of antiquity as many claim, how is it that "it is only in recent years that psychiatrists have seriously considered the possibilities of making use of music in the treatment of abnormal mental states"?

That economic waste can be productive only of want is axiomatic under Karmic law. And certainly, though avarice and ruthless exploitation have been contributory factors to the mounting scarcity of food supplies, the present threat of crisis is partly the result of land abuse and waste.

A number of culpable practices in relation to the physical environment have been aired by ecologists from time to time. Depleting the soil for quick monetary returns, indifference to forest

conservation, soil erosion due to man's blundering interference with natural protective features, and failure to rehabilitate the land by returning to it some measure of its increase have been condemned as nothing short of criminal in view of the steady decline in the world's natural resources.

That husbandman is guilty of profligacy who (to bend a saying of the *Gita* to our use) "even as a thief" enjoys what has been given to him by the land but offers not a portion to it again. How many times has the Chinese peasant been singled out for special commendation for never failing to *replenish* his ancestral patch? And land so treated has yielded for 4,000 years without detriment to its fertility.

In spite, however, of reprehensible habits of waste in relation to the earth's bounty, signs are not wanting of conversion to a new policy of thrift in certain government circles. President Truman's Commission on Material Policy, for instance, recently appointed to examine the likelihood of domestic materials proving adequate for the industrial maw in the decades ahead, has advocated, among other startling innovations, that scientific researchers and industrial technologists focus their attention on non-wasteful utilization of raw materials instead of on exploring the possibilities of more and more gadgets.

Mr. Gerald Bullett is a charming but deadly critic of materialism, open or disguised, as he showed in his two articles in *The Aryan Path* (Vol. VIII, p. 163 and Vol. X, p. 55) wherein he discussed Behaviourism and the failure of theological Christianity. His statement of belief, in *The Literary Guide and Rationalist Review* for June, is full of purely Theosophical ideas, of which we shall indicate a few.

"Spirit," for him, is "the one irreducible and indubitable reality that we know not by inference or hearsay but by being it." He adds that a better name for spirit is consciousness, which is reminiscent of H. P. B.'s statement that Herbert Spencer's modification of his Agnosticism to the point of suggesting in effect that "the impersonal reality pervading the Kosmos is the pure noumenon of thought" brought him "very

near to the esoteric and Vedantin tenet." (*The Secret Doctrine*, I. 14-15)

He rejects the idea that consciousness is a by-product of material processes, writing:—

I see it...as primary, the very stuff of the universe, and "matter" not as its mere vehicle or envelope but as spirit objectified, made visible.

He refuses to call matter unconscious, since he believes that there are degrees and degrees of consciousness which we do not perceive as such. Not all degrees of consciousness imply personality. For him, the distinctive mark of man is his self-consciousness, which is exactly the Theosophical tenet. Religion he holds to consist essentially in reverence for life and a sense of kinship with all living beings. This is closely parallel to H. P. B.'s definition:—

...Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. (*U. L. T. Pamphlet No. 1*, p. 3)

His thoughts upon love as the sign of the underlying unity of all things, and upon a Personal God as a myth which may be the symbol for some great truth, but is certainly not a fact, are worth pondering upon.

Three groups of physicians report in a recent issue of *The Journal of the American Medical Association* that one of the antibiotics, chloramphenicol, has brought on "fatal complications"; and that this "wonder drug," also known as chloromycetin, isolated from soil moulds and widely used since 1948, brings on "the frequent fatal complication called aplastic anemia." The editorial in the same *Journal* warns physicians to be "on the alert for reactions following therapy with this and *any other antibiotic*, or in fact *any of the newer drugs*." (Italics ours.) It further states that

in spite of the vast amount of laboratory and clinical study that a new drug usually undergoes,...subtile and

insidious toxic effects, often of a serious nature, frequently are not recognized and brought to the attention of the medical profession in general until after the drug has been on the market for some time...

This very disturbing news about modern drugs is even more so when we remember that antibiotics and "wonder drugs" are widely used in India but that the *A. M. A. Journal* can hardly be found, even in libraries! Linked up with this warning and information on drugs may be that in *Bulletin No. 463* (the latest received) of the *Citizens Medical Reference Bureau* (New York) on injections, and some recent alarming discoveries about their effects. To quote the *Bulletin*:—

As a result of the investigation carried on by officials of the New York State Department of Health, ... of the relation between recent injections and paralytic poliomyelitis in children the Legislature of the State of New York passed a law, effective April 12th, 1952, to amend the public health law, in relation to vaccination of school children....The per cent (*sic.*) of patients with a history of immunizing injections, penicillin injections, or a miscellaneous group of other injections during the two months before onset was twice that seen during the same period in the control population of similar age....A positive correlation between the site of paralysis and site of injection was demonstrated.... The study confirms the previous reports of an association between injections and poliomyelitis.

Despite all this, we read in *The New York Times* of June 29th that 35,000 children in and around Houston, Texas, where polio is widespread, will be inoculated with "gamma globulin," a derivative from human blood, in an experiment to discover whether or not this injection is an effective deterrent to paralysis due to polio in human beings!

Should anything more be needed to shake the blind faith of many doctors and most laymen in the new drugs and methods of so-called medical science? Should anything further be required to cause them to exercise a little common sense and caution in spite of the high-power sales propaganda for these expensive drugs?

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

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

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A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

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Five Messages to Theosophists

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Echoes from the Orient

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Notes on the Bhagavad-Gita

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Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLth Volume

The Aryan Path—Bombay—XXIIIrd Volume

The Theosophical Movement—Bombay—XXIIInd Volume

BULLETINS

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

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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

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