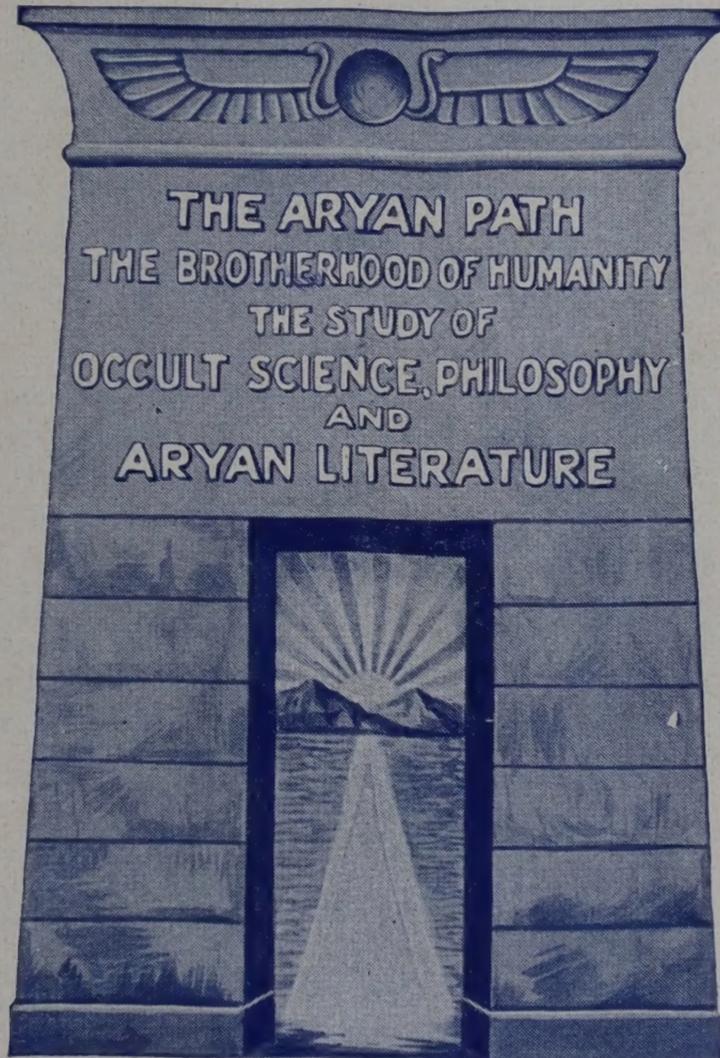




THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XIII No. 8

June 17, 1943

If we find ourselves in existence in a dark age, in a time of physical and psychological epidemics, it means that we are related to it. We should begin to see the cause in the effect, and if the effect is wrong, come out from among that kind of effects to a true basis in thought and action, while remaining with our brother pilgrims, and going through with them. Thus the Masters have done.

—ROBERT CROSBIE

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th June 1943.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1943.

VOL. XIII. No. 8

A FOUNT OF INSPIRATION

The aspect of Theosophy most emphasised by the Founder of the U. L. T. in his writings is the securing of self-knowledge through proper practice. Robert Crosbie preached out of self-tested experience that the duty of a student of Theosophy to himself lay in controlling and conquering, through the Higher, the lower self. "Self-Knowledge is of loving deeds the child" but self-sacrifice has to be performed with discrimination. Often loving deeds performed for the helping of others injure rather than aid and, what is worse, are apt to result in vitiating the rhythmic flow of Impersonal Karma. Only long Theosophical experience brings to the ardent aspirant the "feel" and the technique of how altruism should be practised as an integral part of self-development, or self-development as an aspect of altruism.

From the point of view of the world, where acts of charity and of service are trumpeted forth—most of the time these are done after trumpeters are liveried!—where the qualities of courage, perseverance and love have meanings other than those with which Theosophy endows these words, the grand work of Robert Crosbie cannot gain full recognition. But Those who are Masters of Truth, Lovers and Benefactors of Humanity, Embodiments of Great Sacrifice, They value such works

as Robert Crosbie performed, and Their single-worded appreciation "Well-done" is worth all the praises of modern newspapers and of the social world.

Rare courage, rare perseverance, rare affection—rare to the world of mortals but not in the Occult world—were shown by Robert Crosbie, equally during the period when he studied and laboured under his Guru W. Q. Judge, and after the latter's passing, when he saw the crumbling of organizations through which he had tried to deflect the current of failure into some canal of victory. But most concretely did he show the loving understanding, the persevering efforts and the courage not to swerve from the clear path seen and chosen, from 1909 when the U. L. T. was founded.

Detachment in the continuous performance of the acts of loving sacrifice which make up the story of the first decade of the U. L. T. has and should have an inspiration for every Associate. From that fount of inspiration each can and should derive courage to fight out the field of the lower nature; to persevere in promulgating week by week the grand Teachings of Theosophy by tongue, by pen and otherwise; to perform deeds of friendly service with the detachment wherein alone true and pure love flows to heal and to help.

The theosophist's duty is like that of the husbandman; to turn his furrows and sow his grains as best he can: the issue is with nature, and she, the slave of Law.

—MAHATMA K. H.

A LAND OF MYSTERY

[Reprinted from *The Theosophist*, Vol. I, p. 170, for April 1880. Continued from our p. 104.—EDS.]

Evidently we, THEOSOPHISTS, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his *Peruvian Antiquities* (see the *Theosophist* for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:—" Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude."

" Who knows, then, but that Jules Verne's fanciful idea¹ regarding the lost continent Atlanta

¹ This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet*; and was taken up by Lord Bacon in his *New Atlantis*.

may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their archæological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. Thus would the llama and camel differ, although of the same species; thus the algaroba and espino trees; thus the Iroques Indians of North America and the most ancient Arabs call the constellation of the 'Great Bear' by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.² Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait'? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the 'lost tribe of Israel' to become populated?"

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the

² "The name *America*" said I, in *Isis Unveiled*, (Vol. 2, p. 591) three years ago, "may one day be found closely related to *Meru*, the sacred mount in the centre of the seven continents." When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Amerih*, signifying, like *Meru*, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. “The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail.³ The neck is stretched out and its mouth wide opened, holding within its jaws an oval figure. “Formed by an embankment four feet in height, this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and 8 feet respectively”, say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the Book of Numbers? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archæologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared

beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, “probably beyond the power of human investigation to answer”, they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A. D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it, then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology “given but not explained in Lord Kingsborough’s published collection”, and set down as purely figurative and symbolical, “intended only for the use of the priests and diviners and possessed of an esoteric significance”. Many of the hieroglyphics on the monoliths of Palenque and Copan are of the same character. “The priests and diviners” were all killed off by the Catholic fanatics,—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers “from beyond the mounts”. They worshipped the *moon as their progenitor* and lived

³ Smithsonian contributions to *Knowledge*, Vol. I.

before the time of the "Sons and Virgins of the Sun". Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sûrya Vansa and the Chandra Vansa—re-appear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world". As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanico.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Inca period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and

they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars and stone-idols, so elaborately carved, are "sculptured in a style wholly different from any other remains of art yet found in America". D'Orbigny speaks of the ruins in the most enthusiastic manner. "These monuments", he says, "consist of a mound raised nearly 100 feet surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock, completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses, of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco". Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanico; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: "3 feet in length by 18 feet in width, and 6 feet in thickness"; while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards". The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet

broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design..." Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their *Nagal*, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which, from the water-marks around it, seem to have been formerly an island in Lake Titicaca, and "the level of the Lake now being 135 feet lower, and its shores, 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America".¹ Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill"... And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians—who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*", says one. Cortez shows that 500 houses might be placed easily within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping", writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, "were so awe-struck at the sight of horses and the roar of the artillery", that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomera, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzilpochtli. It was here that the sacrifices were performed, and *the eternal fire maintained*. Clavigero tells us, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezacalli*, "the House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun". The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens, in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in

¹ *New American Cyclopaedia*, Art., "Teotihuacan".

abundance; and, so large was the inner yard, that "8,000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities—" says Solis. Torquemada estimates the number of such temples in the Mexican Empire at 40,000, but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who... built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?"—he exclaims.

The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations". Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics. "He who looks too curiously on a woman, commits adultery with his eyes", says one of them. "Keep peace with all; bear injuries with humility; God, who sees, will avenge you", declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence". And, in naming their children, says Lord Kingsborough "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew*". "Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens", when the brigands and the Jesuits of Cortez landed at Tabasco. A

century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he who ever went to Mexico, knows what that means. The country is full of blood-thirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the poor, and once virtuous heathens!

(*To be continued*)

COMETS

[Reprinted from *The Path*, Vol. X, p. 13, for April, 1895.—Eds.]

The probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment—yet for ages they all appear to stand in the same relative positions, and are therefore called "fixed" stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of the *Secret Doctrine* (first ed., pp. 203-204), two paragraphs which indicate some of the views of the Adepts in respect to comets.

"Born in the unfathomable depths of space, out of the homogeneous element called the World-Soul, every nucleus of Cosmic matter suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the

infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn: many perish, their mass disintegrating through stronger masses and, when born within a system, chiefly within the insatiable stomachs of various suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction with the statements just made as to the moon's being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is, in truth, required. What does science know of comets, their genesis, growth, and ultimate behaviour? Nothing—absolutely nothing! And what is there so impossible that a laya center—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?"

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the negative and positive forces in nature are constantly acting and reacting

against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginnings of worlds, *i. e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations—"Born in the unfathomable depths of Space", etc.—means that, a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.*, that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement—"Why should not such a comet settle in life, live, and become an inhabited globe?"

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

WILLIAM Q. JUDGE.

KARMA

[Reprinted from *The Theosophical Forum* for October 1896.—EDS.]

Question : In *Esoteric Buddhism*, page 273, it is said : " Thus a crippled frame may be bestowed on a spirit whose Karma has by no means earned that penalty, and so with a great variety of accidents. " My understanding of Karma is that it is an immutable law, and that there can no more be an effect without a cause than a cause without its exact effects. If this is so, where is there room for chance or accident ?

Answer : On reading the context of the above quoted paragraph from *Esoteric Buddhism*, there does not appear to be any intention of taking any position outside of the law of cause and effect. Mr. Sinnett is speaking of exceptions to the general rule previously stated by him.

The following Aphorism on Karma (*The Path*,¹ March, 1893) covers the exception. Aphorism 28—" No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts, appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of

the Ego, and result in strength, fortitude, and sympathy. "

Aphorism No. 3, says : " Karma is an un-deviating and unerring tendency in the Universe to restore equilibrium, and it acts incessantly. " In considering Karma, we have to take into account that every atom is subject to the general law governing the whole body to which it belongs : this brings us at once upon the wider track of the Karmic law. The aggregate of individual Karma becomes National Karma, and the sum total of National Karma, that of the world. It is upon this broad line of *Human Interdependence* that the law of Karma finds its legitimate and equable issue. It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action.

We have also to bear in mind the three lines of evolution, the physical, intellectual and spiritual, each with its laws and all subject to Karma (readjustment) ; also the three fields of the operation of Karma : (a) the body and its circumstances, (b) the mind and intellect, (c) the psychic planes.

All Karma is not past Karma ; we are setting up fresh causes continually along those lines and in those fields of operation, affecting others for good or evil, with or without design on our part. We may by neglect of duty (for there are sins of omission as well as those of commission) engender a tendency in an ego that may express itself in any of a variety of injurious ways upon us, without design on the part of either : such injury might easily come under the definition of " accident, " *i. e.*, " the happening of an event without the design of the agent. " Karma is an unerring and undeviating tendency in the Universe to restore equilibrium, and it acts incessantly.

ROBERT CROSBIE

¹ U. L. T. Pamphlet No. 21.

Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

—W. Q. J.

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H.P.B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिञ्चनसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q.—The marks of one entitled to preach Theosophy are said to be: (a) Freedom from all personal claims; (b) Freedom from "originality" of teachings and (c) A sincere effort to lead the Spiritual life. In that case how can we "judge a teacher by his teachings" as Theosophy advises us to do, since the first two qualifications can be present and the third absent? Cannot a hypocrite preach the grandest of ethics in an impersonal manner, and in trying to appear "humble" seek to gain the good opinion of others? Even a student can preach Theosophy from the U. L. T. platform following all its procedure and yet make no attempt to be a practitioner. Is that not possible?

Ans.—What would be the motive (to take the last clause first) of a Theosophical student in preaching Theosophy from the U. L. T. platform without any attempt to practise it? No person can act for long in any particular field without some motive; the hypothetical student of our questioner must desire *something*—popularity; or power over others; to gain favour with older students, the promoters of a Lodge; etc.; to serve so as to find the Masters to whose Cause the U. L. T. is consecrated; in short, he has an axe of his own to grind. Such a person finds out that with the motives named he is not able to go on for long. "'Great Sifter' is the name of the 'Heart Doctrine,' O Disciple."

In doing propaganda work on the U. L. T. platform the student takes the step of facing his own nature, albeit he does not know that he is doing so, and soon or late, certainly soon for most people, he encounters the aid that comes from his good aspirations and the hindrance which

comes from his low desires. Again, he cannot go on very long doing his platform duties without a serious effort in enhancing his store of Theosophical knowledge. The very method followed, the gradual and graduating rise in duties assigned to platform workers, forces him to continuous recognition that unless he learns more and more and acquires the capacity to impart what he learns in an efficient manner he is not able to make much headway with his platform ventures.

The safeguards, for him as for the platform, lie in the impersonal basis of our programme and policy. No one desiring to make money or fame comes our way. He who volunteers to serve our Cause *has* invariably a seed of right spiritual aspiration. What the Lodge does, in a variety of ways, is to enable that seed to sprout in the soil of the student's personality. Here difficulties do arise, for no Theosophical student is devoid of weaknesses to which the Kali-Yuga mortal is heir. Mental laziness, personal pushing, desire for soul-growth and for "attracting the Eye of the Master" etc. do affect, and at times work havoc with the neophyte. The history of the Theosophical Movement inaugurated by H. P. B. is full of instances of people who have "blown up and blown out" of our ranks. That is one reason why a hypocrite cannot for long strut on the U. L. T. platform if he at all finds his way onto it; in more than one sense he stutters while he is trying to strut and so, the end comes!

Next, a hypocrite who tries to "preach the grandest of ethics in an impersonal manner" must also have a motive and—murder *will* out.

For murder, though it have no tongue, will speak
With most miraculous organ.

And if Shakespeare is explicit in describing the result, Chaucer is equally true in describing the process:—"Mordre wol out, that see we day by day."

It is only a question of time for the hypocrite to stand revealed in his true colours, and that time is short for the hypocrite in pure Theosophical circles. One may try to appear humble, but even to play that part a person must have intelligence and steadfastness; that is why even the student who fools himself by fancying that

he is humble when he is not gets a shock when his self-righteousness and conceit are unveiled and his bluff is called. All these are not imaginary pictures; the questioner has to look not far afield but deep in his own vicinity to find that what is said is true.

Let us now examine "the marks of one entitled to preach Theosophy." The phrase is not well used—any person of his own free-will is entitled to preach Theosophy and even in his own way. There are many who do so, though they are not well-versed either in the teachings or the methods of Theosophy; hence there are pseudo-theosophists who preach in the name of Theosophy what H. P. B. never taught, and use modes and methods which are not in strict accord with Theosophical ethics.

It is true that we can judge a teacher—we take it a pupil-teacher is meant by the questioner—by his teachings; would it take an intelligent audience very long to find out that So-and-so is "as sounding brass, or a tinkling cymbal"? In that audience are there not other pupil-teachers who are not apt to be fooled for long? How far will mere rhetoric or mere parrot-like repetition of words and phrases, even though they be from Theosophical text-books go? As words are living messengers their life-message will be felt, will be registered, however unconscious the process. Words without ideas do not penetrate the mind of the listener; much less do they enter his heart if they do not contain the living force of experience which the practice and application of the speaker give them.

Perhaps the whole subject will become clear if we take the three propositions of the questioner and consider them.

(a) *Freedom from all personal claims.* What kind of personal claims can a pupil-teacher make? If he offers a truth it is in the record of the philosophy; he cannot claim it as his own; if what he advances is not in the recorded philosophy there are those who will immediately ask, "Where is that said?" If he claims for himself abnormal

powers and a special position he falls immediately in the making of the claim—there have been those who have failed thus in the last sixty years during which the Movement has been going on. But there is strength in the "claim" which a pupil-teacher makes because he roots himself in the recorded philosophy; and there is greater strength in the silent "claim" which his assimilation of the teaching through sincere, consistent and right practice brings forth.

(b) *Freedom from "originality" of teachings.* True; the motto of the pupil-teacher is "Thus have I heard." But, just as what one hears is repeated in different tongues—English or Hindi, Gujarati or Tamil—so also the ideas one has assimilated are repeated in different ways, with ever-new applications. "Originality" does not exist because there is nothing new under the sun; but every object presents a new beauty every hour as the light of the sun falls on it and that new beauty has an originality of its own. In the mere recitation of a poem a person by his own assimilation of its message conveys that meaning to his hearers; how much more, then, with the repetition of deathless ideas which have passed through the mill of an ardent soul's wakeful mind and wise heart?

(c) *A sincere effort to lead the Spiritual life.* Supplementing what has already been said, let us draw attention to the truth that there are those who love Theosophy and therefore labour for it, and then there are those who labour for Theosophy and come to love it. A person may begin to go on the U. L. T. platform to promulgate Theosophy with a motive all too personal; he will change that motive and, labouring for a Holy Cause, will become holy and love that Cause. Lovers of Theosophy need not worry about the lip-profession and verbal enthusiasm of others; if they themselves are loyal to their Cause they will aid these others to rise to higher impersonal (or shall we say less personal) altitudes. Let us remember the aphorism—"Each man is a potency in himself."

THE NEEDS OF THE YOUNG CHILD

Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself.

—H. P. B. in "The Tidal Wave."

Much has been written about the *education* of children but little as to the *bringing up* of the very young. War conditions in the West are responsible for the almost mushroom growth of Nursery Schools or Day Nurseries where the very young are sent either for good or at least for many hours while the mothers are at war work. There is a tendency towards making use of the Kindergarten institution at too early an age, so how are we to view the Nursery Schools? Such Schools or Nurseries are in the experimental stage and it is "time Theosophy entered the arena."

All Theosophical students interested in new schemes for improving conditions, especially with regard to child welfare, should read two books of the late Edmond Holmes, *What Is and What Might Be*, and *In Defence of What Might Be*. He dealt with the child from the point of view of soul, and with education from the point of view of character building, as well as from that of training a future citizen. He wrote:—

In every child there are three main groups of potencies waiting to be developed,—the potencies of the *individual self*, the potencies of the *communal self*, and the potencies of the *ideal self*. . . . Help the child to realise his individual self by subordinating it to both his wider selves; to realise his communal self by subordinating it to his ideal self; to realise his ideal self by cultivating both his lesser selves for its sake. In other words, he (the teacher) must help the child to transform and expand his individual self by losing himself, on the one hand in social sympathy and service, on the other hand, in the search for beauty and truth. He must help him to transform and expand his communal instincts by passing beyond the limits of whatever community may claim his devotion, in quest of the widest of all communities,—the Kingdom of God. And he must help him to find his real or ideal self by living both for others and for high ideals, and yet remaining true to himself.

How is this to be done? To the earnest Theosophical student life is a school; a school not only where he himself learns but where all learn. Implicit in this view of life is the recognition of Immutable and Impersonal Law and its relation to personal exertion, *i. e.*, absolute justice. The

student recognises the goal of life and its relation to man, *i. e.*, reincarnation, and he further recognises that there are Knowledge to be gained and Teachers to guide and help. He can learn the Teaching as to what the body is, whence its vitality and its magnetism, and what effects the desires and emotions and thoughts have on these three. He knows the Teaching that had there been no soul with its urge for rebirth there would have been no baby born; had there been no magnetic threads of past actions, feelings and thoughts, there would have been no astral body and no physical body. The application of the idea of Law in its relation to man, *i. e.*, Justice, is harder to make for it is the complete trust that the child comes to the right place, at the right time, to the right environment and that, from that point on, life is first what the parent or guardian makes it, and later what the child does, by personal exertion or otherwise, with its reactions to life.

Mr. Holmes points out:—

[The child] enters the path of salvation the day he is born. He comes into the world a weak, helpless baby; but, like every other seedling, he has in him all the potencies of perfection,—the perfection of his kind. To realise those potencies, so far as they can be realised within the limits of one earth-life, is to achieve salvation.

H. P. B. tells us that the child is not responsible for what he does in the early years: his parents are. It is therefore in the hands of the parents or guardians to make or mar the young child, under Karma.

In taking his responsibility seriously the Theosophical student seeks for more knowledge. He knows that the child when *in the womb* can be affected by the emotions of the mother. Can it be affected *after birth* in the early days? If the child goes through the stages of development of the races and it was in the third sub-race of the Fourth Root-Race that hearing was developed as a physical sense and before that,

human "speech"—owing to that absence of the sense of hearing—was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb. . . . it is easy to understand how, even from those early days "speech" became associated with "sight," or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch*,

how does this affect the "mental articulation" of the parent or guardian? The story told by H. P. B. in "Occult or Exact Science" of the little girl who spoke of her mother's words, as "quite blue" when she was kind, "red" when she was scolding, and "orange" when "in a passion with papa," makes the student look sharply into his words—the outcome of his feelings. He begins also to search for knowledge as to diet, bodily treatment, inoculations etc. He begins to look upon himself as the helper of the soul behind the body, and lest he should be overwhelmed with the responsibility he seeks for the one quality which will bring all his efforts to the wished-for end.

Mr. Holmes said :—

Love, as a motive to moral action, has the immense advantage over the sense of the duty of being able to rob the hour of trial of its gloom, by strengthening the lover to make light of labour and difficulty till at last the sense of effort is lost in the sense of joy.

Theosophy goes still further and points out that love in the heart of any one affects all the surroundings and will have a great effect on the young child. H. P. B. tells us that "were no man to hurt his brother, Karma-Nemesis would have. . . [no] weapons to act through." Hence the mother or guardian can stand in more ways than one as a wall against evil and a bringer of blessing to the child. Perhaps the most terrible aspect of the Law of Karma is that which teaches that we may, by our wrong feelings and thoughts and actions, become the agents for bringing "bad" Karma to others, for even though no one can suffer unless he has sown the seeds of that suffering, nevertheless *agents* are necessary to bring the suffering. Love prevents us from becoming such agents and showers its magnetic radiance on the good seeds of the child's past. Mr. Holmes helps us again :—

Until he [the child] reaches. . . the end of the second year the work of building the child's soul falls on Nature, with his mother—inspired by love and sympathy—as her understudy. . . . And what does Nature do for the child? Weak and helpless though he be, he learns under her tuition to speak his mother's tongue, to stand up, to walk, to use his hands in various ways, to take a "many-sided interest" in things, to use his will, his reason and his imagination, to requite with love and devotion his mother's loving care. Now if Nature, during the first two years of the child's life, unaided by the "instructor" with his "presentations," can do so much in the way of "soul-building," may we not conjecture that babyhood is succeeded by a long transitional period during which the "instructor," though beginning to count for something, should remain discreetly in the background, and realise that he (or she) is only one of the many influences which are co-operating to build the child.

How does Nature work? Mr. Holmes tells us, "To bring the rhythm of the Universe into the daily life of the child, to give free play to his instinctive sense of its all-pervading presence, is one of the highest functions of the teacher." The formation of habits of the body, routine of meal-times, rest, etc., are aspects of rhythm but it is not so generally realised that it is equally important for the mother or guardian to obey these laws with respect to her own mind, thought and feelings in her own bodily activities. If she works by this sense of rhythm she will never be hurried, never have occasion to say "there is not time," for all her own life will be rhythmic. Obeying her knowledge of the laws of cyclic impression and return, there will be given to all her actions a sense of *direction* towards some aim or end in view. She will plan her day and her work, not by rigidly adopting a time-table for everything, but letting the rhythm of Nature play through her plan.

Rhythm in Nature expresses itself in Harmony—harmony of sound, colour and form. It is accuracy in space, punctuality in time and purity in causation. It is Beauty—of colour, form and sound—and Beauty, said Dr. Jacks (*The Aryan Path*, May 1938, p. 233) "far from being a thing as unimportant as the rouge on a woman's face, is an essential human *want*, an essential element in the diet of the soul." Attention must, therefore, be paid to beauty, *i. e.*, to harmony of form, colour and sound, around the young child who is

just beginning to develop his senses of sight, touch and hearing. We have lost much of the real sense of harmonious proportions. The old medieval builders (so much of whose work is now being destroyed in the West) built by right proportions, and Cathedrals, Mosques and Temples became standing tributes to the blending of man's aspiration and devotion with their resultant, an unconscious knowledge of harmonious proportions. The same is true of the real artist. He blends his colour and form and the result is pleasing to the eye, *i. e.*, produces in the beholder a sense of harmony. In the realm of music we find true harmony of sound much more in the old folk-songs that have come down to us than in the present-day compositions. To realise somewhat the power of music and its effects on the emotional nature one only needs to read H. P. B. on some of Wagner's music, notably "Parsifal."

It is not sufficient to think in terms of the colour of the walls of the child's rooms, of the shutting out of "jazz," or of absolute cleanliness. Untidiness shows a lack of appreciation of the fact that there is a right place for everything, and accuracy in space is one of Nature's laws. Care with the appearance of the mother or guardian, brightness of expression, harmony of colours in her wearing apparel, quietness but aliveness of voice and of movement—all these things are important and all must be the outer expression of an inner tidiness, harmony and quiet of the emotional-thought atmosphere.

What part will religion play? There will always be trouble among educational authorities and parents until Mr. Holmes's definition of the function of Religion is taken. "The function of Religion," he says, "is to bring a central aim into man's life, to direct his eyes towards the true end of his being and to help him to reach it." Religious teaching will therefore be the giving of aspirations, the development of the real sense of devotion, and through both these the struggle with the lower nature. The first feeling a child has is devotion to his mother or guardian; the next step is to lead him to a devotion to Nature. It is easy for him to sense a "Presence" in Nature. We need to cultivate this and also to strengthen the existing tie between Nature and

the child. The "Presence" shows itself in the singing of the birds, the opening of the flowers to the sun, the growth of plant and tree, the coming of the fruit, and again the seed. The radiance of the sun and the gentle moisture of the rain both helping the brown earth to fructify the seeds so that sustenance can be obtained by all, the return to the earth of the dead leaves to give back what is not needed—all these will bring a sense of unity between all living things—and what does not live? Further, in "The Building of the Home, THE THEOSOPHICAL MOVEMENT, February 1942, p. 57, the five sacrifices can be taught to the child through the medium of stories.

The story-telling aspect of character-building or religion has fallen much into abeyance. But the need for its resuscitation is great. Stories of the Undines and the Salamanders, the Greek Myths, the lives of Krishna, the Buddha, Kwan-Yin, etc., as well as the stories told by the Great Teachers to bring home points to their audience all need to be known and then told. There is such a dearth of these stories in the West that it is to be hoped that the East will not let them die but will spread their stories to the West. Not only should character-building as ordinarily understood be catered for but spiritual ideals need to be given.

If speech comes with the dawning of mind, how very necessary it is for us to listen to the child. It is difficult to be patient enough and sufficiently unhurried *in mind* with the child's first efforts at expression, but what an opportunity to help that dawning intelligence and to find out what is its natural bent! How else save by listening to him can we find out what his faculties are and help them to further expression?

We are taught, Theosophically, that we must become of those "of whom mankind is not afraid." What an ideal for the mother! One other point should be mentioned. The sense of "shame" is often used to teach what should be and what should not be done. To make a child "ashamed" of itself is a worse torture than anything which can be applied to adults and should never be done. The second half of the feeling of shame is the craving to be re-established in the good graces of the parent. Both aspects breed very bad qualities

in the youth, the opposite of mental integrity or uprightness of conduct, for in them is the seed of "never be found out," hypocrisy and cant.

The teaching of magnetism, the transmigration of life-atoms, the effect of good or wrong thoughts and feelings, the mixing of different children, whether many children of the same age should be together, whether large Nurseries are to be advocated, whether many children should sit down at once in one room for meals: all these are questions that need study. If we go to Nature for advice—and again Mr. Holmes helps us—we find that children of the same age are not herded together with one or two adults—giants to the tiny child—over them. Nature is thoughtful, she moves by degrees, and all know how much help in the bringing up of the young can be given by the older sister or brother. Whereas mothers are taught now to let their child have a room to himself from the earliest possible moment, are we going to let Nursery Schools group them in tens and twenties? If the Home is the place in which children of all ages really learn best, could not the same principle be applied as nearly as possible in such schools? Communal life is taught in the family; hence institutions must be small family groups. There is much work to be done along this line by Theosophical students.

We cannot close this article without reference to food and medicine. True as it is that vegetarianism is not a part of Theosophy in the sense that the Theosophist *must* be a vegetarian, yet the earnest student will remember H. P. B.'s statement in *The Key to Theosophy*:—

When the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this "coarsening" or "animalizing" effect on man is

greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables.

Shall the mother or guardian doubt the truth of the theosophical attitude to vaccines etc., when her child or charge is dying of typhoid or diphtheria? Faith comes from knowledge, and knowledge is obtained by searching for the truth, by meditating on it and by proving it. In such a dire emergency shall she not take to heart: "O ye of little faith?" The way of the reformer may be hard, but "What good gift have my brothers, but it came from search and strife and loving sacrifice?"

* * *

Since the above was written, it has been learnt that the Nurseries to which the children under five were evacuated have not proved a success. Though everything was of the very latest and best the little children have been found to show less resistance to disease than those in the slums. Two possible explanations are offered: (1) That they are in an environment to which the body is not suited and to which it cannot adapt itself and (2) that too many children of about the same age are put together.

Could we add that the breaking of the psychic tie between mother and young child is detrimental to the child's well-being? Secondly, that with the best will in the world, such babies are not given the "love" which flows from every mother, even unconsciously? Thirdly, do we know at what age the child ceases to need the close psychic contact with the mother? It takes seven months to form the body, two more for it to grow in stamina in the womb. How many does it need, out of the womb, before it is strong enough to be separated from the enveloping psychic emanations of the mother?

Educate! Educate!! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the "Elixir of Life," so can a nation work its own regeneration by educating the new atoms of its national body, its children... Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves... We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

—H. P. B.

IN THE LIGHT OF THEOSOPHY

Dr. Irving Langmuir, Nobel Prize winner and retiring President of the American Association for the Advancement of Science, summarised the modern revolution in scientific thinking in a recent radio address. (*Science News Letter*, January 1943) When the advance of science made experiments with atoms possible, it was found that the behaviour of individual atoms was not predictable, though mass reactions were, by statistical methods. Classical science had held that "all natural phenomena were determined by accurate relations between cause and effect." The new discoveries were considered to invalidate this view. Dr. Langmuir says that "the net result of the modern principles of physics has been to wipe out almost completely the dogma of causation."

But it is obvious from the rest of his speech that it is not that action and reaction, cause and effect have ceased to operate. Probability "has become a fundamental factor in every elementary process." But probability applies to predictability, surely, not to actual developments themselves. Science has entered a field where the range of observed possibilities is far more vast than the range of observable causes. And as long as science confines its attention to physical phenomena and ignores their metaphysical roots, that discrepancy will doubtless persist.

Dr. Langmuir differentiates between convergent and divergent phenomena. In the former "all the fluctuating details of the individual atoms average out giving a result that converges to a definite state." In the latter, "from a small beginning increasingly large effects are produced." Theosophy recognises both, while repudiating chance in a universe of law. One illustration of how great results may spread in ever-widening ripples is given by Mr. Judge in "Living the Higher Life" where one householder's example may change the current of an age for good or ill. Dr. Langmuir writes truly:—

An idea that develops in a human brain seems to have all the characteristics of divergent phenomena.

He thinks we underrate the importance of intuition.

In almost every scientific problem which I have succeeded in solving, even those that have involved days or months of work, the final solution has come to my mind in a fraction of a second by a process which is not consciously one of reasoning.

But flashes of intuition, however unpredictable, are still under law!

A valuable point made by Dr. Langmuir is his repudiation of determinism (the old "The criminal cannot help it" fallacy) in the conduct of nations:—

I can see no justification whatever for such teaching that science proves that general causes (convergent phenomena) dominate in human affairs over the results of individual action (divergent phenomena).

Dr. L. P. Jacks attacks "The Brain-Myth" in the January *Hibbert Journal*.

As the seat of consciousness or the missing link between mind and matter the brain has indeed no stronger claim than "bowels" or "heart." To be sure we should be nowhere if our brains were knocked out by a cannon ball. But where should we be if the ball hit us a little lower down? Nowhere. And where are we when walking the earth with all three, brain, bowels and heart, in full commission? In none of them, nor in all of them. And yet we *are*. But not inside our skins, nor our skulls.

Every organ, as every cell, has a consciousness of its own kind, but the brain has a special importance. "In that mansion called the human body," H. P. B. writes, "the brain is the front-door, and the only one which opens out into Space." It is in the brain that sense impressions, received as vibrations, are perceived by the mind as ideas. But the brain's function cannot be fully understood without recognising that the mind in incarnation is dual.

It is owing to the greater perfection and sensitiveness of man's brain cells that his lower mind, "animal cogitation," is more highly developed than the beast's intelligence. But the brain is less subservient to the action of that personal mind than other organs are. The very bringing into personal awareness of superconscious mental experiences of that Higher Ego depends on certain brain cells of whose function science is wholly

ignorant. To that higher mind Dr. Jacks's statement about man and his brain applies perfectly :—

His thinking is not transacted *there*. It goes on *behind the scenes*, and not his thinking only, but all that belongs to the life of the self-conscious spirit.

Or, as H. P. B. puts it :—

The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. (*Raja-Yoga*, pp. 69-70)

Dr. Ananda K. Coomaraswamy, writing on "Mind and Myth" in *The New English Weekly* for 24th December 1942, objects to a reviewer's having called the Chinese allegorical work, *Monkey*, "a mine of popular fantasy." "That," he asserts, "is just what it is not."

The material of "folklore" should not be distinguished from that of myth... What we owe to the people themselves, and for which we cannot be too grateful in these dark ages of the mind, is not their lore, but its faithful transmission and preservation. The content of this lore as some (though all too few) learned men have recognized, is *essentially* metaphysical, and only accidentally entertaining.

He repeats an earlier statement, which Dr. Strzygowski had heartily endorsed :—

The peasant may be unconscious and unaware, but that of which he is unconscious and unaware is in itself far superior to the empirical science and realistic art of the "educated man," whose real ignorance is demonstrated by the fact that he studies and compares the data of folklore and "mythology" without any more than the most ignorant peasant suspecting their real significance.

H. P. B. maintains that "no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction." Of the mythological stories in the world's scriptures she writes :—

None are meaningless and baseless stories, invented to trap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition.

Myths were thus cloaked in allegory and symbol for their better preservation. The Ancients knew that

nothing could be preserved in human memory without some outward symbol... since the symbolic formula attempts to characterise that which is above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance.

Paper, papyrus and parchment decay, stone crumbles and languages change, but "the ideas underneath symbols do not alter, no matter what might be the language, and symbols are clear immortally, because they are founded in nature itself."

The letter of "S." in *The Indian Social Reformer* of 18th April on "The 'Spiritual Basis of the Fellowship'" is instructive. The writer was actively connected with an International Fellowship which sought to bring together individuals of different communities "on a spiritual basis." Weekly prayer meetings conducted by members of different faiths were planned as an expression or arouser of the unity hoped for but apparently never achieved. These were sparsely attended but long kept up, it would seem, without protest, "out of deference to the leaders." It is not surprising that "within the Fellowship there was artificiality," which is another name for insincerity.

Ritualism, divorced from metaphysics and ethics is about as nutritious for the human soul as sawdust would be for the human body. It is worse than useless. It feeds emotionalism at best, and, at the worst, hypocrisy, the unforgivable sin against man's own divinity. There were professional Christians (missionaries) in the Fellowship, but most of the non-Christian members were "persons who had not adhered to the conventions of their faith." And there is a difference between open-mindedness on conviction and open-mindedness from indifference. Lukewarm plus lukewarm equals lukewarm. Any number of unlighted candles can be assembled without resulting in the feeblest glow.

The difficulty would seem to have been not with the "spiritual basis of the Fellowship," but with the utter lack of such a basis. "A spiritual basis" is not a nebulous abstraction, but to name it is not necessarily to have it—not even to understand what such a basis demands and implies. The identity of our physical origin and constitution has been amply proved by science. But it takes more than the recognition that another has the same assortment of limbs and features as oneself to make one recognise in him a brother. The human heart is not touched by that. It makes no appeal to our higher and deeper feelings. What is needed is not an intellectual apprehension of unity but a heart conviction of it. Only the metaphysical fact of our identity with all because of the One Spirit in each can bring us that conviction.

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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.

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