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Vol. VII No. 9

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July 17, 1937

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Indulge not in apprehensions of what evil might happen if things should not go as your worldly wisdom thinks they ought; doubt not, for this complexion of doubt unnerves and pushes back one's progress. To have cheerful confidence and hope is quite another thing from giving way to the fool's blind optimism; the wise man never fights misfortune in advance.

MASTER K. H.

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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 July, 1937

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1937.

VOL. VII. No. 9.

## THE GREAT ENSNARER

"Guard, O Shishya, thy roving eyes, lest on them fall sights and shapes beauteous to behold but which arouse in thee Kama—Lusty Passions and drag thee down to the hell of fiends, and make thee forfeit thy first hope—the sight of the Heaven of Friends, Possessors of the Eye which never closes, the Eye which sweeps over slumbering Earth.

"Guard, O Shravaka, thy tongue lest on it arise words that wound, not others only but thy very soul—words born of Krodha. They will make thee deaf to Wisdom and make thee forfeit thy first prize—the privilege to listen.

"Guard, O Shramana, thy heart, lest in it arise subtle greed—desire to possess not the joys of blood alone but the joys of mind ; not wealth of the world only but the power of Indra's heaven. Lobha, Greed, closes the heart to compassion and makes thee forfeit thy first duty—to live to benefit mankind."

The Personal Devil feared by some orthodox people is as nonexistent as the Personal God they pray to. But popular beliefs often contain some truth, though when distorted and corrupted they become superstitions destructive to soul-life, and further they obscure truths.

The only Devil which Theosophy recognizes abides in the flesh and blood of man. The horned Devil of Christian theology is but a poetic personification of human evil and wickedness—a graphic symbol. So also Mara of exoteric Buddhism. H. P. B. explains that "Mara is personified temptation through men's vices"—symbolized as a King in whose crown shines the jewel of fascination. The power of evil, of human weaknesses and vices, lies in its temptations. To make more graphic the activities of these temptations spiritual teachers have had recourse to the device of personification. Thus the Devil and Mara and Ahriman are personified ; orthodox theologians have personalized and carnalized them.

Earnest students of Theosophy are left in no doubt that there is in them a lower nature full of weaknesses and vicious tendencies. But only a few really comprehend the meaning of Temptation. All aspire to eschew evil and to do good. But Paul-like they slip into errors of commission and omission against their well-formed intentions and resolves. Why this occurs is partially understood through the

teaching about Karma ; but how it comes about is for many a sealed mystery. "The nefarious influence of the Astral Light" is spoken about but these are mostly words whose real import and significance are not comprehended.

H. P. B.'s remark that vice exercises fascination upon certain natures contains a clue. What kind of natures are fascinated by vice, *i.e.*, are in the grip of Evil ? Students will do well to examine the subject of enchantment and fascination as expounded by the Teacher in *Isis Unveiled*.

The earnest and persevering aspirant is like a man standing at the edge of a precipice. If his perception is superficial he may not discern the dangerous place at which he is standing, like a child whose imagination is not active enough to see the danger of the chasm before him. All the same, a gust of wind would dash him to pieces—his ignorance not protecting him. It is better for the aspirant to know and to be on his guard. Those "certain natures" of whom H. P. B. speaks are to be compared to adults of a certain mental temperament who, seeing the chasm in front of them, are not able to control their imaginative fancy and allow themselves to be drawn by the attraction of the earth, their bodies following their thought to the foot of the chasm. They do not know how to break the *spell of fascination*. Therefore the devotee must

learn the art of resisting temptation, of overcoming that spell.

*The Voice of the Silence* says that the Great Ensnarer bewitches the senses, so as to blind the mind, and the result?—an abandoned wreck. Ordinary evils of ordinary lives are a very different proposition from the precipitated evils in the life of Chelaship. Mr. Judge has remarked that every real student will some day, in some life, arouse "the Dweller" of a particular kind—the personified human elemental created by the righteous effort of the Probationer who is determined to conquer the world-passions within him. The very act of Invoking the Higher Self not only strengthens the power of the Inner Ego but also stirs up the slumbering Tanhaic Elementals. These sense instinctively the danger to themselves and, just as thieves unite, to bring off a successful raid, they coalesce to form what Mr. Judge has named "a human elemental." This is happening, unknown to many an earnest and devoted practitioner of Theosophic Life. These coalescing tanhaic elementals if not dispersed in due time by the Inner Ego, will gather strength, become an entity, and eject that Ego, usurping its place, ultimately producing the phenomenon of the "Soulless Man." In Hindu Esotericism this human elemental in the devotee is named *Papa-Purusha* though the same term is also used in the sense explained in *The Theosophical Glossary*.

Every candidate for Adeptship has to face, fight and overcome the "man of sin" within him; the tempter draws the aspirant to the three Gates of Hell—the domain of Mara, the Devil. The bottomless pit of Hell exercises a fascination on three precipitous heights where the aspirant meets his test—the Death of the Soul. Kama, Krodha, Lobha—Lust, Wrath, Greed—develop in us, colouring the mental consciousness to such an extent that time and again the would-be Adept forgets his mission, nay, more—allows the Inner Ego to be driven out. The act of suicide or self-murder is but the culmination of numerous acts of soullessness. Perfection in neither virtue nor vice is attained at a single stroke; the effort, towards Good as towards Evil, takes many lives. Disappointment to the Inner Ego caused by Lust, Wrath and Greed (and their brood which are legion) is an incentive to the human elemental, who tempts the aspirant to fly from the field of battle through an act of self-murder.

Such a fearful and dangerous test the beginner is not very likely to meet. His duty to himself, to the race and to the Cause he has resolved to serve requires that he make it his first concern to fight Lust, Wrath and Greed in the small affairs of every-

day life. Presently he will meet with special tests in the shape of subtle temptations; and a little later the Great Tests of Secret Initiation to which a reference has been made in *Isis Unveiled*, II, 485.

Each Chela on the way to Adeptship has to pass through "the portal of assembling" where "Maha Mara stands trying to blind the candidate by the radiance of his 'Jewel.'" In each the human elemental will be formed and it will have to be ejected; but the tensile strength of that *Papa-Purusha* is determined by the Chela's previous efforts to purify himself—not to allow "this thing of darkness" to "increase in size and power." Therefore the injunction, "Beware, Disciple, suffer not e'en though it be their shadow, to approach," for later it will grow into "the black foul monster." "His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave."

To prepare himself for that future the student-aspirant of to-day is called upon to memorize and to practise the above three aphorisms from the Book of Rules. To control sight, tongue and understanding first in the ordinary affairs of the world will unveil to the perception of the candidate for the Mysteries the subtle aspects of Lust, Wrath and Greed. What did Jesus mean when he said that "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"? Again, does this not sound somewhat exaggerated and illogical—"Whosoever shall say, Thou fool, shall be in danger of hell fire?" Occultism describes the invisible but actual psychological processes involved in the commonplace acts of seeing with the eyes,\* speaking with the tongue and longing with the heart. Men and women do not know what happens when they see, but the Theosophical aspirant ought to know what goes out of his eyes and how it penetrates the objects of his vision; what happens when living messengers leave his tongue to bless or to curse one or many of his fellow men; what form his greed assumes when, arising in his heart, it shoots forth like an arrow which wounds or a bullet which shatters. Control and subdue these forces now, at the very start, when they are isolated even though strong. Presently they will coalesce, become one, and Personified Temptation which kills the Soul, may win. Forewarned is forearmed.

"Great is the power of Ahriman"

"GREATER THE LIGHT OF AHURA MAZDA."

\* E.g., see *U. L. T. Pamphlets No. 3*, p. 2 and *No. 6*, p. 11.

## TRANSMIGRATION INTO ANIMAL FORMS

The Esoteric Philosophy teaches the identity of all souls with the Universal Over-Soul, which identity proclaims not only the brotherhood of man but the kinship which subsists between all the kingdoms of Nature. Spiritual kinship is more easily realized than the kinship of the encasements of the One Self. But the Matter aspect of Nature is as deathless as the Spirit aspect. Indestructibility of Matter, Conservation of Energy and Immortality of Spirit form a trinity—three aspects of the One Reality best named—LIFE.

Indestructibility of matter implies continuity of protean forms of matter in spite of and through change or disintegration of compound forms. Indestructibility or deathlessness of and in Matter is sustained by and through change, continuous and persistent.

Modern science but follows ancient philosophy in stating that the universe of matter is in a state of perpetual motion. Belonging to it is the human body which is continuously changing. This process of change links a single human body to the entire universe of Matter.

In *The New York Times*, not very long ago, an article not only gave very realistically the composition of the average body but also brought out the fact of that body's relation to vast Nature.

It contains fat enough to make seven bars of soap ; enough carbon in us to fix about 9,000 lead pencils ; also 10 gallons of water ; enough phosphorus in our body for 2,200 match-heads ; and a quarter of a pound of sugar ; we carry 30 to 40 teaspoons of salt and as much iron as would make a medium-sized nail ; enough lime in us to whitewash a chicken coop.

The article traces the history of a molecule of iron which perhaps 1,500,000,000 years ago was taken up by a creature like a germ, was absorbed as food by and incorporated in, say, an amœba, and then it is imagined in the course of time as passing from a sea-bottom Tribolite to an ammonite ; and perhaps 100,000,000 years ago it may have dwelt in the body of a ganoid or scaly fish. Further than this we shall not follow its imaginary transmigrations, save to note that in its journey it alternates between plants and animals and human beings, is now in a Pilgrim Father and again in spinach, and that lastly it has become part of "the modern girl with millions of other second-hand particles." After this history of the molecule, we agree with the writer that every bit of our bodies has been used millions of times before—which is an old Theosophical teaching.

If then, particles of the different materials that make up our bodies constantly go forth from us and we absorb others, where have the departing ones

gone? There is a community of the material of which are made all bodies, not only human but also sub-human.

The living particles which compose the forms of life in every kingdom—mineral, vegetable, animal, human—pass from kingdom to kingdom, transmigrate from one kingdom into another.

This perpetual exchange occurs even on a non-man-bearing globe, as it did during the early rounds on our Earth when Man was not yet born. Lucretius must have had this process in mind when he wrote :—

Thy seas in delicate haze  
Go off ; those mooned sands forsake their place ;  
And where they are, shall other seas in turn  
Mow with their scythes of whiteness other bays.

With the emergence of Man—the Thinker—the process of exchange continues, but with an additional factor. We have to go back to the Third Fundamental Proposition of *The Secret Doctrine* which states that when the Kingdom of Man is reached, individual responsibility supervenes. With mind comes free will, the capacity to acquire knowledge self-consciously, which in its turn produces the power to impress the particles of our body for good or ill, so that the lives, say of iron, that we are harbouring in our system eventually go forth from us impressed by us. They may and do gain experience in spinach, but much more marked experience in a human body. This is what Omar Khayyam tried to convey :—

I sometimes think that never blows so red  
The Rose as where some buried Cæsar bled ;  
That every Hyacinth the Garden wears  
Dropt in her Lap from some once lovely Head.  
And this delightful Herb whose tender Green  
Fledges the River's Lip on which we lean—  
Ah, lean upon it lightly ! for who knows  
From what once lovely Lip it springs unseen !

This article in *The New York Times* is a popular journalistic illustration of what we read in our Theosophical books, but it does not draw the necessary lessons, for modern science while nearing ancient Theosophy has not yet seen the further teaching.

Man has, we are taught, two great tasks before him : the first, to attain self-consciousness and realise his oneness with the Universal Self ; the second, to raise up matter to ever higher and higher states. It is a misunderstanding of these two factors that has led to the popular but distorted doctrine of metempsychosis. The Theosophical doctrine is : Once a man always a man. No human soul can incarnate in a lower kingdom of nature. But the lives of the human body, by reason of the impression given to them, may do so. Madame Blavatsky explains this in "Transmigra-

tion of the Life Atoms" (THEOSOPHICAL MOVEMENT, Vol. IV, p. 98) and shows that the *Laws of Manu* literally interpreted, have been misunderstood. She says that the statement that "'A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.," bears no reference to the human Ego, but only to the atoms of his body, of his lower triad and his fluidic emanations." The Brahman-killer is "he who kills or extinguishes in himself the light of Parabrahm."

Instead of facilitating through a virtuous life and spiritual aspirations the union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis.

Mr. Judge discusses in "The Persian Students' Doctrine" an allegorical picture of this *Nitya Pralaya* or Constant Change (referred to also in *The Ocean of Theosophy*). "Karma in the Desatir" and its vivid explanation which we reprint below should be read by all students.

If we could realise truly that, as souls, we are the moulders or impressers of substantial lives which we use during our incarnation, we should understand our responsibility towards the lower kingdoms. Do we ever think of what would have happened if the Sons of Wisdom had not lit up in us the fire of *Manas*, and raised us? Why should we not try to perform our humbler duties? The "footprints on the sands of time," made by the Great Ones, not only allegorically enlighten the souls of men but also benefit literally the grains of sand.

Here are the two articles, the first taken from *The Path* for October 1891, the other from that magazine for October 1892. Bryan Kinnavan is one of the pen-names used by W. Q. Judge.

The third reprint is composed of Editorial Notes of H. P. B. to "The Life Principle" first published in *Lucifer* II, p. 37 for March 1888. This particular reprint throws further light on "Transmigration of the Life Atoms."

To complete his study the reader will do well to examine the whole subject by perusing the following articles already reprinted in our pages:—

(1) "Transmigration of Souls" by Hadji—II, p. 53.

(2) "Reincarnation of Animals" by William Brehon—II, p. 77.

(3) "Transmigration of the Life Atoms" by H. P. B.—IV, p. 98.

The subject is of more than mere academic interest; it is of high practical value to the aspirant who is endeavouring to tread the Path of Purity, which involves the purgation of matter.

## KARMA IN THE DESATIR

THE *Desatir* is a collection of the writings of the different Persian Prophets, one of whom was Zoroaster. The last was alive in the time of Khusro Parvez, who was contemporary with the Emperor Revacius and died only nine years before the end of the ancient Persian monarchy. Sir William Jones was the first who drew the attention of European scholars to the *Desatir*. It is divided into books of the different prophets. In this article the selections are from the "Prophet Abad."

"In the name of Lareng! Mezdam\* separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or anything material, indivisible and without position, by which he attaineth to the glory of the angels.

"By his knowledge he united the soul with the elemental body. If one doeth good in an elemental body, and possesseth useful knowledge, and acts aright, and is a Hirtasp, and doth not give pain to harmless animals, when he putteth off the inferior body I will introduce him to the abode of the angels that he may see me with the nearest angels.

"And everyone who wisheth to return to the lower world and is a doer of good shall, according to his knowledge and conversation and actions, receive something, either as a King or Prime Minister, or some high office or wealth, until he meeteth with a reward suited to his deeds.

"Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

"In the name of Lareng! Whosoever is an evil doer, on him He first inflicteth pain under human form: for sickness, sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth to death, are all retributions for past actions; and in like manner as to goodness.

"If any one knowingly and intentionally kill a harmless animal and do not meet with retribution in the same life either from the unseen or the earthly ruler, he will find punishment awaiting him at his next coming."

Certain verses declare that foolish and evil doers are condemned to the bodies of vegetables, and the very wicked to the form of minerals, and then declare they so remain.

"Until their sins be purified, after which they are delivered from this suffering and are once more united to a human body: and according as they act in it they again meet with retribution."

\* Mezdam is the Lord God, so to say.

In the *Desatir* the doctrine is held that animals are also subject to punishment by retributive Karma ; thus :

"If a ravenous animal kill a harmless animal it must be regarded as retaliation on the slain, since ferocious animals exist for the purpose of inflicting such punishment. The slaying of ravenous animals is laudable, since they in a former existence have been shedders of blood and slew the guiltless. The punisher of such is blest.

"The lion, the tiger, the leopard, the panther, and the wolf, with all ravenous animals, whether birds, quadrupeds, or creeping things, have once possessed authority ; and everyone whom they kill hath been their aider or abettor who did evil by supporting or assisting, or by the orders of, that exalted class and having given pain to harmless animals are now punished by their own masters. In fine, these grandees, being invested with the forms of ravenous beasts, expire of suffering and wounds according to their misdeeds ; and if any guilt remain they will return a second time and suffer punishment along with their accomplices."

BRYAN KINNAVAN.

## THE PERSIAN STUDENTS' DOCTRINE

Before the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpretations of the sayings of their sages which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though god-like and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet the Great Abad :

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

Whosoever is an evil doer, on him He first inflicteth pain under the human form ; for sickness, the sufferings

of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions ; and in like manner as to goodness.

The lion, the tiger, the leopard, the panther, . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority ; and everyone whom they kill hath been their aider or abettor, who did evil by supporting, or assisting, or by the orders of, that exalted class ; and having given pain to harmless animals are now punished by their own masters.

The horse submits to be ridden on and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are enclosed in the body of minerals until their sins be purified ; after which they are delivered from this suffering, and are once more united to a human body ; and according as they act in it they again meet with retribution.

These young men made such good arguments on these texts, and dwelt so strongly upon the great attainments of Abad, who was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's reincarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murderers should be condemned to precipitation out of the human cycle into the bodies of defenceless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me.

He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one could see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a material belief at bottom. But he was always kind, and ever ready to give me the help I needed provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshippers of Fire that we thus fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

"No," I said, "I have not accepted it. Much as I may reason on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked when he would determine if curiosity alone moved them, he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls, though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side. The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly towards the opposite wall," said the old man, "and waver not in thought."

Fixing an unstrained gaze in the direction of the other side, it soon seemed to quiver, then an even vibration began across it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name," whispered my guide.

Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate centre; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in gold "Abad," took his

place. From him the stream of atoms, full of his virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air.

BRYAN KINNAVAN.

## THE LIFE PRINCIPLE

N. D. K. whose enquiry in 1883 led to the writing of "Transmigration of the Life Atoms" wrote an article under the above heading in *Lucifer* II, p. 37. In publishing this article H. P. B. wrote some Notes which we give below :—

(1) Notwithstanding its excellency, *A Modern Zoroastrian* by Samuel Laing is a *very* materialistic work.

(2) Esoteric Science, holding that nothing in nature is inorganic, but that every atom is a "life," does not agree with "Modern Science" as to the meaning attached to "Spontaneous Generation." We may deal with this later.

(3) Esoteric Science does not admit of the "existence" of "matter," as such, in Pralaya. In its noumenal state, dissolved in the "Great Breath," or its "laya" condition, it can exist only *potentially*. Occult philosophy, on the contrary, teaches that, during Pralaya, "Naught is. All is ceaseless eternal Breath."

(4) As far as the writer knows, Occultism does not teach that the LIFE-PRINCIPLE—which is *per se* immutable, eternal, and as indestructible as the one *causeless cause*, for it is THAT in one of its aspects—can ever differentiate individually. The expression in *Five Years of Theosophy* must be misleading, if it led to such an inference. It is only each body—whether man, beast, plant, insect, bird, or mineral—which, in assimilating more or less the life principle, *differentiates it in its own special* atoms, and adapts it to this or another combination of particles, which combination determines the differentiation. The monad partaking in its universal aspect of the Parabrahmic nature, unites with its *monas* on the plane of differentiation to constitute an individual. This individual, being in its essence inseparable from Parabrahm, also partakes of the

Life-Principle in its Parabrahmic or Universal Aspect. Therefore, at the death of a man or an animal, the manifestation of life or the evidences of Kinetic energy are only withdrawn to one of those subjective planes of existence which are not ordinarily objective to us. The amount of Kinetic energy to be expended during life by one particular set of physiological cells is allotted by Karma—another aspect of the Universal Principle—consequently when this is expended the conscious activity of man or animal is no longer manifested on the plane of those cells, and the chemical forces which they represent are disengaged and left free to act in the physical plane of *their* manifestation. *Jiva*—in its universal aspect—has, like *Prakriti*, its seven forms, or what we have agreed to call "principles." Its action begins on the plane of the Universal Mind (*Mahat*) and ends in the grossest of the *Tanmatric* five planes—the last one, which is ours. Thus though we may, repeating after *Sankhya* philosophy, speak of the *seven prakritis* (or "productive productions") or after the phraseology of the Occultists of the seven *jivas*—yet, *both Prakriti and Jiva are indivisible abstractions*, to be divided only out of condescension for the weakness of our human intellect. Therefore, also, whether we divide it into four, five or seven principles matters in reality very little.

(5) A dormant energy is *no* energy.

(6) Modern Science, tracing all vital phenomena to the molecular forces of the original protoplasm, disbelieves in a *Vital Principle*, and in its materialistic negation laughs, of course, at the idea. Ancient Science or Occultism, disregarding the laugh of ignorance, asserts it as a fact. THE ONE LIFE—is deity itself, immutable, omnipresent, eternal. It is "subtle, super-sensuous matter" on this lower plane of ours, whether we call it one thing or the other ; whether we trace it to the "Sun-force"—a theory by B. W. Richardson, F. R. S.—or call it this, that, or the other. The learned Dr. Richardson—an eminent authority—goes further than words, for he speaks of the life-principle as of "a form of MATTER" (!) Says the great man of science : "I speak only of a veritable material agent, refined, but actual and substantial ; an agent having quality of weight and of volume ; an agent susceptible of chemical combination, and thereby of change of physical state and condition ; an agent passive in its action, moved always, *i.e.*, by influences apart from itself, obeying other influences ; an agent possessing no initiative power, no *vis* or *energia naturæ*, but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energia* upon visible matter" (p. 379). As one sees, the Doctor plays at blind

man's buff with occultism, and describes admirably the passive, "life elementals" used—say—by great sorcerers to animate their *homunculi*. Still the F. R. S. describes one of the countless aspects of our "subtle, super-sensuous-matter-life-principle."

(7) And the Hindu philosophers are right. It is here that we have real need of the divisions of everything—Prakriti, Jiva, etc.—into principles to enable us to explain the action of *Jiva* on our low planes without degrading it. Thence, while the Vedantin philosopher may be content with four principles in his universal Kosmogony, we occultists need at least *seven* to enable ourselves to understand the difference of the Protean nature of the life-principle once it acts on the five lower spheres or planes.

Our readers, enamoured with Modern Science, at the same time as with the occult doctrines—have to choose between the two views of the nature of the Life Principle, which are the most accepted now, and—the third view—that of the occult doctrines. The three may be described as follows:—

I. That of the scientific "molecularists" who assert that life is the resultant of the *interplay of ordinary molecular forces*.

II. That which regards "living organisms" as animated by an independent "vital principle," and declares "inorganic" matter to be lacking this.

III. The Occultist or Esoteric standpoint, which looks upon the distinction between organic and inorganic matter as fallacious and non-existent in nature. For it says that matter in all its phases being merely a vehicle for the manifestation *through* it of LIFE—the Parabrahmic Breath—in its physically pantheistic aspect (as Dr. Richardson would say, we suppose) it is a super-sensuous state of matter *itself* the vehicle of the ONE LIFE, the unconscious purposiveness of Parabrahm.

(8) A human being *can* "live" quite separated from his Spiritual Soul—the 7th and 6th principles of the ONE LIFE or "Atma-Buddhi"; but no being—whether human or animal—can live separated from its *physical* Soul, *Nephesh* or the *Breath of Life* (in *Genesis*). These "*seven souls*" or *lives* (that which we call Principles), are admirably described in the Egyptian *Ritual* and the oldest papyri. Chabas has unearthed curious papyri and Mr. Gerald Massey has collected priceless information upon this doctrine; and though his conclusions are not ours, we may yet in a future number quote the facts he gives, and thus show how the oldest philosophy known to Europe—the Egyptian—corroborates our esoteric teachings.

## THE MESSENGER

### "THE SEDMITCHKA—RELATED TO 7"

Because she was born in the seventh month of the year at midnight between two very conspicuous days in the annals of Russian fairy lore, H. P. B. was called by the people—*Sedmitchka* (connected with the number seven). These two were busy days for the denizens of the invisible world.

As an infant she was carried about by her nurses around the house, stables and cow-pen on these days.

As a child she was made to sprinkle water at the four corners of the house while the nurse repeated some mystic sentences.

The mystery of a certain ceremony performed in great secrecy on every 30th July, was revealed to her as soon as she was able to understand the importance of the rite, because—she was the *Sedmitchka*.

Those alone born on the day are exempt from the spell of the Domovoy. The Domovoy is called the "house goblin" but the other title describes his function better—"The Invisible Landlord." Connected with each homestead, the Domovoy was supposed to be watching over those asleep in the house, to see that quiet was maintained, and to guard everyone, especially the horses and cattle against the wiles of the witches—his eternal foes.

H. P. B. loved the family Domovoy even as a child. And the Domovoy loved her.

The 30th of March was the Domovoy Day. On this one day in the year, the Invisible Landlord showed his goblin pranks in acts of mischief. On that day every year he teased the cattle and dispersed them terror-stricken, snatched away crockery a servant might be carrying and broke plates and glasses, smashed window panes, carried away hay and oats from the stables and made the life of the family unpleasant. The day began in laughter at the goblin's pranks, which with increasing irritation developed anger in the noon, desperation in the evening and finally a prayer and an appeal to the Invisible Landlord at night and the expression of the hope that his day might end soon.

No Domovoy played pranks with H. P. B. They all protected and befriended her, and sometimes played their jokes on others through her!

# THE ARYAN BROTHERHOOD

## A MESSAGE FOR THE YOUNG IN EVERY LAND

The following article first appeared in *Theosophy* for October, 1925. Twelve years have brought about many changes, in every country and in every plane, but the truth of the ideas presented here has a value to-day. Since the article was written the term Aryan has been misused and badly exploited by Nazi-Germany. The pivotal doctrine of Aryan Philosophy is respect for the individual human soul, and freedom of thought and action for every man and woman, which are totally disregarded. Like the word Theosophy, the word Aryan has fallen on evil days. Our task, as of every true student of Theosophy, is to free the Movement from the crushing power of the boa-constrictor, pseudo-theosophy; similarly, it becomes the duty of the student to uphold the true ideals of Nobility enshrined in the word Aryan which are dragged in the mud by autocracy and dictatorship—EDS.

Theosophists are interested in India and her problems for both historical and humanitarian reasons. As students of the Law of Cycles, which slowly but unmistakably weaves the splendid pattern of the ever expanding human brotherhood, Theosophists are aware of the place India occupies in world hegemony. For them Aryavarta of old is not dead. Obscured by the superstitions of her own vast population, depleted of strength because her very mind is attacked by the mind of the West, over-run by the civilization born of the medieval dark age of Europe, India still lives. The fate which has already overtaken Khem of yore or which is threatening ancient China is not likely to befall the Land of the Nobles—Rama, Krishna, Buddha, Sankaracharya.

Occult ethnology and anthropology tell us the reason why. Students of the *Secret Doctrine* are familiar with the theme. As progenitor and forerunner of this our Aryan race, India is the mother of Celts and Teutons alike.

The highest minds of the European as of the American world have been fecundated by the early Greeks, as the western heart has been stirred by Jesus and his chelas. Pythagoras was the father of western culture, whose spiritual son Plato struck the key-note in philosophy and politics alike for Europe and for America. Jesus who followed them applied their metaphysical concepts to daily living and gave a superb code of ethics for the West to adopt. Whatever there is of substantial value in the entire Western Knowledge, in philosophy, in science, in art, in ethics is easily traceable to these three master-minds.

The western world has made true progress when it took to heart the teachings of this trinity of adepts. Its woes and failures are invariably due to its rejection of Plato for Aristotelians, of the Sermon on the Mount for the doctrine of retalia-

tion—an eye for an eye and a tooth for a tooth.

Now, both Pythagoras and Jesus and therefore Plato and his colleagues, as Paul, Peter, Simon and Apollonius were not only influenced by the Indian thought, but were directly inspired by the ancient schools of mysticism and metaphysics which grew out of the Seeds of Wisdom sown by Rama, Krishna and Buddha-Sankaracharya. Plato's *Republic* studied in the light of the *Ramayana* and the *Mahabharata*; Pythagorean philosophy of numbers studied in comparison to the original Sankhya school; the doctrine of Christ-Christos examined as a western rendition of the omnipresent Krishna of the *Gita*; the tenet of "resist not evil" which Jesus repeated after the Buddha who taught Ahimsa;—all such study will convince the reader that the Soul-satisfying philosophy of the Aryans is neither eastern nor western but truly universal. But the western world has so far rejected its mighty teachers, has accepted Pythagoras, Plato and Jesus only *nominally*, and their influence is as indirect as it is limited.

In India, the case is different. However obscured, however twisted out of their original shape, however misinterpreted by priestcraft and misunderstood by the untutored millions, the spiritual teachings of the *Vedas*, the *Upanishads*, the *Gita*, the *Dhammapada* and *Khuddaka-Patha* are alive in the hearts of the populace. The West intellectually understands Pythagoras, Plato and Jesus better than Hindus grasp their Shastras and Scriptures. But reverence and devotion are the energizing factors and they have kept the ancient Life-Current flowing in India. In the West Plato has been read, Jesus has been preached but neither has been made the basis for every day practice in life. To give but one example—while the doctrines of Reincarnation and Karma are badly distorted for the people of modern India, they are done away with so completely that their very existence is not suspected by the millions of every western land.

It is this energizing life-principle of the true teachings, however obscured and distorted, which has kept India alive, and will, as long as the millions of that ancient continent are faithful to it. This life-principle constitutes the Soul of India, that which the Indian Nationalists of to-day worship and salute as "The Mother"—Vande Mataram.

On Indian soil live not only the original Dravidians who have assimilated the Wisdom-Teachings of Rama-Krishna-Buddha-Sankaracharya, and the Aryan-Hindus who emigrated and settled there in the night of time, but also some seventy millions of Muhammedans, some ninety-five thousand Zoroastrians, Parsis,—and others who have not fully assimilated that Ancient-Avataric-Influence. One of the grave problems which confront the British in India and the Indian statesmen and political patriots is the cleavage which persists between heterogeneous peoples of this vast territory of India. India is no more Hindusthan—the land of the Hindus; it is the home of Muslims, Parsis, and even Christians. The many languages spoken from Peshawar in the North to Rameshwaram in the South are but emblematic of the different cultural currents and no more. These heterogeneous peoples have to combine into one homogeneous mass, either by rejecting every ancient mooring and accepting in its place a new western force which will bind them together; or these numerous communities must be galvanized into a harmonious whole by the power of that which we have above designated as the Soul of India—the Life-Principle which has kept her alive all these hundreds of centuries.

This is the core of the Indian problem. When social reforms denounce the caste-system and the evil and wickedness of untouchability, and toil to elevate the submerged sixth out of three hundred and twenty-five millions of the population; when politicians and statesmen endeavour to bring the Hindus and the Muslims together in amity and friendship; when patriots appeal to and sacrifice their possessions on the altar of "Our Mother";—all are attempting to solve this problem. Many see the remedy of this ill in political emancipation—in freedom from British foreign control. On the principle of "set a thief to catch a thief" many among the politically minded people have adopted British modes and methods of political propaganda and agitation; similarly, social reformers fighting the evils and the superstitions of eastern traditions adopt western view-points and standards. In short, a very large number of the leaders of India are endeavouring like the modern medicos to work with effects, not perceiving the cause. The presence of a foreign bureaucracy is not the cause of India's economic

poverty, or political enslavement; it is but an effect.

"The fault, dear Brutus, is not in our stars,  
But in ourselves, that we are underlings."

He who conquers by the sword perishes by the sword; he who enslaves becomes a slave; he who suffers the ignominy of soul through the creation of such an institution as untouchability faces the danger of alien conquest and foreign dominance; but—also, he who humbled and impoverished holds fast to his spiritual heritage has retained a weapon stronger than the sword, which frees the slave and ushers in the era of human brotherhood.

Let not India make the mistake of the West. Its culture and civilization have been tried and found wanting. If *it* desires to live and not perish it will have to destroy the evil called church and adopt the ethics of Jesus, to reject the Aristotelian concept that man is a social animal, to accept the teaching of Plato that man is an unfolding God, to cease praying to a tribal deity named Jehovah and to invoke in the silence of the heart the light of Christos. So also, if India desires to live her ancient life and fulfil her mission, let her seek that which is hidden in her occult soil—the Crown of Ramachandra, the Divine King, the Conch Panchajanya of Shri Krishna, the Lord of all men, the Begging-Bowl of Buddha the Teacher of compassion, the Crest-Jewel of Sankara, the silent expounder of the Secret Word.

The history of India is in a real sense the epitome of world-history. If India destroys herself, the world will perish for the want of spiritual Wisdom. Just as the *Gita* is the Song of *every* soul and the Buddha the promise of perfection for *every* man, so also the example of India living through political conquests, intellectual upheavals, spiritual degradation—but *living* all the same, is the model for every land of the Aryan Race. Whether we be Celts or Teutons, Latin or Norsemen, European or American, we are all Aryans. India coming into her own is the promise of the Aryan Race coming into its own. When by the Wisdom-Power of her Incarnated Heroes India lives and serves the world, Europe and America will naturally return to the philosophy of Pythagoras, the sociology of Plato, the ethics of Jesus. Humanity is one—the story of the Parent-Soul is the story of all souls and the history of the Seed-Race is that of the whole Aryan brotherhood. Thus our destiny here in America, or that of our brothers in Europe, is knit with India—the Mother. Therefore did H. P. B. call for that land "all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Motherland of my Master."

## 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 चिन्तनसंशयाः ॥

"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."

In Mr. Judge's *Universal Applications of Doctrine* (U. L. T. Pamphlet No. 3, p. 6), in speaking of the importance of thought he says: "How can it be possible that a few hours a week devoted to Theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity." Does this apply to the business man whose duties leave him no time for study and meditation?

*Ans.* The question is based on a false premise. No one is too busy to study and meditate. We may fool ourselves into thinking so—we do not fool those who know by experience. And if we are honest with ourselves we know it is not so. What else does the great business magnate do but study his business problems day and night? What else than meditate, even in his sleep, on greater business, greater wealth, greater power? We all meditate, we all study—the question is not one of time, but rather one of the subject of our meditation, the object of our study. We find time to sleep, to eat, to care for our body. Why? Because Nature compels us. If we refuse, we must suffer and we do not like pain. We sacrifice for the object of our love, be that love another human being, business or wealth. We need a change of values. Let us once cease to identify ourselves with our body-vehicle and realize ourselves as the Dweller in that Body, the Driver of that Vehicle, and we should see the truth that to concentrate our attention on our material life to the exclusion of the spiritual is as dangerous, if not more so than if we forgot to feed and care for our body because of our interest in our motor-car which too needs care and food. The man who would so identify himself with his motor-vehicle we should call mad. The madness of him who identifies himself with his body-vehicle differs only in degree, not in kind.

Be it noted, however, that the quality of sentiency of the living body is a highly important factor. Similarly the focus of the Dweller in the body makes all the difference—is he looking towards the world of spirit or the world of matter? The fault does not lie in the skeleton, flesh, blood, nerves, muscles, but in the force which moves them. That force is Tanha,—“the will to live”—that which in ordinary men and women produces the love of life and the fear of death. It is that “love of life” pursued by the “fear of death” encompassing whole incarnations which is responsible for human joys and sorrows; these alternate as birth and death do; this force or energy causes rebirth. Study and meditation are servants of this force; business magnates and other ambitious folk make study and meditation slaves to this force—enhancing the “love of life,” fighting with all their resources their “fear of death”—of course in vain. When study and meditation are used to transcend Tanha, “which rageth like fire and is never to be appeased” and give it a new direction, the human soul has turned its face Homewards.

Contrary to general belief, study and meditation necessitate no appreciable sacrifice in either time or energy. Study is the acquirement of ideas which through meditation and action we make our own.

Activity apart from right meditation, however, has brought the world to its present chaos. But meditation on the action to be performed in terms of real knowledge results in that devotion or sacrifice which alone permits the Self to guide us. A few minutes spent in quiet reading of some devotional book every morning, followed by a short reflection on what has been read sounds the key-note for an entire day. Every feeling, every thought, every action which follows can be in harmony with that key-note. We must revert to the teachings in our spare moments; we must resound that key-note from time to time lest its sweetness fade away. That morning meditation must be re-energized as often as possible. This means no loss of time. On the contrary, since Yoga is skill in action, our business efficiency is enhanced. Meditation is not sitting in some peculiar posture, staring, breathing in special and unnatural ways. With such dangerous practices Raja Yoga has nothing to do. True meditation makes the Self the object of our meditation *while we engage in the performance of our duties*. The business of the day is more quickly attended to, activated by a motive which energizes rather than exhausts us. Thought processes which now take conscious effort become smooth when now they are prodigious and exhausting. As children learning to walk we wilfully moved each muscle to obtain

harmonious co-ordination. To-day the muscles so trained in infancy carry out our will without any conscious effort. Will-action through meditation has become mechanical. Thought is self-reproductive. Thoughts planted in the morning sprout at noon, blossom and bear fruit in the evening and at night produce seeds for the next day's planting. Therefore it is said, "Wait in the morning for inspiration, in the noon for guidance and in the night for Wisdom." A wise gardener does not dig up his seeds from day to day to watch their growth. He plants them, waters them, weeds them, and leaves Nature time to do her work. So we on waking plant our seed-thought, water it by remembering it, weed it by uprooting inharmonious thoughts and leave the Self like the sun to fructify the plant.

To the Self all this life is for the most part but an empty show. To It the obvious is never the real; the concrete is the least substantial; our mundane interests are of little importance. In the purgations of matter the Self is not involved. It and it alone, through Its ideation becomes a living power in our life, can resist that tide of poor or bad thought against which Mr. Judge warns us. Real Life is a conscious Spiritual existence, not material. Let us then direct our study and meditation toward that Life, nor seek to encompass our spiritual ideation forever in some form of matter.

## PSYCHOMETRY

There can be little doubt, writes Mr. J. H. Duveen in his recently published *Secrets of an Art Dealer*, that for some inexplicable reason unhappiness, poverty, and even death attach themselves to certain objects. To quote from Mr. Campbell Nairne's review in *John O'London's Weekly* (9th April):—

He quotes the case of Edger Gorer, a specialist in old Chinese porcelain, who was dogged by misfortune through the possession of two gigantic figures called "The Malevolent Gods."

He had great difficulty in finding a purchaser and, when he did, the terms of the transaction led to a costly lawsuit.

Time after time their sale was frustrated for some reason or other, always at the very last moment. Certain it is that they were used as a weapon by jealous dealers in New York to "kill" some of poor Gorer's best sales.

Gorer went down with the *Lusitania* in 1915. Mr. Duveen believes that, had he survived, the

"Gods" would have completed their malignant spell by bringing him to ruin.

We do not know the earlier history of "The Malevolent Gods," but unquestionably an influence for evil as well as one for good may be imparted to inanimate objects by the human will.

Apply a piece of iron to a magnet, and it becomes imbued with its subtle principle and capable of imparting it to other iron in its turn. It neither weighs more nor appears different from what it was before. And yet, one of the most subtle potencies of nature has entered into its substance. A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by the influence of that greatest of all magnets, the human will, with a potency for good or ill just as recognizable and as real in its effects as the subtle property which the iron acquired by contact with the physical magnet. (*Isis Unveiled*, I, 462)

Another example: A woman who he says "had mediumistic powers" but who must have been a psychometrist, held in her hand in a dim light a Bernard Palissy dish which bore a portrait medallion of Bianca Capello, the mistress and later the wife of Francesco de Medici, and described "with historical accuracy and the vividness of an eye-witness" a scene which had occurred three hundred and fifty years before.

For what seemed a very long time Madame stopped speaking. At last she stirred uneasily; her breath came in gasps. Then she uttered a cry of terror. I just saved the dish from slipping to the ground as she covered her face with her hands and burst into tears.

"Oh, this accursed plate!" she cried. "I see it lying in fragments—the pieces are covered with blood."

The prophecy came true two years later, when, after an automobile accident in which one passenger's face was badly gashed, the Palissy dish was found in the car, broken, its pieces covered with blood.

H. P. B. gives the rationale of psychometry in *Isis Unveiled* (I, 182 ff.). Through the astral emanations of the object he holds, the psychometer "is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history." The psychometer sees with the inner eye. While normally the natural psychometer has a less distinct and clear prevision of future events than is possible to a mesmerized subject, yet as "the future exists in the astral light in embryo, as the present existed in embryo in the past," future events the causes for which are already definite can be glimpsed by any one capable of exercising the clairvoyant faculty still latent in most men.

## THE ETERNAL NOW FOR EVERYSOUL

All around are change and contrast, not only of form but also of consciousness. The world is never still. Our minds are never still. Even death is not still. A ceaseless coming and going—of ideas, of emotions, of the cells of our bodies. Change is separating the components of the personality itself. The emotions which were so vivid, so engrossing only the other year, fade out even in life as after death do the lower, more selfish desires and passions, greeds and envies, prides and ambitions, in their own plane of Kamaloka,—till only the germs of them are left. Even our highest hopes and aspirations, which accompany the Soul to its own state after the death of the body, even they, the truest loves, the fondest dreams, the grandest ideals, change and pass continually before—before what?

There is That in us which sees it all. Which seeing is not seen. Which acting is not the actor and loving is not the lover. They come and go in It. It is the sustainer of them all. Without It they could not exist. It is ancient, constant and eternal... If It were not in us how could we conceive of It? It is beyond finite conception, "of another nature than the visible." But that "other nature" is the very Root of our own being. Why do we not conceive of Eternity within? Because we live in the evanescent flowery states that bloom and fade, season after season. In the universe pervaded by duality, we live in the contrasts, joy and woe, song and sorrow, hope and despair, fear and security, love and hate. And all the time for ever and for ever, under these changing states is the Root which sustains them all. That Root is the Real.

But if we have not recognized ourselves as That, if, through all our lives, thoughts and feelings have been absorbed in the passing pageant—and it is a marvellous procession full of colour and sound—if we have forgotten in the midst of its enchantment, that "other nature" from which we came, what will the last hour be like? If the Soul has been caught up in the illusion of life, will it not equally be captured by the illusion of death? For only he, who in life strives with constant practice, to identify himself with his own immortal nature, can realize it fully at the moment of death.

Let us pause and picture this for a moment. I am dying. I am not uninstructed, for the Great Teachers have not left us ignorant of our own nature. I know I shall not die when my body does. I know, too, I shall go on living in whatever heaven I have set my heart on during life; that it will be an expansion of my life's ideation; and that even

this will pass, and I shall reincarnate again until I have achieved immortality. I recognize that I have lived and died many times before, passing unconsciously from one state to the other, climbing a stair higher with each life, a little wiser, a little braver, a little more full of loving-kindness. But now I am just Every soul, at a certain stage of a long pilgrimage. And thus have I heard: "Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go." Now therefore what shall I think of? What is dearest? What of all the life experience will the immortal part of me wish to keep and build into itself for ever? Can I choose, or must I see what I *have* chosen all through life, thrown on the screen of my consciousness from behind my eyes?

A strange wonder is happening. I am looking into the faces of the years. They come crowding before me with manifold meanings, years of struggle and achievement, of success and failure, years pregnant with promise, hopeless with disillusionment, bright with desire, heart-sick, heaven-happy, so many kinds of years, the whole gamut of a life's experience. What of it all will last? What will the winnowing be? This little I that is called now Every soul, how should it know what its divine Ego would wish to keep eternally?

How small, how pitiful, like a child's toys when he is grown, seem all those old hopes and interests and strivings! Shabby even. What do they mean now? For now we are on the Narrow Way trodden by the pilgrim-feet of all mankind—and know ourselves to be one of a host, travelling. And on that road of life each seeks the shrine of his heart's aspiration—not a part of it, but the whole, all; and seeking, finds. Sooner or later, each finds what he seeks; and finding, offers all that he is, all that he has, though it be only his pilgrim's staff; or though it be a crown and sceptre; or though it be "a leaf, a flower, or fruit, or water" so only it be offered unto the Highest, the Dearest, the Eternal. "For know that the Eternal knows no change."

Where now are our separate desires, O Every soul? The lives that come and go and come again; the loves, the purposes, that sway them, that wreck and reconstruct them;—how should any of these be, unless they were rooted in that which "knows no change." When we ally ourselves with that, we too shall know no change. And that is the goal of Every soul's endeavour; to identify himself with That while still in a body. "Assimilation with the Supreme Spirit is on both sides of death." Life and death are states of consciousness. Immortality is also a state of consciousness. We have to learn to

live, while dying ; and in the paradox of spiritual experience, to die while living.

There are so many deaths—only one Immortality.

The great moment of enlightenment and union with his own divine nature comes to Every soul. The God who has incarnated to sacrifice himself for the creature, makes himself known just for a time at the hour of death. And the creature sees and knows. It is the "unknown God" of whom St. Paul said "Whom therefore ye ignorantly worship, him declare I unto you." How ignorantly, how blindly, Every soul, we have worshipped, identifying ourselves with our desires, while all the time in the heart of each enthroned in silence, is that unknown God brooding over the chaos of passions which has to be resolved into a cosmos of harmony. To That one sacrifices in the eternal moment when once one sees, to nothing less—and finds it the realest part of one's own self. "Him declare I unto thee." For He and thee are one and the same, not incarnate but brooding over the incarnation which is its instrument. Every soul, in some golden hour, "declares" it to itself ; in identity, no less ; worship—to become one with.

It is to be achieved, not in time, but in eternity. When is that ? Where is the eternal hour ? There is only one. It is whichever one is Now.

## A WORD TO THEOSOPHISTS

When H. P. B. made the statement that "real Theosophy has ever been kept secret," she was asked what was the cause for this. Her reply goes to the root of dogmatic theology, and the perversion, viewed historically, of religious and metaphysical truths :

The causes for it were : *Firstly*, the perversity of average human nature and its selfishness, always tending to the gratification of *personal* desires to the detriment of neighbours and next of kin. Such people could never be entrusted with *divine* secrets. *Secondly*, their unreliability to keep the sacred and divine knowledge from desecration. It is the latter that led to the perversion of the most sublime truths and symbols, and to the gradual transformation of things spiritual into anthropomorphic, concrete, and gross imagery—in other words, to the dwarfing of the god-idea and to idolatry.

This process has not been foreign to the history of the Theosophical Movement itself. There have been many *perversions* of H. P. B.'s own teachings, in her effort to re-proclaim the Eternal Wisdom of the trans-Himalayan doctrine, and the *karma* of the Movement has been inextricably interwoven with

the human nature to which her Message was addressed. The same phenomenon is observable in historical times in the State patronage of religion. One instance of this is emphasised by Prof. Max Müller in his *Chips from a German Workshop* :

As soon as a religion is established, and more particularly when it has become the religion of a powerful state, the foreign and worldly elements encroach more and more on the original foundation, and human interests mar the simplicity and purity of the plan which the founder had conceived in his own heart and matured in his communings with his God.

He then goes on to refer to the statement made by Burnouf in his "Lotus de la bonne Loi" (Appendice No. X, para 4) :

Even those who lived with Buddha misunderstood his words, and at the Great Council which had to settle the Buddhist Canon, Asoka.....had to remind the assembled priests that "what had been said by Buddha, that alone was well said."

That is a thought well worth bearing in mind by those students who seek to unravel the complexities of the Theosophical Movement since H. P. B.'s day. What was said by H. P. B. "that alone was well said," so far as the re-proclamation of the Archaic Philosophy is concerned.

It is well for all promulgators to remember, and to remind others, that in the sacred task of restoration of the Movement the place accorded to the Message is of the utmost importance. No one better described the truth about the Message and the Messenger than the late Mrs. Annie Besant (for many years President of the Adyar T. S.) during the lifetime of H. P. B. Students will do well to peruse what was said in our *U. L. T. Pamphlet No. 14* (p. 10). Later Mrs. Besant rejected that position, taught in the name of Theosophy numerous things which contradict H. P. B.'s teachings, and was one of the most powerful influences which split the Movement. Better guide is W. Q. Judge who from first to last consistently stood not only by H. P. B. but by the Message. He wrote in 1888 and was true to his own advice till his death in 1896. What he said will be found in the opening editorial of his *Path* for March 1888. A dispassionate study of the Theosophical opinions of Mrs. Annie Besant from 1889 when she joined the Movement to the day of her death reveals how she abandoned the teachings she once accepted and thus brought about the spiritual disruption of the grand Movement.

On the other hand the writings of W. Q. Judge reveal the lines laid down by Masters and H. P. B. and which *have* to be followed if the Movement is to be truly restored.

## IN THE LIGHT OF THEOSOPHY

Our friends of the London U. L. T. have commenced publishing and reprinting in their monthly bulletin articles and notes about Oriental lore. This is a laudable feature and in line with the work inaugurated in the Occident by W. Q. Judge—a lover of India and a keen student and expounder of the Gita and Upanishad wisdom. Theosophical students everywhere should take advantage of this labour of love of our brethren in London.

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A college graduate who has found a successful and satisfying career in domestic service defended the dignity of household work before a conference called in New York to seek solutions of the servant problem. (*New York Times*, 28th April, 1937)

It seems to me that when you send the younger generation out each morning, well fed, well cared for and happy, you are contributing something real to the world. That when a business man leaves for his office feeling that last night's party was a success and a help to him socially, and that his home is smoothly and satisfactorily run, no apology is needed for the person who made it so.

It is understandable but most unfortunate that appreciation of the home-maker's calling has declined in the West *pari passu* with the progressive loss of sanctity of the home. It is a reflection of the topsyturvy standards of our time that socially the typist and the shopgirl outrank the cook. In reality, the despised kitchen is one of the most important rooms in the house. If the body is the temple of a living God, there can be few physical tasks more sacred than the preparation of pure and wholesome food as the material of which that temple is built, repaired and perennially renewed.

The West lays great stress upon physical cleanliness in the kitchen but ignores the magnetic purity which is even more important. Better to eat food prepared by a cook of indifferent skill but of an even temper than the tastiest fare made by an angry or a vengeful cook.

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Statistics presented by Dr. A. Salter at a meeting in Manchester (*The Manchester Guardian*, 1st May, 1937) apparently indicate the discrediting of alcohol as a drug. In the 276 principal hospitals of Great Britain, it is alleged, less than one-twelfth as much per person is used to-day as was used in 1900. Since 1878 the quantity prescribed per patient per

annum in the four principal London hospitals is said to have fallen from 26 oz. to one-eighth of an ounce.

Unfortunately, the consumption of alcohol as a beverage has increased alarmingly in recent years. Theosophy is explicit about its harmful effects.

Alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium and similar drugs. (*The Key to Theosophy*, p. 219)

But what if an individual has fallen prey to the drink habit but honestly wishes to overcome it? What does Theosophy offer to strengthen him for his struggle? We quote from a letter from Mr. Judge, published in *The English Theosophist*, 1900 :—

Generally speaking, the habit of drinking intoxicants is due to a desire to get rid of what might be called the present personal consciousness. When people drink to try and drown sorrow, pain, worry, they clearly do it with that motive in view. But others drink without any such ostensible motive, though still with the same actual motive, for they long to get rid of what is to them an intolerable sense of identity, of monotony, of sameness. It is an effort to produce by extraneous aids what can only be done properly and lastingly by interior development. People read trashy novels, gamble and so forth with the same motive, that is to say with the intention of getting rid of their personal identity for the time being. Ultimately the race will come to realize that this can only be achieved by identification of the ego with the higher instead of the lower nature. Meanwhile and for the ordinary person healthy and interesting occupation is the best cure for such a habit. If possible he should be made to understand that the desire for drink is now a habit in certain lives in his body whose very existence depends upon their being fed with alcohol. The desire is not in himself unless he is foolish enough to identify himself with the desire. Once he ceases to so identify himself the desire will lose more than half its power over him.

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A letter quoted in *Harijan* (12th June, 1937) recalls that General Booth of the Salvation Army had written to his son that "the social work is the bait, but it is salvation that is the hook that lands the fish." It quotes also from the Salvation Army Year Book for 1937, which urges upon Salvationists everywhere the importance of personal evangelism—"Every Soldier a Soul-winner." Gandhiji comments :

Of course what is true of the Army is more or less true of all Christian Missions. Their social work is undertaken not for its own sake but as an aid to the salvation of those who receive social service. The history of India would have been written differently if the

Christians had come to India to live their lives in our midst and permeate ours with their aroma if there was any. There would then have been mutual goodwill and utter absence of suspicion. But say some of them, "If what you say had held good with Jesus there would have been no Christians." To answer this would land me in a controversy in which I have no desire to engage. But I may be permitted to say that Jesus preached not a new religion but a new life.

Elsewhere in the same issue Gandhiji declares :

The only way I can supply my neighbour's spiritual needs is by living the life of the spirit without even exchanging a word with him. The life of the spirit will translate itself into acts of love for my neighbour.

The itch to save other people's souls is rooted in egotism. We have to get rid of our anxiety to save the world. We are constantly trying to clear up other people's jungles instead of our own, and we find a difficulty in that they will not let us do it. Why should they? They have their own job to do. Ours the task of becoming windows for the light, which others may gladly use in the purifying of their own natures, in illuminating their own minds and hearts.

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Dr. John Dewey of Columbia University stressed the unity of man at the recent St. Louis convocation of the American College of Physicians. (*New York Times*, 22nd April) There is a popular revolt, he said, against the analysis of man into cells, structures, organs and sensations and against separating his body and his soul.

"Because of the unity of the human being, because of the intertwining of the physical and psychical in his make-up, the work of preventing disease and disorders is not completely done when the physical conditions of sanitation, pure water and milk supply, sewage disposal and healthy homes have been attended to."

To prevent disease he recommended that physicians teach human beings to live with each other and to adjust themselves to their environment, substituting for the old phrase "a sound mind in a sound body," "a sound human being in a sound human environment." He told his audience that, to obtain a genuine conception of the unity of man, they must "observe and understand these internal processes and their interactions from the standpoint of their interactions with what is going on outside the skin—with that which is called the environment."

This is coming near to the age-old tenet of Theosophy of the organic unity of the world, though Dr. Dewey stops far short of the Occultists' concept (*The Secret Doctrine*, II, 189):—

The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE... thus runs *their* philosophy of evolution... :—

"All are but parts of one stupendous whole,  
Whose body Nature is, and (Parabrahm) the soul..."

---

Remembering the many references in the works of H. P. Blavatsky to the electrical nature of life and life-processes, it is noteworthy that in a special inset to *The Times* (London) of May 3, 1937, emphasis is laid in an article from the British Homœopathic Association on this aspect of medical science. After pointing out that, to the followers of Hahnemann, the make-up of the individual not only physically, but mentally and emotionally in relation to his environment, has been of vital importance in making a prescription, the article goes on to say :—

It is a commonplace nowadays for us to think of the world in terms of electricity, but those who are not in touch with modern bio-physical research do not always realise that the human body can be regarded as an electrical unit of a very complicated type, and that very many, if not all, of its internal activities can be interpreted only by electro-chemical theories involving electrical change and the relationship of electrical charges. Behind such ideas there must lie the even deeper concept of electrical activity in modern terms of interchange between energy and mass. This makes us conceive of body activities in their fundamentals as taking place in the realm of the immaterial world..... If the inner secrets of the outward physical unity of the body be found then a new era will open for medicine. As in modern physics we have stepped from material to immaterial, so in our conception of early disease changes in their essential nature, we, too, must step to the immaterial region of energy changes.

In the Beit Homœopathic Research Laboratory at Glasgow investigation goes on in these directions, holding out great possibilities for developing a new outlook for medicine, correlated with a view of the nature of life derived from some of the fundamental postulates of the Esoteric Philosophy. We are reminded of one of the letters attributed to Apollonius of Tyana (No. xxiii) which we take from a footnote in *Studies of the Gods in Greece* by Louis Dyer.

Pythagoras said that medicine came most near to divinity, and inasmuch as this was the case, medicine should care for the soul as well as for the body; or else the whole living being would fail of full health from having his higher element diseased.

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# 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.

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