

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE MISSION OF H.P.B.

What you say about “incarnations like H.P.B. and W.Q.J. being evidently governed by conditions widely different from ordinary humanity” is correct. If we would look at the bodily H.P.B. as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature. To the discriminative, it was a well of inspiration; in it the commonplace, the Judas, the critic, and every other saw himself reflected. Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought. We have the Master’s words that the body of H.P.B. was the best that they had been able to obtain for many centuries. Those who looked at the body and its human characteristics got what that view was capable of giving them; those who looked at the mind behind got what came from it, in the degree of their comprehension; those who were able to look into the causes of things saw what their depths of sight gave them — more or less of Truth. “By their fruits, shall ye know them.”

— ROBERT CROSBIE

On Friday, the 8th of May, the Theosophical world will commemorate the 68th anniversary of the passing of H. P. Blavatsky, the greatest Theosophist of our cycle (1875-1975).

To a steadily increasing number H.P.B. is the Guru—the window through which the Light of Wisdom enters their lives. At the same time, as the years roll by, among those who have been earnest students of her philosophy for long years there is a deepening perception of the true worth of her profound knowledge and deep insight, and a growing conviction that the salvation of humanity lies in and through the teachings which she recorded.

There is no better, surer way of understanding the mind and heart of the Personage wearing the personality known as H.P.B. to the world—“but otherwise to us,” wrote a Master of Wisdom—than through the Message she delivered. To try to appraise her in any other

way is a task fraught with risk. To endeavour to visualize her with the aid of portraits painted by those who had been in physical proximity with her is for the most part worse than profitless. They depicted incidents and events, heard of or seen, the hidden motives of which were more than unfathomable to them, for they had not the minds and the hearts to understand and appraise what their eyes saw and what their ears heard. Many were the pupils and friends who, contacting H.P.B., never saw the Power of Wisdom and the Force of Compassion that she carried in her head and heart. Her exterior puzzled, her language provoked, her manner irritated, and many saw in her but "eccentricity and folly." Scores imagined that they had understood her; some fancied that they were her equals; and a few, after her death, fooled themselves by posing as her superiors — as having passed beyond the stage of evolution she had reached. "It required a keen insight, untinged with personal feeling," wrote Mr. Judge, "to see even a small part of the real H. P. Blavatsky."

Whoever or whatever she was, she was not an ordinary being. She was selected to incarnate at a time when several important cycles were drawing to a close — among them the first 5,000 years of the *Kali-Yuga* cycle. A suitable body — highly spoken of as possessing rare powers — was secured, and she incarnated in it for a specific purpose — not to learn, labour and attain for her own evolutionary progress, but to teach, among other things, two great lessons: what *Bhakti* or Devotion was, and what *Yagna* or Sacrifice meant. Why these two specifically? Because in the cycle in which she came, at the culmination of 5,000 years of *Kali Yuga*, it had become necessary to teach humanity the *philosophy* of Brotherhood exoterically and the *science* of Chelaship esoterically.

Her mission was not only to deliver her Message but also to live in terms of the purpose of her special incarnation. By precept and example she taught what true chelaship implies. The truth about the institution of chelaship had not only been forgotten but had been misunderstood and misapplied. False gurus and, worse, false notions of who a Guru is, flourished. H.P.B. showed forth who a true chela is, how he acquires knowledge and develops powers, on what plane he renders service to men and how he helps Nature and works on with her. Above all she exemplified what real devotion is — a *sine qua non* condition for success in the life of chelaship. In an illuminating passage in her article "The Theosophical Mahatmas" she writes of this quality of devotion. Many and heavy were the trials her special incarnation brought on her, but, she says, she could accept them cheerfully.

Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. Never a reproach or

murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. . . . This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour — *and so he did*. Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks — physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom — collectively, of that grand, mysterious, yet actual Brotherhood of holy men — is my only merit, and the cause of my success in Occult philosophy. (*Raja-Yoga or Occultism*, pp. 15-16)

These words also point to the second important purpose of her Mission — to show forth what true sacrifice meant. Her very incarnation may be regarded as a great Sacrifice. For an Adept-soul the assuming of a body involves great suffering. For her to live meant

to suffer physically during twelve hours of the day — mentally twelve hours of night, when I get rid of the physical shell. . . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga recognizes its own — whereas any other would shrink from such a thing — as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. . . .

I saw the T.S. would be smashed or that *I had to offer myself as the Scapegoat for atonement*. It is the latter I did. The T.S. lives, — I am *killed*. Killed in my honour, fame, name, in everything H.P.B. held near and dear, for this body is MINE and I feel acutely through it. . . . H.P.B. is not infallible. H.P.B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind — and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to anyone, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did! (*She Being Dead Yet Speaketh*, pp. 8, 12-13)

Such was H.P.B. It is as we assimilate her recorded message that we see the breadth and depth of her mind and the magic power of her heart. She lives in her writings, which possess the power to stir our consciousness to its very depths. What is most needed today are nuclei of

earnest students of these teachings.

It is not by repeating "our guru H.P.B.," in and out of season, from the platform, in conversation or in writing, that the real intelligent devotee is born. Among students who in their consciousness truly regard H.P.B. as the guru there ought to be a bond of mutual love and trust and devotion. Where this is absent, real devotion to H.P.B. remains to be born. The true purpose of her Mission, the real spirit of her Message, remains to be felt and understood by those who have not grasped and are not trying to apply the truth of these words from the "Book of the Golden Precepts" which we owe to her:—

Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks — and is cast away. So the collective minds of Lanoo-Shravakas. They have to be attuned to the Upadhyaya's mind — one with the Over-Soul — or, break away.

A Theosophical approach to the problem of moral evil is made by Dr. Ralph Tyler Flewelling, writing in the Autumn 1958 issue of *The Personalist*. He rejects the Christian dogma of original sin as irreconcilable with Jesus's teaching of God as the Father. He suggests that one reason why an impulse to evil is felt to be overwhelming is that one yielding to such a temptation has already

subconsciously consented to the act by entertaining the thought in his imagination. This can be done mentally at the very time that his lips are saying "No! no! no!" The nursing of hatreds, meditation upon the pleasure or advantage of wrong-doing, prepares the imagination for the overt act. . . . One can easily say and feel that he was "beside himself" and not responsible. Resistance, to succeed, must begin at the initial suggestion. To entertain the thought is already sin. . . . The bank executive who dwells upon the idea of what he could do if the money he handles were his own, has in that act laid the foundation of a defalcation if an advantageous opportunity suddenly thrusts itself upon his attention.

Dr. Flewelling recalls that Jesus identified lust as the beginning of adultery and indulgence in hatred as the initial step towards murder. "We dally with evil," he writes, "and then are swept off our feet by the actions we have condoned, consciously or unconsciously."

How true are the words of W. Q. Judge in *The Ocean of Theosophy* that "no act is performed without a thought at its root either at the time of performance or as leading to it"!

## “THE HIMALAYAN BROTHERS”

[In the London *Spiritualist* of August 12th, 1881, had appeared the following letter by H. P. Blavatsky, directed against the pretensions of a self-styled “adept.” It is a reply to a communication signed “J.K.,” published in a previous issue of *The Spiritualist*, in which the writer had combined his claim to be a Kabbalist and an Adept with doubts of the existence of the Theosophical Adepts and “insulting aspersions” on their characters and motives.

The refuting of such charges levelled against the Blessed and Holy Masters was nothing new for H.P.B. One of the most important purposes of her Mission was to give out the ancient teaching that Masters are not only the most sacred of ideals but also Living Men. But the giving out of this teaching cost her dear. She was doubted, derided, calumniated, but with characteristic outspokenness she was ever to the fore to defend Those whose Messenger she was and of whom she spoke with the greatest reverence.

Students will find that “The Himalayan Brothers,” like “The Theosophical Mahatmas” (reprinted in *Raja-Yoga or Occultism*), shows that appreciation even of the *fact* of Mahatmas requires an open mind and heart, and substantiates W. Q. Judge’s statement that, if the Elder Brothers “were to come out openly and be heard of everywhere, they would be worshipped as gods by some and hunted as devils by others.”

We reprint below the substance of H.P.B.’s letter, with omissions indicated.—Eds.]

Finding myself for the period of nearly seven years one of the best abused individuals under the sun, I rather got accustomed to that sort of thing. Hence, I would hardly take up the pen now to defend my own character. If people, besides forgetting that I am a woman, and an old woman, are dull enough to fail to perceive that had I declared myself anything in creation, save a Theosophist and one of the founders of our Society, I would have been in every respect — materially as well as socially — better off in the world’s consideration; and that therefore, since, notwithstanding all the persecution and opposition encountered, I persist in remaining and declaring myself one, I cannot well be that charlatan and pretender some people would see in me — I really cannot help it. Fools are unable, and the wise unwilling, to see the absurdity of such an accusation, for, as Shakespeare puts it:

Folly in fools bears not so strong a note

As foolery in the wise when wit doth dote.

It is not then to defend myself that I claim space in your columns, but to answer one whose *ex cathedra* utterances have revolted the sense of justice of more than one of our Theosophists in India, and to defend Them — who have a claim on all the reverential feeling that my nature is capable of.

A new correspondent, one of those dangerous, quasi-anonymous individuals who abuse their literary privilege of hiding their true personality, and thus shirk responsibility behind an initial or two, has lately won a prominent place in the columns of your journal. He calls himself an "adept"; that is easy enough, but . . . is he ready to make good his claim? The language used by him, to begin with, is not that which a true adept would ever use. It is dogmatic and authoritative throughout, and too full of insulting aspersions against those who are not yet proved to be worse or lower than himself; and fails entirely to carry conviction to the minds of the profane as of those who do know something of adepts and initiates — that it is one of such proficientes who now addresses them.

Styling himself an adept whose "Hierophant is a western gentleman," but a few lines further on he confesses his utter ignorance of the existence of a body which cannot possibly be ignored by any true adept! I say "cannot" for there is no accepted neophyte on the whole globe but at least knows of the Himalayan Fraternity. The sanction to receive the last and supreme initiation, the real "word at low breath," can come but through those Fraternities in Egypt, India and Thibet, to one of which belongs "Koot Hoomi Lal Singh."

True, there is "adept" and adept, and they differ, as there are adepts in more than one art and science. I, for one, know in America of a shoemaker, who advertised himself as "an adept in the high art of manufacturing Parisian cothurns." J.K. speaks of Brothers "on the soul plane," of "divine Kabbalah culminating in God," of "slave magic," and so on, a phraseology which proves to me most conclusively that he is but one of those dabblers in Western occultisms which were so well represented some years ago by French-born "Egyptians" and "Algerians," who told people their fortunes by the *Tarot*, and placed their visitors within enchanted circles with a Tetragrammaton inscribed in the centre. I do not say J.K. is one of the latter, I beg him to understand. . . . But I say and repeat that his language sadly betrays him. If a Kabbalist at all, then himself and his "Hierophant" are but the humble self-taught pupils of the mediæval and so-called "Christian" Kabbalists; of adepts, who, like Agrippa, Khunrath, Paracelsus, Vaughan, Robert Fludd, and several others, revealed their knowledge to the world *but to better conceal it*, and who never gave the key to it in their writings. He bombastically asserts his own knowledge and power, and proceeds to pass judgment on people of whom he knows and can know nothing. . . .

No true adept will on any consideration whatever reveal himself as one, to the profane. Nor would he ever speak in such terms of contempt of people who are certainly no more silly, and, in many an instance, far wiser than himself. But were even the Theosophists the poor misled creatures he would represent them to be, a true adept would rather help than deride them.

There never was a true Initiate but knew of the secret Fraternities

in the East. It is not Eliphas Levi who would ever deny their existence, since we have his authentic signature to the contrary. Even P. B. Randolph, that wondrous, though erratic, genius of America, that half-initiated seer, who got his knowledge in the East, had good reasons to know of their actual existence, as his writings can prove.

One who ever perorates upon his occult knowledge and speaks of practising *his* powers in the name of some particular prophet, deity, or Avatar, is but a sectarian mystic at best. He cannot be an adept in the Eastern sense — a *Mahatma*, for his judgment will always be biased and prejudiced by the colouring of his own special and dogmatic religion.

The great science, called by the vulgar "magic," and by its Eastern proficientes, *Gupta-Vidya*, embracing as it does each and every science, since it is the acme of knowledge, and constitutes the perfection of philosophy, is universal; hence, as very truly remarked, cannot be confined to one particular nation or geographical locality. But, as Truth is *one*, the method for the attainment of its highest proficiency must necessarily be also *one*. It cannot be subdivided, for, once reduced to parts, each of them, left to itself, will, like rays of light, diverge from, instead of converging to, its centre, the ultimate goal of knowledge; and these parts can rebecome the *whole* only by collecting them together again, or each fraction will remain but a fraction.

This truism, which may be termed elementary mathematics for little boys, has to be recalled, in order to refresh the memory of such "adepts" as are too apt to forget that "Christian Kabbalism" is but a fraction of *Universal Occult Science*. And, if they believe that they have nothing more to learn, then the less they turn to "Eastern Adepts" for information, the better and the less trouble for both. There is but one royal road to "Divine Magic"; neglect and abandon it to devote yourself specially to one of the paths diverging from it, and like a lonely wanderer you will find yourself lost in an inextricable labyrinth. Magic, I suppose, existed millenniums before the Christian era; and, if so, are we to think then, with our too learned friends, the modern "Western Kabbalists," that it was all *Black Magic*, practised by the "old firm of Devil & Co."? But, together with every other person who knows something of what he or she talks about, I say that it is nothing of the kind; that J.K. seems to be superbly ignorant even of the enormous difference which exists between a Kabbalist and an Occultist. Is he aware, or not, that the Kabbalist stands in relation to the Occultist as a little detached hill at the foot of the Himalayas, to Mount Everest? That what is known as the Jewish Kabala of Simon Ben Jochai is already the disfigured version of its primitive source, the Great Chaldæan *Book of Numbers*? That as the former, with its adaptation to the Jewish Dispensation, its mixed international Angelology and Demonology, its Orphiels and Raphaels and Greek Tetragrams, is a pale copy of the Chaldæan, so the Kabala of the Christian Alchemists and Rosicrucians is naught in its turn but a tortured edition of the Jewish? By centralizing

the Occult Power and his course of actions, in some one national God or *Avatar*, whether in Jehovah or Christ, Brahma or Mahomet, the Kabbalist diverges the more from the one central Truth.

It is but the Occultist, the Eastern Adept, who stands a Free Man, omnipotent through his own Divine Spirit as much as man can be on earth. He has rid himself of all human conceptions and religious side-issues. He is at one and the same time a Chaldæan Sage, a Persian Magus, a Greek Theurgist, an Egyptian Hermetist, a Buddhist Rahat and an Indian Yogi. He has collected into one bundle all the separate fractions of Truth widely scattered over the nations, and holds in his hands the One Truth, a torch of light which no adverse wind can bend, blow out or even cause to waver. Not he the Prometheus who robs but a portion of the Sacred Fire, and therefore finds himself chained to Mount Caucasus for his intestines to be devoured by vultures, for he has secured God within himself, and depends no more on the whim and caprice of either good or evil deities.

True, the Brothers mention Buddha. But it is not because they hold him in the light of God or even of "a God," but simply because he is the Patron of the Thibetan Occultists, the greatest of the *Illuminati* and Adepts, self-initiated by his own Divine Spirit, or "God-Self," into all the mysteries of the invisible universe. Therefore to speak of imitating "the life of Christ," or that of Buddha, or Zoroaster, or any other man on earth, chosen and accepted by any one special nation for its God and leader, is to show oneself a sectarian even in Kabbalism, that fraction of the one "Universal Science" — Occultism. The latter is prehistoric and is coeval with intelligence. The Sun shines for the heathen Asiatic as well as for the Christian European, and for the former still more gloriously, I am glad to say. . . .

True, there is absolutely no need of going to Thibet, or India, to find *some* knowledge and power "which are latent in every human soul"; but the acquisition of the highest knowledge and power requires not only many years of the severest study enlightened by a superior intelligence and an audacity bent by no peril, but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute and unbroken stillness, if not silence! Where the air is free for hundreds of miles around of all mephitic influence, the atmosphere and human magnetism absolutely pure, and no animal blood is spilt. Is it in London or even the most country-hidden village of England that such conditions can be found?

—H. P. BLAVATSKY

*Bombay, July 20th, 1881.*

# STUDIES IN THE SECRET DOCTRINE

## II.—SCOPE, STRUCTURE AND METHOD

[Reprinted from *Theosophy*, Vol. XI, pp. 72-79, for December 1922.—EDS.]

The writings of H. P. Blavatsky constitute the latest incarnation of the Ageless Wisdom. The ever-recurring Impulse of Theosophy brings into expression one or more aspects of the Wisdom of the world of men. Re-embodiment of that Wisdom is like unto reincarnation of the human soul. Never fully and completely can the Fire of the Soul install itself in the temple of flesh, lest the latter be consumed; thus too only in part can the Wisdom of the Immemorial Fire descend from on high to this globe of earth.

The recurring Impulse of Theosophy produces the manifestation of its Mind on the one hand and its vehicle of matter on the other; that Impulse expresses a certain quantity of knowledge, and secondly manifests a body, an organization, a polity, an order, which in course of time invariably usurps and corrupts the first, producing a sect, a caste, a creed, a dogma.

Of all her writings *The Secret Doctrine* was regarded by H.P.B. as her best work. But to understand it to any appreciable extent we must bear in mind certain important factors.

The book is not written; it is recorded, as the dedication points out. In the *Proem* the recorder takes note that her volumes may be regarded (1) as a fairy tale; or (2) "at best as one of the yet unproven speculations of *dreamers*"; or (3) "at the worst, as an additional hypothesis to the many Scientific hypotheses, past, present and future, some exploded, others still lingering." But, it is added, "it is not in any sense worse than are many of the so-called Scientific theories; and it is in every case more philosophical and probable." (I. 23-24)

But to enjoy a fairy tale one requires power of imagination; to appreciate a dreamer's speculation one should be a philosopher to some extent; to understand a scientific hypothesis one should possess adequate knowledge. Next, it is said:—

The reader can never be too often reminded that . . . the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations. (II. 449)

So far so good; but the reader's enthusiasm does not find great encouragement as he keeps on perusing:—

One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each western nation even one solitary *uninitiated* scholar or philosopher capable of fully comprehending the spirit of archaic philosophy. (II. 449)

Can he himself ever hope to be that "one solitary uninitiated" individual?

The study of this book and the grasping of the teachings it contains, like those of any other volume, naturally depend on the capacity of the reader; but, just as the nature of the capacity differs according to the subject matter of study and investigation and the musical faculty is necessary for the appreciation of music, and the mathematical faculty for grasping mathematics, so also for the study of *The Secret Doctrine* a definite type of capacity and a particular faculty are essential.

Thus we are warned beforehand in the Introductory itself:—

Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt. This fact the writer is constantly obliged to bear in mind; hence, also the frequent references in this first Book to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look down on this work as a fairy tale indeed — a fiction of some modern brain. (I. xlvi)

*The Secret Doctrine* is the name of a book and yet what book can express, if not fully even adequately, the truths of a system of thought which is not centuries but millenniums old? As the *Preface* to the first volume says, "It is needless to explain that this book is not the Secret Doctrine in its entirety."

The complete system of thought, the Ageless Wisdom, the Secret Doctrine, is very different in bulk and profundity from the two volumes, bulky and profound as they are. The latter, "though giving out many fundamental tenets *from the SECRET DOCTRINE of the East*, raise but a small corner of the dark veil. For no one, not even the greatest living adept, would be permitted to, or could — even if he would — give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long æons and ages." (I. xvii)

In pursuing our study, then, we should remember that we are contacting but a part of the mighty whole; that part deemed suited and worthy to be given out to this day and generation. In the process of giving out that which was esoteric and hidden and secret, it had to be clothed in the vestures of exotericism and publicity, and though a "silence of centuries is broken" it is broken along similar lines and in a similar way as on previous occasions, however far past. That is, the language of symbol and allegory has been often used, personification of principles has been resorted to for purposes of explanation, and names and forms are given as indicators of the nameless and formless. Suited to our civilization is

the limited presentation in *The Secret Doctrine* of THE SECRET DOCTRINE — Imperishable, Eternal, Ancient, Constant and Consistent.

The part of the mighty whole held forth to the vision of the age has its horizon. In mid-ocean, on board a ship, an observer sees water bounded by sky on all sides; sandy shores and mountain ranges, rocky solitude and populated islands, emerge in the midst of ever-extending waters, but a radius imposes its circumscribing limit always. So also a student-voyager on the mighty waters of the Wisdom finds himself surrounded by his self-created horizon, the result of his own limitations, and is able to perceive the ever-green, luxurious Elysian foliage in the distance, now here, now there, as it comes within his field of vision — and no more; he catches glimpse of a distant peak of metaphysics or an inspiring but lonely island of foregone days that tells the tale of culture now forgotten.

The student of *The Secret Doctrine* should remember that the part of the whole is a part which had intimate relation to his own Aryan culture, his own racial mind, with their attendant defects of materialism in science, bigotry in religion and commercialism in all things. The book may be said to symbolize the mind of the incarnation of Immortal and Immemorial Theosophy — the latest link in the ever-lengthening chain of the Life of Truth.

The book is related to time and space, to our civilization, and contains within its covers facts which reveal to us our limitations, individual and racial, but also bring to the daring and the persistent the power to remove those limitations. To understand its contents, to discover its hidden powers and to utilize them we must endeavour to realize the scope of the book, its structure, and method of imparting knowledge.

First then, its title page indicates its scope: "The Synthesis of Science, Religion and Philosophy." It is neither "a synthesis," nor "the synthesis of a particular science, a particular religion and a particular philosophy." It is the unification of knowledge obtained by the use of senses physical and super-physical and their power of observation; by the experiences of soul-consciousness in its capacity of a perceiver of phenomena, a silent witness of the panorama of manifestation; and by the deductions and inferences which mental processes of reason and intuition imply. The result of this threefold work throughout the ages has brought forth many sciences, innumerable religions, and numerous philosophies. The knowledge of all these, galvanized into a living and consistent whole, may rightly be regarded, from one point of view, as the synthesis referred to on the title-page of *The Secret Doctrine*. This is implied in the statement in the *Preface*: "What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole." Such a process, however, implies elimination of innumerable factors belonging to particular schools and creeds, as also acceptance of certain definite principles and facts which constitute that synthesis. H. P. Blavatsky's "Synthesis of Science, Religion and Philosophy" is very different from Herbert Spencer's *Synthetic Philosophy* which also

is defined as "Unification of Knowledge."<sup>1</sup> The nature of the synthesis of H. P. Blavatsky can be understood by what is contained in the following extracts:—

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized. (I. viii)

If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. (II. 794)

Here we come across a view about synthesis and unification of knowledge which is different from the one ordinarily held in the modern world. Mme. Blavatsky's synthesis has this advantage that the propositions of science, religion and philosophy brought together in her system do not clash with each other, but on the other hand blend together in a harmonious whole.

This synthesis is arrived at not by the method of putting details together, but, unlike so many modern syntheses, it proceeds from Universals to particulars. Parts do not lead to the whole; the whole reveals the parts. Thus the risks of the Inductive method are avoided and from Principles and Fundamentals, applications are made and details are derived. From within without, Unity multiplying into diversity according to the Hermetic axiom of "As Above so Below" — the synthesis of *The Secret Doctrine* is like a burgeoning blossom, every petal of the bud stands revealed in its proper station and signifies its place, utility, and value in the whole scheme of the flower.

From Universals to particulars has always been the process of teaching and exposition in the schools of esoteric science. We may mention in passing that care should be taken not to identify this old system with that of the Realists, the opponents of Nominalists who fought over a passage in a translation of Porphyry by Boethius. Nor should this procedure be mistaken for deductive or syllogistic inference in the science of Logic; for the prevailing use of deduction is practically identical with Aristotelian propositions which themselves have assumed

<sup>1</sup> Cf. "The Synthesis of Occult Science" by Mr. Judge; reprinted in *Theosophy*, October and November 1913 [U.L.T. Pamphlet No. 3].

different forms since they were brought before Western thought by Bacon. True Induction and Deduction are like spirit and matter — they exist and evolve together and are never separate. Pythagoras learnt to use them both correctly in connection with his Decad, and the intelligent student, if he is in earnest, will soon learn the art in the task that awaits him in *The Secret Doctrine*.

To comprehend this way of expounding teachings which are at once metaphysical and scientific, and to apply the twofold process of deduction-induction to them for the purposes of a thorough understanding, is to grasp the real synthesis of *The Secret Doctrine*.

If synthesis and the process of deduction and induction have undergone change for the worse, the law of analogy has met with a still sadder fate. Analogy which with the Ancients meant Correspondence on the side of life and principles, has, with the modern, become resemblance on the side of forms and appearances. The Law of Analogy used to provide indisputable facts; now one has to beware of "false analogy" all the time. In *The Secret Doctrine*, on the authority of a Master's letter we are advised "to hold to the doctrine of analogy and correspondences."<sup>2</sup> In fact, without a clear understanding of what the Law of Analogy is in the conception of the Ancients, the study of *The Secret Doctrine* becomes very difficult indeed. "Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries."<sup>3</sup> One more quotation and we will pass on:—

From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other. (I. 604)

The Law of Analogy of *The Secret Doctrine* speaks of manifestation proceeding from within without, refers to the Hermetic axiom of "as Above so Below," and in full measure correlates Cosmos to atom, and clearly shows the interdependence of Noumena to phenomena, archetypes to types.

In taking into consideration the scope of *The Secret Doctrine* we have dealt with its synthesis which is held forth for our study, and the laws employed to make clear to the reader abstruse doctrines and teachings. Why have we done this under the heading of scope? The Law of Analogy and Correspondence, the application of the Hermetic axiom, the correct use of induction-deduction, unmistakably bring the reader the opportunity of correlating knowledge in all its branches and aspects. By and under this treatment Astronomy and Embryology can be studied

<sup>2</sup> *S.D.*, Vol. I, p. 187.

<sup>3</sup> *S.D.*, Vol. II, p. 153.

together; atoms and solar systems move by identical processes; human body and cosmos are closely knit; physics and physiology do not war against biology and psychology; theology, mysticism, ethics, become sane, practical and inspiring; mathematics and metaphysics, astrology and alchemy, blend in true harmony; science, religion, philosophy reveal themselves as languages sprung from a common root stock — the synthesis called the *Wisdom-Religion* — Theosophy.

Let the reader bear in mind that if he is desirous of making his study fruitful he must not be appalled by this prospect. The interdependence of subjects treated in the book is a feature which has its advantages. *The Secret Doctrine*, in its scope, is a whole in which several parts, most of them of fundamental importance, are so treated that it relieves the tension it causes. A man of ordinary intelligence would find it utterly impossible to tackle the problems of science, religion and philosophy; it would be simply inconceivable that he can manage many sciences and religions and philosophies. Like the great Newton himself he would expect to find himself worsted on the ever-extending sands of knowledge when he could hold only a palmful. However, when he encounters these innumerable branches of science and schools of philosophy treated in the pages of *The Secret Doctrine*; their varying doctrines correlated, their faults shown and removed, their merits assigned proper places in the scheme of things universal — he gains confidence in his own power of intelligent perception.

It is the scope of the book that is the salvation of the reader. That salvation is the reward of the faithful student. If *The Secret Doctrine* was fragmentary, instead of complete in its very incompleteness; if principles were sacrificed to details or minor facts to fundamentals; if the all-roundness of the volumes had been disturbed, resulting in one-sidedness; then it would have become a mighty encyclopædia of ideas — a great and interesting book like the Dictionary, withal somewhat disconnected. We are not unaware that this very charge *is* laid at the door of *The Secret Doctrine*. Many years of earnest study have brought us the revelation that the synthesis is all-round and complete and can be so found if the laws by which the subjects are treated in the book are understood and used in the prosecution of its study.

Let us turn next to the structure. The synthesis may be compared to an Ancient Temple whose foundations are the tenets of *Gupta Vidya*, the Secret Knowledge, Esoteric Science. The edifice which raises its stately head thereon has its four sides built out of the material brought together from the four quarters of the globe: the matter of the Polar Region gives evidence of its strange existence in the north-east corner of the Temple; its eastern side, from low extending to high ceiling, tells the fascinating tale of Asia, modern and ancient; Europe and the Americas are there in the west; and the Lemurian wisdom of the southern seas is given its place. These walls are full of symbols and emblems, carved and painted, strange and even grotesque, with explana-

tions accompanying each. The roof is a dome of mathematical exactitude, a perfect work of art, which covers in exoteric protection the secrets of the esoteric foundation.

The Foundations of the book are the *Stanzas of Dzyan*. What they are, whence they emanate, how Mme. Blavatsky came across them and how she used them make a fascinating tale — but that, as Kipling would say, is another story. These *Stanzas* are the Seed from which grows the Tree of *The Secret Doctrine*. They are not of the earth but are rooted high in the plane of the spirit — verily the *Bij* of the *Ashwattha*. Sweeter than music is their lucid metre. The ideas entombed in their language are of Fire-like mystery — they glow as they grow, they flare up as they subside; they are profound, of ocean depth, whence rise the clouds, which become harbingers of promised wind — beautiful to gaze upon, in their white purity on the arching blue, and useful and inspiring withal, for they bring the breeze and the gale which free the mind from the oppressive sultriness of petty and concrete thinking. Like the mighty ocean is their sweeping grandeur, the “glorious mirror where the Almighty’s form glasses itself . . . the image of eternity — the throne of the invisible.” How apt do the words of Byron fit, applied to this Ocean of Primeval Wisdom compared to the passing panorama of knowledge which pertains to the domain of the senses and the intellect:—

Thy shores are empires, changed in all save thee —  
 Assyria, Greece, Rome, Carthage, what are they?  
 Thy waters washed them power while they were free,  
 And many a tyrant since; their shores obey  
 The stranger, slave, or savage; their decay  
 Has dried up realms to deserts; not so thou —  
 Unchangeable save to thy wild waves’ play —  
 Time writes no wrinkle on thine azure brow —  
 Such as Creation’s dawn beheld, thou rollest now.

According to Mme. Blavatsky the *Stanzas* “form the basis of the present work.”<sup>4</sup> They “give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort. The seven *Stanzas* given in this volume represent the seven terms of this abstract formula.”<sup>5</sup> In the two volumes of *The Secret Doctrine* are given “their modern translated version”<sup>6</sup> and it is added that this is being done “for the first time into a European language.”<sup>7</sup> Further:—

<sup>4</sup> *S.D.*, Vol. I, p. 13.

<sup>5</sup> *S.D.*, Vol. I, pp. 20-21.

<sup>6</sup> *S.D.*, Vol. I, p. 22.

<sup>7</sup> *S.D.*, Vol. I, p. 23.

It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they published complete they would remain incomprehensible to all save the few higher occultists. Nor is there any need to assure the reader that, no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages. (I. 23)

The basis of the book then is the *Stanzas*. These are followed by their recorder's commentaries which form the first part in each volume. As these stanzas are formulæ, abstract and algebraic, their signs or glyphs are special and strange. The second or middle portion of each volume deals with the symbolic language of ideas, pictures and myths and their influences in past civilizations and cultures. To connect the ancient to the modern and to enable the intelligent student to transform his beliefs into knowledge by the use of modern scientific theories, hypotheses and facts, the third part is devoted to comparison and criticism along the lines of science; let it not be understood, however, that it is devoid of teaching and instruction, information and inspiration.

It is important to recognize the fact, fundamental and palpable, that the book establishes interdependence of the various branches of knowledge. Therefore ancient and modern science and theology, philosophy and mythology elbow each other all the time and move in close embrace most of the time. Hence also scathing denunciation of the false is followed by just and generous appreciation of the true. Therefore in all its parts everything *seems* to be thrown in together, "helter-skelter," but careful and prolonged study reveals to the reader the unmistakable rhythmic swing of the mind of the recorder; order emerges out of chaos, and "a land of promise spreads beneath his eye."

A word about terms and terminology. There is a vagueness and confusion caused by the absence of precise definitions. Let it not be forgotten that Mme. Blavatsky undertook to expound to the Western world of the 19th century abstruse truths, not only strange and novel but of a nature diametrically opposed and entirely foreign to prevailing notions and views, and that on all subjects. Where they believed in history she put forward myths; when they were accepting lifeless matter she thundered forth the teaching of the Unity of life; when they said atoms she said gods; when they spoke of molecules she responded with monads. *She was fighting a battle of ideas and did not wage a war of words.* Hence it is essential that the earnest students take note that in reference to terms and terminology they must endeavour to grasp her ideas and not memorize her words, to repeat her thoughts and not her language, to understand her propositions and fundamentals and not be bothered by her un-methodic method and her planless plan.

And that brings us to her method of imparting knowledge. Note what she says — "Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the

physical brain.”<sup>8</sup> It is evident that as an Occultist taught by Occultists her way of teaching is closely related to the manner in and by which she herself learnt. The deeper layer of the human mind has to be brought into use if *The Secret Doctrine* is to be comprehended to any appreciable extent. To enable her readers to understand her ideas she brings them a gift — she presents the key to unlock the door of the higher mind. In this she proves herself a real educator: She draws forth from the hidden recesses of our being the instrument of intellection and in proportion that that is allowed to be done, comes the understanding of the profound teachings. With this purpose in view Mme. Blavatsky resorts to and makes peculiar use of typographical display. Foot-notes come in as a handy device, and words, expressions, sentences and paragraphs are printed in italics or capitals to indicate their relative value and importance, and put the student on the track of how certain things unfold his faculties and enable him to grasp the rest of the writings. We evolve as we learn, not only knowing what is taught but gaining the faculty to know more, that which is not written or expressed — that which lies “between the lines and within the words.”

In the grasping of ideas put forward and of those which underlie, the first care should be taken not to mistake personifications for personalities or to materialize abstractions because the latter have already assumed a little of concreteness. Planes of consciousness are not spheres of matter; hierarchies of beings are not always individualized intelligences; *Karma* is an abstract force and not a personal devil, any more than Universal Self-consciousness is a personal God; the Absolute, the Logos and Logoi, and the Secret Doctrine Pantheon are concretized; and we may give several more instances. Suffice to say that the student is expected to read the book intelligently, bearing in mind what has been written earlier in this paper, to which one more important fact may be now added. There is a tendency to go into details, to shift the ground of study, which makes us lose ourselves in the bewildering maze of facts, some of which are simply put while others are presented in pictorial or allegorical form. It is necessary to proceed from fundamental principles; the mastering of postulates and axioms should precede the attempt at solving problems and theorems.

Having thus given somewhat roughly a sketch of the task before the would-be student of this monumental work, let us invite him to his courageous enterprise. In one of the striking and inspiring passages of *The Secret Doctrine* comes to us the graphic and grand description of the spiritual realm as it opens to the trained vision of a true Seer. What is said there is true for us humble folk whose enthusiasm and aspiration bring us the vision splendid as we delve within the pages of the inspiring Volumes:—

Standing on an open plain, on a mountain summit especially, and

<sup>8</sup> S.D., Vol. I, p. 21.

gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis*. The sight is so marvellous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean. (I. 633-634)

—B. P. WADIA

Under the challenging title "Golden Age of Misery," Rita Hinden considers in *The Nation* for December 13th, 1958, the failure of plenty to meet the deeper human needs. In some of the West's "comprehensive welfare states" the individual's material well-being is assured; unprecedented opportunities are available for education, comfort, leisure and pleasure; but none of these nor all of them together meet "the real need of people to 'count' and in some way to contribute."

She ascribes the wide-spread malaise, inarticulate except in sudden outbursts of violence, to "the sheer *size* of everything" and to "the concentrations of power which are its corollary." How are "the sense of participation and the sense of significance" to be imparted or acquired? Miss Hinden believes that as long as the concern is

not with the content of men's lives but only with the "standard of living" ... there is nothing to pit against the forces of materialism which now dominate the greater part of the world.

We concur. She asks how some point can be given to their lives, "now that, by and large, they have money enough." How, indeed, unless the possibility of soul starvation in the midst of plenty is recognized? As Madame Blavatsky wrote: "We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach." How great is the modern world's need of the truths of man's higher nature, of human solidarity and interdependence, of individual responsibility and of the goal of life and how to reach it!

... it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. (*U.L.T. Pamphlet No. 31*, p. 14)

## ON SPEAKING

O Friend, guard the tongue. It expresses the feeling-mind. Would you bare your soul to men? Then let your tongue be loose.

But, O Teacher, how shall I guard the tongue? What is it that will guard it so that I do not bare my soul to all?

Friend, "out of the abundance of the heart the mouth speaketh," so the true guard must be seated in the heart, the abode both of the soul and of the demon in us. The evil-hearted man guards his tongue lest it should express the evil in him and forewarn others of his projects. The good-hearted man guards his tongue lest it should, by the traces of past evil in him, hurt the listener. Or he guards it so that it may truly represent his highest thought-feelings.

Control is achieved by the *desire* to control, and desire is fed by thought and kept alive by the will. So first ask: "Why should I control the tongue?" Then by earnest thought find out the answer, and lastly, by aspiration towards the highest, view the answer in the light of Universal Buddhi, or Compassion. Then only will you be able truly to guard the tongue.

But, O Teacher, I still do not understand the "Why?"

Friend, life is full of serpents with their biting tongues that poison and destroy the healthy. But the tongue also has the power to heal. Animals lick their bodies to clean them, and their wounds to heal them. In the human kingdom, with the aid of the tongue men utter words that poison and hurt, or that heal and bless. The "Why?" can be answered by perceiving the difference between poisoning and healing, hurting and blessing. What do you want? Do you want your pathway through life to be strewn by the carcasses of those your tongue has poisoned, by the weeping and the sad whom your tongue has hurt? Or would you rather look back on your life and see your pathway filled with those who bless you because you have lovingly healed them of their ills and pains?

Do your words make sounds which express emotion or do they express ideas? Man is a creator. Do his words create, giving sound and colour and form to divine ideas? "And God said, Let there be light: and there was light." *Vach*, the divine speech, is the female aspect of God. The tongue is the organ of the creative logos in this respect, and it can become one of the celestial choir. Let us sing praises, become like unto the seraphim and the cherubim who sing the praises of the Most High. Let us learn that all sounds are *mantram*. That is control from another point of view. It is educating the tongue.

So there are three aspects to the control of the tongue: not letting it speak words out of place and season, or which hurt and poison; letting it speak words in season and in place, which heal and bless; teaching it to sing the praises of the vast universe of light and bliss, which is alive and conscious, and which makes up the harmony of colour and sound and form which this apparently sorrowful universe is in reality.

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## THE IMAGINATION OF TRUTH

Shortly after a rereading of Max Plowman's essay "Blake and the Imagination of Truth" came the November 1958 issue of *THE THEOSOPHICAL MOVEMENT*. "In the Light of Theosophy" records Shri Narayana Reddy as saying at the Indian Institute of World Culture that he had found in poetry "rock-bottom truth" that he believed neither science nor philosophy could yield, and that the highest truth became apparent only when facts were transfused with the power of imagination.

In his essay Max Plowman deplored the classification: scientific truth, religious truth, poetic truth, etc. He distinguished between facts which may be learnt and truth which must be sought through fidelity to individual experience. He defined imagination as "the synthetic power that reaps the harvest of experience and converts its grain into the bread of understanding which is shared by the fellowship of art."

Fidelity to his own experience and the imagination of truth marked the life of Max Plowman and his essays and published letters hold a rich store of the bread of understanding. Nevertheless, proceeding in the light of Theosophy, we offer a few further reflections on our subject. In one of these letters he made a criticism of Theosophy which we believe is profoundly false and yet could be completely true. Certainly it is one which we can note with profit. He wrote:—

I think the fundamental error that makes Theosophy a disembodied ghost of religion is the belief that Truth is a straight line of thought with which we have only to run parallel; that Truth is an intellectual proposition asking for our intelligent assent.

We do not doubt that this describes a large part of the Theosophy of most of us, and while it is no more than an intelligent assent it is not truth or wisdom. But a proposition should embody the experience of someone, preferably of someone wiser than ourselves, and if we can begin by giving it intellectual assent so much the better for us. One man's experience is limited, the grain of his own harvesting not abundant enough, if he would have truth. Deprived of the fruit of the experience of parent, teacher, friend and, above all, of the Wise Ones of our race, he could be no more than a beautiful idiot. Having, however, given intellectual assent to others' propositions, he must proceed to make them his own by use. We quote from a speech delivered at the Parliament of Religions in Bombay in 1936: "To experience in consciousness the validity of the knowledge which is clear to our mind — that is a Theosophical practice."

We understand that an acquaintance with the doctrines of reincarnation and *Devachan* is not the realization in consciousness of life eternal through fidelity to the experience of death in any of its visitations, and we honour those who find the latter. Nevertheless we believe that such an acquaintance encourages that fidelity and invokes the power of

imagination with which the facts of death can be transfused. The fire of imaginative understanding smoulders among the fuel of experience until it lights upon the dry tinder of a word, a symbol, a passage, given by a Great One, when the whole leaps into flame. Our experience of life and death would have remained at the level of the brute unless those who had already experienced their inner meaning had embodied it in words; and while it is often the evocative phrase which wins the response, men will still demand the explanation which marshals the facts, confirms their faith and intuition and provides the basis for further experience and understanding.

The imagination must be brought into activity. It must also be disciplined, for if there is truth in poetry there is also fancy. Of this, Plowman has given an excellent definition:—

... fancy lives with pleasure and is a purely subjective exercise of the childish imagination that waits its incarnation in the world of experience to be worthy of the name of imagination; just as phantasy, which is fancy's counterpart, is a purely subjective projection of pain. These are the sports of delusion which of course prey upon the true imagination. . . .

When we set out on our journey to truth do we know the difference between imagination and fancy? Do we understand that we can fall prey to delusion? Have we not ample reason to feel grateful for the warnings of those who have spoken out of the richness of their own experience, even though the attention we have paid to them has often been belated? How much bitter pain and remorse we could have avoided if instead of relying upon our own experience entirely we had listened to the advice and instruction of some others! We have hardly begun to know the strange delusions with which the human consciousness can sport innocently on that journey. There are those who are wise in the lore of millennia of experience and they have given their warnings. These we should study and memorize for the day when we shall need to incarnate them in the world of experience.

There is at least one more factor to be considered. If facts are to be transfused with the power of imagination, then the latter must be supplied with facts. Consider a man growing up with the images of God, the loving Father, and of his "only begotten Son" on the Cross. He is taught that there are only Christianity and paganism. He is obstructed from obtaining any factual knowledge of other religions, and given, in their stead, fables. He is not introduced to the immensities of the firmament but left to believe the evidence of his own senses that the earth is its centre. He does not know that through fossil remains and other evidence men have traced the evolution of the species from prior forms. Through fidelity to his own experience and his own highest convictions he might still attain more wisdom than the learned student of comparative religion, the astronomer gazing at the heavens through his telescope or the other patient observers of nature, but it will be wisdom likely to be

cast in a narrow mould.

Those who have shown the rightful place of our earth in the heavens, who have seen the cosmos within the atom, who have dug laboriously in the sand to uncover the ruins of ancient cities, who have patiently translated forgotten manuscripts, who have entered those strange borderlands of human experience such as spiritualism and extra-sensory perception, who have demonstrated that the present species could not have been created by God — all these and many more have helped to break the moulds of thought and to provide the firm ground from which imagination can take flight.

Sometimes the knowledge won has proved a curse. Sometimes it frightens, as awareness of our cosmic loneliness can frighten, or as the revelation of the dark depths of man's cruelty and lust can. This does not mean that we should draw back; it means that we should seek the greater wisdom which encompasses the wider field. In a tranquil and propitious cycle faith in man's innate goodness is great; at a time when ruthless dictatorships, secret police organizations, concentration camps and whipping posts dot the earth, it is greater. In a society whose knowledge seems to show that man, his doings and his world are supremely important, the vision of spiritually self-conscious man as the summit of evolution is the highest flight of human imagination. In a society whose knowledge seems to show that man, his doings and his world are supremely unimportant, imagination must soar higher still to reach the same vision.

Man was born into the world not to know birth and death, love and life, marriage and parenthood, sickness and health alone, but to know all and to encompass all in his understanding. In this imagination of truth all have a part to play, and not only the poet. The man of religion believes that truth is revealed by God. He must learn that God is immanent as well as transcendent. He must see the design of God in the pattern of the stars and in the pattern of the atom. The scientist believes that it is only in things as they are that he can read any design of God. He must learn that there is an inner sight and a life to be lived if he would read by that inner sight. Man is the centre for the humanist. He must accept the insignificance of *homo sapiens* and seek Man Eternal, eternally at work behind the scenes.

Theosophy teaches that in our quest for this wisdom we need the help of those wiser and more experienced than ourselves. Into the mind of the lonely thinker or the lonely seeker after truth falls unbidden the illuminating idea, or his eye chances upon it in his reading. Without it his thought would be barren. He may think it is his own creation. He has made it his own, but could he trace its lineage he would know it to have evolved from an ageless knowledge recorded in the minds of great men whose consciousness knows no gaps, in ancient monuments and manuscripts and even in his own mind, could he delve into its depths.

We believe the writings of Madame Blavatsky to be a restatement

of part of the ancient record. For us it is a map of a country we have yet to travel and whose people we have yet to meet. We know that the map is not the travelling, but we do not despise the map on that account. Like all good maps it inspires us with confidence that it will be a reliable guide in what seems to us unknown country. It will give us a vision of the whole while we study the details. It will show dangerous bogs beneath deceptive green, the fields which will repay our husbandry. It will lead us to heights which will uplift our spirit and send the imagination soaring.

We will not remain content with intellectual assent to the propositions of this ancient record.

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C. S. Lewis, considering in *The Atlantic Monthly's* January issue "The Efficacy of Prayer," finds no rigorous and undeniable proof of a causal connection between prayers and apparent answers to prayer. He does not reject, as Theosophy does, the possibility of miracle, and he claims that prayer is not magic, on which again Theosophy would differ! He describes many apparent answers to prayer, while conceding that many things prayed for do not happen.

Mr. Lewis's definition of "prayer" as "request" ignores its higher meanings and rules out both the "will-prayer" which would account for many "answers to prayer" and also "'communion' and simultaneous action in unison with our 'Father in secret'" which was the type of prayer practised and recommended by Jesus. The powers of imagination and faith (or will) are very great.

The concept of God as "the utterly concrete Person" will seem to Theosophical students sadly at variance with the unspeakable mystery of the Absolute, before which even the highest spiritual being must bow in silence and ignorance. And "an infinitely wise Being" waiting to be prompted by petitionary prayers before acting in specific cases is a poor substitute for the majestic sweep of unerring Karmic Law which brings to each, with the justice which is true mercy, the due reaction to his own actions, feelings, thoughts.

What Mr. Judge wrote of "men of the world" in his *Notes on the Bhagavad-Gita*, p. 37, seems to apply as well to most of those who offer petitionary prayers:—

...men of the world are not desiring to see results which shall be in accord with the general will of nature, because they are wanting this and that for their own benefit. Their desire, then, no matter how strong, is limited or nullified. . . .

So it follows — as we see in practice in life — *that men obtain only a portion of that which they desire.*

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# MAN'S SEVEN PRINCIPLES

## MANAS

Manas may be called a magic word because it unlocks the door to three profound mysteries: the mystery of man himself and the mysteries of his immortality and his mind.

Manas is this key because, as self-conscious intelligence, it is the link between the Atma-Buddhic Monad and the material world. Atma in man is "the inseparable ray of the Universal and ONE SELF," and Buddhi is its vehicle, becoming, in close union with Manas, the "Spiritual *divine* Ego." These three principles constitute the Higher Triad of the Sevenfold Man.

The student's first step in the understanding of this fifth principle lies in learning that his sense of self, his feeling of "I am I," is derived from Manas.

This is the permanent individuality which gives to every man the feeling of being himself and not some other; that which through all the changes of the days and nights from youth to the end of life makes us feel one identity through all the period; it bridges the gap made by sleep; in like manner it bridges the gap made by the sleep of death. (*The Ocean of Theosophy*, p. 62)

The student must learn to identify himself with Manas; he must realize that he is not the body but is the experiencer, the "I" who temporarily inhabits this body. Here is the secret beyond price, the magic key that leads to liberation, knowledge, power — and the ability to help others.

Immortality implies unending existence. Manas, as one of the indestructible Higher Trinity, is immortal. But *awareness* of this immortality has to be acquired through experience and self-effort. Buddhi-Manas is that aspect of Manas which has already achieved this prize of evolution. Manas is the "ray" undergoing the present cycle of experiences, and Kama-Manas or the animal soul is that "ray" under the influence of Kama. These are the different levels of Manasic consciousness. It can function at the God level, the man level, or the animal level.

Manas, not yet united to Buddhi, is called the inner Ego. It enjoys and suffers over an immense period of years, adding the fruit of its experience to the divine Ego, Buddhi-Manas. Innumerable incarnations are required so that the proper conditions for all necessary experiences may be provided. Our present environment, relationships, abilities and opportunities are the exact effects of seeds sown in the past, by word, act, thought and feeling. It is the same "I" in the whole series of incarnations. Karma is the eternal regulator of cause and effect, meting out infallible, impersonal justice and thereby giving unrivalled opportunity; for every weakness conquered becomes the focus for a newly acquired strength; and every obstacle a challenge to a newly won skill. As all our

actions originate in the mind, we must learn to think and act in such a manner as to produce right causes for future effects. In this way are talent, genius and self-knowledge gained.

We can now see how there is no need to call on an outside God, or to hope for a "miracle" or "chance." The power to achieve is within man himself. Every man is his own saviour if he will but learn to know and use this principle of Manas. We shall now turn to a more detailed description of the many phases of Manasic activity:—

It is *Manas* which sees the objects presented to it by the bodily organs and the actual organs within. When the open eye receives a picture on the retina, the whole scene is turned into vibrations in the optic nerves which disappear into the brain, where *Manas* is enabled to perceive them as idea. And so with every other organ or sense. (*Ocean*, p. 59)

That the organs and senses do not cognize objects, hypnotism has amply demonstrated. For, in hypnotic experiments, the object seen or felt, and from which all the effects of solid objects may be sensed, is often only an idea existing in the operator's mind. The producing of a blister by a simple piece of paper, or preventing a real blistering plaster from making a blister, by force of the idea conveyed to a subject, either that there was to be or not to be a blister, conclusively proves the power of influencing matter by the use of that which is called Manas.

In Manas the thoughts of all lives are stored. That is to say, the sum total of any one lifetime will usually represent one general character, and may be classified under certain types: business man, artist, the great mass of struggling, courageous, strong poor people, etc. In all these the total quantity of life thoughts makes up the stream or thread of a life's meditation — "that upon which the heart was set" — and is stored in Manas, to be brought out again at any time in whatever life the brain and bodily environment are similar to those used in engendering that class of thoughts.

The impressions of a lifetime, which are retained by lower Manas, are often exhibited under strange conditions — delirium, dreams, the moment of death, and the "free association" of the psychiatrist's couch. The well-known review of the whole of a lifetime's record, at the moment of death, is a striking testimonial to the retentive power of this memory function which today, as it was 60 years ago, is still an enigma to the materialistic psychologist!

Duality of function and nature appears when Manas is attached to a body.

For the human brain is a superior organism and *Manas* uses it to reason from premises to conclusions. This also differentiates man from animal, for the animal acts from automatic and so-called instinctual impulses, whereas the man can use reason. This is the lower aspect of the Thinker or *Manas*, and not, as some have supposed, the highest and best gift belonging to man. Its other, and in theosophy higher, aspect is the

intuitional, which knows, and does not depend on reason. (*Ocean*, p. 58)

The higher aspect, expressing the characteristics of the heaven-aspiring mind, gravitates toward Buddhi, while the lower tends downward, to Kama, the seat of the passions and animal desires.

Closely associated with these different aspects of Manas is one's sense of identity.

We distinguish between the simple fact of self-consciousness, the simple feeling that "I am I," and the complex thought that "I am Mr. Smith" or "Mrs. Brown." Believing as we do in a series of births for the same Ego, or reincarnation, this distinction is the fundamental pivot of the whole idea. You see "Mr. Smith" really means a long series of daily experiences strung together by the thread of memory, and forming what Mr. Smith calls "himself." But none of these "experiences" are really the "I" or the Ego, nor do they give "Mr. Smith" the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of *Egoity* in him only while they last. We Theosophists, therefore, distinguish between this bundle of "experiences," which we call the *false* (because so finite and evanescent) *personality*, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the *true* individuality; and we say that this "Ego" or individuality plays, like an actor, many parts on the stage of life. (*The Key to Theosophy*, p. 34)

One of the synonyms for Manas is Mind. It is stated in *The Secret Doctrine* that "Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling" (I. 38). There is an important implication in this statement, namely, that "*states of Consciousness*" implies *one who* experiences them. That *one* is Manas, the Thinker.

It is interesting to note that the late William McDougall, one of the open-minded modern psychologists, seemed to admit this "experiencer" or "thinker" in mind action. He wrote in his *Outline of Psychology*:—

Let the student ask himself whether he has ever chanced to find "a percept" or "a concept," or "an idea," or "a sensation" lying about loose in the world, as he may find a pebble, or a star, or a bone, or any other physical thing. He will realize that he has never done so, nor is likely to do so. He might as well expect to find "a falling" or "a movement" without something that falls or moves, as "a perceiving" or "a remembering," detached and isolated from the subject who perceives or remembers.

The "conditioned reflex" has assumed the mantle worn by "behaviourism." In its attempt to demonstrate that mind-beings function and live without an independent mind, it shows an admirable consistency with materialistic theories; but this constitutes its sole merit. All its specious arguments can be shattered and reduced to naught by

the simple expedient of refusing to obey, just once, any particular stimulus or impulse! The majority of psychiatric practitioners, in seeking to clarify and systematize their clinical findings, make use of such terms as ego, superego and personality. But this merely begs the question. Dr. Franz Alexander, in his *Fundamentals of Psychoanalysis*, writes:—

... psychoanalysis, two decades after it started ... has developed a whole theory of personality. ... Psychological processes ... are functions of biological systems. ... the individual cannot be divided into a body and a personality, since as a whole he functions as a psychobiological entity. ... The functions of the mind are as truly biological as locomotion and breathing and are adaptive mechanisms which some time in the future will probably be described in terms of physics and chemistry.

The notion of naming man a "psychobiological entity," in the sense in which the term is used in these quotations, is found also in a book by Professor E. W. Sinnott, *Cell and Psyche*. Professor Sinnott propounds a theory shared by a number of eminent biologists wherein mind as well as body is declared to be derived from protoplasm. In this process mind represents a sort of continuation of body growth; it is given an equal importance with body and introspection is hailed as an integral biological discipline.

The close similarity between these ideas of Dr. Alexander and Professor Sinnott is indicative of a trend in revaluing the importance of mind. Modern physicists consider their mental formulas more "real" than sense phenomena; while medicine, through psychiatry and psychosomatic practices, has well established the fact in the popular mind that bodily conditions *follow*, constructively or destructively, the lines of emotion and thought. Those who favour the primacy of mind over matter point to these sources of modern research as evidence in support of their belief, evidence which may be added to the vast store of ancient knowledge. But to the materialistic mind, grooved in traditional lines, the sum of this evidence results merely in raising the value of mind from that of a subordinate function of the body to that of an equal partner. A materialist may have to "face facts," but he may retain bias to the end.

For such a concept, in the light of any intelligent observation, proves naïve and inept. The "conditioned reflex" concept is at least consistent, in assigning to "mind" a function of automatic reaction to outer stimuli. But here mind is admitted to have the power to alter bodily conditions and yet denied it in the next breath, by having postulated for it an origin in protoplasm which, as common source, must theoretically evolve a similar or unified mind and body. This attempt to unite two basically irreconcilable ideas is more worthy of the theological than of the scientific mind. This is neither consistent with an avowed materialism nor a clear-cut recognition of the *real* implications involved in the fields where mind so definitely demonstrates its powers.

The above-cited views are typical of this school of thought which attributes all mental processes to biological activity. But is this explanation correct? If so, then matter is the master over mind, which is tantamount to saying that the horse controls the rider (as is sometimes the case!) or the engine takes the driver where it will: a sorry state of affairs, leaving but little hope for the future of mankind. But in this age-old issue of mind over matter, or matter over mind, it is cheering to note that increasing numbers of medical men are recognizing that many, many diseases start in the mind, and that treatment can only be palliative unless the mental cause is removed. Take, for instance, cases of gastric ulcer, hypertension, hyperthyroidism. In nearly every instance the disease will be found to be associated with anxiety, worry, frustration, or some similar cause, and until this underlying mental factor is removed treatment is usually found to be only partially successful.

Were the Theosophical teachings about mind and its powers studied and put into practice it would be found that

- (a) Manas, the Thinker, is the creator of all situations, both internal and external;
- (b) it is Mind, not the brain or the body, that is the real Perceiver or Experiencer; and
- (c) with right education man could arouse within himself a perception of these truths, and a knowledge of his own power to effect any change in himself or, up to a point, in his environment.

The Teaching says that Manas is here for a divine purpose — to raise matter to a higher rung on the evolutionary ladder. In fulfilling this purpose, Manas learns to develop its latent potentialities, which, in more highly evolved beings, include power over space, time, mind and matter.

It is possible for all of us to acquire these powers in the far distant future, if we will but work for them; and that work must be started now, with the materials at hand. The first step is to learn to understand that aspect of desire which is connected with the inclinations of the senses, and to recognize that for Manas, the real Ego, those desires of the body and senses are like the will-o'-the-wisp, which in fairy tales leads the unwary traveller into swamp and quagmire. H.P.B. wrote that "Life itself teaches these lessons; for all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we learn from experience."

Having learnt this first lesson, the next step is to develop those powers of intellect, discernment and intuition that belong to the higher aspect of Manas. This is done by following the path of true love, devotion and forgetfulness of self; by sacrificing the personality and rejecting the unworthy and the untrue.

Learning and practice must go hand in hand, and as he progresses the student will find that he is travelling the Path whose distant summits are represented by the Adept and the Master. The signposts along that Path are unmistakable — when we reach them.

## THE MARVELS OF INSTINCT

In the article understandably but incorrectly called "The Miracle of Bird Migration" which Max Eastman contributed to the *January Reader's Digest*, he invites the reader to marvel with him at truly awe-inspiring triumphs of instinct in our migratory feathered brothers:—

(a) The six-week-old Arctic tern setting off on his uncharted way to the Antarctic pack ice 11,000 miles away, wintering there and flying back to the same northern nesting place for the summer.

(b) The Manx shearwater, a little bird resembling a seagull, banded and taken by air across the Atlantic to Boston, U.S.A., and released there on June 4th, 1952, which twelve and a half days later crept into its burrow in a cliff on the Welsh coast, 3,050 miles away.

(c) Tiny caged warblers, including one hatched in the cage, reported by Dr. E. G. F. Sauer of the University of Freiburg, Germany, to have begun fluttering and to have taken "a position pointing like the needle of a compass" in the direction of their habitual migration, on glimpsing during the migratory season the night sky or its artificial replica on the dome of a planetarium.

Mr. Eastman reports agreement among those studying intensively the problem of bird navigation for the last 15 years about the "fact" that some apparatus exists in each migratory bird's tiny brain which, by putting him in complex relation to the lights that pass across the sky, makes him at home on the earth as man, with all his inventions, will never be.

The American naturalist Edwin Way Teale mentions in his books, however, comparable and no less striking phenomena which this hypothesis obviously does not fit at all:—

(a) The return from the sea of salmon, sometimes in their fifth year and from a distance of perhaps 600 miles, to spawn and die in the very part of the brook in which they were hatched. Mr. Teale refers to tests establishing that salmon have a keen sense of smell and to chemical differences in the water of particular streams, but the suggestion of the apparent likelihood of a "chain of sensory impressions" guiding the salmon back to where they were hatched seems inadequate as an explanation. (*Autumn Across America*, pp. 247-249)

(b) Full-grown eels of two distinct species distinguished by the number of their vertebræ travelling each autumn from fresh-water streams in North America and in Europe, respectively, to the Sargasso Sea to breed and die; the elvers "hardly as long as a little finger, hardly thicker than a darning-needle," returning unerringly to their own ancestral continent and wriggling up-stream, sometimes to an altitude of 8,000 feet above sea level, whence on maturity, eight years later, they in turn will start on their last journey to the breeding waters, there to die. Truly, as Mr. Teale remarks of the stage preceding the procession of elvers that he watched passing under a North Carolina bridge, "ending a year and a half journey that had carried them 10,000,000 times their

own length across the open sea,"

their movement across the coastal shallows was a tide within a tide, a tide of incoming life, a greater tide, dependent upon stronger forces than the attraction of the moon, upon the invisible, all-mysterious forces of instinct. (*North With the Spring*, p. 236)

Let us recall some of Madame Blavatsky's statements which throw light upon the problem of instinct — a problem which must ever baffle those who put their faith in materialistic hypotheses. In *The Secret Doctrine* she makes the statement that

there is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds. . . . (I. 277)

Again, in *Isis Unveiled* she says that

an animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is but that spark of the divine which lurks in every particle of inorganic matter — itself materialized spirit. (I. 432-3)

Describing instinct as "the universal endowment of nature by the Spirit of the Deity itself," she shows it, as a divine spark, manifesting even in the acephalous animals as reflex action, and in the more complex species having heads, a sensorium and symmetrically arranged ganglia, as what is called instinctive action. In both, however,

it is the *divine instinct* in its ceaseless progress of development. . . . Each perfected species in the physical evolution only affords more scope to the directing intelligence to act within the improved nervous system.

The instinct of the animals, which teaches them to take care of themselves unerringly, except in accident proceeding from a higher instinct than their own, may, she adds, be termed automatic, for the sake of exact definition, "but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it."

Are we not told in *The Secret Doctrine* that "the whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings . . . the agents of Karmic and Cosmic Laws"? (I. 274)

The possibility is hinted, in connection with guidance from an outside intelligence, of an instinctive impulse having been directly impressed upon the nervous system of "the first insect" (of a species), which will remind the student of the nature spirits' supervisory role in the designing of new species and the guidance of their evolution, some particulars of which are given in *The Secret Doctrine*, Vol. II, p. 732. In the *Transactions of the Blavatsky Lodge* also there is a clear indication of the protective imitative colouring and shape of strange-looking insects and of some reptiles and non-vertebrate creatures being fashioned by the elementals or nature spirits (pp. 129-30).

## SOME THOUGHTS ON THE CYCLE

This year we celebrate the semi-centennial of the particular reincarnation of the Theosophical Movement known externally as "The United Lodge of Theosophists." The Theosophical Movement, which began far back in the night of time — for us, 18,000,000 years ago — and which has moved through many climes and eras, will succeed and continue, whether the U.L.T. fails or succeeds. "U.L.T.' is a *name given to certain principles and ideas*," wrote Mr. Crosbie. It is a voluntary association: no volunteers, no association! The basis for union among its Associates is "similarity of aim, purpose and teaching." No similarity, no basis! No basis, no association! This short period up to 1975 will be a trial and a test of U.L.T. methods and of U.L.T. Associates all over the world. It may probably be marked by repetition of some of the events and reactions already traced in the Theosophical history of the last 83 years. Students, therefore, would do well to know this history so as to avoid at some future date the old, old wondering query: "*Why didn't we learn from history?*"

Whatever the future may bring, it is probable that in this last plunge up to 1975 there will be intensification of precipitations. More swiftly will events and reactions move. If seized and used for self-knowledge and self-improvement in the light of the Original Teachings, much can be done in this short time by each upon himself. These, the writings of H.P.B. and W.Q.J., are our only sure guide. We are all independently responsible to them, our Gurus, and in following the discipline individually we are all practising interdependence in reality.

We need to band together on the basis of our Declaration. We need to drop personal differences in favour of united effort. The U.L.T. shines by the light of the knowledge (*head* quality) of its Associates; it needs now, more than ever before, the *heart* quality and will-ful application and self-sacrifice.

The *Gita* gives us the steps to achieve this. The path lies through the first chapter of despondency, through the second of speculative knowledge, through the third of right action to the fourth of spiritual knowledge. What we need for the intervening period before this cycle ends and another begins is the practical application of what we already know, through impersonal and harmonious methods. No longer can we afford to procrastinate. The cycle will not wait for us.

Associates may be confused and led astray unless their intuition and judgment are applied in action. This implies necessity for self-discipline, study and the following of the "lines laid down." We are all independently devoted to the Cause of Theosophy. Each one is in a sense on his own. At the same time we are all brothers and interdependent — linked with each other visibly and invisibly. Our successes and our failures help or hinder our fellows. We all have at hand the necessary instructions and guidance in the writings of H.P.B. and W.Q.J. It needs

a little, only a very little, effort on our part to read, to study, to assimilate, to apply.

The power of thought, it would appear, will be more visible and more active in the coming years. The leavening effected by Theosophy will be more clearly evident in literature, science, philosophy and other spheres. As the world unifies, Theosophy as a basis for understanding and tolerating others must emerge; national politics must pass. The world is one in fact. Internationalism is here to stay. Human nature is the same everywhere. Public and private moralities are found to be identical and basic among people everywhere, regardless of their nationality and irrespective of their religion of birth. Wrong is wrong and right is right, basically, everywhere and for everyone. We do not have to learn new rules to live harmoniously and peacefully with others, no matter where we travel. Sociology is seen to be coming nearer to humane morality; so also the science of true ethics will at last, we are confident, transmute the economics of competition and the separative, acquisitive attitude of "grab" and "hold" into the co-operation of friendly emulation. The crying need is for friendliness; for love, charity and unity. These are the keys to real life in the coming cycle if the U.L.T. and its Associates are to play their part in it. It is probable that work will be done through groups of like-minded and like-hearted students, not antagonistic cliques. Friendliness and brotherliness for all demand straight speech on the basis of clear principles, gentleness firmly unrelaxed, fearless application of principles. From these, right results will follow. We must be sure of the purity of our motive. Unity is the essence of companionship. Gentleness is the key to occult effort and work.

The great Masters are archetypal Men. We are "types," trying to sort out our tendencies and inclinations, our foibles and our talents, and making of ourselves faithful companions to Them, faithful friends, ready for Their use. Archetypal Men affect the minds and hearts of the race through the power of the archetypal Wisdom. We, as companions, need the spiritual stamina that the *study* of archetypal Wisdom alone gives, so as to get on with the *work* of purification through the right performance of action in *unity*.

Let us, then, in gratitude to the Gurus, be devoted to Their doctrine, attentive in application, friendly in feeling, harmonious in heart, and moral in mind. "There should be calmness. Hold fast. Go slow." We need nothing "new," nothing "startling," nothing "exciting." What we do need badly is humility and perseverance — humility of mind, perseverance of heart — "to wait, to work and to hope," and to see that the "Link" is kept *unbroken* and that H.P.B.'s last mission is not made a failure.

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## “FIVE MESSAGES”

For the student-server's practical guidance as a *server* of the Theosophical Movement one of the most precious gifts left by H.P.B. is the Five Messages she wrote to the American Theosophists for their Conventions in 1888, 1889, 1890 and 1891, the Fifth Message being a special one regarding W. Q. Judge, sent for the Convention of 1891.

These Messages are different from anything else H.P.B. has written. They are expressions of her deep gratitude to those who had rendered help. After the Coulomb affair, Mr. Judge and Damodar K. Mavalankar worked more assiduously for the Movement than any others. These Messages and the growth of the American Section were the outcome of the intuitional grasp by Mr. Judge of the dynamic nature of the Movement and the integrity of H.P.B.

As those familiar with the history of the Theosophical Movement will know, many were the faint-hearted at that time; many were those who wanted to slip out of the public eye and ridicule and, it would seem, to let their membership of the Society fade from the memory of the world.

Not so Mr. Judge. He had been in India at the time of the trouble, and when he returned to America he started Theosophical work there with renewed vigour and built up the vast American Section. The result was that H.P.B. did for him what was done for no other section of the Society in those days; she sent him Messages to be read at the Conventions from 1888 to her death, thus making a firmer contact between the American Section and herself. All the Messages were in her handwriting, with the exception of the Third, which she dictated, being too ill to write.

Why are these Messages important today? Because not only can we contact in them the great heart of H.P.B. and feel ourselves full of renewed life, but they constitute her actual teaching to students and workers for all time. In them are seeds for the mental and heart growth of those who were to carry on the Work, and also hints and warnings of danger.

Apart from all this we find that even in such short Messages she gave due recognition to the work of those in the Movement. It is interesting to note her praise of the work of Colonel Olcott, Mrs. Besant and Professor Coues. Yet all three were to hinder the work of the Movement in later years. Did she not see this then? The future can always be altered by a change of heart, and who knows whether a public recognition of the *good already done* may not cause a change of heart, or at least prevent the future from being too bleak? Here is one of the hints we can take. Mr. Judge took it and its fruits can be seen in his attitude towards those who maligned him and began to desecrate the memory of H.P.B.

Her words of courage are still needed for today's students; her words of admonition, of guidance, her wonderful words of gratitude both

to Mr. Judge and to the bulk of the American Theosophists for their help in supporting her "one absolutely unfettered medium of communication with Theosophists all over the World" — *Lucifer* — all show us what we need and what we can do.

Then, too, she refers to the time of crisis which would mark the close of the cycle in 1897-98 and which would be a time of great conflict and continued strain. Could we think of the closing of the cycle of the present incarnation of the Theosophical Movement, and the re-birth — or continuation — of the Movement? Should we watch out for a time of strain and conflict, or have we learned what she tells us should be the line of action of students of Theosophy?

She tells us in brief why the Theosophical Society was founded — "to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead." She tells us what it had to do to achieve this: "It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism." How little this was heeded! She describes what materialism is in reality:—

... by "materialism" is meant not only an antiphilosophical negation of pure spirit, and, even more, materialism in conduct and action — brutality, hypocrisy, and, above all, selfishness, — but also the fruits of a disbelief in all but material things . . . which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*.

Therefore, she warns, will come a "reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence." Can we, students of today, take this to heart and ask how much we think of life in terms of the struggle for our animal existence?

Theosophy is, she says, "the philosophy of the rational explanation of things and not the tenets." When Reincarnation or Karma or the Three Fundamentals are understood by the reason only we materialize them. The human animal can reason, but Theosophy "seeks to develop the human nature in man in addition to the animal." (It is interesting to note that she does not say "destroy the animal"; we have to develop it — a reference to our duty to the hierarchies of Nature which make up our bodily nature.) The essence of Theosophy, she tells us, is "the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions." How can this be done? By "kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self." Theosophy is "the gospel of good-will."

So much for our own work on ourselves. As for our work for others, she tells us:—

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being.

We have also to "break down prejudices."

What of the organization and the attitude of the members towards it?

What can be done . . . is for each Fellow of the Society to make Theosophy a vital factor in their lives — to make it real, to weld its principles firmly into their lives — in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all.

What would be the result of this? "Then consolidated and welded in such a spirit of Brotherhood and Love, we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world."

Within this consolidation there will be diversities of opinions, within certain limits; there will not be an "impossible unanimity as to all details of work." But there will be a "true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on the work." Yet, "private differences must be sunk in united work for our Great Cause."

Here, in these Messages, we have a direct hint about the spreading broadcast of Theosophical *principles* in the world. She says that though Theosophists are the "friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind," and are the "friends of those who exercise practical charity," etc., yet "as Theosophists we have a larger, more important, and much more difficult work to do." She refers to the Nationalist Movement which was just beginning in America and says that "it is an application of Theosophy"; yet Theosophy must be first in our sight.

It is interesting to note what she says, that as individuals we may engage in any of these movements; but let us remember that we are Theosophists first and Theosophy has our first allegiance.

We can take to heart her words about the financing of the magazine *Lucifer*. She would "be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction." Of herself she says that she "has to work hard for her daily bread *whenever she finds time from her Theosophical duties*" (italics ours). Could we not take this to heart? Do we not mostly work for Theosophy when we can find time from earning our daily bread?

Every sentence in these Messages is a pointer to us today. We have here quoted but a few.

Let us end with her statement: "... a firm will and a steadfast devotion to our great Cause of Theosophy must and shall break down every obstacle until the stream of Truth shall burst its confines and sweep every difficulty away in its rolling flood. May Karma hasten the day."

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their servant to the last,

H. P. Blavatsky.

15-4-1891

Less than a month later she had departed from the physical plane. "Every wish and thought I can utter," she wrote, "are summed up in this one sentence, the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy!' Theosophy first, and Theosophy last."

Contributing not a little to India's psychic degradation is the popular belief that mere physical and psycho-physiological exercises can produce "spiritual" results. *Hatha Yogis* can be found wandering over the country, presenting to superficial observation the appearance of great holiness and asceticism, and the difference between *Raja* and *Hatha Yoga* and the dangers to health of the latter are little understood.

In view of recent fatal incidents, it is a welcome step that the Bombay Legislative Assembly has taken in passing, on February 10th, the Bill restricting the performance of "dangerous" yogic feats.

In the writings of H.P.B. and W. Q. Judge can be found ample warnings about the dangers of *Hatha Yogic* practices. "There is no doubt at all," wrote Mr. Judge in "Culture of Concentration" (*U.L.T. Pamphlet No. 18*, p. 6), that by pursuing them one can gain possession of sundry abnormal powers." The risks, he warned,

consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labour on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

## IN THE LIGHT OF THEOSOPHY

The relevance of the *Bhagavad-Gita's* teachings to mental health is briefly but suggestively dealt with by Professor B. Kuppuswamy of the University of Mysore in the January 1959 issue of *Pratibha*, biannual Journal of Mental Health, Bangalore. He writes that, to students of psychology, the *Gita* "is a storehouse of insightful reflections on the mind of man, on its turmoils, insecurities, and rationalizations and on the possibilities for tranquillity and stability." He examines the message of disinterestedness and renunciation of the fruits of action in the concluding portion of the Second Chapter, the importance of which both Tilak and Gandhiji had recognized. He considers, however, that not only this chapter but all the 16 which follow it "are given to an exposition of the techniques adopted by Krishna to restore Arjuna to a state of composure and faith in himself."

Krishna gives in verses 55-72 a description of the integrated person as one who finds comfort in himself, which, it is said, demands the putting away of all cravings that arise in the mind and the achieving of emotional stability. It may come as a shock to many who regard being elated with success and depressed by failure as normal and natural reactions to find these described by Professor Kuppuswamy as "typical infantile behaviour and typical also of the manic-depressive phases in psychosis." The emotionally stable individual, on the contrary, cannot be disturbed or thrown off his balance by desire, fear or anger.

Professor Kuppuswamy sees in verses 62 and 63 (which describe the chain reaction from attending to the objects of craving) "the acme of the psychological insight in this marvellous book." An intense desire, reinforced by attachment, "can never be fully satisfied," he writes. "It will lead to frustration and [this] in turn to aggression." And,

when a man is full of aggressive tendencies he becomes deluded, and loses sense of reality. When a man is deluded he forgets himself, he is unable to recall who he is, and what he is doing, he is no longer his normal self. When he loses his memory, he loses the ideals for which he stands . . . all sense of discrimination, all sense of what is right and what is wrong; his action will have no touch with reality. . . . This ruin of reason and discrimination spells utter destruction. . . .

Krishna puts the downward course more tersely, but Professor Kuppuswamy's interpretation brings out possible implications that long familiarity with Krishna's words may have obscured.

The next verses, he points out, show how with self-control come peace of mind and mental stability, whereas the man "at the mercy of his desires . . . is like the boat which is at the mercy of the winds."

These verses by no means, of course, exhaust the *Gita's* wealth of psychological wisdom, on which volumes could be written. Professor Kuppuswamy, however, has done well to invite the attention of psy-

chologists and the public to a rich lode for working. The ancient wisdom can make a very valuable contribution to mental health today and to modern psychotherapeutics in East and West.

Convinced as we are that the *Gita* has not only a psychological message but also a great moral and spiritual one, which can point the way to a revival of India's past true greatness and to enduring peace among the nations, we see in its increasing popularity and influence a very hopeful sign.

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Modern medicine has missed much by paying scant attention to folk traditions and by neglecting that line of research for the delusions of vivisection and serums. This is gradually being realized and a rational scientific approach towards bringing the benefits of ancient Indian medicine to mankind everywhere is to be made in the near future (*American Reporter*, February 11th). India and America, it is stated, will collaborate in a major research centre to be established at Ahmedabad, the chief aim of which will be to investigate, specifically, ancient pharmaceutical remedies and medicinal substances indigenous to India.

The centre will primarily seek to determine scientifically the active elements in traditional Indian remedies. The discovery of some Indian herbs, such as *Rauwolfia Serpentina*, which recently revolutionized treatment of mental disorders, has convinced many modern-trained Indian scientists of the value of their ancient legacy and India's traditional remedies have aroused world-wide attention. At the new Institute classics of ancient Indian medicine, such as *Sushruta*, *Charaka* and *Vagbhata*, will be used by researchers as sources of drug clues.

That ancient India produced thoroughly scientific physicians may seem surprising to some, but as far back as 1877 H.P.B. wrote that their knowledge of medicine

was truly astonishing. In Tcharaka and Soursruta, the two princes of Hindu medicine, is laid down the system which Hippocrates appropriated later. Soursruta notably enunciates the principles of preventive medicine or hygiene, which he places much above curative medicine — too often, according to him, empirical. Are we more advanced today? It is not without interest to remark that the Arab physicians, who enjoyed a merited celebrity in the middle ages — Averroes among others — constantly spoke of the Hindu physicians, and regarded them as the initiators of the Greeks and themselves. (*Isis Unveiled*, I. 619).

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In an article entitled "Losing Your Grip — And Can't See Why?" (*News Chronicle*, February 2nd) the contamination to which our everyday food is subjected and its effects upon the health of the body are alarmingly portrayed.

We are all aware that tomatoes, apples and many other fruits and vegetables are in many cases sprayed with chemicals. We know that our "beautifully white" bread has been deprived of most of its essential vitamins and has also had preservatives added. Water is fluorinated or chlorinated — and so it goes on. In this "advanced" era it is almost impossible to get *pure* flour, *pure* sugar, *pure* honey. Likewise, compost-grown fruits and vegetables can only be obtained with difficulty.

Dr. Theron G. Randolph of Chicago has been doing research work along these lines, and

by showing that many of the most baffling illnesses of civilized man can now be cured simply by removing food contaminants from the diet, he has opened up a new era of medicine in which the doctor, the farmer and the food manufacturer can combine to rid us of the menace of chronic ill-health, which is now threatening us from the larder.

In the article mentioned above, the writer, who has examined and talked to many of Dr. Randolph's patients, during and after his treatment of them, gives the example of the editor of a successful small-town newspaper to show the insidious effects of food contamination:—

Gradually his ability to write the fiery editorials which sold his paper died on him.

He became tired, moody and depressed. Before long the circulation of his paper nose-dived and he found himself out of a job. In despair he came to Dr. Randolph.

Painstaking investigations in hospital revealed a sensitivity (or allergy) to wheat and corn and all foods made from these cereals.

Put on a diet which excluded these foods, he rapidly recovered his health. His old drive and zest for living returned. That was five years ago. When I met him he was back on his old job and his paper was doing better than ever.

*Not convinced that wheat and corn alone were responsible for this man's illness, Randolph persuaded him to come back into hospital for an experiment.*

First he fed him bread made from ordinary commercial wheat, sprayed with chemicals before harvesting. Back came the depression, the fatigue, the nervous inability to concentrate.

Next he fed him bread from a farmer who used no sprays or chemicals on his land.

The patient remained well!

Allergic illnesses such as hay fever, asthma, migraine and skin rashes are all on the increase; also other diseases such as cancer and rheumatism; and the obvious query is made: Is this due to the corresponding increase in the contamination of food? Dr. Randolph thinks that it is so.

This question of pure food is a matter in which every Theosophist should have a concern. In many places in the Theosophical literature the need for a pure, healthy body is stressed, as also the necessity for a knowledge of the Laws of Nature. One cannot get away from the fact that the body is the resultant of the food we consume. The merest tyro in dietetics knows the effect of alcoholism, of excessive red-meat eating, of over-indulgence in sugar. What is less known, because less spectacular, is the insidious result of continuous absorption of the numerous chemicals added to food to make it appear more appetizing, last longer, taste better, and so on. How can the body be a fit instrument for the indwelling Ego to work through when it is being ceaselessly undermined by adulterated food?

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“Is God a Christian?” asks Dr. Ralph Tyler Flewelling editorially in a recent issue of *The Personalist*. Though himself deeply and reverently committed to the idea of a Personal God, he puts forward in the article the broad and constructive suggestion that

a moral and spiritual clinic should be established to study the meaning of religion for all times and faiths, of the relation of the human personality to the world of moral and spiritual achievement.

He envisages participation in such a gathering by “leading men of all faiths who are sufficiently unprejudiced to co-operate,” suggesting that they could “bring the best from particular scriptures and literatures to discover the common understandings.” Those common understandings certainly are there to be discovered and the Ancient Wisdom, from which all the world’s great faiths have sprung, offers the key to the recognition of the agreement of them all, as originally formulated by the respective great Teachers claimed by each. But how many followers of religions of pomp and pageantry, dogma and ritual, are prepared to reject the accretions and return to the original teachings?

Would those be welcome in such a high-level meeting of minds whose concept of the Deity would be cramped by any postulate less infinite than measureless Space, less active than eternal, ceaseless Motion, more limited in time than beginningless and endless Duration? Would such a gathering welcome those who deem their individual minds parts of the Universal Mind, who regard their Spirit as one with the Universal Spirit, the life that animates their mortal frames as part of the Universal Life and Light? Men who profess no creed but loyalty to Truth, no ritual but to honour every truth by use, who recognize as their brothers all human beings born under the sway of the same universal and impersonal, unerring Law which is the action of the Deity Itself, could indeed contribute helpfully to such an integrative endeavour as Dr. Flewelling has proposed. But would they be given an open-minded hearing?

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