

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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WHITE LOTUS DAY

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Look at this pool, O Disciple, where grow White Lotuses: there are earth and water, gifts of the Gods turned to scum and dirt by the hands of men. Out of these the plant with green leaves of beauty, and tender curved branch on which the bud opens responding to the warm blessings of the Sun.

So art thou, O Disciple. Out of earthy scum the seed of spirit has sent forth the branch of mind on which the bud of thy soul is burgeoning. Turn not away from the Light of the Teacher; respond to the blessings which flow from Him; spread subtle fragrance for thy fellow-pupils; let beauty attract the eyes of many who are further away.

—From *The Mirror of Magic*

AS A STUDENT OF THEOSOPHY matures, overcoming his own blemishes and prejudices, his gratitude to the philosophy deepens. He is able to see what a difference in kind there is between the bulk of mankind as it lives in misery and on hope and as it could be, striving ever upward and onward, turning every force of evil to good by the light of Wisdom — the destroyer of fear, and the creator of a steady will that operates in harmony. He feels deeply grateful to the Great Theosophists for sending H.P.B. with the Torch of the Wisdom-Religion at which he has been fortunate to kindle his own small heart-light, and which has strengthened him to face the fight, to go on with the battle against passion and personality, against consuming lust and selfish love, against an environment poisoned by ignorance. The forces that sweeten life have reached almost the zero-point; sourness and bitterness go forth from

millions of eyes, millions of finger-tips; and diseases are breathed out by men and women who walk their carnal way — mentally vacuous, morally irresponsible, unconscious of the grave harm they do to others and the graver injury they invite upon themselves. The student of Theosophy feels — “I might have become, would have become, one of this crowd but for the message of H.P.B.”

And such thoughts most naturally crowd upon his consciousness as White Lotus Day approaches. On the 8th of May, Theosophists all over the world will commemorate the anniversary of the Passing of their Guru, but preparation is needed if that commemoration is to be a real one. On the outer plane students will gather in large numbers. Our audiences will be augmented by the presence of friends and admirers of Theosophy and of H.P.B.; for, the band of those who acknowledge the worth of both, humbly admitting that their circumstances and temperament favour not their practice of Theosophy, is a growing one. Then there will be readings and speeches to energize afresh the old, to inspire the new to walk the Path H.P.B. showed. There will be floral decorations and lights — fine symbols of the fragrance and the radiance which H.P.B. has left behind. The spirit of fraternization will envelop all who have gathered to remember and to salute the Great Soul to whose labour the world owes so much. Beautiful as all that will be on the 8th of May, more necessary for the students themselves and for the Cause are the brotherly feeling, the heart-radiance, the mind-fragrance, the recognition that Master's Hand is over all, and that through the most serious Movement of the age the redemption of the world is surely coming.

Students should use the next 21 days to examine how different and superior Theosophy has made them, not in the spirit of self-righteousness, but in that of righteousness which says, “The sin and shame of the world are my sin and shame.” The best way to see that the difference is real and not fancied is to judge ourselves by the aid of the great truths of practical Theosophy which disregards the talk of rights and advocates the performance of duties. The Theosophist has no rights to claim; he has only duties to discharge. Our race can be divided into three groups — the largest which is busy claiming its rights, the next composed of those who are placing duty before rights, and the smallest whose acts of duty are done as sacrifices for the benefit of the Orphan Humanity. It is of little use for the student to talk of sacrifice when duty is neglected or misunderstood. As long as rights are claimed,

if not by our lips then by our blood, talk of sacrifice is almost blasphemy. When we feel hurt and wounded, fancying that our rights are trampled under foot by friends and kin, by colleagues and helpers, we are not ready to tread the Path of Sacrifice. When talk about our rights has ceased we see the real meaning of Duty — that which we have to do, under Karma; that which is our business to mind; that which, when neglected, produces dire consequences, not only for ourselves, but for all. “The duty of another is full of danger” is perceived by the man who learns what duty is according to practical occultism. And when rights are left behind and the discharge of duties is undertaken with knowledge and responsibility we see the Path of Sacrifice stretching in front of us, the Path which was H.P.B.’s but which is not yet that of the student. Here is another application of her words — “Follow the path I show, the Masters that are behind — and do not follow me or my Path.” What is that Path? — “the first *duty* taught in Occultism is to do one’s duty unflinchingly *by every duty*.” Duties are Karma and they fall away when the karmic debt is paid, yearly, daily, hourly. Discharging duties we are preparing ourselves for Duty which is Sacrifice — a reflection in the mundane world of the Great Sacrifice of the Heavenly Host.

How many of us have claimed, if not with loud articulation, at least in silence, our “rights”? How many of us have performed the small, plain duties in sanctified silence, doing what we *can* do for the Cause? Many have done, not what they could do, but what they liked to do, what came easy, what brought consolation within, praise from without.

But “look not behind,” says *The Voice of the Silence*.

What of the future?

How many will resolve to banish all thought of rights and to remember, not what is due to us from others, but what is due to others from us? For in that remembrance are enshrined the opportunities which can take us near to the Path of Great Sacrifice walked by H.P.B. — blessed Her Name, blessed Her Memory!

HAVE ANIMALS SOULS ?

II

[In our March issue we reprinted the first part of this article by H. P. Blavatsky which appeared originally in *The Theosophist* for January 1886. The second part which appeared in the February issue of that magazine is published below. The article will be concluded in our next issue.—EDS.]

What a chimera is man! what a confused chaos, what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the *glory and the scandal* of the universe!—PASCAL.

WE SHALL now proceed to see what are the views of the Christian Church as to the nature of the soul in the brute, to examine how she reconciles the discrepancy between the resurrection of a dead animal and the assumption that its soul dies with it, and to notice some miracles in connection with animals. Before the final and decisive blow is dealt to that selfish doctrine, which has become so pregnant with cruel and merciless practices toward the poor animal world, the reader must be made acquainted with the early hesitations of the Fathers of the Patristic age themselves, as to the right interpretation of the words spoken with reference to that question by St. Paul.

It is amusing to note how the Karma of two of the most indefatigable defenders of the Latin Church—Messrs. Des Mousseaux and De Mirville, in whose works the record of the few miracles here noted are found—led both of them to furnish the weapons now used against their own sincere but very erroneous views.¹

The great battle of the Future having to be fought out between the "Creationists" or the Christians, as all the believers in a special creation and a personal god, and the Evolutionists or the Hindus, Buddhists, all the Free-thinkers and last, though not least, most of the men of science, a recapitulation of their respective positions is advisable.

1. The Christian world postulates its right over animal life: (a) on the afore-quoted Biblical texts and the later scholastic interpretations;

¹ It is but justice to acknowledge here that De Mirville is the first to recognize the error of the Church in this particular, and to defend animal life, as far as he dares do so.

(*b*) on the assumed absence of anything like divine or human soul in animals. Man survives death, the brute *does not*.

2. The Eastern Evolutionists, basing their deductions upon their great philosophical systems, maintain it is a sin against nature's work and progress to kill any living being — for reasons given in the preceding pages.

3. The Western Evolutionists, armed with the latest discoveries of science, heed neither Christians nor Heathens. Some scientific men believe in Evolution, others do not. They agree, nevertheless, upon one point: namely, that physical, exact research offers no grounds for the presumption that man is endowed with an immortal, divine soul, any more than his dog.

Thus, while the Asiatic Evolutionists behave towards animals consistently with their scientific and religious views, neither the church nor the materialistic school of science is logical in the practical applications of their respective theories. The former, teaching that every living thing is created singly and specially by God, as any human babe may be, and that it finds itself from birth to death under the watchful care of a wise and kind Providence, allows the inferior creation at the same time only a temporary soul. The latter, regarding both man and animal as the soulless production of some hitherto undiscovered forces in nature, yet practically creates an abyss between the two. A man of science, the most determined materialist, one who proceeds to vivisection a living animal with the utmost coolness, would yet shudder at the thought of laming — not to speak of torturing to death — his fellow-man. Nor does one find among those great materialists who were religiously inclined men any who have shown themselves consistent and logical in defining the true moral status of the animal on this earth and the rights of man over it.

Some instances must now be brought to prove the charges stated. Appealing to serious and cultured minds it must be postulated that the views of the various authorities here cited are not unfamiliar to the reader. It will suffice therefore simply to give short epitomes of some of the conclusions arrived at — beginning with the Churchmen.

As already stated, the Church *exacts* belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject — namely, the miraculous resurrections of dead animals. Now one who credits man with an immortal soul independent of the

body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently for ever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has no independent soul, since it is annihilated with the body? For over two hundred years, ever since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it? It is at this juncture that scholasticism steps in, and — taking the difficulty in hand — reconciles the irreconcilable.

It premises by saying that the miracles of the Resurrection of animals are numberless and as well unauthenticated as “the resurrection of our Lord Jesus Christ.”² The Bollandists give instances without number. As Father Burigny, a hagiographer of the 17th century, pleasantly remarks concerning the bustards *resuscitated* by St. Remi:

I may be told, no doubt, that I am a *goose* myself to give credence to such “blue bird” tales. I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain the statement that he resuscitated from death his master’s horse; from the biography of St. Nicolas of Tolentino — that he brought back to life a partridge, instead of eating it; from that of St. Francis — that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected; and that he also made *boiled* fishes, which he resuscitated, *swim in the sauce*; etc., etc. Above all he, the sceptic, will have to charge more than 100,000 eye-witnesses — among whom at least a few ought to be allowed some common sense — with being either liars or dupes.

A far higher authority than Father Burigny, namely, Pope Benedict (Benoit) XIV, corroborates and affirms the above evidence. The names, moreover, as eye-witnesses to the resurrections, of Saint Sylvestrus, Francois de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists.

Only he adds [says Cardinal de Ventura who quotes him] that, as resurrection, however, to deserve the name requires the *identical* and *numerical* reproduction of the form,³ as much as of

² *De Beatificatione, etc.* by Pope Benedict XIV.

³ In scholastic philosophy, the word “form” applies to the immaterial principle which informs or animates the body.

the material of the dead creature; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas' doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal; from which it follows that the resurrected brute was *not* altogether *identical* with what it had been before its death (*non idem omnino esse*.)⁴

Now this looks terribly like one of the *mayas* of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle that animated the animal during its life and which is termed soul, being dead or dissipated after the death of the body, another soul — “a kind of an *informal* soul,” as the Pope and the Cardinal tell us — is *created* for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is “an independent, ethereal and everlasting entity.”

Besides the natural objection to such a proceeding being called a “miracle” produced by the saint, for it is simply God behind his back who “creates” for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks: “If the soul of the animal is so distinct (in its immateriality) from its body, we believe it hardly possible to avoid recognizing it as a spiritual principle, hence — an intelligent one.”

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a “well wound-up clockwork,” according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes must be as materialism teaches us “properties of matter.” But if the animal is an “automaton,” why not Man? Exact science — anatomy, physiology, etc. — finds not the smallest difference between the bodies of the two; and who knows — justly enquires Solomon — whether the spirit of man “goeth upward” any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as anyone.

But what does St. Thomas say to this? Allowing a soul (*anima*) to the brute, and declaring it *immaterial*, he refuses it at the same

⁴ *De Beatificatione, etc.* I. IV. c. XI, Art. 6.

time the qualification of *spiritual*. Because, he says, "it would in such case imply *intelligence*, a virtue and a special operation reserved only for the human soul." But as at the fourth Council of Lateran it had been decided that "God had created two distinct substances, the corporeal (*mundanam*) and the spiritual (*spiritualem*), and that something incorporeal must be of necessity spiritual," St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says: "This soul of the brute is neither spirit, nor body; it is of a middle nature."⁵ This is a very unfortunate statement. For elsewhere, St. Thomas says that "all the souls — even those of plants — have the substantial form of their bodies," and if this is true of plants, why not of animals? It is certainly neither "spirit" nor pure matter, but of that essence which St. Thomas calls "a middle nature." But why, once on the right path, deny it survivance — let alone immortality? The contradiction is so flagrant that De Mirville in despair exclaims, "Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council," and proceeds forthwith to contradict, as much as he dares, the "Angelic Doctor."

The great Bossuet in his *Traité de la Connoissance de Dieu et de soi-même* analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Cartesian "invention" — that of the automaton — as "getting better out of the difficulty" than that of St. Thomas, accepted fully by the Catholic Church; for which Father Ventura feels indignant against Bossuet for accepting "such a miserable and puerile error." And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too refuses them intelligence and reasoning powers. "Bossuet," he says, "is the more to be blamed since he himself has said: 'I foresee that a great war is being prepared against the Church under the name of Cartesian philosophy.'" He is right there, for out of the "sentient matter" of the brain of the brute animal comes out quite naturally Locke's *thinking matter*, and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas' doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an

⁵ Quoted by Cardinal de Ventura in his *Philosophie Chrétienne*, Vol. II, p. 386. See also De Mirville, *Résurrections animales*.

informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot "die with the animal" any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal — once we accept St. Thomas' authority on any subject — though he contradicts himself elsewhere. "The soul of man is immortal, and the soul of the animal perishes," he says (*Somma*, Vol. V, p. 164); this, after having queried in Vol. II of the same grand work (p. 256), "Are there any beings that re-emerge into nothingness?" and answered himself, "No, for in the *Ecclesiastes* it is said (III. 14): Whatsoever God doeth, it shall be for ever. With God there is no variableness (*James*, I. 17)." "Therefore," goes on St. Thomas, "neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness (is annihilated); *there is naught in the creature that is annihilated*, for that which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures."⁶

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. "No," he remarks, "nothing is annihilated; it is a principle that has become with modern science a kind of axiom."

And, if so, why should there be an exception made to this invariable rule in nature — recognized both by science and theology — only in the case of the soul of the animal? Even though *it had no intelligence*, an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist's objections to the animal having an intelligent and therefore an independent soul in him.

"Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal," wrote Cicero, nearly two millennia ago. We should understand well, Mr. Huxley contradicting the conclusion — St. Thomas of Aquinas, the "king of the metaphysicians," firmly believed in the miracles of resurrection performed by St. Patrick.⁷

⁶ *Somma*—Drioux edition in 8 vols.

⁷ St. Patrick, it is claimed, has Christianized "the most Satanized country of the globe—Ireland, ignorant *in all save magic*"—into the "Island of Saints," by resurrecting "sixty men dead years before." *Suscitavit sexaginta mortuos* (*Lectio* I. ii. from the *Roman Breviary*, 1520). In the MS. held to be the famous confession of that saint, preserved in the Salisbury Cathedral (*Descript. Hibern.* i. II, C. 1), St. Patrick writes in an autograph

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediæval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frederic and George Cuvier have discoursed amply, however, upon the intelligence and the instinct in animals.⁸ Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frederic Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the *Jardin des Plantes*, Paris, wrote upon the subject: "Descartes' mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission, and owing to it everything in his Zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, reflection, and memory, consequently every possibility of having thoughts (Buffon, *Discourse on the Nature of Animals*, VII, p. 57)." But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory (*Id. Ibid.*, p. 77). Then, after having refused it any intelligence, he nevertheless admitted that the animal "consulted its master, interrogated him, and understood perfectly every sign of his will." (*Id. Ibid.*, Vol. X, *History of the Dog*, p. 2)

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

letter: "To me the least of men and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people, the gift of miracles, such as had not been given to the greatest of our apostles—since he (God) permitted that among other things (such as the resurrection of animals and creeping things) I should *resuscitate dead bodies reduced to ashes since many years.*" Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

⁸ More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

The illustrious Cuvier is right therefore in remarking in his turn, that "this new mechanism of Buffon is still less intelligible than Descartes' automaton."⁹

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of beehives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct for ever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, every one of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know, that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn — according to the organ or part of the organs they happen to be torturing during their terrible vivisections. What is it but human pride that prompted Pope to say:

Ask for whose end the heavenly bodies shine;
 Earth for whose use? Pride answers, 'Tis for mine.
 For *me* kind nature wakes her genial power,
 Suckles each herb, and spreads out every flower.

* * * *

For me the mine a thousand treasures brings;
 For me health gushes from a thousand springs;

⁹ *Biographie Universelle*, Art. by Cuvier on Buffon's life.

Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies!

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the "absence of reflection, for the animal," he says, "does not feel that he feels." How does Buffon know? "It does not think that it thinks," he adds, after having told the audience that the animal remembered, often deliberated, compared and chose!¹⁰ Who ever pretended that a cow or a dog could be an ideologist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or anyone else know? One thing is shown, however, by the exact observations of naturalists and that is, that the animal is endowed with intelligence; and once this is settled, we have but to repeat Thomas Aquinas' definition of intelligence — the prerogative of man's immortal soul — to see that the same is due to the animal.

But in justice to *real* Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines — the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

(*To be concluded*)

IF THERE IS a developed immortal spirit in man, it must be in every thing else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. What gross injustice it would be for an impenitent criminal man, the perpetrator of a brutal murder when in the exercise of his free will, to have an immortal spirit which in time may be washed clean of sin, and enjoying perfect happiness, while a poor horse, innocent of all crime, should toil and suffer under the merciless torture of his master's whip during a whole life, and then be annihilated at death? Such a belief implies a brutal injustice, and is only possible among people taught in the dogma that everything is created for man, and he alone is the sovereign of the universe.

—*Isis Unveiled*

¹⁰ *Discours sur la nature des Animaux.*

“CHAINED TO THY PREVIOUS ACTIONS”

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.

—*The Voice of the Silence*

HOW RARELY do we think that we, in the past, have “chained” our enemy to ourself! He cannot avoid taking birth at the same time as we do and coming into contact with us once again, if not in the next life then in a succeeding one. Therefore Mr. Judge asks us to make friends, not enemies, for future births.

How shall we win over our enemies and turn them into friends? First, by dwelling upon the thought that there are *no* enemies; no one can be our enemy. Even in the fight in life between the good and the evil, virtues can be gained and courage developed. Humility, compassion, unselfishness and the like often arise out of suffering and sorrow, and we grow in stature. Therefore we see, quite simply and logically, that enemies, trials and rebuffs are our teachers. A kind, too kind, mother who spoils her child with “kindness” is more an enemy of the child than one who trains the child in right living, right habits, right discipline, even though all this might appear galling to the child at his stage. So, our so-called friend is often in reality our enemy, and the reverse is equally true.

We have to learn that the first thought that springs to our mind with regard to the one who brings us trouble should be one of gratitude. The second thought should be one of regret that we have made it possible for him to be “an agent of evil.” Next, we must automatically ask how we can repay our debt to him. We have “chained” him to ourself through past actions; we must now begin to “chain” him by developing in ourselves the “truer realization of the SELF.” For that SELF is in him as it is in us. We have to search for it in him, seek out what is good in him and strengthen it. If we find this impossible then let us strongly refuse to engage in any and every *emotion* regarding him, and concentrate on what we can learn through what he has done to us. If even this is not possible to us at present, then we must *resolutely put him out of our mind*, which means that we must refuse to let any thought or picture of him or his actions enter the mind. Mr. Judge says we

must put no one out of our *heart*. Emphatically true, but there is a stage when we must not let our *thought* dwell on such an one. We can think of him again later when our emotions are less involved.

All of us are a mixture of good and evil. The evil will go in the course of evolution, but the good will remain. We have therefore to try to find the good points in the evil man and strengthen them if we can.

But, whatever the evil done by him, *we* created the channel between him and ourselves. *We* gave him the opportunity to err.

Continue the same line of thinking and see that others give *us* the opportunity to err in a similar manner. They are tempters, linked to us by a certain degree of consubstantiality. If there were no consubstantiality between two persons, they would not clash.

There is no hope for us unless we look upon life, and the smallest as the greatest happening, as of our own making, and see that those through whom good or bad comes to us are *agents* only.

Our own vices must become our teachers; our own virtues need to be watched carefully lest they become our enemies. Pride and humility are opposites. Who am I to vent my anger on another, or reproach him!

WITHOUT Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man.

—W. Q. JUDGE

AN OPEN MIND

The mirror of the Soul cannot reflect both heaven and earth and the one vanishes from its surface as soon as the other is glassed upon its deep.

—BULWER-LYTTON

A strict account of our actual work will be taken and the "wages" earned will be recorded to our credit. But as strict an account will be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbours from doing.

—H.P.B. in her Second Message to the American Theosophists
(1889)

THE MIND OF MAN is a complex organism; a strange, delicate and sophisticated piece of machinery that works sometimes by automation, sometimes by obedience, but at times gets out of hand and goes berserk so that passing thoughts affect it. It works without break and has the tendency to throw up pictures which may anon bless and anon damn the man. It has the power to sway or be swayed, to suffer or to rebel, to obey or to command. It draws its sustenance in accordance with its leanings at any given time from foul or wholesome emanations that throng the terrain atmosphere. It can project itself in space or isolate itself. It can be an avenging fury or a thing of light. It can touch the depths of debasement, but has the strength to rise from these to the pinnacles of spirituality. It is blessed or accursed. It is the architect of the fool, the renegade and the man of vice. It is the ally, servant and pupil of the true Magician, the Magi and Adepts in the spiritual sciences.

Our modern academies of learning do not instruct their pupils in the uses to which the mind may be put. To the average man, the mind is known to exist but is undefined, indeterminate. People do speak of a clean or an unclean mind, an open or a closed mind, yet know not the word of power which shuts or opens it, cleanses or darkens it. If the living testimony of great men has aught to teach us, it shows that the mind can be made lucid and radiant and that its light can make luminescent all life that it touches. It can become radiantly powerful so that in its presence no anger or other ignoble emotion can raise its head within the area of its influence, and this to such an extent that under its benign influence the lion and the lamb can sit together. The impress of its calmness and of its abounding love can spread over men and nations and breathe into them the message of hope. The mind of the

Mahatma, the Hierophant and the Adept spreads itself out in shoreless space and becomes an active force for good—a healing, instructing, enlightening power that moves in strange ways its duties to perform.

In man, the mind is the only instrument for contacting the outside world. The Soul is powerless if the mind is not available to it or is not within its control. So too with the forms of desire. They too need the human mind with its instrumentation of intellect and its vast storehouses of energy to glut themselves. The mind thus remains the only highway available to the Soul on the one hand and the desire nature on the other for contacting the world outside. It may thus become the Path that leads to the highest achievement, or on the other hand it can become the way that leads to perdition. It may be compared to a mansion with numerous doors which not only permit egress but which become entrances through which the outer world can force an entry and subjugate the mind to its purpose. Thus may the mind be usurped and converted into a centre from which force is drawn to gorge the senses and to satisfy the selfish desires of the man who sees in self-aggrandizement the ultimate goal of existence. It is the peculiarity of the mind that as soon as the devilish enters it, the divine is by that very action unseated, and *vice versa*.

Once that the truth of this is grasped, the lines of discipline can be laid down with confidence. For the freeing of the mind from the clutches of undesirable trends, there need not be a war waged against evil nor a strategy of rending flesh and muscle. A mind illuminated by the light of the Self keeps out the shades of darkness. The one inhibits the presence of the other. To claim its own, the Soul has to be constantly aware, like watchful sentinels, so that when at any time an onslaught seems threatened or there is the danger of infiltration, it has merely to switch on extra lights as it were, to fill the mind to the full with active thoughts, images and inspirations from and of the spiritual. This necessitates the assuming of a firm position and the complete occupation of the mind so that its involvement with soul and spirit is total.

The doors and avenues through which the outside world can penetrate the defences of the mind are the organs of sense, the upsurge of memory and the power of the desires to force the mind to conjure up images around a central theme. Realizing this, there have been ascetics who have tried to achieve the control of the mind by a mutilating of the sense-organs and the adoption of penances harsh upon the body. Not so does the Soul gain her freedom. The senses are there for a

purpose and are meant to be used. The abuse of their faculties is not stopped by a programme of mutilation. For, the senses are valuable instruments on any plane (physical as well as those which lie beyond it) to bring messages from the worlds outside for the Soul's experience, scrutiny and discrimination. The Soul when it fills the mind completely can take in or shut out any aspect of memory, can permit only certain types of impressions to enter *via* the senses, and can conjure the image-making faculty to mould whole sequences of events with spiritual overtones only.

To avoid illness through contagion and epidemic men take preventive measures or avoid areas where disease is prevalent. Quite expensive researches in medicine and the allied sciences are thus carried out to combat physical disease. We have hardly any one from among our known men of learning who for the public good similarly carries out scientific and meticulous researches into the realms of mind and soul. Modern psychology like all modern sciences but scratches at the surface and, as is so often the case, leaves the scratches behind. What is the cure of moral epidemics, of intolerance and brutality, of class and national hatred, of the mad vertigo of sex mania that is sweeping the world? Our modern institutes of learning have not only no answer, they do not even know where to look for an answer. Intolerance, strife and lust have their origins in the minds of men. Bigotry, fanaticism and superstition take root and thrive in the marshy swamps of men's minds, especially where there is neither the effort nor the willingness to check their growth.

If the mind of man is to be made to serve one master and not the other — the Soul and not the desires — what does the Teaching mean when it advocates the desirability of an open mind? Evidently, it would not mean that dirt and filth and things undesirable will be allowed entry. On the other hand, it would mean that the mind will be open to take an unbiased and detached view of anyone and anything; that it will scrutinize, choose and discriminate; that it will not turn away from anything nor reject it *a priori* without bringing to bear upon it the light and warmth of the Soul. For, the mind should not shy away from engines of dishonour nor from engines of honour. Its gaze has to be unwavering, unafraid. This equanimity at the view of either of the two poles of good and evil has to be achieved not by a mere blind, bigoted belief but on a faith so transcendently sure as to border on a covenant given and received. In union with the impersonal Lord,

the mind is invincible yet altruistic, all-knowing yet compassionate. *The Voice of the Silence* compares it to a becalmed and boundless ocean that spreads itself out in shoreless space.

The disciple when he enters upon the training of his mind does not have to venture out into the unknown nor create special circumstances for giving exercise to his awakening faculties. Nature does this for him as also the intelligence that resides behind Karma and precipitates it in larger or smaller doses. The Krishna that is in him guides his chariot through foul and clean places alike and the disciple has to be on the alert to learn the lesson that each moment has to impart.

The Voice of the Silence poses this question to the neophyte: "Knowest thou of Self the powers?", and then utters the words of warning: "If thou dost not — then art thou lost." Even today in the midst of the crass materialism of the age there exist a science and its art which alone can give the man his expertise which will enable him to fill his mind full with the divine presence, and that to such an extent that no nook, cranny or crevice can remain void of it. It is no doubt true that in the process of earning one's livelihood, or in sport, recreation or repose, or while taking meals, the senses bring in their news from the world outside, and perhaps along with it the seeds of dissension and the canker of desire. The only safeguard against falling prey to the ignoble is an awareness and a confidence bordering upon certitude that the powers of the Soul are supreme over the forces of matter, and that to overcome the latter no contrary force of matter will suffice.

The open mind is the devoted mind.

WE gradually attach the idea of one and another sensation to this or that part of our bodies, till our imaginations are full of the sense of palate or ears or liver, or whatever organ we rely on for our outward excitement. It is this clogging of the imagination with coarse bodily and material images which enchains the soul within the body and hinders it from soaring to its own proper and divine world; it is this slavery to bodily images which makes us serfs of space, in which our bodies must take their place among the rocks and trees and all other things in the material world.

—C. JOHNSTON

THEOSOPHIC "PEARLS" IN UNLIKELY PLACES

IV.—"QUEEN MAB"

BY PERCY BYSSHE SHELLEY

OF ALL THE POEMS composed in youth by those who later brought glory to English literature, none gained such notoriety in its day as "Queen Mab" by Percy Bysshe Shelley. Notoriety rather than fame, for its production covered Shelley with disgrace and was the cause of his being labelled to his life's end as an atheist and a person of no morals. That Shelley should be totally misjudged by the "orthodox" of that period (1792–1822), and by all such ever since is not wonderful, for even to his devotees he was and remains a mystery.

The plain fact [writes a commentator] is that Shelley's life can only be understood if he is accepted as one of the "new race," who spoke the language and knew the ways of the immortals and attempted to live on earth the life he knew in "heaven." In heaven love is the only law, and by that law Shelley sought on earth to live. His was a singularly harsh term of imprisonment in the body, and he could never properly adjust himself to the prison "régime."

The late Dr. Joad described Shelley as one of those who are "the repository of a special potentiality of Life expressly created for the specific purpose of carrying life to higher levels by giving man a new insight into Truth." This, indeed, was the very head and front of Shelley's offending—that he sought to give man a new insight into Truth. His own vision of it was radiant, as the finest stanzas in "Queen Mab" bear witness, and his horror of bigotry, false theology, hypocrisy, cruelty and tyranny (be the latter of Church or State), was great in proportion. These are the evils that he denounces in his poem with youthful ardour and outspokenness. Sometimes, too, with extravagance and crudity—faults of youth—though always in language aglow with poetic fire. Only on these denunciations of a corrupt social order and an un-Christlike ecclesiasticism are founded the charges which pursued him from his student days at Oxford University to his tragic death by drowning, off the coast of Italy, some twelve years later. For Shelley was so far from being an atheist that, in the words of his fellow-poet, John Addington Symonds,

we can hardly comprehend the vivid faith and young-eyed joy of aspiration which sustained him . . . faith in the duty and desirability of overthrowing idols; faith in the gospel of liberty, equal-

ity, fraternity; faith in the divine beauty of Nature; faith in the perfectibility of man; faith in the omnipresent Soul, whereof our souls are atoms; faith in affection as the ruling and co-ordinating substance of morality.

All this is discernible in his poem "Queen Mab," which he began at the early age of eighteen. Two years later he took it seriously in hand, and, completing it in another twelvemonth, he distributed a private issue of 250 copies "on fine paper" to people whom he wished to influence. It was pirated almost at once, and again in 1821 was given to the public by a certain bookseller, against which publication Shelley protested energetically but in vain, for it had a *succès de scandale* and "fatally injured his reputation." How absurd this now seems! For it is a boy's poem, idealistic and rhetorical. Yet at the same time it is far, far more than that. Time and again a mature soul seems to speak through it, and the vision of the Cosmos and its principles of Law and Harmony comes through a spiritual eye.

That Shelley used the figure of Mab, the Fairy Queen, is to be regretted, and that he may have been aware of this himself seems indicated by the fact that there is a fragment dated 1815, which is in part a rewriting of the earlier work, entitled "The Daemon of the World," and it is this "Daemon," suggestive of the "Daemon" of Socrates, an invisible Guide and Guardian, who conducts the spirit of the maiden Ianthe through the wonders of time and space.

Ianthe is conveyed in a magic chariot to a point whence she can behold the circling spheres, while far below "lay stretched the universe," and is shown the earth throughout the ages, now a wilderness, now adorned with proud cities, now again bearing ruins crumbling into decay "where Athens, Rome and Sparata stood." Wars, famines, earthquakes, royal pomp, barbaric hordes and slavish misery pass in turn before her eyes, to the accompaniment of a commentary from Queen Mab in which Shelley pours forth his fervent views. Finally, there is a vision of the Golden Age to be, which allows the spirit of Ianthe to return to her sleeping body comforted and strengthened, for

Through the wide rent in Time's eternal veil,
 Hope was seen beaming through the mists of fear:
 Earth was no longer Hell;
 Love, freedom, health, had given
 Their ripeness to the manhood of its prime,
 And all its pulses beat

Symphonious to the planetary spheres:
 Then dulcet music swelled
 Concordant with the life-strings of the soul...
 Joy to the Spirit came.

Such a theme may seem fantastic, yet there is that in it which approaches a reading of the Astral Light, for Queen Mab does not claim to have given Ianthe's Spirit this revelation through the power of magic, but through a quickening of "the sense by which thy inner nature is apprised of outward shows." Under her stimulus "varied reminiscences have waked tablets that never fade," for

All things have been imprinted there...
 Even the unshapeliest lineaments
 Of wild and fleeting visions
 Have left a record.

And as for time to come, she is able, like a true seer, to read "the future, from the causes which arise in each event."

Yet even if the poem *were* fantastic, we could well accept it for the sake of its beauty, beginning with Shelley's marvellous vision of the universe through which the Spirit and the Fairy journey.

... the chariot's way
 Lay through the midst of an immense concave,
 Radiant with million constellations...
 Innumerable systems rolled,
 And countless spheres diffused
 An ever-varying glory.

Almost at once occurs the word which is the keynote of the whole poem — Harmony.

Above, below, around,
 The circling systems formed
 A wilderness of harmony.

And again,

The depth of the unbounded universe
 Above, and all around
 Nature's unchanging harmony.

It is Harmony that Shelley has in mind from first to last, for, as he sees it in the circling systems, even so, he cries, must it rule in man's nature and in all his acts, relationships, and thoughts. On this subject H.P.B. says in *The Secret Doctrine*:

The only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them.

But if we are to have Harmony, we must have Law. Theosophy asserts the reign of Law in everything. According to *The Voice of the Silence*, the two are one — “the Law of LAWS — eternal Harmony.” Law, for Shelley, is fundamental. He sees it in starry space, where, before Ianthe’s wondering gaze,

Countless and unending orbs
In mazy motion intermingled,
Yet still fulfilled immutably
Eternal Nature’s law,

and equally in

... the world,
That wondrous and eternal fane,
Where pain and pleasure, good and evil, join
To do the will of strong necessity.

In thus acclaiming Law as supreme, Shelley at once deposes

... the self-sufficing, the omnipotent,
The merciful, and the avenging God,
Who, prototype of human misrule, sits
High in heaven’s realm, upon a golden throne,
Even like an earthly king.

This alone would brand him as “atheist” in the eyes of the righteous of his day, but it draws him nearer to the ranks of the Theosophists, for (to quote again from *The Secret Doctrine*) — “There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal part of the whole infinite Cosmos.”

Shelley would have accepted this statement eagerly, for it is precisely this “ONE” which he sees everywhere and hymns rapturously as the magic chariot bears Ianthe through space.

Spirit of Nature! here!
In this interminable wilderness

Of worlds, at whose immensity
 Even soaring fancy staggers,
 Here is thy fitting temple.

But just as H.P.B. reminds us how the Absolute Principle "thrills throughout every atom and infinitesimal part of the whole," so Shelley, having first hailed It as regnant in the "interminable wilderness of worlds," must needs add:

Yet not the lightest leaf
 That quivers in the passing breeze
 Is less instinct with thee.

For him, all is Spirit — "Infinity without, Infinity within" — and we can only marvel afresh at the religious bigotry that could discredit a poet who held so noble a creed and stated it so rationally:

Throughout this varied and eternal world
 Soul is the only element . . .
 The moveless pillar of a mountain's weight
 Is active, living spirit. Every grain
 Is sentient both in unity and part.

As a true-born Son of Light, Shelley could not possibly accept as deity "a gigantic shadow thrown upon the void of space by the imagination of ignorant men" (Colonel Olcott in *A Buddhist Catechism*). Looking at that void with its shining systems all obedient to perfect Law and Harmony, he could but say: "The exterminable spirit it contains is nature's only God." Man, too, must embody these principles. He has it in him to do so. "Every heart contains perfection's germ." Shelley abhors and derides the doctrine of Original Sin.

Hath Nature's soul,
 That formed this world so beautiful . . .
 . . . on Man alone,
 Partial in causeless malice, wantonly
 Heaped ruin, vice, and slavery; his soul
 Blasted with withering curses. . . ?

Yet he cannot deny that, in a sense, man has fallen:

. . . all things speak
 Peace, harmony, and love. The universe,
 In Nature's silent eloquence, declares
 That all fulfil the works of love and joy —
 All but the outcast, Man. He fabricates

The sword which stabs his peace; he cherisheth
The snakes that gnaw his heart.

This unhappy state Shelley ascribes largely to wrong education and erroneous beliefs which "blast the human flower even in its tender bud," but basically (in full accord with the teachings of Theosophy, to "suicidal selfishness, that blights the fairest feelings of the opening heart," while at the same time (again Theosophically) exempting the Higher Self from sharing in the taint.

Soul is not more polluted than the beams
Of earth's pure orb, ere round their rapid lines
The taints of earth-born atmosphere arise.

Although a perfectionist, Shelley is not blind to the pairs of opposites and has a rather curious and interesting theory with which to explain their part in human ills:

... the minutest atom comprehends
A world of loves and hatreds; these beget
Evil and good: hence truth and falsehood spring;
Hence will, and thought, and action, all the germs
Of pain or pleasure, sympathy or hate,
That variegate the eternal universe.

Eighty years later than Shelley we find Mr. Judge also "considering the question of the atoms in their march along the path of evolution." In *The Heart Doctrine* (p. 131), we read as follows:

The Initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life. . . . Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with . . . that which belongs to the lower kingdoms.

H.P.B. deals with the same subject in "Kosmic Mind," which is now *U.L.T. Pamphlet No. 20*, though originally one of her articles in *Lucifer*: "Occultism tells us that every atom . . . is a little universe in itself. . . . The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy." Shelley does not enlarge

upon his theory — he mentions it just this once — but he may well have come upon it in the recondite reading of his boyhood, at which time he loved to experiment with magnetism and electricity and even sought, says J. A. Symonds, "to extort her secrets from Nature by magic."

Although seeing the propensities of man's lower nature as the cause of "all that genders misery and makes of earth this thorny wilderness," Shelley (it scarce needs remarking) took an unorthodox view of how this would be atoned for "hereafter."

There needeth not the hell that bigots frame
To punish those who err; earth in itself
Contains at once the evil and the cure;
And all-sufficing Nature can chastise
Those who transgress her law, — she only knows
How justly to proportion to the fault
The punishment it merits.

No clearer statement of the Law of Karma could be wished for and Shelley's reliance on "all-sufficing Nature" as its instrument is implicit.

Thine the tribunal which surpasseth
The show of human justice
As God surpasses man.

Elsewhere he refers again to that "all-sufficing Power, Necessity" (doubtless in the sense that every cause must produce its inevitable result), and rejoices that it can so perfectly apportion to each his due deserts, since

Unlike the God of human error, thou
Requir'st no prayers or praises; the caprice
Of man's weak will belongs no more to thee
Than do the changeful passions of his breast
To thy unvarying harmony.

Note that in the first of these two quotations, when Shelley uses the word "God" he conveys the impression of omniscience usually associated with the name, as contrasted with "the God of human error" in the second. Again, in another stanza, he speaks of "the God of Nature and benevolence," but these are the only times in his long poem in which "God" is given honourable mention. His conception of the Supreme Principle is made plain from the first — it is the "Spirit of Nature . . . the pure diffusion of whose essence throbs alike in every

human heart," the "Soul of the Universe, eternal spring of life and death . . . apportioning with irresistible law." It is the heart of a unity so wonderful and so perfectly adjusted that under its Karmic sway

The passions, prejudices, interests,
That sway the meanest being, the weak touch
That moves the finest nerve,
And in one human brain
Causes the faintest thought, becomes a link
In the great chain of Nature.

Ianthe, to whom, as to Arjuna, an overpowering revelation has been granted, now falters and droops. The long saga of this "wild and miserable world" is too much for her. "In the lapse of years, is there no hope in store?" she murmurs. Her ethereal guide reassures her: "Oh, rest thee tranquil; chase those fearful doubts!" and plunges into a long review of human ills as Shelley saw them, averring, however, that

No atom of this turbulence fulfils
A vague and unnecessitated task,
Or acts but as it must and ought to act.
Even the minutest molecule of light,
That in an April sunbeam's fleeting glow
Fulfils its destined, though invisible work,
The universal Spirit guides.

The past is then dismissed with the Fairy's summons — "Now, Spirit, learn the secrets of the future" — and we are given Shelley's vision of the coming Golden Age, which will be no apocalyptic millennium but the result of man's own long struggle to conquer his lower self with its base appetites, the consummation of his perfectibility, which Shelley believed in most devoutly though suffering so much in his lifetime from malice, ingratitude and persecution.

Thou knowest how great is man,
Thou knowest his imbecility,
Yet learn thou what he is;
Yet learn the lofty destiny
Which restless Time prepares
For every living soul.

Note that he uses the word "imbecility" rather than wickedness. It is the *avidya* of which Shri Shankaracharya speaks so often, the "bondage of non-self (that) springs from ignorance." Since wisdom ever exists, teachers of it will never fail to appear upon the earth and

mankind will be regenerated with "the truths of their pure lips." But man must make his own responsive effort. To be ever wakeful, to practise attentiveness, to live by the light of altruism and Truth is man's duty.

...thy will
Is destined an eternal war to wage
With tyranny and falsehood, and uproot
The germs of misery from the human heart.

Shelley devotes many stanzas to the world as it might be, as it is meant to be, with "life's smallest chord strung to unchanging unison."

How sweet a scene will earth become!
Of purest spirits a pure dwelling-place,
Symphonious with the planetary spheres;
When man, with changeless Nature coalescing,
Will undertake regeneration's work.

This recalls *The Voice of the Silence* once again: "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance." Shelley rejoices for Nature's sake that the "lofty destiny" of a redeemed humanity is assured, for then

...the unbounded frame which thou pervadest
Will be without a flaw
Marring its perfect symmetry.

Note how the words "symphonious" and "symmetry" re-emphasize the poem's unfailing key-note, Harmony. Nature is changeless, therefore it is *man* who must alter in order to bring himself and the world of his making into harmony with her laws.

The happy world which the poet's eye foresees is still far off. The Fairy has only evoked it in glowing words and is obliged to bring Ianthe back to sober reality. "My task is done...the present now recurs." Yet, after all, is it not the vision that is reality? It is the Ideal, beyond all temporal illusion. More, she reminds Ianthe that even heaven (in whatever sense we use the word) is not the ultimate goal to be sought nor is it the spirit's loftiest destiny.

Were it virtue's only meed, to dwell
In a celestial palace, all resigned
To pleasurable impulses, immured
Within the prison of itself, the will
Of changeless Nature would be unfulfilled,

Learn to make others happy.
This is thine high reward.

The Spirit of Ianthe has been given little part in such dialogue as the poem contains, has indeed interpolated nothing during Queen Mab's long concluding effusions. Now, "speechless with bliss," it is borne earthward again and reunited with the body which lies peacefully slumbering under the "bright beaming stars that through the casement shone." She will, of course, awaken to a world still unredeemed, for, as Mab has reminded her, "a pathless wilderness remains, yet unsubdued by man's reclaiming hand," and we can only hope that her conscious mind will retain the Fairy's parting words of encouragement:

Yet, human Spirit, bravely hold thy course;
Let virtue teach thee firmly to pursue
The gradual paths of an aspiring change.

It is a fine phrase, "aspiring change," and when Shelley also refers in another stanza to "the imperishable change that renovates the world," we may find ourselves thinking of the days and nights of Brahma and of the Shiva aspect of the Trimurti which makes destruction synonymous with eternal renewal.

Even among *juvenilia* Shelley's "Queen Mab" is a strange mixture of pure poetry and sonorous grandiloquence. He himself, when protesting against its unwarranted re-issue some eight years after he had written it, called it

perfectly worthless in point of literary composition; and in all that concerns moral and political speculation, as well as in the subtler discriminations of metaphysical and religious doctrine, it is still more crude and immature. I am a devoted enemy to religious, political, and domestic oppression; and I regret this publication, not so much from literary vanity as because I fear it is better fitted to injure than to serve the sacred cause of freedom.

Shelley's fine nature is revealed in this piece of self-criticism which is, in fact, unduly severe; there is, admittedly, a certain amount of truth in it, but, through not having read "Queen Mab" for several years, he may have forgotten his beautiful descriptions of the starry cosmos through which the magic chariot glides, his revelations of the Law and Harmony that prevail in it, his deep certainty of its great principle of eternal BEING.

Throughout these infinite orbs of mingling light,
 Of which yon earth is one, is wide diffused
 A Spirit of activity and life,
 That knows no terms, cessation, or decay;
 That fades not when the lamp of earthly life,
 Extinguished in the dampness of the grave,
 Awhile there slumbers.

This is no mere boyish imagining but a profound perception of Truth which does not fall short of the fine mysticism of the eastern seers. Upanishadic, too, is his vision of the varied states of human existence all urging

The restless wheels of being on their way,
 Whose flashing spokes, instinct with infinite life,
 Bicker and burn to gain their destined goal.

There is always a magnetism in Shelley's words, and these seem to draw to them others a great deal more ancient — "On life all things are resting, as spokes in the centre of a wheel" (*Prashna Upanishad*); "As from a fire aflame thousands of sparks come forth, even so from the Creator an infinity of beings have life and to Him return again." (*Mundaka Upanishad*)

Memorable also is the imagery he uses to describe the three states of the Pilgrim-Ego: first, "that strange state before the naked soul has found a home," which he visualizes as

the cradles of eternity,
 Where millions lie lulled to their portioned sleep
 By the deep murmuring stream of passing things;

then the flux of sensory existence that claims "those restless souls that ceaselessly throng through the human universe"; and finally the great destiny of souls that advance "by the paths of an aspiring change," a phrase already noticed in another context. That Shelley uses it twice shows how meaningful it is to him. We may feel sure that such change is, for him, an essential part of the changeless harmony on which he bases his whole belief in "God." For Shelley *was* a born believer.

He believed so firmly and intensely in his own religion — a kind of passionate positivism, a creed which seemed to have no God because it was all God — that he felt convinced he only needed to destroy accepted figments for the light which blazed around him to break through and flood the world with beauty. Shelley can only be called an atheist in so far as he maintained

the inadequacy of hitherto received conceptions of the Deity and indignantly rejected that Moloch of cruelty who was worshipped in the debased forms of Christianity. His own soul was compact of faith and love... his clear and fearless utterances place him in the rank of intellectual heroes.

"There is no Religion higher than Truth." Shelley was traduced and censured by those who could not see Truth for prejudice. Totally blind were they indeed. For a great moral purpose lent its force to Shelley's genius. Robert Browning describes it well—it was the effort to present "the correspondency of the universe to Deity." Shelley strove to live his life on the lines of this same purpose, making love, benevolence and compassion earthly realities inasmuch as he believed them to be heavenly ones, and all his biographers testify that in this he succeeded. That he was the gentlest, the most amiable and least worldly-minded person they had ever met, is the tribute that has come down to us from friends and observers of his day, all of them of essentially different and often keenly critical natures.

Law, Harmony, Unity, "every part depending on the chain that links it to the whole," are the principles that Shelley sees regnant throughout the universe—a universe encompassed and pervaded by "all-prevailing Wisdom." What he sees, he conveys wonderfully to the reader. There is no denying that "Queen Mab" has many flaws, and some, at least, of the bitter criticism can be justified, for like all young enthusiasts he was "out" to shock complacency and above all to vent "his hatred of a gloomy religion, which had been the instrument of kings and priests for the enslavement of their fellow-creatures." All honour to him for this last, for being a man who was "passionate for Truth," ready to face all the slings and arrows of a wrathful Establishment in its service. He matured and grew wiser. Long before his death, at the early age of 30, Shelley was a true and glorious poet of *Ideas* (in the Platonic sense), moving in light and freedom on the plane of *ideation*, well able to make his poetry, beyond all its melody and beauty, "the nearest reflex of the Absolute Mind."

THE "THREE POISONS"

From all blindness of heart, from pride, vainglory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us.

—CHRISTIAN LITANY

Look around you, my friend: see the "three poisons" raging within the heart of man — anger, greed, delusion, and the five obscurities — envy, passion, vacillation, sloth, and unbelief — ever preventing them seeing truth.

—A MASTER OF WISDOM

An inward moral death reigns throughout all. Men's souls are dead when they are born. . . . One died mad of pride; one phrenetic with anger; one leprous with sensuality; one had the fever of ambition; one suffered from the insatiable craving of greed; one from the malignant venom of revenge; one from the jaundice of jealousy; one from the eating cancer of envy; one from a surfeit of self-love; one from the paralysis of apathy.

—*The Dream of Ravan*

THE ABOVE QUOTATIONS are thought-provoking. We must begin again to analyse these vices, watch for their effects, and so get a deeper view. Let us also look at Mr. Judge's article, "Culture of Concentration," where he tells us what happens to the newly-forming *permanent* astral body when we give in to some of these vices. As would-be aspirants to the spiritual life, we shall find in this article much food for thought.

"Three poisons" are mentioned in the second quotation. There is first of all anger which causes uncontrollable trembling and pulls apart or bursts into fragments the newly-forming astral body. These fragments fly back into the body and we have to begin building over again. We can experience this for ourselves, for it takes time for us to get to the steady centre of consciousness and calm the quivering body after a burst of anger. We also know that anger is explosive.

As we are told to look for the cause behind every effect, we must seek the cause of anger. The dictionary tells us that it may be prompted by a sense of wrong, and a growing resentment or indignation. So we see that anger has many causes and that there are other poisons related to it.

The opposite virtues or qualities to be cultivated include *Kshanti*-patience which will prevent us from falling prey to irritability; *Dana*-love which keeps us from hurting another; *Shila*-harmony which puts an end to disharmony in word and act. *Light on the Path* tells us that our voice must lose the power to wound. What causes the desire to wound? Delusion, based on many thoughts and sensations, on the pride of self and the greed to possess.

What is greed? In *The Dream of Ravan* it is called an insatiable craving. *Through the Gates of Gold* gives good descriptions of this craving and where it leads to. The greed to possess, to hold, to take from another, to demand more and more, works on all planes. Sensuality is one form, ambition is another, envy yet another, but all are rooted in the love of self and the feeling of insecurity. All these lead to such a disturbed condition that no progress is possible. Jealousy arises, envy takes hold of us, and we want what others have and take what does not belong to us. We centre our consciousness on possessions. Greed also produces lust, passion, which is never satisfied. It leads to putrefaction, decomposition, death.

If we can find the cause of this insatiable craving of greed we can start to destroy it by practising the opposite virtue — dispassion which keeps us from desiring more and more possessions. The possessions which come to us in the natural course are lawful; those that we snatch from others or from Nature herself are unlawful, for perfect balance must reign throughout. So it is said that the “spoiler robs, to render.” Nothing that we possess is ours, for everything belongs to all. Hence the idea that we are only the trustees of whatever possessions, physical, moral or mental, we have. Karma brings us our own; selfishness makes us take more; unselfishness alone will rid us of this craving.

Looking at the offsprings of greed, we find such vices as envy, resentment, vanity, pride and fear. We fear to lose what we have, and fear shrivels up the newly-forming permanent astral body which coagulates and contracts. Have we not here a picture of the miser?

What is delusion? It is that which we see through our defective sense-organs, sensations, preconceptions and prejudices. It leads to unbelief. It comes from slothfulness which will not let us examine and prove anything, but makes us take the attitude that we alone are correct. The man who is obsessed by a sense of his own importance is like the fool who sits high up in a tower, unperceived by any but

himself. He has to come down to appreciate his real position, and be ready to learn, to seek advice, to be humble. Pride makes us mad; vanity destroys the newly-forming astral because it draws to our sphere elementals which fracture it as with an explosion. This, by repercussion, changes the whole nature, and may result in insanity and excesses of one kind or another.

To get rid of our delusion, we need to control our ideas, thoughts, sensations. We certainly need *Viraga* as also *Virya* to have sufficient energy to "fight our way to the supernal TRUTH" out of the mire of falsehoods and delusions. The fight against delusion has to continue throughout every aspect of life. The reason for living and the inner motive behind everything must be to live to benefit others. That is the central position to be maintained. When that is the motive for living all our vices will fade away, except perhaps one — pride. "A sense of pride would mar the work." To avoid this, we have to make ourselves one with Nature's Soul-Thought. Any lurking idea of separateness will disturb the balance of Nature. Today we are only conscious of our separateness from others. The very idea of our identity with others makes us feel lost. But in reality we are lost only when we are separate, for separateness implies that our puny self is pitted against great Nature's forces. To go outward and draw all into ourselves, to feel at one with Nature in all her forms, is to lose our sense of "I" while becoming the greater "I" of the Universe. We must open our doors of self to let in all creatures, even the ill and the wicked. We need strength to help the wicked if we would not fall prey to them, at the same time struggling to recognize their brotherhood with us.

It is said that the Universe has its centre everywhere and circumference nowhere. Each individual life is the centre, and all are comprehended in the ever-receding circumference which knows no bounds.

BEWARE of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden, instead of narrowing, your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity.

—A MASTER OF WISDOM

FINDING FAULT

IT IS A COMMON HABIT with many human beings to find fault constantly with their own lot in life and with any and every thing around, from the "God in heaven" to the earth beneath their feet, from food and clothing to the conduct of friends or strangers. This is an attitude of the lower mind, called by Madame Blavatsky in *The Key to Theosophy* the "Kama-tending Manas." As *The Voice of the Silence* teaches, "The Mind is the great Slayer of the Real"; and the aspirant is asked to slay this Slayer. Each individual judges, criticizes and condemns others according to his own idea of life and his own understanding of the laws of life. The lower mind is fully engaged in sense life and in the affairs of material existence, and evaluates things only from that point of view. Even Arjuna at his own level of advancement was not free from this weakness and complained to Sri Krishna about his turbulent mind, and again about the desire nature and sense life, and wanted to know what it was that made people go wrong! And Sri Krishna pointed out how that mind could be controlled by detachment and practice, and how every time it went astray it could be brought back and placed upon the Spirit. So it is only with the higher mind that we can cultivate the habit of not finding fault with everyone and everything, including our own environment and circumstances. It was only when Arjuna had made some progress on the spiritual path that he earned for himself the privilege of being addressed by Krishna as "thee who findeth no fault." Then only was he ready to be instructed in the kingly knowledge and the kingly mystery.

The desire nature and the passions always pull the lower mind so that in our civilization the two cannot be separated; both together victimize the higher mind, the "heaven-aspiring" Manas, and therefore we find that man is ever going wrong. *The Voice of the Silence* compares the mind to a mirror covered with the dust and dirt of our illusions, which can be cleansed by the pure breezes of Soul-Wisdom. The lower mind cannot see things clearly in their right perspective and hence it finds faults on all planes. So the first exercise, regular and deliberate, is to change the direction of the mind and blend it with the soul. Thus, the quality of thinking will change gradually and the higher mind will begin to appreciate the good, the true and the beautiful that exists around us. From that higher point of view it will begin to see the good in other human beings, and will become contented.

Gandhiji always kept before him the model of the three monkeys who see no evil, hear no evil, speak no evil, as a constant reminder to abstain from the triple evil. Jesus advised the removal of the beam from one's own eye before speaking about the mote in another's eye.

There is so much good in the worst of us,
And so much bad in the best of us,
That it ill behoves any of us
To find fault with the rest of us.

If this is properly understood, much of the faultfinding would slowly disappear. Madame Blavatsky states: "One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through" (*She Being Dead Yet Speaketh*, p. 2). If the mind is occupied in finding fault with others, that weakness gradually gains strength, such is the power of thought. The power of the mind is thus used on the lower plane, and the spiritual energy is dissipated.

What should be done with all the existing wrong traits and tendencies, not only in individuals, but also in civic and national life, in social and communal affairs? Is it right to observe silence and do nothing about them? As responsible human beings it is necessary to point out the evils in any sphere of life in a detached way. It is speaking about them in an irresponsible manner that breaks unity and harmony, the chief aim of life, and creates unnecessary disturbances and confusion and no end of troubles. Adelaide Procter in her poem "Judge Not" gives us this advice:

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

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And judge none lost; but wait, and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days!

IN THE LIGHT OF THEOSOPHY

The evidence that the universe is several times larger than it was hitherto believed to be came recently from the U.S. space agency, whose orbiting astronomical observatory has for a year been peering into deep space from 480 miles above the earth. The spacecraft has studied stars and galaxies by observing their ultra-violet light, which is almost completely hidden from earthbound telescopes by the earth's atmosphere. (*The Sunday Standard*, March 1)

One of the things the spacecraft found was that the most distant galaxies (the so-called "blue" galaxies) were much brighter than astronomers expected. According to the space agency,

This unexpectedly bright ultra-violet radiation means these galaxies are intrinsically bright objects. Since they appear so faint (from earth) they must be very far away, perhaps several times farther than was previously assumed.

Hitherto, most astronomers believed the farthest galaxies to be no more than 20 billion light years from the earth (a light year is 5,878,200 million miles). But the findings of the spacecraft put the location of the most distant galaxies at the outer limit of 40 billion light years, which is about 240 million billion miles away.

Still at work though its eleven telescopes are dimming, after a year's service the spacecraft has photographed some 17,000 stars in the heavens. Scientists hope it will photograph at least another 8,000 stars before it dies out, which would give astronomers a map of the visible heavens according to brightness.

Is the universe finite or infinite? The answer to this would depend on what we mean by the universe. *The Secret Doctrine* posits "the Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing. . ..'" Limitless Infinitude, or what theosophists call "absolute abstract space," is one thing, and should not be confused with the *manifested* universe which is necessarily finite, for all manifestations have their limits both in space and in time.

Though astrology is one of the oldest of sciences, few have understood how the heavenly bodies affect life on earth. In Michel Gauque-

lin's book *The Cosmic Clocks* (published in London by Peter Owen), it is pointed out that orthodox opinion now inclines increasingly to the view that no part of the solar system can be considered in isolation. The solar system is maintained by interacting forces and the earth is subject to these forces.

The planets are not inert or "dead" as scientists once believed. They are a powerful source of radio waves and these reach the earth.

There is enough evidence to show, says the author, that all forms of life on earth respond to variations of solar activity. Plants instinctively orientate their leaves and flowers to take greatest advantage of heat and light. Research shows that certain plants and primitive forms of life somehow know where the sun and moon are, instinctively timing their activities to the movements of the sun or moon—even when every possible effort is made to shield them or to fool them by creating artificial conditions.

Scientists have now discovered that the composition of human blood varies according to solar activity. Statistics show that major epidemics invariably coincide with periods of intense solar activity. Russian surgeons are now going to the extent of avoiding surgery at times of peak solar activity since it appears to precipitate hæmorrhaging. Two leading Italian scientists have recently carried out 54,000 tests in order to follow up the Russian research. Hospital records show that the inflow of "heart cases" is always at a maximum when solar activity is at a peak.

Apart from the facts presented in his book by Michel Gauquelin, there is steadily accumulating evidence (as Peter Vidal points out in *The Sunday Standard* of March 1) that every form of plant, animal or human activity has its rhythms or cycles and that these can be linked with planetary cycles. "The 20th century," he writes, "is producing an increasing wave of belief in ancient astrological theory. However, social prejudice against astrology is so strong that reputable scientists and technicians, fearful of having the finger of scorn and prejudice pointed at them, are labelling their investigations 'astro-biology.'"

Astrology was in ancient times based on a truly occult knowledge. "In its days," says H.P.B., "astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age" ("Stars and Numbers": THE THEOSOPHICAL MOVEMENT, February 1937). The latter-day exploitation of this science, however, has resulted in a tendency to assume that the stars and planets govern man's destiny; whereas

it is man who as a creative, free-willed, reincarnating being writes his own destiny in the stars.

Dr. Roy Davies, a lecturer at Leicester University, is currently writing a book on sleep and fatigue, and in the course of his research he has discovered a good deal about sleep-walking or somnambulism — that strange complex of action in passivity. In *The Sunday Standard* of February 22 Rodney Kennedy writes of his interview with Dr. Davies on the whys and wherefores of sleep-walking — a common phenomenon though little understood by doctors and psychologists alike.

As far as is known, man is the only creature who can walk in his sleep. It used to be thought that somnambulism had a strong connection with dreaming and that the sleep-walker was, in fact, “acting” in his dream; but this theory was given up a few years ago. It is now believed that sleep-walking in youngsters can be symptomatic of slower-than-average mental development.

One thing which may or may not be significant [says Dr. Davies] is that boys tend to sleep-walk much more than girls — the ratio is about three to one. We also know that sleep-walking is more common in children than in adults, and there is some evidence to suggest that it runs in families. . . .

Like most kinds of abnormal behaviour, sleep-walking is almost certainly triggered off by worry, at least some of the time. For example, a child normally well-balanced may sleep-walk after overhearing a violent argument between his parents or after being caned for misbehaviour at school. Anything, in fact, which seriously disturbs his security or hurts his ego may turn him into a somnambulist — however temporarily.

Adults, too, often react to external pressures by walking in their sleep. If a man is doing badly at work or has an anxiety which he is forced to suppress for one reason or another, the worry may well translate itself into some form of somnambulistic activity.

“The somnambulant personage possesses an intelligence and memory of its own apart from the physical memory of the waking lower Self,” wrote H.P.B. (*U.L.T. Pamphlet No. 25*, p. 5). While the physical faculties are dormant, the lower emotional and astral faculties live, become active and develop. W. Q. Judge calls attention to the fact that the spirit in the body “approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the

organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured" (*U.L.T. Pamphlet No. 18*, p. 10). Such a state is a sleep on the physical and a waking on the astral.

Researchers are now finding out more about the damage "noise pollution" does to human beings. A recent study conducted in New York shows that loss of hearing is not the only ill effect of noise. Loud sounds can also cause blood vessels to constrict, muscles to tense and adrenalin to be suddenly injected into the blood stream. They can severely increase body tensions and lead to nervous fatigue. (*The Times of India*, March 10)

Some experts fear that if the noise of heavy traffic continues to increase at the present rate of one decibel a year (from 90 decibels at present) most people living in the big cities will be stone deaf within 30 years. By contrast, one U.S. scientist has found that the hearing of an isolated African tribe is so sharp that two members can carry on a conversation — without raising their voices — at a distance of 200 feet!

In the United States, some attempts are now being made to combat noise pollution. There are a number of devices on the market which mask the roar of traffic with their steady hum or simulate the sound of waves and breeze. More important, however, are the public measures now being advocated. Jet aircraft can be fitted with suppressors and cars with more effective silencers. Even the noise in factories can be muffled with relatively little effort.

There can be little doubt that, in general, noise has a harmful effect not only on the body but also on the mind and the emotions, even of those who are to all appearances immune to it. Its evil effects are emphasized in the case of mental workers, young children, nervous or fatigued individuals, and invalids.

The dissemination of these findings may well not only furnish the impetus to seek means for abating the noise nuisance but also lead to the investigation of the beneficent potencies of sound in healing diseases, particularly of the nervous system, which H.P.B. repeatedly stressed. On the constructive nature of sound she wrote:

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the

electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it. (*The Secret Doctrine*, I. 555)

Alarmed at the rate at which the drug habit is spreading among teenagers today, parents all over the United States are banding together to fight the menace. They have formed citizens' committees and set up study groups to educate children about the dangers of drugs. These *ad hoc* groups have a good deal of popular support. A nation-wide opinion poll a few months ago showed that 91 per cent of the people are greatly concerned over drug-taking by teenagers. Medical experts, however, feel that in too many cases the parents are themselves ignorant about drugs and can easily misinform their children. More important sociologists believe that the first need is to find out *why* so many people take drugs today. Only then will it be possible to get to the root of the problem.

Drug addiction has become a universal malady. It has been proved that it is socially contagious and that it often leads to crime. The remedies recommended are as various as the suggested causes. Simple observation would show that behind every "addiction" to any form of vicious practice lies a mental and moral addiction to some mode of thought, some form of desire, in the victim. Every external action is preceded and accompanied by some internal thought, feeling or volition. Hence the necessity for going to the root of the problem by looking deeper into the plane of causes. And if this is done it will be found that nothing short of the knowledge of the true nature of man can ever effect a cure of the ills, physical, mental and moral, which afflict the individual and the race.
