

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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THE MISSION OF H.P.B.

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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 the 8th of May, the Theosophical world will commemorate the anniversary of the passing of H. P. Blavatsky, the greatest Theosophist of our cycle.

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 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. For, 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 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 uphill 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.

THE PSYCHE AND THE SPIRIT

THE one infinite, eternal and omnipresent divine energy from which all things proceed has a dual aspect or motion, so that two contrary forces pervade every manifestation—centripetal and centrifugal. There is positive and negative electricity; likewise there are two magnetic poles, and they are connected with the North and South Poles. Science recognizes the existence of the dual opposing forces in the realm of matter or substance. Ancient science, *Brahma-Vidya*, or Theosophy, extends the boundaries of matter. Matter is the Nature of the Universe and it is known to one school of philosophers as *Svabhavat*, world-substance, or rather that which is behind it—the spirit and essence of substance. They saw in matter two poles.

In the more popular and traditional schools of Hindu thought, these two aspects are spoken of as *Purusha*, Spirit or Self, and *Shakti*, Universal Energy, or the Power of Spirit or Self. Among the Zoroastrians, *Purusha*-Self aspect is known as *Spenta-Mainyu*, the Good Spirit, and the *Shakti*-Matter aspect as *Angra-Mainyu*, its necessary corollary. In the *Gathas*, Ahura Mazda describes the two as “my twins.” Turning to the Jewish scriptures, the very name of their God, Jehovah (when that was a pure philosophical concept and had not fallen into degradation), implies *Jod* and *Ivah*, male and female principles, which personifications later became man and woman, Adam and Eve.

Why this universal tradition of the two principles under the symbol of man and woman? They were not phallic symbols in the old, glorious days, and even today, rightly understood, *Purusha* and *Shakti*, *Shiva* and *Parvati*, *Brahma* and *Sarasvati*, *Vishnu* and *Laxmi*, are *not* men and women. Men and women come from the impersonal dual principle in the Universe, the two aspects of which are Spirit and Matter—Matter not as modern science knows it, but the outer shell of Matter; it does not know real Matter or Substance which from one viewpoint may be called *Akasha*; from another, *Pradhana*; from a third, *Mulaprakriti*.

The word *Psyche* in the title of this article is from the Greek tradition. The Greeks were the legitimate heirs of the Aryans and inherited their knowledge from India. The other word in the title, Spirit, was known to them as *Nous*. With them, the whole Universe was energized and guided by *Psyche* and *Nous*, or *Shakti* and *Purusha*, or *Angra* and *Spenta Mainyu*. Both *Psyche* and *Nous* are invisible, and

their body, their vehicle, is the visible universe of form, *Rupa*. There we have the first metaphysical trinity, the highest, the most impersonal and universal, symbolized by AUM or *Pranava*, the same as the Word or the Ineffable Name of the Jews.

Let us pass on from metaphysics to psychology, from the Macrocosm to the Microcosm, from the Great Universe to the small one—the human being.

Man is triune, teaches Theosophy. There is the visible man of flesh; the indwelling, energizing psyche, *shakti*, or power which is the personal man; and the sovereign Spirit, Nous, *Purusha*, brooding over and inspiring the personal man.

Let us study man as a whole, not as a part. When we study the man of matter, *i.e.*, the body of flesh and blood and senses, we but cover one part of man; when we study the powers and energies, the fascination and magnetism of a personality, we touch another part of man; when we study the Spiritual Soul of man, we approach still another part. All three—Spiritual Soul or Nous, personal soul or psyche, and the material vehicle of both—should be objects of our inquiry and attention. And in studying these let us not forget the very important fact that all three emanate from Great Nature which is also triune. Man lives in the Universe from which he springs, moves with the motion of that Universe, has his being in the *becoming* of the Universe. Here is the philosophical basis of the grand doctrine of Universal Brotherhood. Matter is in man and comes from the Universe of Matter; all powers of man are likewise derived from the powers of the Universe; and Spirit, who is the Real Man, is one with the Universal Spirit, *Atman*, the One Eternal Reality.

So man is a miniature universe, a photograph of the Real or Heavenly Man—Adam Kadmon. He possesses all powers of his Parent, the Universe. There is nothing in the Universe that is not in man.

The threefold man is (1) Spirit-Nous, (2) psyche-personality, and (3) body of both. Each one can and should look within oneself for these three and study them from a practical and ethical viewpoint, so that one may live one's daily life as it ought to be lived.

To begin with the body: Theosophy teaches us to regard the body as a vehicle, a *vahan*. Just as we use a ship to cross the waters, so the Spiritual Soul who is the Real Man uses the body to navigate the Ocean of Life and ultimately to reach the Haven of Perfection. In the

Bhagavad-Gita, the body is described as a city with nine gates, the abode of the King, the Real Man, who dwells in the Palace of the Heart. And what a city it is—so thickly populated with “lives” and, alas, so badly congested! Science tells us, since the days of Pasteur, that our body is made up of amoeba, microbes, aerobes, anaerobes, and many kinds of germs of health as well as of disease. The body is swarming with lives, and Theosophy says that every cell is a collection of lives, each a sentient point. The body is our kingdom and we as Kings, each one of us, are responsible for the health, well-being and education of the body.

Like the untrained and uneducated masses, there is no discipline in the lives of the body. They have to be trained and educated, otherwise they might turn rebels. An untrained mass is no fit army for the King; as souls, we have to form and organize this mass of lives into a united and disciplined army capable of resisting all attacks from without, defending itself against the onslaught of diseases. Physical and moral diseases, rooted in ignorance and lack of education, weaken and destroy the kingdom of the body.

“Immigrants” come in and “citizens” emigrate by the nine gates of the city. The health, the order, the well-being of the body depend chiefly on how these nine gates are warded and watched, and on who is allowed to come in and go out. These nine gates that the fifth chapter of the *Gita* speaks of are also called orifices—two eyes, two ears, two nostrils, organ of speech and taste, organ of procreation, organ of excretion. Health of the body ensues if these nine gates are properly looked after. The body will get unruly, disorderly, unsanitary, if the “public works department” is not watched by the King and ruler himself.

In the human kingdom, the Inner Ruler is the Soul; the King is the Spiritual Self; the public works department is the psyche—the representative of the King or the Soul. One might call it the civil service of the Soul. If it does not do its duty to the lives of the body, the citizens, then rebellion in the form of disease and decay ensues.

The psyche is what we call in ourselves the “I-am-I” consciousness—arrogant, proud, *Ahankaric*; neither civil as it ought to be, nor rendering service, but lording over the “citizens.” The “I” which obtrudes itself in all our doings and sayings is the psyche, the personal soul, very necessary for both the body or the city, and the Self or the King, but so often forgetting its twofold responsibility and getting into mischief.

Our *Atman*, the Supreme Ego, the Spiritual Self, has his own work and he needs the aid and assistance of the civil service which he creates for himself. This is the reincarnating soul, the representative of the King, his ambassador or earthly reflection. This personal soul or psyche has a particular function—to look after the well-being, health and education of the people, *i.e.*, the body. Instead, it takes to selfish living, resents being disturbed in its own club-life of pleasure, and becomes haughty and the reverse of civil.

The third factor, the Ruler or the King, the Spiritual Self, the *Nous*, also has his function and duties. The ancient ideal of kingship was that of service. Perhaps in no other tradition is this so well brought out as in the Chinese tradition of Confucius, who expounded at length how the tears of suffering citizens undermine the throne of the tyrant. The duty of the King within, the Inner Ruler, is to sacrifice himself in the service of his subjects—to give his people instruction and inspiration, to enlighten their minds, to awaken their hearts.

Each human being is all three—spiritual soul, personal soul, and body. The health and harmony, peace and prosperity of each of us depend on the proper functioning of these three. At the present moment, the psyche, the personal man, is so engrossed in his own life of pleasure that he fails to attend to the body. As a result the body suffers, there is revolt which we call discontent—and who in this era is fully contented in his heart? Who has complete peace of mind? Who is strong and healthy enough in body, in morals and in mind, so that he is full of bliss, of happiness, of *Ananda*? We all want that real peace; we all desire to put an end to pain, to bring about the death of suffering—not only of the body but also of the inner nature.

So each one of us is a King with the heavy responsibilities attached to such a state. As Soul, each one is the Ruler whose palace is the Heart. As personal man, each is the representative of the King whose office is the Head. As body, each is a city with millions of citizens, the lives. The Soul is God, *Brahma*, *Purusha*, *Nous*. The personal self, the “I-am-I” consciousness, is psyche, the Power of the Soul, the *Shakti* of *Atman*, which ought to represent correctly the King, but does not. The body is the city of the King, described by St. Paul as “the Temple of God.”

The mischief lies with the psyche, the personal self, who thinks he is the real ruler. Living as we do in our emotions, in our cravings, in our greeds, we have become proud—*Ahankaric*. We live by and in our

feelings and harness the powers of our mind, our knowledge, our ideas and imaginations, to serve those feelings. How many of us think of ourselves as the Divine Soul come here to serve, to speak the message of sacrifice in and through the body!

This personal self or psyche is symbolized as a female. Like some women, the psyche plays at being masculine, thus injuring her own true nature. Psyche is the bride of Nous—like Parvati is the consort of Shiva, like Sarasvati is the wife and daughter of Brahma. Each man, each woman, each child, is Brahma in his Soul nature, ought to be Sarasvati in his personal or psychic nature—the wise consort of the Spiritual Soul. In our daily affairs, let us remember this grand ideal—each a Sarasvati, a wise person, whose chief virtues are two, whose wisdom springs from two sources—obedience to the Higher Spiritual Self, and sacrifice for the man of matter or flesh. In proportion as we are obedient to our royal Father, the *Atman*, the King, the Self, the Real Soul, we will show our sacrifices in our speech, the vehicle of Sarasvati, speech which is the soul of all deeds, all actions, all labour. Let each man acquire gentleness from Sarasvati, let each woman show the strength of wisdom of Sarasvati, let each child (and who among us is not one?) gain the power to sacrifice in compassion, like Sarasvati. In the West she is worshipped as Minerva, as Pallas-Athene; here, as Sarasvati. Let us worship her in the true sense, and may she show us the royal road to Supreme Bliss, which follows the end of pain.

FOR the peoples of the West, committed to the ideals of materialistic competition, conquest, and self-expression, peoples educated pragmatically, peoples almost perpetually in the fever of war, no better tonic could be prescribed than study of the mystic doctrines of Gautama Buddha and of Lao-Tse. The peace that lies at the heart of these two religions; the stressing of self-conquest before conquest of others; the truth that moral conduct grows naturally out of personal holiness; and the natural welling up of respect, compassion and nobility among men who have known mergence in the divine—call it God, or Enlightenment, or the Tao; all this is profoundly and tragically needed in the crisis of the spiritual paralysis of the West. We should find, incidentally, a startling correspondence with the basic teachings of Jesus.

—SHELDON CHANEY

OCCULT KNOWLEDGE AND ITS KEYS

[Collated from *The Secret Doctrine*]

RECENT discoveries made by great mathematicians and Kabalists... prove, beyond a shadow of doubt, that every theology, from the earliest and oldest down to the latest, has sprung not only from a common source of abstract beliefs, but from one universal esoteric, or "Mystery" language. These scholars hold the key to the universal language of old, and have turned it successfully, though only *once*, in the hermetically closed door leading to the Hall of Mysteries. The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has seven "dialects," so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects.

The proof of this lies, to this day, in the extreme difficulty which the Orientalists in general, the Indianists and Egyptologists especially, experience in interpreting the allegorical writings of the Aryans and the hieratic records of old Egypt. This is because they will never remember that all the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few....The seven keys to the mystery tongue, however, having always been in the keeping of the highest among the initiated Hierophants of antiquity, it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers—ex-initiates of the Temples—into the hands of the new sect of the Nazarenes....

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems* and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berossus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing

all the human, and especially the *physiological* functions. They never had the higher keys. (I, 310-11)

Speaking of the keys to the Zodiacal mysteries as being almost lost to the world, it was remarked by the writer in "Isis Unveiled" some years ago that: "The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!" The same may be said of the whole Esoteric system. One turn of the key, and no more, was given in "Isis." Much more is explained in these volumes [*The Secret Doctrine*]. (I, xxxviii)

Science has only one key—the key of matter—to open the mysteries of nature withal, while occult philosophy has seven keys and explains that which science fails to see. (I, 155 fn.)

"The earliest forces" [says Gerald Massey], "recognized in nature were reckoned as seven in number. These became seven elementals, devils(?) or later, divinities. Seven properties were assigned to nature, as matter, cohesion, fluxion, coagulation, accumulation, station, and division—and *seven elements or souls to man*." All this was taught in the esoteric doctrine, but it was interpreted and its mysteries unlocked, as already stated, with *seven*, not two, or at the utmost, three keys; hence the causes and their effects worked in invisible or mystic as well as psychic nature, and were made referable to metaphysics and psychology as much as physiology. "The principle of *sevening*"—as the author says—"was introduced, and the number seven supplied a sacred type *that could be used for manifold purposes*"; and it was so used. (II, 631-32)

As truly stated by Ragon, "the ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the keys." They can be only *approximately* interpreted, even if one finds out three out of these seven systems: the *anthropological*, the *psychic* and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy until the latter fell into the dominion of the profane. Thus far, with regard only to the *pre-historic* Hierophants, with whom that which has now become purely (or impurely) phallic, was a science as profound and as mysterious as biology and physiology are now. This was their

exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the creative gods (theogony), and with creative man, *i.e.*, the ideal and the practical mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth—theogony in relation to anthropogony—were almost impossible to fathom. (I, 363)

The whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions....Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively—for the last four keys of the seven that throw wide open the portals to the mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large—not in this, our century, at any rate. (II, 516-17)

The so-called “myths,” in order to be at least approximately dealt with in any degree of justice, have to be closely examined from all their aspects. In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with the others, if we would unveil the entire cycle of mysteries. (II, 517)

The fragments of the systems that have now reached us are rejected as absurd fables. Nevertheless, occult Science—having survived even the great Flood that submerged the antediluvian giants and with them their very memory, save in the Secret Doctrine, the Bible and other Scriptures—still holds the key to all the world problems. Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. (I, 341)

The secret records hold the said SEVEN keys to the mystery of the genesis of man....The SEVEN KEYS open the mysteries, past and future, of the seven great Root Races, as of the seven Kalpas. (I, 323, 325)

The complete records of the growth, development, social and even political life of the Lemurians, have been preserved in the secret annals. Unfortunately, few are those who can read them; and those

who could would still be unable to understand the language, unless acquainted with all the seven keys of its symbolism. For the comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints—

1. The Realistic plane of thought;
2. The Idealistic;
3. The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology. There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For, it is either symbolical (archaic mode of thought), emblematical (a later though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again *logogrammatical*—the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the Vedas, the “Book of the Dead,” or the Bible (to a degree), is composed of such logograms. No one who is not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. (II, 334-35)

The astronomical and astrological keys opening the gate leading to the mysteries of Theogony can be found only in the later glossaries, which accompany the Stanzas....In the apocalyptic Slokas of the Archaic Records, the language is as symbolical, if less mythical, than in the Puranas. Without the help of the later *commentaries*, compiled by generations of adepts, it would be impossible to understand the meaning correctly. (II, 23)

The allegory of the “War in Heaven” [must be studied] with the astronomical key. (II, 63)

As there are seven keys of interpretation to every symbol and allegory, that which may not fit a meaning, say from the psychological

or astronomical aspect, will be found quite correct from the physical or metaphysical. (II, 22 fn.)

Meru—the abode of the gods—was placed...in the North Pole, while *Patala*, the nether region, was supposed to lie in the South. As each symbol in esoteric philosophy has *seven keys*, geographically, *Meru* and *Patala* have one significance and represent localities; while astronomically, they have another, and mean “the two poles,” which meaning ended by their being often rendered in *exoteric* sectarianism—the “Mountain” and the “Pit,” or Heaven and Hell. If we hold at present only to the astronomical and geographical significance, it may be found that the ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern astronomers; they had reasons, and good ones, for naming one the “*Mountain*” and the other the “*Pit*.” (II, 357)

There is not a statement in the Puranas...which has not several meanings, and does not apply to both the physical and the metaphysical worlds. If the old Hindus divided the face of the globe geographically into seven zones, climates, *dwipas*, and into seven hells and seven heavens, allegorically, that measure of seven did not apply in both cases to the same localities. It is the north pole, the country of “Meru,” which is the seventh division, as it answers to the Seventh principle (or fourth metaphysically), of the occult calculation, for it represents the region of Atma, of pure soul, and Spirituality. Hence Pushkara is shown *as the seventh zone*, or *dwipa*....Geographically, Pushkara is America, Northern and Southern; and *allegorically* it is the prolongation of Jambu-dwipa in the middle of which stands Meru....Every name in the Puranas has to be examined at least under two aspects; geographically, and metaphysically, in its allegorical application. (II, 403-4)

Figures and numbers are the key to the esoteric system....Divine mysteries [were] expressed by means of letters and numbers....Thus we see...numbers playing a prominent part in every Cosmogony and evolution of living beings. (I, 164, 351; II, 35)

From the very beginning of Aeons—in time and space in our Round and Globe—the Mysteries of Nature (at any rate, those which it is lawful for our races to know) were recorded by the Pupils of those same now invisible “heavenly men,” in geometrical figures and symbols. The keys thereto passed from one generation of “wise men”

to the other. Some of the symbols, thus passed from the east to the west, were brought therefrom by Pythagoras, who was not the inventor of his famous "Triangle." The latter figure, along with the plane cube and circle, are more eloquent and scientific descriptions of the order of the evolution of the Universe, spiritual and psychic, as well as physical, than volumes of descriptive Cosmogonies and revealed "*Geneses*." The *ten points* inscribed within that "Pythagorean triangle" are worth all the theogonies and angelologies ever emanated from the theological brain. For he who interprets them—on their very face, and in the order given—will find in these seventeen points (the seven Mathematical Points hidden) the uninterrupted series of the genealogies from the first *Heavenly* to *terrestrial* man. And, as they give the order of Beings, so they reveal the order in which were evolved the Kosmos, our earth, and the primordial elements by which the latter was generated. Begotten in the invisible *Depths*, and in the womb of the same "Mother" as its fellow-globes—he who will master the mysteries of our Earth, will have mastered those of all others. (I, 612-13)

Science, in its departments of philology and comparative religion, will find itself finally taken to task....Its greatest scholars, instead of pooh-poohing that supposed "farrago of absurd fiction and superstitions," as the Brahminical literature is generally termed, will endeavour to learn the symbolical universal language with its numerical and geometrical keys. But here again they will hardly be successful if they share the belief that the Jewish Kabalistic system contains the key to the *whole* mystery: *for, it does not*. Nor does any other Scripture at present possess it in its entirety, for even the Vedas are not complete. Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys. (I, 317-18)

Phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols; and there was a day when the Israelites had beliefs as pure as the Aryans have.... It is with the Talmudic Jews that the grand symbols of nature were the most profaned. With them, as now shown by the discovery of the key to the correct Bible reading—Geometry, the *fifth* divine Science ("fifth"—because it is the *fifth* key in the series of the Seven Keys to the

Universal esoteric language and symbology) was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and religion were degraded. (II, 471)

One of the *seven esoteric meanings* implied in the mystery of Crucifixion by the mystic inventors of the system—the original elaboration and adoption of which dates back to the very establishment of the MYSTERIES—is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was so learned in the esoteric Wisdom of Egypt, and who adopted their numerical system from the Phoenicians, and later from the Gentiles, from whom they borrowed most of their Kabbalistic Mysticism, adapted, most ingeniously, the Cosmic and anthropological symbols of the “heathen” nations to their peculiar *secret* records. If Christian sacerdotalism has lost the key of it today, the early compilers of the Christian Mysteries were well versed in Esoteric philosophy and Hebrew occult metrology, and used it dexterously. (II, 560-61)

The explanation of the chief symbols and emblems...would be most difficult to understand without a preparatory acquaintance with the metaphysical symbols at least. Nor would it be just to enter upon an esoteric reading of symbolism without giving due honour to one who has rendered it the greatest service in this century, by discovering the chief key to ancient Hebrew symbology, interwoven strongly with metrology, one of the keys to the once universal mystery language. Mr. Ralston Skinner, of Cincinnati, the author of “The Hebrew-Egyptian Mystery and the Source of Measures” has our thanks. (I, 308)

To return to the consideration of the septenary in ancient religious symbolism. To the metrological key to the symbolism of the Hebrews, which reveals numerically the geometrical relations of the Circle (All-Deity) to the Square, Cube, Triangle, and all the integral emanations of the divine area, may be added the theogonic Key. This Key explains that Noah, the deluge-Patriarch, is in one aspect the permutation of the Deity (the Universal Creative Law), for the purpose of the formation of our Earth, its population, and the propagation of life on it, in general. (II, 595)

The *magic* of the ancient priests consisted, in those days [the days of the Atlanteans, the fourth race], in addressing *their gods in their own language*. “The speech of the men of the earth cannot reach the

Lords. Each must be addressed in the language of his respective element”—is a sentence which will be shown pregnant with meaning. “*The Book of Rules*” cited adds as an explanation of the nature of that *Element-language*: “It is composed of *sounds*, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power” (the regent-god of the specific element needed). Thus this “language” is that of *incantations* or of *MANTRAS*, as they are called in India, sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and Immortals*. (I, 464)

When it becomes undeniably proven that the claim of the modern Asiatic nations to a Secret Science and an esoteric history of the world, is based on fact; that, though hitherto unknown to the masses and a veiled mystery even to the learned (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics), it is still no fairy tale, but an actuality—then the present work will become but the pioneer of many more such books. The statement that hitherto even the keys discovered by some great scholars have proved too rusty for use, and that they were but the silent witnesses that there do exist mysteries behind the veil which are unreachable without a new key—is borne out by too many proofs to be easily dismissed. (II, 795)

Finally, no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only...the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man...Thus far have proceeded the rough outlines of the beliefs and tenets of the archaic, earliest Races contained in their hitherto secret Scriptural records. But our explanations are by no means complete, nor do they pretend to give out the full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of esoteric interpretation, and even this has only been partially accomplished. The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern was simply to prepare the soil. This, we trust we have done. (II, 797)

A THREEFOLD EXERCISE

DEVOTION and adaptability seem at first glance to have little relationship with each other, while in fact one without the other becomes sterile in time. Both together spell service.

Devotion, unless it shows itself in adaptability to the surroundings in which the devotee has been placed, becomes useless. Its energy is frustrated. Adaptability, unless based on devotion, is limited in its usefulness and tends to become sterile or selfish—practised only in the interest of personal peace and comfort. Service, unless seen as an avenue for devotion to work through, *in collaboration with others*, will not be true service and will result in an ebbing away of devotion and make our work ineffective. Combined, devotion, adaptability and service make for a perfect contribution.

Devotion to a Cause or to a person inevitably leads the devotee into places and among people where he has to fit in or destroy that which he would build.

Adaptability is easier when this is seen, for its usefulness becomes obvious and makes the effort worth while. Of what use is a devotee who cannot adapt himself to his surroundings and to persons? Such a one demands privileges and rights, insists upon deciding just what he will do and where, and his devotion slackens. He becomes self-centred even in his devotion and, far from bringing the divine compassion and *bhakti* of Buddhi into operation and recognizing others as souls, he isolates himself more and more from others and they, too, fall away from him.

If, on the other hand, the energy and power of true devotion are turned towards making oneself a cog in a wheel composed also of other cogs, without which the wheel will break down, then one can work in harmony with others and help offset the obstructions in the other cogs. Otherwise hatred, meanness, “nastiness,” anger, emotional upsets, etc., are inevitable. Devotion becomes emotion instead of compassion.

Adaptability means *fitting in with* both persons and surroundings for the common good.

Devotion means an expansion of the idea we hold of the importance of our “I.” It should mean that there is no longer the attitude of “I want” but only of “What is to be done?” It should mean an attunement

of oneself with others working for the same end.

True service is performed only when it is energized by devotion and fits in with the overall objects of the Work. Devotion and adaptability are two halves of the one SERVICE.

That is why he who would serve the Great Ones must learn to serve Their humanity. To try to make himself one with the Great Ones he must try to make himself one also with the Great Orphan, Humanity. Wanting other men and surroundings to adapt themselves to us leads to isolation and decay. If the Great Ones can work as one Heart and one Mind, cannot we begin to try to do so?

IF our effort is to succeed, we must avoid dogmatism in Theosophy as much as in anything else, for the moment we dogmatize and insist on our construction of Theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble....

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H.P.B. or anyone else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization; it is dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptance or rejection.

—W. Q. JUDGE

DIVINE GUIDANCE

THE usual interpretation of divine guidance is “listening to the voice of God,” and it is associated with some personal deity. It is of great importance, though, that we learn the true meaning of such “listening” and put it into practice in our day-to-day lives. If we are not able to cultivate this faculty, to a greater or lesser degree, then all our studies will be in vain, as it is the practical application that really matters. If we read the scriptures of all the great religions of the world we will easily see that they are devoted almost exclusively to “living the life,” and it is truly amazing just how many *completely miss the point*. It is like sitting on a mountain of diamonds and complaining about being poor!

A much-quoted verse from *The Voice of the Silence* puts it in a nutshell: “Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!” This is a great heart-cry and communicates much to those who are devoted to the true Theosophical Path. We are all at “one with the Great Soul,” from the cradle to the grave (and beyond!), and yet we live our lives as if in a somnambulistic trance. This is a great tragedy if we really come to think of it. It is also like being on the shores of a great lake and yet dying of thirst. Man has a vast treasure-house of the highest and purest thought imaginable *within himself*, but how many of us take advantage of this in our day-to-day lives? How many of us plunge into the very depths of our being and trust ourselves to the guidance of our Divine Self? Yet this is what we must do if we are to survive as truly human beings.

There is certainly something wonderful one can communicate to others and it is often frustrating to those who wish to help their fellow men when their words fall on “barren ground” and they are totally misunderstood, as were H.P.B., Jesus and many others. However, we all must do what we can and try to add our mite to the great work of enlightening humanity. Every little effort counts and even tiny drops of water will eventually fill the bucket. In a similar way even our seemingly insignificant thoughts and actions can contribute to world conditions and find a place in the overall picture. Of course, one who works for humanity cannot look for the approbation of others or indulge in self-praise, but will carry on regardless of results. If he

attaches importance to results he may find that he becomes discouraged and eventually gives up his efforts altogether. Results may not become evident for a long time, and there is no way that the majority of us can predict the outcome of a certain course of action. We have to do what we believe to be right, on the basis of our studies and meditations, and try to put ourselves under the guidance of our Higher Nature, learning to listen always to its voice. We cannot do this effectively if our thoughts are caught up in the materialistic and passionate whirlwind of earthly existence. Turning inwards, though, is the only way that we are able to survive in this civilization of illusion. We certainly need to seek “higher ground” in our experiences and try to extricate ourselves from the web of our delusions. The mind is so much entangled in the distractions and temptations of daily life that we need to be constantly vigilant.

It is a sad thing that we have been indoctrinated into believing that we are incapable of communing with the higher part of our own nature—if at all we believe in such a higher part. We live and have our being in the shallowest dimension of our nature and then wonder why we are disillusioned and ill at ease in the world! It is indeed the story of the sleeping beauty who needs a kiss to wake her up! The “kiss” in this case is no sensual thing, but the mystical point at which the mind of man impinges upon the soul and becomes aware of its deeper nature. This is the sacred awakening that the true aspirant yearns for, and, if he lives in line with the teachings of the world's great Adepts, he will wish for this expanded awareness only to realize his Oneness with all things and use this realization to practically help fellow human beings.

It is easier than we think to evoke the voice of our Higher Self, but we very rarely listen to it. How often do we follow the voice of our personal self and do those things that are pleasing to that self and acceptable to society, rather than to our better nature! H.P.B. is an excellent example of someone who followed the guidance of the Higher Self, despite what the world thought. Of course this created many problems for her, but she, at least, had her priorities right. Nowadays things are not quite so bad as in the dogmatic times of H.P.B. and the realm of the occult can be mentioned without raising an eyebrow, except in certain fanatical quarters. Many today have more open minds than in the past, and are willing to accept doctrines

such as those of reincarnation and karma. Yet they hold back and prefer to “hide their light under a bushel” and to pay homage to the “gods” of the material world. It is like serving two masters at the same time and little good can come of that in the end. Fortunately many of us are trying our best and there are the rare occasions when we allow the “Divine Voice” to have its say. If we only find moments of stillness when we can strain to hear that Voice through the din of the world around us, then we will have achieved something worthwhile. The Higher Self is always beckoning us; it is up to us to listen. As H.P.B. wrote in *The Key to Theosophy* concerning the true Theosophists: “They have to bring their *Divine Self* to guide their every thought and action, every day and at every moment of their lives” (p. 52). This is something that cannot be achieved at once but should be at the forefront of all our efforts.

UNIVERSAL History, the history of what man has accomplished in this world, is at bottom the History of the Great Men who have worked here. They were the leaders of men, these great ones; the modellers, patterns, and in a wide sense creators, of whatsoever the general mass of men contrived to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment, of Thoughts that dwelt in the Great Men sent into the world: the soul of the whole world’s history, it may justly be considered, were the history of these....

Great Men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near. The light which enlightens, which has enlightened the darkness of the world; and this not as a kindled lamp only, but rather as a natural luminary shining by the gift of Heaven; a flowing light-fountain, as I say, of native original insight, of manhood and heroic nobleness—in whose radiance all souls feel that it is well with them.

—THOMAS CARLYLE

WITH UNFALTERING HEART

AT the beginning of the Sixteenth Chapter of the *Bhagavad-Gita*, Krishna enumerates the qualities possessed by him whose virtues are of a godlike character. The first of these is Fearlessness. It might be asked why such importance is given to this quality, which might superficially appear to be a negative one. What is this fear from which it is so important to be free?

The contempt with which fear in a warrior is regarded is referred to by Krishna in the Second Chapter of the *Gita*, and in the Eighteenth Chapter he traces to the quality of *tamas* the debased aspect of “steadfastness” through which “the man of low capacity” stays fast in fear, among other weaknesses. (XVIII, 35)

We are warned in *The Voice of the Silence*:

Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away. Fear, O Disciple, kills the will and stays all action. (p. 58)

Beware of trembling. 'Neath the breath of fear the key of Kshanti rusty grows: the rusty key refuseth to unlock.... (p. 59)

Mr. Judge assures us that

if the mind is kept intent on the Self and not diverted from it, and comes to see the Self in all things, no matter what, then fear should pass away in time. (*Letters That Have Helped Me*, p. 114)

Fear, he explains in his article “Culture of Concentration,” is a hindrance to the development of the slowly maturing ethereal, inner body, though it is less serious a threat to it than either anger or vanity. Its effect is to shrivel up or coagulate that ethereal form, and to contract it; it is, in short, a freezing process. But “fear is always the son of ignorance”; it abates as knowledge increases. Hence Krishna's injunction to Arjuna: “...having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!”

Today the possibilities opened up by nuclear fission and technological advance are causing great and widespread apprehension, with its paralysing and chilling effects. It was reported some time

back that a man and his wife had killed their three young daughters and then committed suicide because they feared a nuclear war. The woman said in her last letter to her parents: "In view of all things happening in the world and the talk of new wars which will mean extermination of masses of people, and especially children, we decided we could not allow this to happen to our children."

This is an extreme case, but, in varying degrees, millions today are fearful of what unregenerate man may make of our Earth by the conscienceless use of powers which his mental development has enabled him to grasp before his moral evolution has brought him to the point where he can safely be trusted with them. Their fear is understandable, but let us see if it is justified.

Students of Theosophy are not among those who fear the wiping out of the human race from the face of the globe before its cycle is run. It does, however, seem conceivable that wickedness and folly in collusion might bring about a very widely devastating explosion such as that from which so many millions are shrinking. It might indeed destroy all living forms over a vast area; but it could not destroy the souls, which are all one with *Alaya*, the Great Soul. The great Christian Teacher admonished his followers to "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (*Matt.*, X, 28)

In the history of our globe there have been terrible catastrophes in Nature, great cataclysms in connection with the shifting of the poles and the rising and subsidence of continents. But life has gone on. Humanity has not perished, though many members of the human family have abruptly terminated life in a particular personality. The survivors have doubtless had to pass through a painful ordeal, a prolonged period of difficulty, but one doubtless offering tremendous opportunities for growth through service. A major Karmic retardation of civilization and culture might well occur for them, though probably in these days of global unity they would not have to face the isolation which Africa experienced for untold ages.

In any case, no more than death ends all for the individual, would even the premature destruction of our globe itself write *finis* to our evolutionary march. The hospitable infinitudes of Space would still be there; the pattern in the Divine Mind would survive and, under the Karmic Law of action and reaction, sooner or later the energies of our

Earth would find themselves transferred to a new chain of globes and the curtain would be rung up for the same actors on a new stage.

For not even the *paranirvanic* state between periods of manifestation means annihilation. H.P.B. writes:

Nor is the individuality—*nor even the essence of the personality*, if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the *paranirvanic* state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. (*S.D.*, I, 266)

The universe would again emanate from the Unknown. The impulse to evolution, to growth and development towards perfection, would be given as always by Fohat and the Dhyān Chohans, and the process would again be aided by the Hierarchies of sentient Beings by whom the universe is worked and guided. And we can be sure that when the time comes for the lighting up of self-consciousness in the mankind of the new period, the Elder Brothers will not fail in Their great duty. We may confidently anticipate that these will be “the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors.” (*S.D.*, I, 267)

In the light of this aspect of our philosophy, how pertinent to our time seems Mr. Judge's emphasis on the duty “to see that we do all we can *in our own place* as we see best, undisturbed and undismayed by aught”! He wrote in the same letter: “*We must some day be able to stand any shock.*”

. . . you and I must learn to look on the deaths or the famishing of millions of beings with unfaltering heart... Your faith will know that *all* is provided for. (*Letters That Have Helped Me*, pp. 14-15)

WHO is the bravest hero? He who turns his enemy into a friend.

—*The Midrash*

“THE SECRET DOCTRINE”

A Practical Approach

FEW people would think of *The Secret Doctrine* as a practical book, and yet if we are to remain faithful to the original programme of the Theosophical Movement then that is exactly how we must look at it. Whatever subject we are studying in the book, we need to find ways to apply it practically in our day-to-day lives. At the very outset, the Masters told us that “the *Chiefs* want a ‘Brotherhood of Humanity,’ a real Universal Fraternity started”; and unless we make all our studies subservient to this ideal, we can hardly be said to be following the true Theosophical Path.

As an example, let us take the first of the Three Fundamental Propositions and see what we can make of that as regards its practical application. This Proposition posits

An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of *Mandukya*, “unthinkable and unspeakable.”

At first sight, this might seem to be a purely metaphysical statement and to have nothing practical in it. However, this one short paragraph forms the basis for the meditations and daily observances of the real mystics attached to all the world’s religions. The Buddhist *Flower Ornament Sutra* says: “If you want to know the realm of the enlightened, you should make your mind as clear as space, detached from subjective imaginings and from all grasping, and unimpeded wherever it turns.” The deeper teachings of Hinduism, Islam and Christianity contain similar aphorisms and they represent the applicable dimension of the proposition that has been quoted above. H.P.B. has also commented that “intuitive perception seizes on the *positive* truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till at last all desire is centred on the Eternal.” (*Lucifer*, October 1887)

Therefore, if we have the right attitude of mind and a suitable desire for the Truth, all our studies should aim at discovering ways to ease the pain of humanity. The result of this is that no matter what we

read, we make the effort to apply it to the good of all. We do not wrestle with difficult metaphysical teachings simply to gain theoretical knowledge and to reach what we may think to be a satisfactory conclusion. As the Masters tell us, most, if not all, of the real teachings are incommunicable. The illumination has to come from within. That is why we need to go out in thought towards the infinite, if only to realize its unapproachability. H.P.B. says that "with memory of Universality all dread vanishes during the dangers and trials of life." This is a very important statement and confutes those who may think that to contemplate something that transcends the power of human conception is a fruitless task. On the contrary, it is elevating to the mind and leads it onwards towards the source of all things. We must be aware that what we are evoking is memory, as H.P.B. says in the last quotation.

It is really most essential to develop this practical outlook on all that we study. If *The Secret Doctrine* is not looked upon as a book that can revolutionize our lives, and if we do not commence to live the life that fits us to help others, then all we get from our efforts are intellectual facts. These may satisfy some people, but not those who have at least some inkling of the true Theosophical Cause. These will settle for nothing less than a coherent comprehension of basic facts that will give them some definite information on how to apply those teachings for the benefit of mankind. If we realize that the Theosophical Movement is inspired by a Brotherhood of Great Ones, how can we do anything less?

Nowadays many students of Theosophy are reluctant to alter their lifestyles radically. They imagine that this is not necessary as they are doing quite well in their studies and are satisfied with their progress. They forget what the Masters have said: "The Kingdom of Heaven is obtained by force." The Masters also say that "it is but with armed hand, and ready to either conquer or perish that the modern mystic can hope to achieve his object." This does not suggest that the Truth is obtained without a great deal of sacrifice and effort on the part of the student. It also has to be pointed out that this sacrifice and effort need to be made with enthusiasm and optimism. There is no place in Theosophy for a pessimistic outlook. If we read just the Three Fundamental Propositions that form the basis of the teachings in *The Secret Doctrine* and try to gain some understanding of their meaning,

then we enter a world that is flooded with life and light which dispels the shadows of despair that haunt humanity.

This is not to say that our lives become instantly wonderful, or that we do not have periods of gloom or depression; but we do have something to turn to when circumstances threaten to overwhelm us. We are not caught up in the claustrophobic fears that typify modern society. We need also to be aware of the responsibility that such an awareness brings to us. If we are not to become part of an elitist movement that protects itself from the buffeting of modern life by retreating into the safe world of Theosophical concepts and ideals, we have to remain aware of the limitations that most of our brothers and sisters live under. Then we need to find ways of applying what we learn to help widen the horizons of world thought, thereby speeding on that Brotherhood which is of vital importance to all lovers of Humanity. As we approach the 21st century, the practical application of all our teachings should be uppermost in our lives.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to promulgate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow-brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (*a*) to warn his brother of any danger the latter may fail to see; and (*b*) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

—H.P.B.

IN THE LIGHT OF THEOSOPHY

Many thinkers today are of the view that the present global problems concerning environment and development call for a global mind change. They can only be solved if there is a fundamental change in our dominant worldview. An article by Dr. Willis Harman, President of the Institute of Noetic Sciences, U.S.A. (*Futures*, December 1993), urges a rethinking of the central institutions of modern society—science and economics in particular. Cracks are developing in the facade of the old paradigm, and one major crack is the fundamental mental malaise of the late industrial era. What is most worrying is advanced society's loss of meaning. It is past time, Harman suggests, that we started challenging the widely accepted beliefs that form the root cause of the environment-development crises facing us:

We see a very different picture if we think of these crises, not as problems, but as *symptoms*—symptoms indicating the need for fundamental change in our whole concept and institutionalization of “modern society,” including the concept of progress or development inherent in the modern paradigm....

The scientific worldview is so powerful and prestigious that it may seem presumptuous indeed to challenge it. Yet however well it may serve to generate new technologies to manipulate our physical environment, it has never fitted with those aspects of human experience that we most deeply cherish—our conscious awareness; our sense of intimacy with nature; our sense of intention and volition; our sense of values and meanings that transcend the pragmatic; our aesthetic, moral and spiritual sensibilities.

It has only recently begun to appear that the entire impressive edifice of science is founded on metaphysical assumptions which now need to be questioned. Not that present physical and biological science would be discarded, but that they would be found to be an unsuitable foundation for a complete worldview because they are based on only part of human experience. In other words, although the present reductionistic science will continue to be available for the purposes to which it is suited, it should no longer have the authority to insist that we humans are here, solely through random causes, in a meaningless universe; nor that our consciousness is “merely” the chemical and physical process of the brain....

For an assortment of reasons, Western science by the 18th

century had adopted *an ontological assumption of separateness*: separability of observer from observed; parts from whole; organism from environment; man from nature; mind from matter; science from religion—separateness from one another of the “fundamental particles” which were assumed to comprise ultimate reality.

This assumption of separateness leads to the hubris that humankind can pursue its own objectives as though the Earth and the other creatures are here for its benefit; to the myth of the “objective observer”; to reductionist explanations; to the ethic of competition. It implies the locality of causes; that is, it precludes “action at a distance,” either in space or time. It implies the *epistemological assumption that our sole empirical basis for constructing a science is the data from our physical senses....* But there is at least as much evidence to support an ontological assumption that everything experienced—including both physical and mental—is part of an intercommunicating unity, a oneness, as there is to justify an assumption of separateness....

The key question is basically a question of meaning. *What is the central purpose of advanced societies?...* The answer becomes apparent from the emerging value emphases and beliefs about the nature of human beings. It is *to advance human growth and development to the fullest extent, to promote human learning in the broadest possible definition.* The motivations implicit in the emerging paradigm fit with this goal; they do not fit with mindless consumption, material acquisition and endless economic growth.

In a companion piece in the same issue of *Futures*, William E. Halal comments on Harman's thoughts on the “spiritual unity of life.” Halal, who is Professor of Management in the Department of Management Science at George Washington University, U.S.A., has come to the “unmistakable conclusion” that there is a “grand pattern” involved which can best be understood as the “life cycle of the planet.” This cycle, he says, is similar to the life cycle of ordinary organisms, including humans, but vastly larger in scope and duration. For countless ages life has evolved on our planet, and “now we sit here, pondering the meaning of this spontaneous flowering of consciousness almost out of nothing, and wondering where it will lead us.”

The most striking pattern displayed by all this change [Halal writes] is that life progresses towards increased knowledge, power, emotion, awareness, choice, wisdom, idealism and other aspects of that ineffable quality that comprises the human spirit....This growing intensity of spirit also seems to arise directly and naturally out of the process of living itself....

Those who dwell on material explanations...miss the larger meaning of evolution. Anyone sensitive to the mystery of their own experience would consider the sheer existence of life itself to be nothing less than a miracle. The Darwinian view seems to offer only half the story; it merely explains the mechanics of what happened rather than *why* it happened.

Human behaviour is motivated not only by basic needs for survival and physical gratification, but also by higher-order needs for community, personal achievement and meaning. Where do these *meta*-physical yearnings come from ultimately? What is the source of that special volition that animates any person in a way that will always distinguish him or her from a clever machine? In short, how can we explain the remarkable fact that life seems to be drawn relentlessly towards the spiritual qualities described above?

Where there is such a well defined direction of evolution, there must be some higher purpose, some power, some intelligence that causes this movement. In other words, evolution makes no sense without the existence of a *transcendent source of creation*....

Scholars and scientists bear a special responsibility to study and explain this emerging perspective so that it is understood widely....If we can carry out this task responsibly, we could then assist policy makers and citizens in redefining the social order that is now failing so that a more benign type of global system may be born. I suspect the new system will draw on the spiritual energies that are abundant in the universe not only to improve the human condition, but also to help us discover the meaning and beauty in life, rather like a sacrament.

Although there seems to be much confusion over the issue of "spirit" and "spirituality," what should be noted is that there is today a distinct trend away from the past narrow materialistic ways of thinking. The transition from old to new worldviews is bound to have its critics, but there are portents of more momentous breakthroughs to come. The leaven of Theosophy has been working through the years, transforming the world of thought; but much still remains to be

accomplished. Students of Theosophy need to keep abreast of the emerging trends of thought, so that they can make an effective contribution in the wider work of the Theosophical Movement — the elevation of the Manas and Buddhi of the race.

Our educational system seems to think that humanity is a closed society. Prof. Klaus Michael Meyer-Abich argues in his article “The Natural Environment in Us: Ecological Humanism in Education” (*Universitas*, Vol. 35, No. 3) that the non-human world is not *around* us but *with* us. It is a part of us as we are a part of it. When people speak of coexistence, they generally believe that it extends to other human beings, but there is a more comprehensive whole which includes all life and from the perspective of which human identity, its “selfness” and its responsibility, must be defined more comprehensively. Our life is not just ours. People who have no other yardstick but themselves tend to be social misfits. Is mankind as a whole any different when it looks at everything in its own interest and not from the thing’s own? This attitude of “anthropocentrism” has alienated us from nature.

Already in the child’s development [writes the author], our human identity is shaped by relations not only to our human surroundings....In experiencing others, man attains self-awareness, and this is also true of his experience of things....

Only in coexistence do we discover ourselves to be what we are. Mankind is consequently not a closed society. Not only does the individual become human in community with other human beings, but the rest of the world also participates in making us human. In the individual’s perception of himself or herself, he or she must not be the only one that counts, and this is true for mankind as well. My view is that only in coexistence with others—people, animals, plants, landscapes, and the elements—is there such a thing as humanity. Without these we are not even human....

Goethe’s saying, “What one is, one owes to others,” holds true for one’s fellow men and for the natural world one lives in. We owe our existence to it, too. It isn’t enough to be humane towards people; an “ecological humanism” is needed too. Our human existence is not only societal, but cosmic. The whole world

contributes to it. Viewed in this way, every human being is a microcosm, as comprehensive as the whole world.

The concept of “ecological humanism” leads us away from the pursuit of what we can *take* from nature and makes us concentrate instead on what we can *give* to it. We need to ask ourselves: What is the meaning of our life in the totality of nature? Man and nature can nourish each other by the principle of reciprocity. “Thus mutually nourishing,” says the *Gita* (II, 11), “ye shall obtain the highest felicity.”

What is tolerance? Does it mean indiscriminate acceptance of everything and everyone? On the one hand there is the do-as-you-like mind-set, the attitude that almost “anything goes” in the name of tolerance. On the other hand, everywhere we look, a growing morass that ranges from racial or religious violence to political correctness is giving rise to invidious intolerance. What then are the limits of tolerance?

An entire section in the November 1993 issue of *The World and I* is devoted to examining tolerance from a variety of perspectives. The essays in the section not only extol the virtues of tolerance but point to its corruption in contemporary society.

The word “tolerance,” as explained in the editorial introduction, is derived from the Sanskrit root *tula* signifying balance, in this case, between the extremes of *openness* and *closedness*:

Tolerance so understood has long been considered a great virtue to be cultivated in human relations. It does not mean the abolition of standards—that one should not sternly turn down improper demands or mete adequate punishment to those who deserve it. Tolerance, as a positive force, clears the ground for constructive co-operation with fellow men in building up a better and nobler human society and in advancing the cause of civilization. It disarms opposition, thaws cold relations, turns apathy into warmth, and converts enmity into friendship.

From a purely self-interested point of view, the obvious and logical thing to do is to stop others from imposing their beliefs, or will, on oneself. But for democracy to work, we must be willing to permit our adversaries to express their views, devise contrary policy, and accommodate social and cultural differences. Without

tolerance, our rivals will become enemies to be conquered or eliminated, and competition between groups will deteriorate into a kind of warfare, in which the protagonists will have nothing in common but their mutual antagonisms and their common struggle for spoils.

Daniel Robinson's essay, "Paradoxes of Tolerance," reminds us that the purpose of tolerance, like the purpose of liberty, is to promote the prosperity of the human spirit, the growth of human powers of goodness and decency, the correction of error, and the ultimate triumph of truth. Liberty, tolerance, and respect for human dignity, observes Robinson, prosper only within a certain kind of moral universe, protected by a certain mode of legislation and governance. These traditions can hardly survive in a climate of unprincipled and unlimited tolerance. An ideal state, then, is one in which "freedom is enjoyed by people whose moral focus and self-discipline serve as constant reminders of the purpose of liberty." In the final analysis, tolerance is not an end, but a means toward moral improvement.

The liberal state [observes Robinson] has unavoidable paternalistic and moral duties. Chief among these is the duty to nurture citizens in such a way as to perpetuate principled sympathy for freedom itself. Not just any upbringing will yield friends and enemies of liberty. Not just any educational curriculum is compatible with attitudes of tolerance. Not just any culture provides the rationale and means by which a "progressive being" realizes the potential for a full and flourishing life. Again, then, if liberty, tolerance, and the full and flourishing life constitute the objectives of the good state and the worthy citizen, some options must be foreclosed, some activities forbidden, some privileges diminished or even suspended....

But if the measures are not to be capricious and tyrannical, it becomes necessary to inquire into just what tolerance is for and why one should aspire to it....Tom Paine recognized but did not fully appreciate the central paradox of tolerance: It must proceed from an essentially settled and confident position regarding the good, the right, and the true. If one is doubtful about one's knowledge or beliefs and values, it is not the attitude of tolerance that sets in but that of genuine sympathy for other possibilities. This is just what it means to have doubt. It means there are other nearly or equally compelling alternatives. To be tolerant of other

beliefs is, therefore, the wrong way to put the matter. One is tolerant of *others*, and therefore extends to them the right to their beliefs and values, just as one expects the same dispensation for one's own....

The lesson, of course, is that one actually has no *right* to be offended by the convictions of others, as long as these convictions are not to the moral or material detriment of the innocent.

It is of interest to note what Robert Crosbie has to say on the subject of tolerance:

People sometimes charge others with intolerance. Perhaps this accusation arises, not on account of the statements actually made, but because of the tone and feeling within and behind them. One can usually state his belief and understanding, giving his reasons therefor, without arousing antagonism. This is a good thing to strive for. Tolerance is good, if understood rightly; but there are many strange ideas in regard to it. Some think it to be intolerance to point out to others holding different views any error of statement or fact. But Truth never yet agreed with error, nor does error agree with error; Truth agrees only with Truth. So if we firmly believe, and are convinced by fact and reason, that we are in possession of Truth, it would be a false tolerance which would withhold it in the face of error. Truth exists in the world for the purpose of destroying error. Error is dogmatic and does not court close investigation. Truth courts all and every possible investigation, and, calm in its certitude, examines everything upon its merits, tests it by the standard of Truth. (*The Friendly Philosopher*, p.124)

Writing under the title "A New Crusade for Science?" (*New Scientist*, November 13, 1993), Debora MacKenzie wonders why Rome is now apologizing for inquisitions past. Several times in the last year or two, Pope John Paul II has felt compelled to state, in public, that whatever differences Rome may have had in the past with Galileo and Copernicus, are now over. Debora MacKenzie is of the view that the Pope's recent pronouncements, on Copernicus for instance, if read between the lines, reveal other motivations than a mere recognition of the basics of modern astronomy. In a message to a conference at Copernicus's alma mater, the University of Ferrara, commemorating the 450th anniversary of the publication of the Polish

astronomer's book, *De Revolutionibus Orbium Coelestium*, John Paul II praised Copernicus for having "the courage of a scientist" to go public with his ideas because he thought they were important for people to know, even though he couldn't yet prove them. In fact, the tenor of the Pope's message is that of an apologia. He seems to be trying to make amends with science. But the Pope is saying more, observes MacKenzie:

He seems to be aiming for no less than a reconciliation between two great religions. He knows that for most people in the rich, materialistic world he criticizes so often, science is the state religion....

The Pope knows a rival world view when he sees one. He wants to remind people that, as far as he is concerned, science and religion do not conflict, and choosing one does not mean rejecting the other.

But the Pope wants more. He wants the priests of science to admit that theirs is a religious power, determining humanity's ideas of who we are and what we should do. He wants science to join his crusade against materialism, the attitude that if a technology can make us rich, we should use it, whatever the moral consequences....

"Copernicus reminds our time," says John Paul II, "that the greatness of the scientist is founded in both an intellectual discipline and a spiritual force, capable of motivating an entire life consecrated to serious study and to service to one's brothers."

Now there's a rather grander view of research than you usually hear around the laboratory....What the Pope is saying is that science does not exist in a vacuum. Science is done for reasons. It has moral content, and moral implications, and scientists should not forget that. Good examples, I believe, are climatologists, reluctantly leaving their cloisters to warn a hostile world about climate change even though, like Copernicus, they haven't all the proof.

Science can, and should, behave morally. The Pope wants us to join his crusade against turning our science into technology without considering the moral implications. His diatribe against human cloning was part of it. Whatever you think about that issue, and the Pope's moral ideas in general, you have to admit that a crusade against amorality in science and technology is not a bad one for scientists to join.
