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Bangalore-4, India.  
सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## EDUCATION FOR LIFE\*

Educate! Educate!! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body, which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the “Elixir of Life,” so can a nation work its own regeneration by educating the new atoms of its national body, its children.

—H. P. BLAVATSKY

The Ancient Wisdom, which modern Theosophy reiterates, asserts that man is a soul and that the course of evolution is the drama of the soul. The experience and emancipation of the soul is the purpose for which the universe exists. No system of education that fails to take serious note of the soul is therefore entitled to be called a proper and sane system; for education that ignores the *whole* man brings about but a lop-sided development in the young men and women who come out of schools or universities. They are consequently not prepared to meet life and its problems as they should be met.

Ancient philosophy takes the view that the “Soul is the seed which desires to know its own nature and therefore creates.” The problem of education needs to be studied in the light of this statement. The soul desires or wills to have knowledge of its own nature and therefore it engages in creative activity. We get five important factors: soul-*purusha*; desire-*ichchha*; knowledge-*gnana*; nature-*prakriti*; creativeness-*kriya*. Education has to deal with these five. Desire or will, knowledge or ideation, creativeness or imagination are the faculties of the soul through which it contacts nature or matter.

The will to manifest is inherent in the soul as it is in the seed. In trying to manifest itself, trying to recognize its own inherent nature, the soul begets ideas. And to create a form through which to manifest in the objective universe it needs imagination. Just as a seed, though it has inherent in it the power to grow, cannot fructify unless it is

\* This article is based on the report of a talk given by B. P. Wadia in America, on April 15th, 1923.

planted in the soil, so also the human soul which is a seed cannot unfold and see for itself what its own powers are unless it gets the soil of *prakriti*, nature or matter. The powers latent in the seed were acquired from the plant of a previous season; so too were the powers and faculties inherent in the human soul obtained during prior life-periods when it occupied other bodies.

Just as the power of growth inherent in the seed makes it derive, from the soil, the atmosphere, the water and the sunshine, the necessary sustenance that will enable it to shoot forth into a plant, so the will of the soul, acting on matter, makes for itself the body in and through which it can develop faculties. Ideation energizes the body and produces in us the faculty of perception and sensation. Imagination responds to the sensations and causes emotions. Emotions which are caught up by the sensations, which are dependent on and become subservient to the sensations, are what we call the passions. When the emotions are freed from the tyranny of sensation and are energized by ideation, then they become pure and compassionate ideas, become images created by the imagination, images brought into existence by the power of our own ideation.

Education naturally has to deal with the faculties of will, ideation, imagination, emotion-passion, perception-sensation, the body, and, above all, with the man himself who wills, who reasons, who imagines, who feels pleasure and pain, who perceives and senses and who acts with the body. Thus education becomes a sevenfold process — education of the man, education of the physical body, and education of the five faculties which enable the man to contact, through his body, the world at large. There are spiritual training, mental training, artistic training, sense training, physical training, and training to perform works.

Real spiritual training does not imply religious training, or the teaching of the Bible or the *Koran* or the *Gita* or some other scripture. Religious training is not spiritual training; nor is it teaching the child the Theosophical doctrines of Karma and Reincarnation. Such teaching is the giving of information. Education consists not in giving information but in developing faculties. Spiritual education consists in teaching how to make use of those faculties which are of a spiritual nature. The training of the will — not obstinacy, hard-headedness and egotistical pride, but the arousing of the Spiritual Will, or the force of Spirit in action — and the directing of ideation along ennobling channels — these make for spiritual training.

Ideation linked to imagination makes for mental training. It gives to the mind the power not only to reason but to create. The image-making faculty — imagination — is a creative faculty. Indulging in fancy is not imagination. Imagination is the faculty which enables the consciousness, the soul, to make an image clearly and precisely.

Next comes artistic education, which consists in the training and proper interblending of imagination and emotion. When the image-

making faculty deals with emotions we come into the sphere of art. Art reflects the morality of a people. It can make a civilization or destroy it. In it are the forces of spirit-matter. If spirit overpowers matter, construction results; if matter overpowers spirit, destruction is the outcome. So a proper interblending of soul and body, of spirit and matter, is an important point to take note of in educational programmes.

Emotions get mixed with sensations, and the culture of the emotions and sensations is the training of the senses. The senses cannot be trained unless the emotions are also trained. This is ignored, and then people wonder why one child likes certain things and another dislikes those very things. The eyes, for instance, may see the same thing, but the response made by the emotions to what is seen, in terms of likes, dislikes, etc., makes the difference in seeing between different persons.

The training of the senses combined with that of the body makes for physical training. Physical culture as we know it today is not sufficient. Not muscular culture but increasing the body's receptivity to the higher influences from within constitutes real bodily training.

And finally there is the man himself, the soul, using his faculties and acting in and through the body. It is altruism, philanthropy, that is the essence of good actions. No civilization can achieve real greatness and prosperity if altruism be lacking. Altruism and art make the soul of a people and survive all else. So, in any programme of education, training in art and in altruism has to be carefully attended to.

Methods of education comprise four important factors: expression, impression, interpretation and imitation—the expression of the soul; the impressions that the soul gets with the help of its faculties; interpretation or the efforts of the soul and its faculties to produce equipoise between expression and impression, and in this the pupil needs the help of a teacher who knows by repeated trial and experimentation what are the right interpretations of the phenomena of life, subjective and objective; and in the fourth factor of imitation the teacher again plays an important role. The teacher's real function is not to stuff the brain of the child with information to enable him to pass examinations, but to provide an example, a model, which the pupil can imitate.

We today divide education into compartments. This is a wrong method. In the ancient system the pupil went to live with the teacher at an early age, and the method adopted was education through life, the teacher providing the example which the pupil could imitate. Possessions, it was insisted upon, must give place to creativeness. We in our age want our children to possess this, that or the other thing. Creativeness taking the place of possessiveness develops the inner faculties. There is no place for competition or dominion over others. An intelligent child must not be told that because he is more intelligent than the others in his class therefore he must defeat them and get a prize which the others will not get. Rather should he be taught to show his superior intelligence in active life by helping those who are not so intelligent and giving

them that which he has; and thus does he learn as he lives. That was the great purpose of the educational system in ancient India.

Three simple qualities that have to be practised in all the affairs of life need to be cultivated in the child. The first is *self-recollectiveness*. At present the mind of the child is made to jump from subject to subject and he does not know what he is about. Therefore should he be trained to recollect himself continually. The next quality that needs cultivation is *deliberateness*. A child has to be deliberate, not only when he is doing his lessons but also when he is eating his food, walking in the street, doing his daily chores. The third great quality is *harmlessness*, which consists in living the straight life, or the altruistic life, oneself, all the time and not on special occasions. All these qualities the child must learn by himself. Today we learn from others for ourselves. The ancient code was that one must learn by oneself for others.

We have an obligation towards the children. Teaching them with the right aim and by the right method will build a new society and bring about the reconstruction of our civilization. Not by giving information but by developing faculties in the rising generation will civilization go forward.

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To be educated, a man or boy or girl must want to be educated. This means that anything which hides this fact from the young is a foe of education. Further, the importance of wanting to be educated cannot be disclosed by anyone except those who want the same thing. Thus the only good teachers are people who still regard themselves as learners, who are determined to continue the learning process for themselves throughout their lives. Possibly, for this reason, Socrates is still the natural type of the true educator — a man whom the Oracle called the wisest man in Athens, simply because he thought himself in need of education.

Quite obviously, propositions of this sort invite comparison of a theory of education with the institutional practice of education. The institutional practice of education — a thing which we find it comfortable and convenient to take for granted — may be in direct opposition to the theory of education which insists that education must be wanted. In fact, a great deal of so-called “democratic thinking” on the subject of education may be opposed to this theory....

Perhaps the first thing that the young will have to recognize is that a genuine education is going to be very difficult for them to get. They need to be disillusioned of the notion that education resides behind any properly appointed ivy-covered wall.

—*Manas*, July 15th, 1953

## A TRUMPET CALL

[The following article first appeared in *Theosophy*, Vol. XI, pp. 10-12, for November 1922.—Eds.]

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.

—WILLIAM Q. JUDGE

We repeat this trumpet call. We invite all earnest students and servers to unite in one Universal Lodge of Free and Independent Theosophists.

In various organizations with their names or purpose or both designated Theosophical, members often encounter—a great number are doing so now—certain difficulties in prosecuting their studies, in doing their work, in attempting to give expression to the members' will in their respective organizations, in evolving suitable constitutions and by-laws for their spiritual societies. In this age of personalities and of working for and therefore with effects, we are apt to overlook certain very important ideas which are the fundamentals of all Theosophical duties. The Great Masters of Wisdom did not send H. P. Blavatsky to establish a Society but to help form a nucleus of Universal Brotherhood; not to establish a Church but to help the prosecution of the study of religions, philosophies and sciences; not to establish a factory producing psychics whose *dicta* can pass for final explanations, but to help investigate the unexplained Laws of Nature. Her work was to help the humanity to which she came, to energize the mind of the race, so that a certain number of mankind may turn their faces Homeward—the World of the Spirit, from which we are exiles who have forgotten our heritage.

The achievement of this sublime task necessitated the employment of ways and means, weapons and instruments, modes and methods of the civilization to which she came; but these were not primaries, they were only a means to an end. Our duty is to carry on her work of helping our fellow men, along the threefold path which was hers to follow—ancient, immemorial, original. Her might was used in pointing to the Ancient Highway; great as she was, and resourceful too, she did not carve a new tunnel out of the hardness of 19th-century materialism, leading thither to its darkness the people of her era; she but pointed out in serene humility and in sure confidence the trail on the mountain-side which men of yore had walked with their bare feet, fear-

less and courageous and strong, till they reached the top to breathe the radiance of that heavenly height.

Our loyalty to her sometimes takes mistaken expression; it is not loyalty to her ways and means, but to the end which she always had in view; not even to her personality but to that which she represented. It is a false notion which often costs us a great deal to try to be loyal to her organizations, her modes of work, her instruments of achievement. It is not loyalty to the pair of spectacles she wore but to the Vision she beheld and upheld for our beholding; it is not loyalty to the pen with which she wrote, but to the Wisdom she chronicled and recorded — let us remember that. Our duty to Theosophy and our loyalty to the Messenger should be synonymous. The Message and the Messenger — not the printed word in the English tongue and the Russian woman, but the Ancient Doctrine of the Wisdom-Religion and H.P.B.: Living in the world of personalities and effects our very affections bind us to forms, and it is but natural that our esteem and reverence and devotion rush to the visible and the tangible; we are so identified with our personalities that it is very easy to become attached to the personality of the Spiritual Benefactor. Mysterious are the trials and tests of the earnest neophyte; one of these entangles him in his own love and devotion to the personality of his teacher and enlightener, thus making him forget the Teaching and the Enlightenment and ultimately leading him to the old world of ignorance and darkness.

What shall we do? Remain true and loyal to the Message which H.P.B. brought. Carry on her work — investigate the hidden world of ghosts and goblins, of angels and devas, *within ourselves*; study all religions, philosophies, sciences, arts, with the faculty of comparison, so that we know the true from the false, the Ancient Record which is ever new from the ever-growing knowledge whose nature is ephemeral; form a nucleus of Universal Brotherhood of Souls however small in number but profound and deep in their uniting quality, which nucleus growing into a cell will with surety reproduce itself — ever and ever.

Let us not busy ourselves doing *something* to *somebody* — we are souls, living in a world of souls endeavouring to come into unison with the Host to which we belong. Our difficulties, our perplexities, our strifes are perpetuated when the personality usurps the place of the Ego, for it has only ignorance at command — the ignorance which confounds. The Ego born of Light dispels the darkness of division. Let us, therefore, turn within where is the Power Divine to grasp the Message of the Masters; let us also seek without — in the Message, constant and consistent, which vibrates throughout the ages and which has found a focal point in the words of H.P.B.

To those brother-Theosophists who are facing the obstacle of matter — form, body, organization, society; who are struck by the hand of personality — great and strong or revered and loved; who are standing in the hour of darkness — harassed, worried, cogitating; be they

in the East or West, near us or at the antipodes; we earnestly say this:—

H.P.B. is not dead — but is living in her books. The Masters have not deserted us, for Their Message is there in the work of Their Messenger. Invoke the aid and the blessing of the Message and the Messenger; the Light of the one, the Voice of the second, abides with us. Endeavour to read by the Power of the Inner Ruler that Message of Light and rise up to save it from being engulfed by the turbid waters of pseudo-Theosophy and extinguished by the venomous strength of the ancient enemy of the Message. Having saved, hold high the Torch of that Message in this world darkened by the sins of cruelty and hatred; relight these torches put out by the hand of ignorance and jealousy in the years that lie behind—the torches which were lighted at the Original Torch of H.P.B., whose bearers were calumniated and disgraced. Throw off the glamour of make-belief, gain the inner illumination that the Message of the SECRET DOCTRINE offers, and thus enlightened go forward enlightening your fellow men.

Wherever is H.P.B. ∴ the Illuminator; wherever is the Valiant soldier-student, with the bow of Compassion and the arrows of Knowledge, assured are there fortune, victory, wealth and wise action. This is our belief.

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As to H.P.B. personally, these words might possibly be remembered with advantage: “Masters say that Nature’s laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good and part fraud; those who have started on the path through her must not try to belittle her work and aim. They do not ask for slavish idolatry of a person, but loyalty is required. They say that the Ego of that body she uses was and is a great and brave servant of the Lodge, sent to the West for a mission with full knowledge of the insult and obloquy to be surely heaped upon that devoted head; and they add: ‘Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it.’ ”

—W. Q. JUDGE

## MADAME BLAVATSKY ON HOW TO STUDY THEOSOPHY

[These notes of teachings given by Madame Blavatsky towards the close of her life were made by Robert Bowen, an elderly man who joined H.P.B.'s circle and questioned her persistently about what attitude a student ought to take towards *The Secret Doctrine*. He made careful notes of the answers she gave him and subsequently read them over to her to make sure that he had not mistaken her meaning. The notes were later brought to light by his son, Captain P. G. B. Bowen, and have appeared in print at various times in a number of journals. Recently they have been published in pamphlet form, under the above title, by the Theosophical Publishing House, London.

Much of the value of these notes lies in the fact that they contain principles which can be applied not only to the study of *The Secret Doctrine* but to all Theosophical studies.—Eds.]

H.P.B. was specially interesting upon the matter of *The Secret Doctrine* during the past week. I had better try to sort it all out and get it safely down on paper while it is fresh in my mind. As she said herself, it may be useful to someone thirty or forty years hence.

First of all then, *The Secret Doctrine* is only quite a small fragment of the Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the World during this coming century. This raised a question — which she explained in the following way:—

“The World” means Man living in the Personal Nature. This “World” will find in the two volumes of the *S.D.* all its utmost comprehension can grasp, but no more. But this is not to say that the Disciple who is not living in “The World” cannot find any more in the book than the “World” finds. Every form, no matter how crude, contains the image of its “creator” concealed within it. So likewise does an author’s work, no matter how obscure, contain the concealed image of the author’s knowledge. From this saying I take it that the *S.D.* must contain all that H.P.B. knows herself, and a great deal more than that, seeing that much of it comes from men whose knowledge is immensely wider than hers. Furthermore, she implies unmistakably that another may well find knowledge in it which she does not possess herself. It is a stimulating thought to consider that it is possible that I myself may find in H.P.B.’s words knowledge of which she herself is unconscious. She dwelt on this idea a good deal. X said afterwards: “H.P.B. must be losing her grip,” meaning, I suppose, confidence in her own knowledge. But Y and Z and myself, also, see her meaning better, I think. She is telling us without a doubt not to anchor ourselves to her as the final authority, nor to anyone else, but to depend altogether upon our own widening perceptions.

[Later note on above: I was right. I put it to her direct and she nodded and smiled. It is worth something to get her approving smile!]

At last we have managed to get H.P.B. to put us right on the matter of the study of the *S.D.* Let me get it down while it is all fresh in mind.

Reading the *S.D.* page by page as one reads any other book (she says) will only end in confusion. The first thing to do, even if it takes years, is to get some grasp of the "Three Fundamental Principles" given in the *Proem*. Follow that up by study of the *Recapitulation* — the numbered items in the *Summing Up* to Volume I (Part I). Then take the *Preliminary Notes* (Vol. II) and the *Conclusion* (Vol. II, Part I).

H.P.B. seems pretty definite about the importance of the teaching (in the *Conclusion*) relating to the times of coming of the Races and Sub-Races. She put it more plainly than usual that there is really no such thing as a future "coming" of races. "There is neither COMING nor PASSING, but eternal BECOMING," she says. The Fourth Root-Race is still alive. So are the Third and Second and First — that is, their manifestations on our present plane of substance are present. I know what she means, I think, but it is beyond me to get it down in words. So likewise the Sixth Sub-Race is here, and the Sixth Root-Race, and the Seventh, and even people of the coming ROUNDS. After all that's understandable. Disciples and Brothers and Adepts can't be people of the everyday Fifth Sub-Race, for the race is a state of evolution.

But she leaves no question but that, as far as humanity at large goes, we are hundreds of years (in time and space) from even the Sixth Sub-Race. I thought H.P.B. showed a peculiar anxiety on her insistence on this point. She hinted at "dangers and delusions" coming through ideas that the New Race had dawned definitely on the World. According to her the duration of a Sub-Race for humanity at large coincides with that of the Sidereal Year (the circle of the earth's axis — about 25,000 years). That puts the new race a long way off.

We have had a remarkable session on the study of the *S.D.* during the past three weeks. I must sort out my notes and get the results safely down before I lose them.

She talked a good deal about the FUNDAMENTAL PRINCIPLES. She says: If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from the *S.D.* one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to LEAD TOWARDS THE TRUTH. She repeated this latter expression many times.

It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an "interpretation" of the *S.D.* They cannot do it. If they try, all they give are cut-and-dried exoteric renderings which do not remotely resemble the TRUTH. To accept such interpretation means anchoring ourselves to fixed ideas, whereas TRUTH lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not

condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more. Many persons who are in, or who will in the future be in, the T.S. are of course potentially incapable of any advance beyond the range of a common exoteric conception. But there are, and will be others, and for them she sets out the following and true way of approach to the *S.D.*

Come to the *S.D.* (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules.

No matter what one may study in the *S.D.* let the mind hold fast, as the basis of its ideation, to the following ideas:—

(a) THE FUNDAMENTAL UNITY OF ALL EXISTENCE. This unity is a thing altogether different from the common notion of unity — as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is ONE THING, not any collection of things linked together. Fundamentally, there is ONE BEING. The BEING has two aspects, positive and negative. The positive is Spirit, or CONSCIOUSNESS. The negative is SUBSTANCE, the subject of consciousness. This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is ALL-BEING. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of COMPARISON between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental ONE EXISTENCE, or Absolute Being, must be the REALITY in every form there is.

I said that though this was clear to me I did not think that many in the Lodges would grasp it. "Theosophy," she said, "is for those who can think, or for those who can drive themselves to think, not mental slugs." H.P.B. has grown very mild of late. "Dumbskulls" used to be her name for the average student.

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their REAL INDIVIDUALITY. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the *S.D.* The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of SEPARATION supervenes, and the study loses its value.

(b) The second idea to hold fast to is that THERE IS NO DEAD MATTER. Every last atom is alive. It cannot be otherwise, since every atom is itself fundamentally Absolute Being. Therefore there is no such thing as "spaces" of Ether, or Akasha, or call it what you like, in which

angels and elementals disport themselves like trout in water. That's a common idea. The true idea shows every atom of substance, no matter of what plane, to be in itself a LIFE.

(c) The third basic idea to be held is that Man is the MICROCOSM. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but ONE EXISTENCE. Great and small are such only as viewed by a limited consciousness.

(d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesizes all the others:

As is the Inner, so is the Outer; as is the Great, so is the Small; as it is above, so it is below: there is but ONE LIFE AND LAW; and he that worketh it is ONE. Nothing is Inner, nothing is Outer; nothing is Great, nothing is Small; nothing is high, nothing is low, in the Divine Economy.

No matter what one takes as study in the S.D. one must correlate it with those basic ideas.

I suggested that this is a kind of mental exercise which must be exceedingly fatiguing. H.P.B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well-beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different—the carving out of “new brain paths,” the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says) is what the Indians call *Jnana Yoga*. As one progresses in *Jnana Yoga*, one finds conceptions arising which, though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new-found and wonderful picture must represent reality. It does not. As one works on, one finds the once admired picture growing dull and unsatisfying and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the TRUTH. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the world of NO FORM, but

of which all forms are narrowed reflections.

The true student of *The Secret Doctrine* is a *Jnana Yogi*, and this Path of Yoga is the True Path for the Western student. It is to provide him with signposts on that Path that *The Secret Doctrine* has been written.

[Later note: I have read over this rendering of her teaching to H.P.B., asking if I have got her aright. She called me a silly dumbskull to imagine anything can ever be put into words aright. But she smiled and nodded as well, and said I had really got it better than anyone else ever did, and better than she could do it herself.]

I wonder why I am getting all this. It should be passed to the world, but I am too old ever to do it. I feel such a child to H.P.B. yet I am twenty years older than her in actual years.

She has changed much since I met her two years ago. It is marvellous how she holds up in the face of dire illness. If one knew nothing and believed nothing, H.P.B. would convince one that she is something away and beyond body and brain. I feel, especially during these last meetings since she has become so helpless bodily, that we are getting teachings from another and higher sphere. We seem to feel and KNOW what she says rather than hear it with our bodily ears. X said much the same thing last night.

ROBERT BOWEN

*Cmdr. R. N.*

19th April 1891

Madame Blavatsky had a caller one day who urged her to tell her how she could become a psychic, and said she so wished to become one.

"Why not ask me to tell you how you can become a Chinese mandarin?" retorted Madame Blavatsky. "How to become a psychic! Do you think mere wishing will make you one?"

"I do not know," was the reply, "but I really desire to have the faculty."

"Desire is not wishing; a wish is only a temporary expression of desire, while desire, intense desire, may become, or be raised to dynamic power. You should learn the difference between the two and realize that by mere wishing you will not attain to anything. The open Vision may be obtained in the present incarnation if the will or desire is powerful, but, my dear, this thing you wish, this psychic gift, is not a mighty possession: like other possessions it carries its own penalties."

The visitor answered, "I want to gain spiritual mastery; what must one do to obtain it?"

"Do nothing; do nothing. Be."

—*The Word*, December 1915

## METAPHYSICS AND ETHICS IN THEOSOPHY

It is natural for us to make a firm distinction between our study and our application of Theosophy, between theory and practice. As a result, we contrast the capacities of the head and the heart, and assume that we seek and secure different kinds of nourishment from *The Secret Doctrine* and *The Voice of the Silence*. At the same time, we also know that Theosophy is essentially the Heart Doctrine, distinct from the head-learning with which our world abounds. What is more, the whole purpose of Theosophical discipline is to blend the head and the heart, to broaden our mental sympathies and to awaken and direct the intelligence of the heart. Does this simply mean that we need for conceptual clarity the dualistic view of the spiritual life as long as we remain as inwardly divided as we are, and that this dichotomy is made only so that it may be destroyed as we become rooted in the holiness that reflects an inner wholeness? It is certainly convenient to regard all conceptual distinctions and classifications as mere scaffoldings and to choose the best available at any particular stage of our growth. But, in order to appreciate the distinctive significance of Theosophical classifications, we cannot merely regard them like the maps of early mariners, whose explorations needed as well as corrected their initial cartographical knowledge. We need, in fact, to acquire an entirely new and original view of the relation between true metaphysics and enduring ethics and to appreciate the profound epistemological nature and the peculiar therapeutic value of Theosophical statements, as indicated in the First Item of *The Secret Doctrine*.

Metaphysics, as normally understood, is speculative rather than gnostic and is often the product of the propensity to subsume existing knowledge under a complete system, an imposing pattern that is then ascribed to reality with a dogmatism that pretends to a certainty that it cannot possibly possess. It is in accord with cyclic law that this kind of metaphysical system-building is suspect today and has even led to an extremist and naively positivistic reaction among die-hard empiricists. Similarly, ethics, in the everyday sense, consists of injunctions and imperatives that are rarely susceptible of rational inquiry and are either endowed with a spurious absoluteness or are regarded as relativist and subjectivist preferences, from which we choose as from a menu. Given the pretentious nature of ordinary metaphysics and conventional ethics, we can understand the insistence of Hume, the sceptical Scot of the 18th century, that metaphysical statements are *a priori* assertions that are incapable of verification, that we cannot logically derive any ethical imperatives either from them or from statements of fact, and that our ethical preferences cannot possess certainty or universality or freedom from arbitrariness. The metaphysical assertion that "X is true or must be true" cannot help us to answer the question, "Why ought I to do Y?" It is indeed not surprising that the

speculations of most metaphysicians do not give us a basis for moral conduct and moral growth, and that the injunctions of many conventional ethical codes do not have their basis in the moral and spiritual order of our law-governed cosmos.

In Theosophical literature, however, every metaphysical statement has an ethical corollary and connotation, and every ethical injunction has a distinct metaphysical basis. It is impossible to grasp the force of any of the seven *Paramitas* of *The Voice of the Silence* without a comprehension of the Three Fundamental Propositions regarding God, Nature and Man that underlie the order of reality intimated by the Stanzas of the *Book of Dzyan*, on which *The Secret Doctrine* is closely based. Theosophical literature assumes, as shown especially by *Light on the Path*, the truth and validity of the Socratic axiom, "Knowledge is virtue." For example, to know, with the heart as well as the head, and to be fully aware that the sin and the shame of the world are verily our own must totally transform our actions as well as our attitudes in relation to all our fellow men and also to our own sins and lower self. We cannot rely on that which is not real, in an ultimate and philosophical sense. Theosophical ethics teaches the only possible reliance — on the Divine Ground of all Being and beyond — that is available to those who become aware of the degrees of reality in an ever-evolving universe that is itself only a relatively real emanation from the Eternal Reality. Our conduct consists of emanations that cannot but harm us and others if they are not emanated in the creative and impersonal manner and with the conscious control that marks the ceaseless process of cosmic emanations from a single source — Life of our life, Force of our force. Until we are free from the dire heresy of separateness (*attavada*), we cannot claim to have grasped the doctrine of *Samvritti* or of the *Nidanas*, that teaches us about the origins of delusions and chains of causation. To know is to become, and to become is truly to know.

In an illuminating passage in *The Secret Doctrine* on the "Causes of Existence" and on the Buddhist concept of *Nidana* and the Hindu concept of *Maya*, H. P. Blavatsky says that science and religion, in trying to trace back the chain of causes and effects, jump to a condition of mental blankness much more quickly than is necessary,

for they ignore the metaphysical abstractions which are the only conceivable cause of physical concretions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalise in the form of the material Universe, by a process of conversion of metaphysics into physics. . . . (*S.D.*, I. 45)

If we consider this even as a logical possibility, then clearly the knowledge of these metaphysical abstractions gained and given by trained Initiates is epistemologically prior to the external order of reality in the material universe. Such metaphysics, the product of intui-

tive apprehension and capable of patient verification by the extrasensory experiences of independently acting individuals, is different in kind from the speculative metaphysics of the ordinary variety and is more analogous to the methods of investigation of the greatest natural scientists. This is why we are told that

it is difficult to find a single speculation in Western metaphysics which has not been anticipated by Archaic Eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dwaita, Adwaita, and Vedantic doctrines generally. (*S.D.*, I. 79 fn.)

The very nature of Theosophical metaphysics is such that we cannot approach it merely with the head, independently of the heart. The purely ratiocinative and intellectualist approach to ordinary metaphysics is itself the result of "the inadequate distinctions made by the Jews, and now by our Western metaphysicians," so that "the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion" (*S.D.*, I. 225-6). Our metaphysical conceptions are clearly conditioned by our own mental development and cannot have the absolute validity that we claim for them. This is especially true of the evolution of the GOD-IDEA. Hence, says Theosophy, for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity.

Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. (*S.D.*, I. 326)

Not merely does modern metaphysics fall far short of the truth, but even its basic concepts and usages of terms like "Absolute," "Nature" and "matter" are shallower and cruder than their corresponding concepts propounded by the Theosophical Adepts. Initiation into Theosophical metaphysics is more than an intellectual or moral enterprise; it is a continuous spiritual exercise in the development of intuitive and cognitive capacities that are the highest available to men, a process that includes from the first a blending of the head and the heart through the interaction of *Viveka* and *Vairagya*, discrimination and detachment. Even our initial apprehension of a statement of Theosophical metaphysics involves an ethical as well as mental effort, just as even the smallest application of a Theosophical injunction to our moral life requires some degree of mental control and the deeper awareness, universal and impersonal in nature, that comes from our higher cognitive capacities. Moral growth, for a Theosophist, presupposes "the silent worship of abstract or *noumenal* Nature, the only divine manifestation," that is "the one ennobling religion of Humanity" (*S.D.*, I. 381 fn.).

Despite its contempt for metaphysics and for ontology, materialis-

tic science, as H.P.B. shows, is honeycombed with metaphysical and contradictory implications, and even its "atoms" are "entified abstractions." "To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature" (*S.D.*, I. 588). But, although *real* science is inadmissible without metaphysics, and those scientists who trespass on the forbidden grounds of metaphysics, who lift the veil of matter and strain their eyes to see beyond, are "wise in their generation," H.P.B. declares towards the end of *The Secret Doctrine* that the man of exact science must realize that

he has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct* observation; to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called a LAW. . . . Any sideway path from this royal road becomes *speculation*. (*S.D.*, II. 664)

It is a sign of advance that scientists today are less given than their predecessors in the latter half of the nineteenth century to "metaphysical flights of fancy." Bad metaphysics is clearly worse than none. On the other hand, as modern psychology becomes less materialistic and as race-evolution proceeds, a greater appreciation of the higher intuitive and cognitive capacities will emerge and may enable the most intuitive scientists to venture more effectively into metaphysics.

It is, therefore, necessary for students of Theosophy to see the fundamental difference between what goes by the name of metaphysics and has rightly become suspect today and the "metaphysics, pure and simple," with which *The Secret Doctrine* is concerned (*S.D.*, II. 649). We cannot, however, grasp the metaphysics given in Theosophical teachings unless we perceive its close and inseparable connection with Theosophical ethics. We are told in *The Secret Doctrine* (II. 253) that the "highly philosophical and metaphysical Aryans" were the authors of "the most perfect philosophical systems of transcendental psychology" and of "a moral code (Buddhism), proclaimed by Max Müller the most perfect on earth." Without a proper understanding of Theosophical psychology and the teachings regarding the nature and constitution of man and the working of Karmic law, we cannot appreciate the metaphysical basis of Theosophical ethics or the ethical significance of Theosophical metaphysics. Hence the importance of a careful study and application, from the first, of the Ten Items from *Isis Unveiled* or the Propositions of Oriental Psychology, and of the Aphorisms on Karma by W. Q. Judge. Until this is done, we cannot begin to see the ethical import of the statements in *The Secret Doctrine* or the metaphysical basis of the statements in *The Voice of the Silence* and *Light on the Path*.

We are told explicitly in *The Secret Doctrine* that "to make the

working of Karma, in the periodical renovations of the Universe, more evident and intelligible to the student when he arrives at the origin and evolution of man, he has now to examine with us the esoteric bearing of the Karmic Cycles upon Universal Ethics" (I. 637). Our ethical progress depends on an increasing awareness of the "cycles of matter" and the "cycles of spiritual evolution," and of racial, national and individual cycles. The kernel of Theosophical ethics is contained in the statement that "there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two" (I. 639).

This contains a great metaphysical and psychological truth, which is illuminated by H.P.B.'s pregnant article on "Psychic and Noetic Action." Theosophical ethics is in the end no easier to understand properly than Theosophical metaphysics. It can no more be grasped by the mentally lazy than Theosophical metaphysics can be comprehended by the morally obtuse. There is nothing namby-pamby about Theosophical ethics and it is as fundamentally different from conventional ethics as Theosophical metaphysics is from conventional metaphysics. Just as modern metaphysics is a shadowy distortion of archaic metaphysics, modern ethics is a sad vulgarization of the archaic ethics taught by the early religious teachers of humanity. It is to be welcomed that more and more questioning people today are less and less prepared to accept blindly conventional ethical codes merely because they are traced back to so-called scriptural revelations, just as they have little use for the metaphysical speculations of even the formidable minds of the past. If the ethical nihilism of today is even more repugnant to the Theosophist than sterile positivism, he would do well to regard both as the Karmic price that we have to pay for the moral and metaphysical dogmatism of the past.

Although we may talk of Theosophical metaphysics and Theosophical ethics, and classify texts broadly under these heads, we must get beyond the conventional distinction between metaphysical and ethical statements and grasp central concepts, such as *Dharma* and *Karma*, which are protean in scope and profound in content and incapable of being regarded as purely metaphysical or exclusively ethical. It is significant that the supposedly anti-metaphysical and superbly moral teaching of the Buddha was centred in the complex concept of *Dhamma* rather than in *Brahman* or *Moksha*, in the stern law of moral compensation and universal causality rather than in a conception of infinite deity constructed by the finite mind of man or in any notion of salvation or redemption which caters to the spiritual selfishness of the individual. In the European tradition, a natural reaction to theocentric systems of thought was the Cartesian affirmation of the autonomy of the individual in relation to knowledge and the later Kantian proclamation of the autonomy of the individual in relation to morality. The Theosophist, however, holds to the Pythagorean and ancient Eastern

maxim that man is the mirror and microcosm of the macrocosm in the context of which he must evolve from egoism to egoity, from personal self-love to individual self-consciousness, and this is impossible without a heart-understanding of the Law of Universal Unity and Moral Retribution. The close connection between metaphysics and ethics in Theosophy is ultimately based on the workings of this Universal Law, which affects the exact and occult correspondences between the constituents of man and of the cosmos. This ancient doctrine of correspondences has been ignored by modern metaphysicians and moralists, but it was known to modern mystics and poets from Boehme to Swedenborg, Blake to Baudelaire.

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Although philosophy seems dry to most people, and especially to minds in the Western world who are surrounded by the rush of their new and quite undeveloped civilization, yet it must be taught and understood. It has become the fashion to some extent even in the Theosophical Society to scout careful study or practice and go in for the rapid methods inaugurated in America. In many places emotional goodness is declared to exceed in value the calmness that results from a broad philosophical foundation, and in others astral wonder seeking, or great strength of mind whether discriminative or not, is given the first rank. Strength without knowledge, and sympathetic tears without the ability to be calm—in fine, faith without works—will not save us. And this is one of the lessons of the second chapter.

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it. . . .

But, so as not to be misunderstood, I must answer the question that will be asked, "Do you then condemn sympathy and love, and preach a cold philosophy only?" By no means. Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us to acquire it also. But while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.

—W. Q. JUDGE in *Notes on the Bhagavad-Gita*

## “ FRUITS MEET FOR REPENTANCE ”

The forerunner of Jesus, according to the New Testament, was John the Baptist. Jesus and many others are said to have come to John to be baptized in the River Jordan. And he said to some of them, Pharisees and Sadducees: “Bring forth . . . fruits meet for repentance.” Are not these words a statement of the Law of Karma which we should do well to ponder?

What man or woman is there who is not conscious of having now and then indulged in unbrotherly conduct or hurtful speech that made another feel diminished in his self-respect, and who has not, on more than one occasion, had unkind feelings or indulged in mental if not verbal condemnation of another or of many others? Even if one can in good conscience plead not guilty to all these charges, can he claim never to have been inactive in a deed of mercy, the need for which had, under Karma, come to his attention? And never to have failed, when he heard an innocent person slandered, to come to his defence against unjust attack? Yet we are told that he who fails to do the latter, as he would undertake his own defence, is no Theosophist; and that “inaction in a deed of mercy becomes an action in a deadly sin.”

We who are so fortunate as to have found Theosophy and have responded to its Teachings sadly recognize that we have fallen far short of the ideal those Teachings set before us, and we resolve to try to sin no more. We feel sincerely sorry for the wrongs that we have done, and it is with a sense of relief that we come upon Mr. Judge's injunction in *Letters That Have Helped Me* to dismiss the past and his statement that “regret is productive only of error.”

Of course we should not dwell upon past failures, lest we strengthen the weaknesses that caused them. But let us not overlook the fact that positive right efforts in the present are very necessary to counteract or mitigate, as far as in us lies, the effects of evil causes sown. When our account book shows that we are “in the red” we know that things are not adjusted by turning a new leaf.

If we have neglected duties, whether congenital or self-assumed, we must as far as possible discharge them now. If parents have been treated by us with less than the respect and gratitude which was their due, we must make up for this as far as possible, with generous consideration for them and with loving care.

If restitution of ill-gotten gains from any source is possible we shall do well to make it. If in ignorance and out of self-importance and the love of creating a sensation we have passed along a story which we have since learned was slanderous, we should admit our error and as far as possible correct the calumny. And if we have in the past been swayed by personal distinctions of race or creed or caste, sex or condition, in ignorance that all these pertain but to the outer garments of the soul, we need to cultivate the sense of spiritual unity that will

make us see a brother or a sister in everyone we meet, whether much older in experience than ourselves or younger.

The motive, however, even for redressing wrongs we have committed, must not be that we may have an easy conscience, but that, for the sake of all men, the balance that we have disturbed may be restored by mitigating for others, as far as we are able, some of the effects upon them of our wrong actions.

For the wrongs done by us have affected more people than those who at the moment felt them most. Madame Blavatsky writes:—

... every physical action has its moral and everlasting effect. Hurt a man by doing him bodily harm; you may think that his pain and suffering cannot spread by any means to his neighbours, least of all to men of other nations. We affirm *that it will, in good time*. Therefore, we say, that unless every man is brought to understand and accept *as an axiomatic truth* that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth. (*The Key to Theosophy*, pp. 46-7)

To some, confession to their priest of wrongs that they have perpetrated gives a specious temporary sense of relief from the weight of guilt, the feeling that now the slate is clean for making a fresh start. A fresh start can always be attempted, but it is idle to expect that the past can be blotted out. Well for those who resolve aright for the future; well for us all if they persevere; but the great Law will not, cannot, suspend its action!

It knows not wrath nor pardon; utter-true  
 Its measures mete, its faultless balance weighs;  
 Times are as nought, tomorrow it will judge,  
 Or after many days.

It is not wise to be always analyzing our faults and failures, having once seen them clearly and traced them to their cause. To regret is waste of energy. If we endeavour to use all our energy in the service of Theosophy, we shall find ourselves rising above our limitations, as a weak muscle is made strong by proper exercise. Occasional lapses there may no doubt be, but progressively our weaknesses and temptations will lose their power to drag us down. While we do have to face wrong tendencies and fight them when they show themselves, our strength for such a struggle will increase with our devotion and unselfishness.

Unless we make strong efforts in the right direction, however, the evil seeds sown in the past are sure some day to sprout and, if the weeds that spring up from them are allowed to grow unchecked, they will inevitably bear more seeds of evil in their turn. Such weeds must either be pulled up by the roots, at whatever cost in present effort, or

else be starved out by our planting of wholesome seedlings round them in such profusion that the soil denies the weeds its sustenance.

But if every action, mental, moral or physical, brings its due reaction, one of the "Aphorisms on Karma" states encouragingly that

the effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

But, if we can see some improvement in our self of today over that of yesterday, let it not make us feel overconfident or, above all, that we are not as other men.

Remember, O disciple, that great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. (*Light on the Path*, pp. 18-19)

It is recorded that when Father Damien — the noble Belgian priest whom H.P.B. called "a *true Theosophist*," who went to live with the wretched and neglected lepers on the lonely island of Molokai — first contracted, from the sufferers to whom he ministered, their dread disease, he intimated the fact very simply to his fellow-sufferers. He used in his Sunday sermon the revealing words, "We lepers."

That attitude we have to be prepared to take towards all our brothers and our sisters, groping beside us towards the light; for, compared to the Masters' stainless purity, what are we but sinners all? We dare not "stand aside from the bad man or the foolish man. . . . The self-righteous man makes for himself a bed of mire."

Theosophy recognizes no vicarious atonement, which it brands as a pernicious doctrine, but each man can and must, by his present attitude and actions, atone as far as possible for his own past shortcomings. We must devote our aim and efforts to the performance of "such action now as makes of each one a centre for good, a force that makes 'for righteousness,' and that is guided by wisdom" (*Letters That Have Helped Me*, p. 76).

The real Theosophist, Madame Blavatsky wrote, "in every conceivable case . . . must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men."

Such are some of the "fruits meet for repentance" which we shall do well to bring forth before seeking instruction in the mysteries, whether those of the plane of matter, symbolized by water, with which John, a non-initiated ascetic, baptized, or "the 'FIRE' Wisdom of the true gnosis or the *real spiritual* enlightenment," which only an Initiate of the higher mysteries can reveal. (*The Secret Doctrine*, II. 566)

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## “THOU ART THAT”

H.P.B. tells us in *The Key to Theosophy*: “Happy the man who succeeds in saturating his *inner Ego* with . . . Atma, the inseparable ray of the Universal and ONE SELF . . . the God *above*, more than within us” (p. 173). Does it not behoove us to find out what she means?

What is the inner or higher “Ego”? Is it not Manas, the Fifth Principle, the permanent Individuality or the reincarnating Ego? Is it this Manas that has to saturate itself with the Higher Self, the ray of the One Self reflected in us. But Manas *per se* cannot do it except through the instrumentality of the lower, personal ego, or the lower Manas combined with Kama and operating through the physical body and its phantom or “double.”

To try to understand this we need to remember that there is a relationship between the imperishable Manas and its vehicles, and between Manas and Buddhi, the vehicle of Atma or Spirit. Manas is the conscious aspect of Atma-Buddhi and the aim of evolution is to make Manas fully conscious of Atma through its vehicle of Buddhi. The words from the *Key* quoted above refer to the same point: the inner Ego (Manas) has to be saturated with Atma, the Higher Self, the inseparable ray of the Universal and One Self. And this has to be done during life with the aid of the personal Ego.

How can we, while functioning as personalities, achieve this high goal? That which makes it possible for us to achieve it is the fact that in Manas Buddhi lies latent. And Buddhi can be activated through the power of the will, the force of Spirit in action.

Manas is, therefore, our starting point and we need to distinguish between it and the vehicles through which it works, through which it “sees” and acts. Then follows the second stage, which is to control the vehicles so that they become the instruments of our thought, will and action, instead of being the rulers of the Manas.

We must learn, therefore, what our vehicles are: Buddhi is the vehicle of Atma or Spirit. Manas becomes the vehicle of Atma-Buddhi as it allows the latter to shine through itself. The lower Manas can be said to be the vehicle of the higher Manas; and between the two Manases there is the bridge called *Antahkarana*. Kama is the vehicle of lower Manas. Prana or Life Energy is the vehicle of Kama. The astral body is the vehicle of Prana. The physical body is the vehicle of the astral body.

Each of these vehicles has its usefulness. They are to be trained and purified so that each becomes not only a fit vehicle of the principle immediately above but of the spiritual essence itself.

So what are we? We often say that “I am the Ego,” implying that it controls the other constituents of our make-up, but we do not reflect sufficiently on the relationship of the Ego to the Higher Self. It might help us, therefore, to note the line of descent from the One, the Atma.

to man, looking at man as the representative of that One on the material planes; for the highest looks through the eyes of the lowest, we are told.

Let us then define our terms first: The Higher Self is the Master within, "the equivalent of Avalokiteshvara [the on-looking Lord], and the same as Adi-Buddha... Christos of the ancient Gnostics." He is the Father in Heaven; the Supreme Divine Spirit which overshadows man; the crown of the upper spiritual Triad in man, the Atman.

Students often speak of Higher Manas as if they knew what it is, but how many know what its real nature and powers are? By study and contemplation, and above all by application, *i.e.*, by correct observance of the rules of Theosophic discipline, we have to assimilate the Higher Ego or Manas. It is through the lower manasic ego, purified of earthly dross and extricated from Kama, that we begin to know ourselves as the Higher Manasic Ego. Having known ourselves as God incarnate, we are in a position to know our Avalokiteshvara, our Father in Heaven. We have to assimilate the divine Individuality while in this animal shell.

Let us now try to see the descent from the highest to the lowest. Says *The Secret Doctrine*:—

The divine, purely Adi-Buddhic *monad* manifests as the universal Buddhi (the *Mahabuddhi* or Mahat in Hindu philosophies), the spiritual, omniscient and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos. *This* descends "like a flame spreading from the eternal Fire, immovable, without increase or decrease, ever the same to the end" of the cycle of existence, and becomes universal life on the Mundane Plane. From this Plane of *conscious* Life shoot out, like seven fiery tongues, the Sons of Light (the *logoi* of Life); then the Dhyani-Buddhas of contemplation: the concrete forms of their formless Fathers — the Seven Sons of Light, *still themselves*, to whom may be applied the Brahmanical mystic phrase: "Thou art 'THAT' — *Brahm.*" It is from these Dhyani-Buddhas that emanate their *chhayas* (Shadows) the Bodhisattvas of the celestial realms, the prototypes of the *super-terrestrial* Bodhisattvas, and of the terrestrial Buddhas, and finally of men. (*S.D.*, I. 572)

What does "Thou art THAT" mean? It means that "we," from whatever angle of vision we approach ourselves, came in a direct line from one of the Dhyani-Buddhas of Contemplation, one of the Seven Sons of Light. Each of us is, in fact, a Buddha; what we are aiming at is *conscious awareness* of this fact.

The "Seven Sons of Light" or Dhyani-Buddhas are also called "Stars." We are told that the Star under which a human Entity is born will remain its Star throughout the whole cycle of its incarnations in one Manvantara. We learn also that "the 'triads' born under the same Parent-planet, or rather the *radiations* of one and the same Planetary Spirit (Dhyani Buddha) are, in all their after lives and rebirths, sister, or 'twin-souls,' on this Earth." (*S.D.*, I. 574)

Meditation along these lines will bring closer the day when we shall have an intuitional perception that we are "the vehicle of the manifested Avalokiteshvara or Divine Atman (Spirit)." Looking at the line of descent from the highest to the man stage brings a calm to the ruffled spirit, but there is another requisite: absence of desire—absence of desire for lower things; absence of desire for progress. We have to be "happy and content in the Self through the Self." The Self works through us; we have to help It to so work.

We need to see the inwardness of such statements as: "I and my Father are one"; or, "As a single sun illuminateth the whole world even so doth the One Spirit illumine every body." In the Catechism the Master is made to ask the pupil:—

"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. The light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant in saying, 'Thy Soul and My Soul.'"

The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyān Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science. (*S.I.* I. 120)

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These eastern rivers, dear, roll eastward; and the western, westward. From the ocean to the ocean they go, and in the ocean they are united. And there they know no separateness, nor say: This am I, thou art I. Thus indeed, dear, all these beings coming forth from the Real know not, nor say: We have come from the Real. And whatever things are here, whether tiger or lion or wolf or boar or worm or moth or snail or fly or whatever they are, that they become again. And that source is the Self of all that is, this is the Real, this the Self. THAT THOU ART O Shvetaketu.

—*Chhandogya Upanishad*

## ON GOING TO SLEEP

Sleep is one of the most common phenomena of life; and, though every human being goes through the experience of sleep from birth to death, he has no correct knowledge as to the cause of sleep, the nature and purpose of sleep, and how the consciousness functions during those hours of sleep. Some consider sleep to be a waste of time, others indulge in it even beyond the proverbial eight hours. Why is it that some get the needed refreshment in fewer hours than others get in a much longer period? Why do children and old people need more sleep? Why is sleep considered to be a prime necessity during an illness? Theosophy gives definite and precise knowledge on the subject of sleep, and students would be really benefited by a thorough study of the Appendix on Dreams in the *Transactions of the Blavatsky Lodge*, where Madame Blavatsky herself answers a number of important questions put to her. Various aspects of this practical subject are also taken up in *U.L.T. Pamphlet No. 11*.

Madame Blavatsky in her first monumental work, *Isis Unveiled*, makes an important statement which at once points out the purpose of sleep:—

Night rests humanity from the day's activity, and restores the equilibrium of human as well as of cosmic nature. (I. xxvi)

So the function of sleep is to restore the broken equilibrium, not only in the human kingdom but in the whole of cosmic nature as well. The night is the time for rest after the day's activity. All beings and creatures in Nature's lower kingdoms rest during this period. Only human beings go against the law and turn night into day and spend their time in theatres, cinemas and night clubs till the late hours, missing the advantage that the nightly rest affords. The alternation of day and night, waking and sleeping, activity and rest, is a common fact, and each human being has to make practical application of the great Law of Cycles or Periodicity in his daily life if he would live in harmony with Nature. It operates in the whole of cosmos and so there is an active period of manifestation followed by the sleep of *Pralaya* or non-manifestation. Krishna speaks of it in the Eighth Discourse of the *Bhagavad-Gita*:—

Those who are acquainted with day and night know that the day of Brahma is a thousand revolutions of the yugas, and that his night extendeth for a thousand more.

The very first verse of the Stanzas of Dzyan states:—

The Eternal Parent wrapped in her ever invisible robes had slumbered once again for seven eternities.

So, from the highest spiritual to the gross material and physical plane waking and sleeping is the rule of life.

In the Sixth Discourse of the *Bhagavad-Gita* Krishna instructs

### Arjuna in the Divine Discipline:—

This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath the habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking.

So it is essential to be regular in the observance of the hours of sleep and to be moderate — not too much or too little. Rest after day's work is a necessity. It alone can restore the broken equilibrium. How is it broken? From the moment of waking every individual receives within himself different types of lives which are but different aspects of the One Life — airy, watery, earthy and fiery lives; mineral, vegetable and animal lives. There is a constant interchange of lives between human beings. Each influences and affects the others and is influenced and affected by those others. Each receives impressions from outside *via* the senses and past recollections and future anticipations make him see pictures within himself. So towards the close of the day he becomes more full of life than on waking and Nature compels him to have a change of polarity. His senses can no longer function, so he is unable to have any objective contacts or objective impressions and he is turned within himself, thinking the same thoughts, generating the same kind of desires and feelings on a higher or a lower plane as during his waking life. But the body and the senses are absolutely quiet, therefore restful. Each human being is born with a certain quantity of *prana* or vitality, weak or strong, pure or impure, and a certain rate of vibration. So each one is able to do only a certain amount of work, receive a certain number of impressions and no more, and the overbalance that takes place must be restored.

The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. (*U.L.T. Pamphlet, No. 20, p. 5*)

Two other statements from the *Transactions of the Blavatsky Lodge* will clear the point:—

As a man exhausted by one state of the life fluid seeks another, as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. (p. 71)

When questioned as to the process of sleep, H.P.B. answered:—

It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would

not become unfit for work, are compelled to recuperate their strength on another plane or *Upadhi*. (pp. 70-71)

It is this alternate condition of the sunshine of wakeful life and the cool shade of sleep that enables each one to go through his embodied existence for a shorter or longer span of life, determined by the quality of *prana* or vitality that is his under Karma. That vitality can be changed for better or worse, in terms of his own ideation, habits and mode of existence and to the extent to which his personal life is harmonized with the spiritual principles. As the One Life is made up of infinitesimal lives, each one can attract to himself those lives that are consubstantial with his own nature. Herein lies the mystery of sleep. This is the reason why infants and old people need more sleep.

While the body sleeps and rests and recuperates, the thinker within the body carries on his own activity on his own plane. H.P.B. makes an important statement:—

Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses. (*Transactions*, p. 73)

So there are different states through which each thinker passes during sleep, but mainly there are two — the dream or *swapna* state and the deep-sleep or *sushupti* state. The thinker works through the inner senses, just as during waking life he uses the physical senses. As each one's mind is occupied during the day, so will it be at night. Therefore it is essential to be vigilant during the waking life so that the sleeping hours may be more fruitful, yielding more beneficial results. If the personal consciousness is predominant along one or another line during the day, so will it be at night. If the mind remains on a higher level during the day, so will it be at night. Everyone experiences both these states, but for longer or shorter periods according to each one's nature. It is really the deep-sleep state that produces refreshment and recuperation when, minus his fleshly appetites and worldly desires and passions, the unworldly soul partakes of the "banquet of the gods" because he has become like unto a god. It is in this state that poets and writers, artists and musicians, are inspired. It is in this state that prophetic or warning dreams are had. It is in this state that difficult problems are solved. It is a state free from the fetters of earthly existence.

So there are three main states of consciousness, all interdependent. Between waking and deep sleep is the borderland of *swapna*, which is to be crossed both ways, from waking to deep sleep and from deep sleep to waking; and the less one gets involved in that dream state the better for him. Theosophy recommends purification of heart and mind and brain so that one may not loiter and linger in the dream state but may quickly cross over and plunge into deep sleep. It is also necessary,

before putting the body to sleep, to ideate on an inspiring subject so that the thread of ideation may be continued in sleep. Each one is a musician and strikes his notes softly or harshly, harmoniously or discordantly. He has to have his instrument in perfect tune. So also the Divine Ego needs a perfect instrument to sing the song of Life, which is for most individuals not a song but a cry. Theosophy teaches and encourages man to live in harmony with the whole of Nature, to try to make of his body a living temple, so that the Living God may, waking or sleeping, sing the Divine Melody to inspire and uplift all fellow beings.

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*Question:* Whence come the visions seen just before dropping to sleep? They are uncontrollable — sometimes unpleasant, and have increased since childhood, and since beginning the study of Occultism.

*Answer:* When we enter that condition called sleep, we open wide the doors and windows of the body or this house we live in, and the soul goes forth as a bird freed from its cage. In partial unconsciousness or falling into sleep, the body has, to a great extent, ceased to act, but the brain is still sensitive or receptive to the pictures or impressions of the Astral. Of the lower principles the Astral is the last to cease action either in sleep or death. The brain is its instrument. In the partial somnolent condition, the pictures of the Astral are conveyed to the brain; through that the outer man realizes and beholds the visions. If he were fully asleep these visions would be dreams. Precisely, as dreams, they are uncontrollable by the ordinary everyday mortal. The Occultist, being master of himself, beholds only that which he desires, either in vision, or dream, or neither. As one makes himself more sensitive to impressions from the Astral when and after he begins the study of Occultism, visions and dreams will increase in frequency for a time.

—ZADOK (From *The Path*)

## EVOLUTION

[The following was first printed by Mr. Judge in *The Path*, Vol. VII, pp. 117-119, for July 1892.—EDS.]

A correspondent of *The Path* says: "I am unable to get a comprehensive view of evolution theosophically. Does a 'round' mean once around the seven planets which belong to the earth chain? If so, how is the moon our parent?"

A round means a going once around the seven globes of the earth-chain. It was also called a "ring." Some have confused it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plane from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence we are called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of seven planets three times more before as a race we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the knowledge and development acquired during that sevenfold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root-races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore a new race is made by offshoots making sub-roots that finally grow slowly into the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. For here many examples of various root- and sub- and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will go on for a long period, during which old, decayed branchlets and offshoot families and races will be absorbed into the new growing stem, and when the time is ready — a long way off — for the new race, all will have to migrate to the next planet.

It is now plain that *ring* and *round* do not mean the process of going through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear. It is evident that the moon is not one of the seven planets. By reading *The Secret Doctrine* we see that the moon is a *deserted planet* on the same plane as the earth—a fourth-round globe of a previous manvantara. It is the old fourth globe of an old chain, and is the parent of the earth while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become “a moon” to some newer planet not now born.

*Question 2*—“If the prototype of all forms has always existed, how can new forms come through evolution of the physical or material?”

New material forms may come, but they are not prototypes. The latter are not material, therefore no confusion between the two can exist. There is evolution of material forms, but prototypes remain unaffected. This is a question which requires the questioner to look up exact meanings of the words used by him. It is not substantial. From the true meanings and the confusion will vanish.

*Question 3*—“If man made his first appearance as a material body, why does the embryo pass through all the changes, vegetable and animal, before birth?”

It is the order of nature. All the atoms have to grow used to the work before they can do it well and quickly. At first, as astral atoms only, they do it over and over again until all the atoms acquire the *habit* of doing it without fail. They then go on to other work. Thus having been the way for ages, the human body is now gestated in nine months, whereas at earlier periods such gestation took years, later on fewer years, and finally as now. In future times the process will be finished more quickly, and then the embryo will pass through all the old states almost instantaneously. The reason, therefore, is that the physical human molecules of this period of evolution have only acquired the ability to pass through the series in nine months, as a result of millions of years of prior slow work. For nature goes by steps, one at a time. The embryo exhibits these phases because there are still left in the matter used the old impressions, and racial evolution is gradual, wiping them out by transforming them into new organs, by eliminating those not useful and by condemning others. When the work is fully understood by *every atom* so that it acts with unerring, machine-like precision it will be possible to bring out a body in a very short space of time.

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## THE AGE OF TRANSITION

Those three — (a) Perfectibility of Humanity, (b) Cause of Sublime Perfection, (c) Masters are living facts, and not cold abstractions — should be well spread abroad. They pulverize the awful wrong of inherent sin, they raise a hope in every man above a sot, they illuminate the sky of the future. We work for the future — oh, the glorious future!

—W. Q. JUDGE

What of the present that is passing with us, through us and all around us? Mr. Judge observes:—

The race is, as a whole, in a transition state, and many of its units are kept back by the condition of the whole. We find the path difficult, because, being of the race, the general race tendencies very strongly affect us. This we cannot do away with in a moment. It is useless to groan over it; it is also selfish, since we in the distant past had a hand in making it what it now is. The only way we can alter it is by such action now as makes of each one a centre for good, a force that makes “for righteousness,” and that is guided by wisdom. (*Letters That Have Helped Me*, p. 76)

A consideration of the far-reaching implications of these simple words shows us a certain path of action.

If certain beings, the Masters and their chelas, are able to see that the race is in a “transition state,” then that also means that They are able to stand aside from it. Only that which is permanent and stable can see the passing events. A profound knowledge of time and of the great law of causation shows when certain cycles are to come. The general law of the interrelationship of all beings, called “brotherhood,” holds them back or advances them in their totality. No unit is able at any time to go very far beyond the mass of units. But all individual efforts either advance or retard those immediately around, and eventually the whole. We are charged, therefore, with the responsibility of living and working for the “glorious future.” But, this we cannot do well unless we act and feel and, above all, think correctly *now*.

What then shall we do? Let us consider some further statements made by Mr. Judge and H. P. Blavatsky. In the conclusion of his *Ocean of Theosophy*, Mr. Judge states: “... the Lodge [of Masters] hopes by the time the next tide begins to rise that the West will have gained some right knowledge of the true philosophy of Man and Nature, and be then ready to bear the lifting of the veil a little more.” This of course has reference to all of us and not only to the West.

Madame Blavatsky, in her closing section in *The Key to Theosophy*, refers even more emphatically to the duty of all students of Theosophy in the following words:—

If the present attempt . . . succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy

body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, the prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the next torchbearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given, could accomplish.

We are now, H.P.B. says in *The Secret Doctrine*, at the turning point of the Fifth Race, in the Fourth Round, and on the Fourth Globe of this Earth Chain. If we recall that the universe, as well as our race and ourselves, is sevenfold, we shall see the significance of the passing of the midway point of the period. We are now in the period which will culminate in the climacteric cycle of the Manvantara just as 1960-61 represents the "grand climacteric" in the cycle which began in 1897-98 — when the first 5,000 years of *Kali Yuga* were concluded — and will end in 1997-98. It is 5,000 years since Krishna taught the teachings embodied in the *Bhagavad-Gita*, and 2,500 years since the preaching of the Good Law by Gautama, the Buddha. Approximately 1,200 years have elapsed since the end of the era of the Neo-Platonic Movement. This is our period in terms of past historical cycles and times, and to some this may appear significant.

If we are now to try to fit ourselves to act and serve as the great Dhyan Chohans served at the midway point of evolution, "when a matter and all types were in a transition and fluid state" (*Letters That Have Helped Me*, p. 77), and if, as we are further told by Mr. Judge "in the mental development we are now at the same point and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed," we cannot forgo the opportunity to heed and study that work which will result in the advancement and harmonizing with the whole.

If we look around us today we shall see that there are signs here and there that the work of the Theosophical Movement since 1875 has not been in vain. We are apt sometimes to take too short-term a view of things. Men's minds cannot be changed overnight; it takes time. For instance, terms such as "reincarnation" and "brotherhood" to name only two, are being used today by men who a few decades ago would never have thought of them. So there are signs both good and bad in the world today.

But we, as students of the great, immemorial philosophy of Theosophy, must not relax our efforts. The "moment of choice" has been spoken of in our Philosophy, and it is indicated that it is made up

small moments of choices. If constant decisions to harmonize with Nature and her laws have been made, we shall have built into our natures the right kind of responses, shall have so inclined and trained the molecules and cells making up our physical body and our inner finer constituents that each of us shall have made of himself a focus through which impersonal forces of good alone can act. We *are* working for the great change in the Manas and Buddhi of the Race that is going on in many directions. For us there must be no laziness; no *laissez-faire* and pandering to the prejudices and customs of the world, but a just appraising and a correct employment of these, so that we can in truth fulfil our *own* duty on our return back to our "sacred seat," the Higher Self within.

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Many who have observed animal behaviour would testify to the bond of affection that can exist between man and beast. An instance of how animals respond to love and gentle treatment is provided by the results of the experiments on cows reported in the June *Gosamvardhana*. Professor Arthur Hansson of the School of Agriculture and Miss Svea Jonsson, a milkmaid on the experimental farm at Wiad, about 15 miles from Stockholm, are trying to prove that cows that are loved yield more milk.

Miss Jonsson treats the cows in her charge with affection. They are identical twins of others which receive humane but impersonal treatment from male stall hands. Both sets of cows receive the same food and live in the same shed. By comparing the milk yield of Miss Jonsson's petted cows with the yield from the others, Professor Hansson has found that affection increases the milk yield by an average of 20 per cent. Thirty pairs of identical twins are being tested to confirm this theory.

What benefits would accrue to both men and animals through widespread practice of the idea of *universal* brotherhood! Lives imbued with love and kindness sent out by us humans will impress themselves on all Nature, making her more bountiful and helping on her evolution.

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## EXTRACTS FROM UNPUBLISHED LETTERS

About U.L.T. meetings: We cater for newcomers and enquirers and keep them in mind when choosing textbooks for study-class work, in answering questions, etc. There are two factors of serious import to be considered: (1) The older student has to learn by his individual study the deeper aspects of the study-class assignment. How many older students study the assigned portion, prepare their own cross-references, etc.? They would learn lessons fresh and new by such an effort. But more: (2) they should keep in mind and especially in heart the fact that they should bring their own contribution to enrich the class. Even when they do not get the opportunity to speak, their preparation and silent thought keep them energized and their quota of service helps all the others, in different degrees. It is this which you will have to keep in mind. From your own Centre within you could and should ray out the help of knowledge and good will. Devoted aspirants can help the platform in a very real sense even though they may not be on the platform but be seated in the audience. Repetition for the newcomer will prove beneficial otherwise to the old student. There is this hidden side which so many miss out.

Silent study and reflection, secret self-discipline, and expressing these in real service whose influence is far-reaching and yet so nobly impersonal — this is the contribution which you can, and I know will, make to light up, to brighten up, our U.L.T. meetings. Who will know what you are doing? And yet what a profound influence that action of yours will have on those present! The mere presence of a well-intentioned person of sympathy is a great aid; how much more the aid of one who not only is well-intentioned and sympathetic but also takes pains to prepare himself or herself to radiate knowledge and light and peace and unity! Of course you can and you should contribute something substantial at every meeting; you have been doing so without deliberate planning. Henceforth you will be doing it deliberately.

As you exercise along the right lines I indicated you will see for yourself the purity or the richness of your own radiation. The light of thought and the radiating heart are the wombs of right speech. So, just do what you can and watch. What person is there whose mind does not get away from his own control? Let not there be any strain; a quiet, relaxed mind silently brooding on the Self, or better still on the Masters, will bring to the meeting a power from you of whose strength you yourself will not be cognizant. Be a centre of light and peace and devotion when you are at a meeting. Interest in mental study will follow. Try to think of H.P.B., our Guru, when your mind wanders. The image built with love and attention will do more than one thing — for you and for the meeting.

Of course the task of promulgation is not easy: first there is the difficulty about preaching the Ideal when we fail to realize it in daily life through sustained application. Then there is the paucity of knowledge. Then the method of presentation has to be considered — how to put it across not for the minds but for the hearts of people — hearers or readers.

How to make our study class interesting to newcomers? It can be done through every item — the Declaration, the giving of the Fundamentals, the summary and even the reading. Preparation would do it. But, as I often say, one must “feel for the Cause.” It is inner faith in the Esoteric Philosophy and in Its Instructors who embody It that produces the necessary result.

Of course charges are levelled against us that we preach Theosophy but do not practise it; but is that altogether fair? X calls himself a Christian, but can we say that he is applying his religion? Mind, I am not excusing ourselves; we are trying, perhaps more systematically and strenuously than church-going Christians, ceremonial Zoroastrians, and so on. I must say signs *are* there that several of our students are doing something with themselves and are not merely engaged in studying and preaching Theosophy.

For our people, simply to listen to a lecture is not what we need or want. Each one making his or her own effort gains through it, and the series of Sunday lectures not only are for the advantage of the public but are also to benefit the persons preparing them. From one point of view the latter is the most important for the future growth and work.

All questions should be answered directly so that they provoke thought and therefore more questions. We need not expand all the points very fully in the study class; you remember that in the *Mahatma Letters* as well as in H.P.B.'s articles and Crosbie's letters the same thing is said. Will you keep this in mind because your answers would have been much appreciated by some people whom such a great deal of material might have confused.

The *Echoes* is a difficult book for a study class because there are many things of an occult nature on which sometimes very awkward questions arise. The same is true of *The Key to Theosophy*. In my experience I have found that the best textbook for study is Mr. Judge's *Ocean of Theosophy*. He wrote the *Ocean* as well as his *Epitome* for the joint work of a study class. He confined himself entirely to philosophical propositions and, therefore, it becomes a practical and very useful textbook.

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## IN THE LIGHT OF THEOSOPHY

Race prejudice, though an irrational attitude, is one of the most compelling questions facing the world today. Outbreaks of anti-Semitism in several countries, riots in South Africa, the struggle for integration in the United States, the bitterness of former colonized peoples and national hatreds, all serve to remind us that the cruel ideology of race prejudice is continuing to play a major role in the modern world. "There are few people," writes Alfred Metraux in the *Unesco Features* of June 9th,

who do not believe that a difference in the colour of one's skin or in the shape of one's nose does not correspond to intellectual and moral differences.

In the past, the concept of racial or national superiority sought its justification in religion or civilization. Today, race prejudice poses as a scientific doctrine. From Gobineau to Rosenberg by way of Vacher de la Pougé, Chamberlain and others, advocates of white supremacy and anti-Semitic nationalists have been easing their consciences in the name of biology, sociology and history. So-called statistics have been compiled and "psychological tests" have been invented to justify discrimination, oppression and genocide.

For half a century scientists worthy of the name have refuted the charges or the alleged discoveries of so-called "scientific racism." Their conclusions, presented by ten well-known specialists, are set forth in *Race and Science*, a collection of essays recently published under the auspices of Unesco by the Columbia University Press.

In this work, anthropologists, ethnographers, biologists and sociologists offer the contributions which their respective branches of science have made to the race question. Not only have they closely analyzed and refuted the arguments of their opponents, confronting theories with facts, but they have also examined the nature of race prejudice itself and the myths upon which it feeds.

It is comforting, in these troubled times, to realize that no branch of science can provide racism, whether open or concealed, with the slightest argument on which to base its theories. But side by side with the understanding of the scientific basis of brotherhood there has to be also an appreciation of the spiritual basis of brotherhood as taught by Theosophy. Undoubtedly the Theosophical Movement has been a potent force for injecting into the race-mind, with ever-growing power and conviction, the understanding of the truth that all men are brothers, rays of the one Divine Universal Spirit. When man violates his spiritual brotherhood he brings upon himself the greatest misery and unhappiness, for he becomes a house divided against itself, and such a house must fall. When man understands that all life is One Life, he will see that only through co-operation and compassion can all men work together for the good of all.

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Nuclear weapon tests have made men familiar today with the idea of radioactive contamination of the environment, involving new and still largely unknown hazards to present and future populations. The Atomic Energy Commission's report for 1960 reveals that radioactive fallout levels in man and foods are continuing to increase despite the general decline in fallout since tests of nuclear weapons were stopped in 1958 (*Science Digest*, June 1961). The fallout increase is therefore believed to have resulted from the accumulation of longer-lived contaminating elements from both weapon testing and nuclear development.

Strontium-90 and other potentially dangerous ingredients of fallout are retained in the bones of men and animals, in soil and in plants. The report reveals that strontium-90, which causes leukemia and bone cancer and tends to concentrate more heavily in the bones of children, has shown, since 1958, a 50 per cent increase of level in the bones of adults in the Northern Hemisphere. This was one-seventh the level of concentration shown in one-year-olds in 1958. Levels of strontium-90 in wheat and milk have also risen. The level of carbon-14, which is known to have genetic effects, sometimes resulting in malformations and other defects, has increased by as much as 27 per cent in the Northern Hemisphere, and 20 per cent in the Southern Hemisphere.

These facts and figures speak for themselves. Radioactive fallout can prove dangerous in more ways than one, and an increasing number of scientists themselves are testifying to this. Even though weapon tests may be suspended, the damage done cannot be undone; and it is the coming generation that will have to face the full extent of the damage. The hazards are acknowledged to be beyond the control of science, no treatment having been discovered which would induce recovery from radiation damage in man. In view of this, mankind can only look upon the prospect of further discoveries by scientists with dismay. We must no longer view the statement "Right ethics alone can direct power aright" as a mere truism, but realize it as a truth demanding urgent application.

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The hazards which experiments in behavioural controls, currently under way, hold for the whole mass of humanity cannot be too strongly emphasized. The thought of a human being subjected to external control and reduced to the status of an automaton for someone else's benefit is shocking to the conscience of anyone who respects human dignity. Mass hypnosis; isolation and sensory deprivation used for such purposes as brain-washing; psychically active drugs, and electrical brain stimulation, all reduce men to pawns and form a whole class of new behavioural control techniques, which some scientists believe pose a greater danger to humanity than the H-bomb.

Ruth and Edward Brecher, who have been following research in the field of electrical brain stimulation (ESB) for the past few years,

outline its psychological, medical, military and social consequences in their article "The Happiest Creatures on Earth?" appearing in the April *Harper's Magazine*. Experiments on animals as well as on human beings reveal that when certain regions of the brain are electrically stimulated anxiety is suppressed and pleasurable reactions are produced. Subjects behave also with unaccustomed meekness. Applied to other brain regions, the current can evoke displeasure, fear, even terror. Both effects could be used to control behaviour.

Human brains have been stimulated so far only if benefit to a particular patient can be expected. ESB is sometimes used as a prelude to surgery, or to relieve mental disorders and also to control intractable pain. But the warning given by the authors of the article is worthy of note:—

As Professor F. S. C. Northrop of the Yale Law School reminded us, the heart of the matter is Immanuel Kant's "categorical imperative": *no man must ever be used as a mere pawn to serve another man's ends*. Nor is the ethical objection evaded when a man is thus degraded "with his own consent," or "for the good of all mankind." . . .

The hazard, let us stress, is *not* that behavioural scientists will misuse these techniques for personal ends. Like physicians, our psychologists adhere to a professional code of ethics in which the Kantian imperative is implicit. Existing law, moreover, makes abuse of ESB, hypnosis, drugs, sensory deprivation, or the like by an individual scientist a tort and perhaps also a crime. . . .

The real hazard arises when behavioural control techniques are taken over by others — for example, by national governments. As Dr. Carl R. Rogers, University of Wisconsin clinical psychologist, has cogently warned his colleagues:

"To hope that the power which is being made available by the behavioural sciences will be exercised by the scientists, or by a benevolent group, seems to me to be a hope little supported by either recent or distant history. . . . If behavioural scientists are concerned solely with advancing their science, it seems most probable that they will serve the purpose of whatever group has the power."

The new behavioural controls may prove far more tempting to those in power than such traditional devices as imprisonment, the rack, or the thumbscrew. Altruistic, benevolent leaders who would shrink from applying torture, or from dropping an H-bomb, might without qualms use the "pain-free" devices for what they deem the good of mankind — to steal a lap on an enemy or to lead their own followers into a land flowing with milk, honey and ESB-like rewards.

It is thus high time, we believe, for laymen to ask: How are these new behavioural controls likely to affect mankind? Shall we permit their use at all? If so, which uses shall we permit and which shall we prohibit? How shall misuse be defined and prevented or punished? And what body — national or international — should make such decisions? During the early period of nuclear research, such questions were asked

too seldom and too late. . . .

We are convinced that only good can come of open discussion. Fear and hatred of science have long existed among us; they have been intensified since Hiroshima, and cannot be merely shushed. The best way to build fuller confidence in science and scientists is to bring the hazards of misuse out into the open, determine their limits, explain the codes of ethics to which scientists already adhere, and modernize these codes to curb misuse by others — up to and including national governments.

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Mr. John Wren-Lewis, in his talk given over the B.B.C. and printed in *The Listener* of May 11th, examined "The Doctrine of the Trinity," which has long been the subject of ribaldry from sceptics. The incomprehensibility of the doctrine, according to Mr. Wren-Lewis, is due to the fact that theologians, laymen and unbelievers alike have, for many centuries, completely misunderstood what the word "God" really means.

. . . if people think about the basic religious concept, the concept of God, in the wrong way, it is because their religion is emotionally diseased in practice; and it is no coincidence that the doctrine of the Trinity tends to be regarded as an unnecessary mystification just at the time in history when Christianity is so lacking in vitality. The truth is that Christianity has been completely changed in the course of European history; as Kierkegaard put it, "We have driven Christianity out of Christendom without being quite aware of it."

Jesus himself seems to have foreseen this possibility, inasmuch as he actually said there would be many who would claim to acknowledge him as Lord while having no real knowledge of his will or purpose. He stood in the same tradition as the Hebrew prophets, and indeed prophetic figures in other religious traditions from primitive times, who have always regarded false religion as the biggest danger to true religion — far bigger than unbelief. . . .

When the Fathers of the Church anathematized heresy, and elaborated the doctrine of the Trinity to guard against it, I think they were trying to prevent just this distortion of Christianity. They may seem to have been quarrelling over metaphysical *minutiæ*, but in fact they were trying to prevent the word "God" from being used to mean something so alien from what they meant by it as to be the very Devil.

Much of the incomprehensibility of the doctrine of the Trinity Mr. Wren-Lewis believes to spring from the image of God which most people have held — the image of an old man in the sky who controls the natural universe as an "absentee landlord" or a "remote managing director." The idea of God that he holds to be real is that contained in the words of St. John: "God is love; and he that dwelleth in love dwelleth in God, and God in him." Once this is understood, the doctrine of the Trinity becomes "a very practical design for living," for building a society based on fearlessness, equality and love.

The doctrine may be translated into modern terms, very roughly by saying that we know the life-giving power of real love only if our experience is of a threefold unity of giving, acceptance, and procession — Father, Son, and Spirit. That love involves giving few people would doubt, but spasmodic acts of giving are not in themselves love. Love rather involves a sustained general attitude of giving to the other person, an attitude for which Fatherhood is an appropriate term since human biological fatherhood is a reflection of it in biological form, and at best an actual instance of it. If love has not this general attitude it is not love; yet by itself even this is not love but only patronizing benevolence.

In real love there is also acceptance, in equal measure with giving. Again, however, acceptance does not mean simply taking what the other person gives (although that may be something we are tempted to avoid if our pride is involved): it means accepting the other person in himself and for himself, allowing him to be himself and to be it in relation to me, with all the consequences — suffering, in fact, in the full sense of the word. Without such a general attitude of acceptance for which the name sonship is appropriate, there is no love, and Jesus is said in Christian theology to be most especially the embodiment of God's Sonship, since his mission was above all one of acceptance: he suffered those who knew relationship with him to be themselves, even to the point of betrayal at the hands of one of them, and by so doing overcame the rejection of love which is the root of our world's inhumanity.

Yet even giving and acceptance are still not love if they remain confined to any one relationship. . . . There is always the Third Person to be considered, and in human terms there are numerous "third persons." The temptation to be exclusive in love is perhaps the most deadly of all. . . . Christianity affirms that the essence of love is inclusive, that openness to real love leads every pair of friends or lovers to proceed beyond themselves and include more and more third persons in their relationships, just as the descent of the Holy Spirit in power on the Day of Pentecost drove the group of friends of Jesus to "go into all the world" and strive to bring all nations into their relationship. . . .

"The Father is uncreated, the Son uncreated, and the Holy Spirit uncreated": love, in all its motions, is spontaneous, so that the attempt to make ourselves love for any ulterior motive, even a good motive, is to deny Love. "The Father is infinite, the Son infinite, and the Holy Ghost infinite": love that is limited, which will go so far but no farther, is not love. "The Father is eternal, the Son eternal, and the Holy Ghost eternal": love is not love that alters when it alteration finds.

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