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सत्यात् नास्ति परो धर्मः

“There is no Religion higher than Truth”

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A BOOK OF DISCIPLINE FOR DAILY USE

As Krishna truly says — the same words being repeated later by another *vehicle* of the LOGOS — “I am the same to all beings . . . those who worship me (the 6th principle or the intellectual *divine* Soul, *Buddhi*, made conscious by its union with the higher faculties of *Manas*) are in me, and I am in them.” The Logos, being no personality but the universal principle, is represented by all the divine Powers *born of its mind* — the pure Flames, or, as they are called in Occultism, the “intellectual Breaths” — those angels who are said to *have made themselves independent, i.e.*, passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognized, the true meaning of Krishna becomes comprehensible.

—*The Secret Doctrine*, II. 318 fn.

The eighth day of the second half of the Hindu lunar month Shravana is traditionally accepted as the Natal Day of Krishna, the Great *Avatara*. It falls this year on the 23rd of August. This festival of Gokul Ashtami or Janmashtami, as it is called, has much in common with the festivals associated with the Birthdays of others described as Saviours of the world. This is but natural, for great days, sacred festivals, are symbols, and in these symbols, though much of ignorance and misunderstanding prevails round them, we have one of the means whereby we can fathom the message of the Ancient Teachers of our race. To the student of symbolism, therefore, the Birth of a Saviour signifies something more profound than it does to the orthodox and to those who accept literally and even materially the stories of such Births.

All that we know of great Personages is what is revealed in their message. When we seek to know the history of Krishna's life on earth we are lost in contradictions. Legends and myths have arisen around his life as around the life of every Adept-Teacher; these are often misunderstood and distorted because symbols and metaphors are taken for objective realities. Events in the life of Krishna are described in the *Mahabharata*, in the *Bhagavata Purana* and in other books, and from each of these a

different picture of Krishna emerges. How then shall we understand who Krishna really was? By going to the one authentic book of his teaching and philosophy, the greatest of his gifts to all humanity and for all times — the *Bhagavad-Gita*. Therein all the aspects of this great Personage — the Divine Incarnation — variously revealed in different texts as Cowherd, Playmate, Statesman, Warrior, Friend, Teacher and *Avatara*, are synthesized in a harmonious whole. Thus out of the impersonal message emerges the true personality of the Messenger.

The *Gita* has been variously claimed to be a book of devotion, of action, of knowledge. But it does not teach any of these three exclusively. Its message affects every constituent of our being — head, heart and hands. As these are interdependent, we find the *Gita* teaching action in meditation, meditation in action; compassion wedded to wisdom, love to knowledge, knowledge to be practised and to be derived from every action. Krishna was a *Karma-Yogi*, a perfect performer of action, who taught “inaction in action and action in inaction.” But he was not a *Karma-Yogi* only. As a matter of fact, he refused to act on the battlefield and remained but the charioteer. He was also a *Gnyani*, Wisdom incarnate, who yet possessed the humility to appear as a man among men. And finally, Krishna embodied the devotion or *Bhakti* whose essence is discrimination. He called Arjuna his friend, but his love did not make him hesitate to rebuke Arjuna for his “despicable weakness,” his impulsive decision not to resist the evils of Duryodhana and of his brothers. In the personality of Krishna every principle is harmonized with every other.

The message of Krishna is at best only partially applied today. To understand the all-round nature of the message, the all-sided perfection of the Messenger — that is what is needed. We need purity of motive, of desire, which has to be both just and compassionate; we need knowledge of the spiritual pattern of Nature's laws, which will enable us to know what to do and when; we need to perform our actions in the daily routine of life in the spirit of justice and of love rooted in knowledge, which the *Gita* can give us. The *Gita* makes full provision for the purification and the development of every avenue through which the power of the Soul expresses itself during incarnated existence.

Let us learn to use the *Gita* as a book of discipline for daily use, as a never-failing source of help and of guidance, in which vital issues affecting the whole man are examined and ways and methods of right living shown. Every educated man aspires to discipline himself. But in building his home, in earning his livelihood, in understanding the world around him, in purifying his own character, in training his mind, in improving his speech and in numerous other ways he needs guidance. This the *Gita* can supply.

To look upon it as a book of daily discipline one must first realize that it is the allegory of the Holy War which Arjuna, the human Soul — Manas, the Thinker — wages against his greatest and most constant

enemy, the lower self, and in which his guide, philosopher and friend is Krishna, the Higher Self or Atma-Buddhi. Without the help of Krishna, Arjuna could not wage the war, let alone win it. Unless the embodied human Soul has evolved to the point where he recognizes the presence and the power of the Inner Self and invokes Its aid he cannot begin the fight.

The appeal of the *Gita* is for all. Those who have made Krishna a Personal God with power to forgive their sins and to respond to their petitions for health, wealth and happiness have deprived the *Gita* of its status as a scripture for all mankind.

What is the central message which the *Gita* offers to all humanity?

W. Q. Judge wrote that "inquirers ought to read the *Bhagavad-Gita*"; and yet he said, "It is the study of Adepts." It is like a mighty ocean on whose shores infants can play and in whose depths giant Souls can swim. It might be said that there are as many messages in the *Gita* as there are men on earth, and yet it has a single doctrine to impart. But to perceive it one has to gain the faculty of spiritual perception. In the process each individual has to secure for himself his own message from the Holy Book. For the Theosophical student-aspirant the *Gita* brings the message of Spiritual Birth: out of the carnal aspect of man the human aspect is born; out of that human aspect the Divine is born. How the Birth of the Spirit can take place is taught in the 18 chapters of the *Gita*: what not to do and what has to be done—the eschewing and the overthrowing of the evil; the pursuing of good through the performance of duty; the radiating of the light of the Spirit. Janmashtami, like Christmas, is a reminder of the verity of Second Birth, a reminder that we are here on earth to die, not only in the body but also in the personality, so that the Spirit is born. To become a *Dwija*, a Twice-Born, one must begin by becoming a devotee and a friend of Krishna or Christos, the Word made Flesh, Wisdom Incarnate, the Great Sacrifice.

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To me the *Gita* became an infallible guide of conduct. It became my dictionary of daily reference. Just as I turned to the English dictionary for the meanings of English words that I did not understand, I turned to this dictionary of conduct for a ready solution of all my troubles and trials.

—M. K. GANDHI

THE QUICK AND THE DEAD

[We print below, in somewhat condensed form, the report of a talk given by B. P. Wadia in Brussels, Belgium, some 40 years ago. It may be mentioned that, at the time this talk was given, the speaker had not yet resigned from the Theosophical Society to work thenceforth in collaboration with the United Lodge of Theosophists.—EDS.]

There are only two worlds: that of the Dead and that of the Living.

There are only two kingdoms: that of the Dead and that of the Living.

The Kingdom of the Dead is full of life. Death ever attends the Kingdom of the Living.

The life of the Dead is borrowed light — it vanishes even as it grows; its shadows consume it.

The Living who are dead — they crystallize and shine; they flower and are fragrant; they sing and are as the angels of the air; they speak and are as those who know. But the gleam dulls; the flower decays; the singing throat grows dumb; the Voice of Knowledge grows mute. The dead bury the dead. From death to death the Dead go always.

Be thou not the cold crystal of death, the flower that decays, the bird that dies, the voice that grows mute.

The Burial-place of the Dead leave behind.

Awake in the Kingdom of the Living.

It is a well-known fact that the spiritual saviours of the race have ever attempted to help humanity; but that help always has been given and rendered in a special manner. In the founding of the Theosophical Society, H.P.B., as the Messenger of the World of Light to our world of darkness, tried to impress the fact of spiritual regeneration as a basic way of helping humanity. The service of humanity is our aim, but ours are special methods, a unique type of service; otherwise we imply that the Masters, in founding Their Society, were only creating one more group among the many philanthropic bodies which abound in these days of the awakened social conscience. It was founded with a specific object in view, in order that its members might gain a particular power to help humanity and develop a particular faculty, by the exercise of which the help they rendered might be different from that given by other persons. This aspect of things is sometimes forgotten.

What then was the special objective the Founders had in view when They brought the T.S. into being? Going back to fundamentals, we find that Their aim was to provide links between Their world and the ordinary world of human beings. The Masters wanted a channel through which They could influence the world: the kind of channel which is a real one, the channel of human life. The Masters always build Their temples with living bricks of men and women who belong to the living kingdom, and unless we recognize this fact and make ourselves living bricks whom the Masters can use for the building of Their temple in the world, we shall

not be able to function in the way They want us to. Therefore let each ask himself the question: "What shall I do with myself so that I may become the proper kind of instrument in the hands of the Masters, one which They can use?"

We should purposely emphasize the fact that it is *living* channels the Masters want; this is important. For, all of us are not living people, though we do not realize it. From the point of view of the spiritual life we are very much dead, and it is necessary for us to make a clear distinction between a living man and a dead one, in the occult sense — that is, if we want to be of real use. We all consider ourselves living entities, speaking of the dead only in the ordinary, accepted meaning of that word; occultists make a division between the Living and the Dead which is different from the usual one. Some people are living realities to the Masters and have become so as the result of definite effort on their part to raise themselves from Death into Life; all others, though they may walk and talk and use their senses and sense-organs, are from the Masters' point of view dead. Looking out from Their world of life and reality, the Masters saw a world full of dead people and They planned how a few of these people might be made living, might be resurrected. Hence the founding of the T.S. in all ages and in many countries. Read in this connection *The Voice of the Silence*: "No warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle." Those who are dead but who aspire to be made alive, however vague their aspiration, should be given a chance.

Our object being thus defined, let us ask ourselves: "Have I continued my life as a dead person, or have I become alive?" And this brings us to the question: "What is the meaning of the dead becoming alive?"

Everyone who knows anything at all about the teachings of Theosophy knows the simple teaching of the higher and the lower self in man. Many books have been written in which are given advice and instruction as to the necessity of controlling the lower nature by the higher and as to the methods by which this may be accomplished. We read of meditation, study, and the living of the life. Many have tried to put into practice the methods suggested, but in most cases they have not checked, by means of the methods employed, whether in their instance the result expected has been produced. This is because they do not really know the meaning of the question: "Am I alive or am I dead?"

What is the measure by which we may gauge whether a man is living or dead? To put it briefly, the man who is alive is the one in and through whom the powers of the Higher Self manifest — manifest, not mysteriously but in a simple and palpable way. The mark of life is energy, vitality, as far as the physical plane is concerned; the mark of the spiritual man is the manifestation of spiritual vitality, of spiritual energy. Just as physical life manifests itself in certain forms of physical energy, so does spiritual life manifest itself in certain forms of spiritual

vitality. Just as the source of all physical vitality and energy is the sun, through which and from which many forms of that vitality emerge, so also is there a source of spiritual vitality from which various forms of spiritual energy come forth. As the existence of the sun is known to us by the manifestation of vitality, heat, light, and so forth, so the existence of the spiritual Sun can be known by the expression of certain higher kinds of energy manifesting in us. The man of knowledge, with the help of scientific apparatus, is able to harness the energies of the sun for the comfort and advancement of the human race; in the same way, we are expected to create instruments within ourselves by which we may harness the energy of the spiritual Sun and give warmth and comfort and light of a spiritual kind to others, and thus make them also alive.

A few references will help to make this question clear. You will remember how *The Voice of the Silence* says: "Before that path is entered, thou must destroy thy lunar body." Further, it is said in *The Secret Doctrine* that we descend from the lunar pitris or forefathers, and that our energies in the personal body are the energies which we have inherited from these lunar progenitors of ours. Note also the fact that *The Secret Doctrine* states that the moon is a corpse in the process of disintegration; it is the planet or globe on which all evolution has already stopped. Therefore, what we inherit from it is the vitality of death and not of life, and all of us who are living in our lunar bodies are using an instrument of dead matter and breathing an atmosphere of disintegration.

In order to become alive we must manifest another kind of vitality than this which we get from the lunar race — that which comes from our solar ancestors. You will recall the ancient Indian tradition of the war which took place between the descendants of the lunar and the solar races. That was not an ordinary physical war only. It was symbolical also, when interpreted as the great struggle for existence which always takes place in the human kingdom, in which the lunar race inheritance fights against the inheritance from the solar race — the solar race striving for supremacy, while the lunar race struggles to prevent this conquest.

Now we have inherited this tendency from the lunar race — we resist the influence of our spiritual parents who belong to the solar race. Most of us at present are like the moon; we shine by borrowed light and are unaware that our natures are in the process of disintegration. For us the problem is: How can we become like the sun, self-luminous, energizing and not devitalizing all we touch and contact? We want the power to shine by our own light, to vitalize into health, comfort and radiance all the forms we touch, spreading the sunshine of joy and wisdom everywhere. To this end each of us must kill his lunar body, leave his race, the lunar race, and pass from that to which at present he belongs, into the solar race, to which he ought to belong.

By the majority this has not yet been accomplished. Most of us have not yet realized that there is a part of our being in which the germ of the solar race abides; that just as the lunar pitris give us our physical life

and constitution, so there are other kinds of forefathers who give us the vitality of Fire in another and higher aspect of our constitution. In the second volume of *The Secret Doctrine* we find H.P.B. speaking of two kinds of pitris — those who have Fire and those who have not. Both of these ancestors give us something. The “fireless” ones are those who give us our lunar, our dead natures; those with fire, who are called the Agnishwatta Pitris, give us the power of mind. They are our spiritual forefathers, and the fire which they give us contains the germ which, if properly developed, will enable us to make contact with the Masters, who belong to the solar race.

But we work continually with our personal natures, and therefore are not able to see, feel and contact the Masters in any way; for we cannot contact the Masters through our physical natures. If you want to see an object, you must have in your own organ of sight matter of the same kind as that of which the object is composed. You are able to see the stars because, though they are millions of miles away in the heavens, they have in them matter of the same vibratory capacity as your eye. But you are not able to see the astral matter which surrounds you within an inch of your eye. Why? Because your eye is not composed of astral matter. The same law of consubstantiality applies in spiritual matters. We cannot see the Masters because They are embodiments of substance which we have not yet begun to use deliberately; therefore the Masters remain, as it were, invisible. It is a question of our unfolding in ourselves this substance of which we possess the germ and which came to us from our solar forefathers. All this has a very intimate relation to the life of the ego on his own plane, and on our capacity to develop this germ depends our service; our whole service to the race lies in this unfoldment.

To repeat: We have in us two sets of forces, one solar and another lunar. The former relates to our egoic pedigree, the latter to the pedigree of our personality. The one we inherit from our ego ancestors, the Agnishwattas, the other from the Barhishad Pitris, our physical progenitors. Both sets of forces work in us — and it is the struggle between these that is spoken of as the great battle between the living and the dead. The tendency of each is to absorb the other; the fiery gift of the Agnishwattas in us endeavours to consume the moisture of passion resulting from the watery gift of the Barhishads. The ebb and flow of pleasures and pains, governed by the lunar orb of the human constitution, threatens and often succeeds in quenching the flame of soul-wisdom which we inherit from the Lords of the Flame. As these two energies work in us, an alchemical process goes on. In the furnace of the Solar Gods human souls transform the base metal of their vices into golden virtues. In the process the flame grows less sometimes, and even is extinguished; what remain then are the dying embers which are again fanned into flame by the higher energies. This higher energy, being of the nature of life, has immortality as its basis; the lunar energy, in accordance with the nature inherent in it, tends to disintegrate.

Now it is necessary to realize all this in a practical way and to apply to our lives the teachings connected with this great idea of our progenitors and our inheritance. The source of the energy with which we work should be determined. If the source of your life energy which activates you is from your spiritual ancestors, then you will not feel resistance of matter but will be conscious of an ever-continuing sense of the immortality of life. For the question of spiritual life has to do with the energizing of matter spiritually, but this process has to take place from within outwards. Matter must be energized from within. This is the principle which should guide us in our life, in our actions, in our service of the world. Most of us try to work with matter from without; our efforts should be directed, however, to the other course.

A few suggestions may be helpful for those who wish really to make a definite effort to become members of the solar race, to recognize themselves as descendants of those pitris who gave us the spiritual power of immortality. Do not think of your present personality or of what happened to your personality last life, or what will happen to it next life, but think of the energizing power of the ego which produces personalities life after life. Do not think of the progress you make as personalities, but as individualities; do not try to get new characteristics or virtues for the personality, but for the individuality. Endeavour to obtain not only knowledge but wisdom; not only love that manifests itself through likes and dislikes, attachments and repulsions, but love which is impersonal, radiating and imparting strength to all who come within the sphere of its influence; and, finally, not only the power of sacrifice which is accompanied by a sense of lessening and sorrow, but the sacrifice which is joy and whose one characteristic is to pour itself out into others, expanding them and itself. For the mark of the spiritual man is the perception of wisdom, the equipoise of love, the bliss of sacrifice expressed as *natural* powers, which are not the result of forced growth.

This natural manifestation of wisdom, love and sacrifice produces an effect of universality and completeness. The more regularly, completely and uniformly these powers show themselves in the daily round, the common task, the greater the measure of ego-growth. The gift of the Solar Gods is this triple gift of Wisdom, Love and Sacrifice in their spiritual counterparts. In their watery aspects these qualities are developed in the ordinary good men and women of the world; what we desire to do, what the Masters desire us to do, is to attain to the possession of their fiery aspect.

That then is the work that lies before us. Let us transform ourselves from a band of the dead into a company in the Kingdom of the Living. Let us make ourselves ready for the blessing of Fire bestowed by the Lords of the Fire.

WHAT IS MAN ?

Many a modern philosopher could answer a guard's challenge, "Who are you?" as Schopenhauer is reported to have done, with the exclamation, "Ah, my good man, if I myself only knew that!" What the self is, is a query that earlier or later presents itself with urgency to every thoughtful mind.

Numerous answers, traditional or speculative, are offered by thinkers of different schools in India as elsewhere to the basic problem of the nature of the self. What is the answer of Theosophy, Madame H. P. Blavatsky's restatement for our era of the ancient Wisdom-Religion to which all the world's religions in their beginnings can be traced?

Theosophy plainly states that the term "Self," when unqualified, should properly be confined to Atman, which is synonymous with the Absolute and of which the Higher Self of Man is an inseparable ray, this identity of spiritual being having as its corollary Universal Brotherhood with all the obligations this implies.

The Atman which enlightens the inner man with a ray of Divine Life is called the seventh principle of man. Yet strictly it is not an individual principle. It is the creative potentiality, omnipresent and omnipotent, which is also the One Law and the eternal, incessantly evolving, not creating, builder of the universe, which is not made but unfolds out of its own essence.

It goes without saying that Theosophy rejects as logically untenable the concept of a personal, anthropomorphic God. But it avoids also the placing of that all-pervading Deific Principle, unthinkable by the finite mind though it be, upon a mental pedestal beyond the reach of aspiration and devotion. For, however high the Divine Thought is above the conception of the ratiocinative mind, it yet is capable of being sensed spiritually in the numberless manifestations of Cosmic Substance. We can cognize the Deific Essence especially within our own heart and spiritual consciousness.

Theosophy bids man remember that a direct celestial ray from the One Absolute, while not captive in the flesh, is yet *within*, not outside of himself. "Communion" and simultaneous action in union with the "Father in secret" in the "inner chamber" of our Soul perception, is, according to Theosophy, true prayer.

But the recognition of the unknowable Absolute Self as source, container and goal of all that is, was or ever shall be, is far from being the last word of Theosophy upon the nature of self. Its teaching on the subject has several ramifications which may be touched on briefly here. For clarification and amplification the reader may be referred to the writings of Madame Blavatsky and those of William Quan Judge, which simplify without distorting the teachings in her books and articles.

The answer of Theosophy takes into account man's complex nature and his relation at every point to great Nature or the Universal Self of which he is a part. The *Bhagavad-Gita* recognizes not only the Supreme

Spirit but also the divisible beings and the indivisible "called Kutastha, or he who standeth on high unaffected." (XV. 16-17)

In Man the Microcosm as in the Macrocosm three schemes of evolution are now inextricably blended — the Monadic (or Spiritual), the intellectual and the physical — all reflections of Atman or the One Reality. Karma and evolution have

...centred in our make such strange extremes!
From different Natures marvellously mixed.

Man, as the highest product of the whole system of evolution, though he has not, with few and rare exceptions, risen to his full potential stature, is a correlation of spiritual powers as well as of chemical and physical forces.

The Infinite Potency of the Self is transmitted in potentiality to the graduated emanations from one plane to another down to our own, "where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyān-Chohans." (*Transactions of the Blavatsky Lodge*, p. 148)

Atman in man has, as its *upadhi*, Buddhi or the Spiritual Soul, a spark of the Universal Oversoul, which is itself an aspect of the Unknown Root, Atma and Buddhi together constituting the human Monad. But neither Atma nor Buddhi nor the combination of the two is of any more use to the body of man than sunlight and its beams are for a mass of granite buried in the earth, unless the Divine Duad is assimilated by, and reflected in, some consciousness.

This consciousness or mind in man is Manas, a thinking entity immortal in its essential nature and, in its highest manifestations, *Kshetrajna*, embodied Spirit, the "Lord" in us.

Man owes his self-conscious mind to the *Manasaputras*, "Sons of the Universal Mind," who incarnated in the human-like forms in the middle act of the Manvantaric evolutionary drama, making of the man in form a man also in mind. "There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is the Mind-man or embodied Consciousness" (*The Key to Theosophy*, p. 98). It is this Manas which is the real incarnating and permanent Ego, the individuality, of which its many successive personalities are the masks, as the derivation of the word from *persona* implies.

As far as the personal consciousness is concerned, the only God he comes in contact with is "his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one" (*Transactions*, p. 69). While it is the high, glimmering light of Atman which imparts immortality to the inner man or reincarnating Ego, it is to union with the latter that the personality must look for its survival. Only that part of the personality and its garnered experience which is of the nature of the Soul can be assimilated with it and share its immortality.

Whether we call the inner man Krishna, Buddha, or Christ, it is the

Trinity of Atma, Buddhi and Manas, corresponding respectively to abstract Spirit (the universal absolute principle), its *upadhi*, and the self-conscious mind, which is the only God of which we can be cognizant.

There are states of instinctual, mental and purely abstract or spiritual consciousness. The phenomena of divine consciousness are the activities of the mind on a higher plane, working through something less substantial than the moving molecules of the brain. As part of the essence of the Universal Mind, the Higher Ego is unconditionally omniscient on its own plane and potentially so here, but it acts here through its *alter ego*, the personality, Manas becoming dual in incarnation. All of us have to get rid of our illusory, apparent self to recognize our true Self in a transcendental divine life.

It is to Manas that the feeling "I am I" is due. The personality, identifying its borrowed ray of consciousness with name and form, is like a part played by the individuality upon the stage of life. The Personal Mind is of the substance of the Astral Light, the lowest element of the Ether. This element, blind and deceptive, though it makes of the Manasic Ray an active spiritual entity on this plane, brings it into such close contact with matter as to becloud its divine nature and intuitions.

The reincarnating Ego-Self must ever gravitate towards the Monad, Atma-Buddhi, if the personal man is not to have the upper hand. But through the Lower Manas, which is its pale and too often distorted reflection, the Real Man can express himself upon this plane, in the measure of the personality's purification and freedom from bondage to passions and desires, touching with nobility even the most trivial acts.

Every noble thought, idea and aspiration of the personality springs from and is fed by that invisible root. The reincarnating Ego communicates with the personal consciousness in various ways, in the whisperings of intuition, in the voice of conscience, in premonitions, including prophetic dreams, even in vague, undefined reminiscences.

But, just as it is impossible to be one with the ALL so long as acts, thoughts and feelings do not synchronize with the onward march of nature, so the distinction between the Real Man and the Lower Manas will persist until the consistent and persistent basing of thought and action on knowledge and understanding of our real nature makes Manas one again.

The Matter as well as the Spirit aspect of the Deity is indispensable to the evolution of man no less than of the manifested universe. "It is only through a vehicle of matter that consciousness wells up as 'I am I,' a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity." (*The Secret Doctrine*, I. 15)

Theosophy, tracing all the lines of evolution which mix and mingle in man, shows even the beings who furnished the model for his human frame, and later shared its evolutionary progress, to have been divine in origin, though of a lower order or stage in the evolutionary pattern than those who later on endowed the animal man with a self-conscious mind,

Both man and nature have as one of their aspects the objective physical vehicle, necessary for the evolution not only of the human soul but, at humbler levels, of the various kingdoms below the human and even of the sentient points of which matter itself is composed. These, in the words of W. Q. Judge, "have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection" (*The Heart Doctrine*, pp. 121-22). The self must be raised by the Self. The very cells of man's body respond to both psychic and spiritual, or noetic, impulses.

Madame Blavatsky writes that

no Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is . . . the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner man*; and this aptness or inaptness is, in its turn, the result of Karma. (*U.L.T. Pamphlet No. 13*, p. 3)

There are no privileges or special gifts for man, save those won by his own Ego through personal effort and merit throughout a long series of lives on earth.

The physical man, to use another simile,

is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former — the instrument — and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. (*Ibid.*)

Naturally not even an instinctive impulse or hope of attaining clear self-consciousness can, as Hegel suggested, be ascribed to the Absolute Self, but it can be to "the awakened MAHAT, the Universal Mind already projected into the phenomenal world [by the universal divine Law of Periodicity] as the first aspect of the changeless ABSOLUTE" (*S.D.*, I. 51). And it can certainly also be ascribed to the "Sons of Mahat," the very root of spiritual man. In order to become a divine, fully conscious god — "even the highest — the Spiritual primeval INTELLIGENCES must pass through the human stage. . . . Each Entity must have won for itself the right of becoming divine, through self-experience." (*S.D.*, I. 106)

The mission of each divine spark, then, is to obtain complete self-consciousness while in the form of man. It is only in the triune man, body, soul and spirit, that complete knowledge can be attained. Those immortal throughout the æons, who, in the words of the *Bhagavad-Gita* (XIV. 2),

are not "disturbed at the time of general destruction," can only be they who have achieved unbroken Self-consciousness, *i.e.*, whose distinct consciousness or perception of Self under whatever form undergoes no disjunction at any time.

Madame Blavatsky writes in *The Secret Doctrine* (I. 174-5 fn.):—

... a MONAD cannot either progress or develop. . . . *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.

W. Q. Judge has well explained this in an article in his magazine, *The Path*, for May 1894. The Spiritual Soul, he writes, "is pure, of the essence of God and desirous of immortality through a person; the person may fail and not be united to the soul; another and another person is selected." To each personality the Soul, so to say, whispers, "Thou alone, if thou wilt, art immortal." To continue Mr. Judge's explanation:—

Each one, if a failure in respect to union with the Self, passes into the sum of experience; but finally a personal birth is found wherein all former experiences are united and union gained. . . . thenceforward there is no more falling back, for immortality through a person has been attained. (*U.L.T. Pamphlet No. 8*, p. 15)

One who has unified the purified lower mind with the Divine Triad of Atma-Buddhi-Manas has thereafter a conscious existence in Spirit, not in matter, even while occupying temporary bodies of short duration.

The Soul is a spiritual entity, with a form of extremely sublimated matter that endures till the *Mahapralaya*. Then, no doubt, the Spiritual Ego will merge with the Universal Spirit, but Theosophy does not teach that if the container, as we may call it, is dissolved there remains no distinction between the individual and the ALL. After the close of the *Mahamanvantara*, when everything becomes one and all individualities are merged into the ONE, each still knows itself, mysterious though this teaching is.

Madame Blavatsky wrote in *The Theosophist* for January 1886, that though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. . . . To our . . . comprehension the human spirit is then lost in the One Spirit. . . . But . . . however long the "night of Brahma" or even the Universal Pralaya . . . yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and

brings with it all the essence of compound spiritualities from its previous countless rebirths.

When the Great Law calls all things back into activity "*the thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity*" (S.D., II. 80), each at the level appropriate to its prior attainment, as a climber awakens from a night's sleep on the mountain side exactly where he had lain down to sleep.

When in embodied existence the Inner Man succeeds in merging with the Spirit in *Samadhi*, that rare state of ecstatic bliss, there is no doubt a mingling with the Universal Essence, but the human Spirit is not dormant or quiescent but an immortal entity in its highest state of activity.

The corresponding state after death is *Nirvana*, but Liberation is not recognized by Theosophy as the highest goal. Higher than Liberation is Renunciation, the foregoing of well-earned bliss for an immensity of years in Nirvana, with its absolute existence and absolute consciousness, to remain with suffering mankind. Theosophy deprecates retiring to the monastery, the forest or the mountain top in quest of personal salvation, calling on man instead to fit himself, by service as well as by strong search, to point the way to others.

The following verses from *The Voice of the Silence* make clear this aspect of the teaching of Theosophy on the nature of the self:—

... it is said: "The last shall be the greatest." Samyak Sambuddha, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvana — the pure state. . . .

Unveiled stands Truth and looks thee sternly in the face. She says: "Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men."

He who becomes Pratyeka-Buddha makes his obeisance but to his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield" — accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD is he.

It is not the Universal Self, in which all men and every kingdom live and move and have their being, which is confronted with this crucial choice, but the Inner Man, the Ego-Self which has run the good race to the end. These encomiums are for the Individual Self who, faced with this hardest of all choices, chooses well, putting from him his reward and staying on the Earth, in incarnation or conscious and active in its atmosphere, to serve his fellow men still groping towards the Light. To all such Individual Selves, known or unknown, Mahatmas, Krishnas, Buddhas, Christs, the student of Theosophy makes reverential obeisance.

OCCULT AND MODERN SCIENCE

H.P.B. tells us in the Preface to *The Secret Doctrine* (p. viii) that the aim of the book is "to show that Nature is not 'a fortuitous concurrence of atoms,'" and also "to show that the occult side of Nature has never been approached by the Science of modern civilization." She adds further that man has to be assigned his rightful place in the scheme of the Universe; that the archaic truths forming the basis of all religions have to be rescued from degradation and the fundamental unity from which they have all sprung, uncovered. Scientific knowledge has taken tremendous strides since the writing of *The Secret Doctrine* in 1888; but we must admit that it still has a long way to go before it comes to accept the viewpoint of Occult Science.

It is essential always to keep in mind that

Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the "*divine*," was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round. (*S.D.*, I. 516)

Let us also remember always the statement that "all that can be given out to the world in this century" is contained in the two volumes of *The Secret Doctrine*. It is for us to search and to find out what it contains and not merely to read the book superficially.

H.P.B. asks: "How can a Western scholar accept on hearsay that which he knows nothing about?" (*S.D.*, I. xxxvii) So we need not reproach modern scientists for not accepting the ancient knowledge. But we too must learn not to accept on hearsay what is written in *The Secret Doctrine* without trying to understand it. Hence the study of the book is essential for present-day students. If we remember also that "every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt" (I. xlvi), then we shall see what prevents us and others from understanding.

The Occult interpretation of the formation of universes, H.P.B. says, will never be accepted by physical science until it admits an "all-creative force plus ABSOLUTE INTELLIGENCE" (*S.D.*, I. 85). Materialists and men of modern science will never understand the "mystery" of the evolution of the universe, for,

in order to obtain a clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great UNIT (the Logos). (*S.D.*, I. 78-79)

She adds that

he who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs; to attribute, as we do, to each planet and to each constellation an influence which, in the words of Ely Star (a French Occultist), "is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity." (*Ibid.*)

How many of us believed in this influence when faced with the conjunction of certain planets a few months ago, and separated in our minds the limited interpretations of the astrologers and priests from the occult knowledge we have had from H.P.B.? How many of us "searched the scriptures," *i.e.*, the teachings of the Ancients as given in the writings of H.P.B., to learn what is real in this influence and what unscientific and illogical? If we did not, how can we expect modern science to do anything but ridicule the influence of hidden causes in precipitating effects on the visible plane? The effect of the conjunction is not yet over. There are so many planes which can be affected and it takes a long time for the effects to manifest, but it is certain that no visible phenomenon in the universe is without a cause.

So modern science has yet a long way to go; and so have we!
H.P.B. tells us in relation to man that

the whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. (S.D., II. 149)

Many other references can be found in the *S.D.* which will help us to see what lies in the way of a union between Occult and modern science, though era by era the differences between the two will become less. We can see signs of this lessening of differences during the past few decades. We have still some more years to go before we realize the truth of the statement that

in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. (*S.D.*, I. xxxvii)

It is, however, very necessary for us to remember also that

toward science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of his works. (*Isis Unveiled*, I. 88)

THE NEW STYLE OF THINKING

III.—WHAT SHALL WE STUDY ?

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In the ancient world kings and rulers were themselves philosophers or had at their courts philosophers whom they consulted and by whom they were guided. With them philosophy was not merely abstruse speculation on abstract ultimates as it is with the scholarly dons and professors of today. The music of the spheres was related to the music of the Soul: macrocosmic time-space-motion were seen reflected in their microcosmic aspects. Philosophy was made practical so that the meaning of life was understood, its purpose fulfilled.

In the process of time philosophy became divorced from life and today metaphysics has become a special study and philosophers are looked upon as impractical fellows. The Esotericist, being the devotee of the ancient school, recognizes the great worth and the practical importance of the study of philosophy, of the abstract metaphysical concepts for the day-to-day living in the world. But many among the modern devotees of Esoteric Wisdom have been brought up in Western modes of thought and so they have to learn to recognize the place of philosophy in their own inner life. In the early days of the Theosophical Movement many students jibed at metaphysics and jeered at the jargon of philosophy. It became necessary for a Master of Wisdom to point out the fallacy of such an attitude. H. P. Blavatsky records in *The Secret Doctrine* (I. 169-70):—

Unfortunately, there are few who are inclined to handle these doctrines only metaphysically. Even the best of the Western writers upon our doctrine declares in his work that “on pure metaphysics of that sort we are not now engaged,” when speaking of the evolution of the Monads (*Esoteric Buddhism*, p. 46). And in such case, as the Teacher remarks in a letter to him, “Why this preaching of our doctrines, all this uphill work and swimming *in adversum flumen*? Why should the West...learn...from the East...that which can never meet the requirements of the special tastes of the æsthetics?” And he draws his correspondent’s attention “to the formidable difficulties encountered by us [the Adepts] in every attempt we make to explain our metaphysics to the Western mind.”

And well he may; for *outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body.

The ethics of Theosophy, which H.P.B. considers as “more important than any divulgement of psychic laws and facts,” cannot be intelligently

practised without a proper understanding of our metaphysics.¹ "The essence of Theosophy is the perfect harmonizing of the divine with the human in man" and that the Esotericist has to achieve by a study which harmonizes philosophy and ethics.

When Arjuna was afflicted with moral confusion and was face to face with the conflict of duties Krishna offered him the philosophical truth of the One Self. Explaining this procedure of Krishna W. Q. Judge writes in *Notes on the Bhagavad-Gita* (pp. 40-42):—

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. Those Greeks and others who recorded some of the wisdom of the elder Egyptians well illustrated this. They said, "that in the symbols it was shown, as where Hermes is represented as an old and a young man, intending by this to signify that he who rightly inspects sacred matters ought to be both intelligent and strong, one of these without the other being imperfect. And for the same reason the symbol of great Sphynx was established; the beast signifying strength, and the man wisdom. For strength when destitute of the ruling aid of wisdom, is overcome by stupid astonishment confusing all things together; and for the purpose of action the intellect is useless when it is deprived of strength." So, whether our strength is that of sympathy or of astral vision, we will be confounded if philosophical knowledge be absent.

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

¹ On this subject the reader will derive aid by perusing "Metaphysics of The Secret Doctrine" in *Theosophy* (Los Angeles) for January 1924 [THE THEOSOPHICAL MOVEMENT January 1960].—Eds.

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.

We must not miss a significant implication in the last lines of the above extract. Let us ask — why do not well-meaning and hard-working social servants attract to themselves the attention of “those souls who have the knowledge and are ready to help us to acquire it also”? Is the large body of social servants devoid of “sympathy and emotion”? Certainly not. Good feeling is the motor-power which drives many among them to acts of charity-service. But only somewhat rarely is there the urge to understand the meaning of suffering which they wish to alleviate, of the purpose of life so full of misery, which do what they can they are not able to eradicate. For how many generations have not the social servants gone on labouring? Has not every single generation of them to encounter the same problems of poverty, of ignorance, of evil? We are not adversely criticizing those men and women who desire to remove misery by gifts and acts. Theosophy respects them; but Theosophy understands the limitations with which they surround themselves, which, however, are removable. Is it not out of prejudice that they refuse to enquire into the causes which produce such awful conditions? And is it to be wondered at that, labouring with surface appearances, they succeed only in obtaining surface results, while the roots of evil and sorrow remain and put forth their dire shoots decade after decade?

A similar phenomenon takes place among earnest students. Eager to eradicate moral weaknesses and evil tendencies in themselves, they labour, but not always with intelligence. Mistaking suppression for eradication, they struggle against them, but in the absence of knowledge they fail to slay them. Often they begin at the wrong end and do not see that all evil, all moral laxity, all passion, wrath, greed are in the lower mind. Till they are removed from there they will continue to sprout forth year after year. Mr. Judge prescribes “proper seeds of mental action.” And where can these be found? In the great Esoteric Philosophy.

Here we should note two practical ideas: (1) Physical action without mental action frustrates itself. (2) Mental action without true knowledge is false thinking; therefore, proper mental seeds should be acquired.

Now, we find that the greatest of occult truths are metaphysical. The three fundamental propositions of *The Secret Doctrine* are purely philosophical and these “underlie and pervade the entire system of thought” and “on their clear apprehension depends the understanding” of the whole philosophy.

To begin with, the student must note that the consideration of philosophical propositions frees the lower mind from petty, personal and mundane thoughts. One of the preliminaries to the practice of Occult Wisdom is *daily* to free the lower mind from its mundane occupation, and to pre-

sent it with the liberalizing influence of lofty, philosophical, celestial ideas. The student cannot suddenly acquire the art of thinking Theosophically; he cannot order his consciousness to evaluate people and events spiritually unless he has trained his mind to free itself from the net of personal cerebration, and to absorb in some measure the celestial influence of universal, impersonal truths. The esotericist has to learn the art of seeing the One Self in every being, of understanding how the dire heresy of separateness functions everywhere. Not until he has perceived the Self within and has mastered to some extent the feeling of separateness which circulates within him also is he ready to live and labour continuously as the esotericist.

Modern education impresses on the mind of the young a falsehood *viz.*, that man is born in sin, is burdened with iniquity and is weak in Spirit. Church theology upholds this false doctrine in Christendom and the influence of the churches is powerful there in educational institutions. Here in India Church missionaries inject this poisonous serum into the minds of boys and girls whose parents are ignorant of the grave harm done by schools run by missionaries. Indian philosophy does not take the wrong view about the genesis and the nature of man. According to its doctrines man is not born in sin, is not weak; he is strong in his innate knowledge, divinity and immortality. The modern student of the Esoteric Philosophy is at a disadvantage: he has to learn that which was imparted to every boy and girl in ancient India. He has to master the fundamental concepts that in his inherent nature man is divine and that perfection lies in him in latency; that imperfection is only in the lower elements, in which he embodies himself for the purpose of raising them through continual use.

This preliminary attended to, the would-be Occultist has to learn that the Microcosm, the Little Man, is indissolubly linked with the Macrocosm, the Great Man; that every constituent of his being is derived from the vast ocean of the Macrocosm; that he is at the spiritual pole. God, one with Deity, and in his embodiment is a God in the making, treading the Path of Realization that the One is all in all. He has to memorize to learn by heart — in the formal as also in the real sense — the grand truth imparted by the Great Gurus:—

That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor *dead* form. This Life-Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of the seven-times-seven scale that thou art the faithful climber and mirror. O little man! Thou art this, but thou knowest it not.

As a commentary on the above, the following words of H.P.B. will aid the student in grasping what is implicit in that extract:—

Theosophy holds that man, being an emanation from the Unknown, yet ever present and infinite Divine Essence, his body and everything else is impermanent, hence an illusion; Spirit alone in him being the one enduring substance, and even that losing its separated individuality at the moment of its complete reunion with the *Universal Spirit*. (*The Key to Theosophy*, p. 183)²

These two facts, our own divinity and our close kinship with the whole of vast Nature, should be used in our meditation as well as in our self-examination. To remember in our busy moments, "I am the Self; all is Self"; and to lean back on that Self in our leisure moments; and also to judge ourselves when we review the steps of the lower man's walk of life during the day. Again, to accord a similar treatment to the other Occult truth. These two fundamental teachings must be made the touchstone in our self-examination. The latter does not mean that we have to go over quickly in detail all that we did, but rather that we have to find out in what measure we acted as the Self, and to what extent we applied the knowledge of the second truth.

Those who have dedicated their lives to the study of the Secret Science and to the service of the Sacred Cause are not doing it for the first time. Students often take into account their physical heredity and their family Karma; but as students, practitioners and servers in the past we have forged links of psychic heredity and we have Karma pertaining to our spiritual family. The U.L.T. is regarded by many as the Home of the Soul and so the earnest among such meet with psychic and spiritual Karma; we have to learn the important meaning of such Karma and to assume due responsibility towards it. These karmic responsibilities are even greater than those which our bodily family and home bring to us; here, as in all else, matters pertaining to the Soul and the Spirit are far more important than those which affect the man of flesh. Because of this in the Lodge we come upon opportunities for growth which touch a vaster sphere and a deeper layer. In an Eastern parable it is stated that a Chela who undertakes soul-discipline is like a bride who on the marriage-day leaves her parents' home and thenceforth belongs to her husband's family. She does maintain a relationship with the family of her body but with a new viewpoint, from a new angle and with a different attitude. In coming into Theosophy and in accepting responsibility towards the Cause, we have moved, we are in a different locus. We have to reflect upon this fact and recognize its significance.

As each student is a dual being — lower and higher — he contacts in a very natural way affinities of two types arising from his own past. Our own past affinities are of (1) lower psychic nature, and (2) higher spiritual nature. These are within the periphery of our own constitution. These both attract to themselves outer affinities, and on a higher spiral the proverb works itself out — a man is known by the company he keeps;

² Second Indian ed., p. 216,—EDS.

or birds of the same feather flock together.

What the really earnest student has to learn is this: (a) His own spiritual nature is more important than the material; (b) his own spiritual home and family are more important than his bodily home and family; (c) spiritual or soul affinities in the Lodge life and work are more important than psychic affinities contacted there.

The student sometimes fancies that everyone who belongs to the Lodge and the Cause is a kind of ready-made saint! Again, he very often pays less attention to his responsibilities towards the members of his own family and his spiritual home than to those towards the kin of his body. He should acquire the habit of paying more attention to the former without neglecting his duties towards his bodily household. Thirdly, we should never overlook that the psychic masquerades as the spiritual, and that unless we control and purify the lower psychical and mediumistic nature we will not only waste our own time, but also harm those who are bound along with us, who rejoice and weep from life to life, chained to our previous actions. The lure of the abnormal, the psychical, the invisible is tremendous for some students, because in past lives they dabbled in the occult arts, and overlooked the pure ethics which spring from pure metaphysics. The pursuit of psychism tends to the increase of selfishness and brings on disaster. Especially here in India, the pursuit of the psychic has been very common for centuries and the resulting selfishness — not the ordinary gross kind, but of a very subtle type — is proportionately deep-rooted. Theosophy in India has among its missions to wean the psychic away from following the old karmic track and to encourage him to take the Path of the Spirit. There are Indian and other students in the U.L.T. who are repeating, or are likely to repeat, their errors of the past, and for them this word of caution is necessary.

The careful reader will perceive that in this instalment in answering the question, "What shall we study?" we have covered a wide field, and have spoken not only of the subjects of study but also of the student who is the prosecutor of that study and who has to face his own nature and to consider his own responsibilities in doing so.

The student and the Science, the server and the Cause, the practitioner and the *affinities* cannot be separated, any more than the Teachings and Theosophy can be considered profitably without a proper understanding about the Teachers of Theosophy. And so we must consider a few details along this line in our next instalment, under the caption — Self-Study.

TRUE HAPPINESS

The whole world is in search of happiness and peace, and yet a mere glance around shows how men and women of all countries and nations are overburdened with sorrow and suffering on the physical as well as the mental and moral planes. Cries of woe deafen one's ears; sights of misery and pain through disease, starvation, homelessness sadden one's eyes and heart. Above all, the non-recognition of the soul-satisfying philosophy of Life, the Eternal Verities, the non-acceptance of the Way of Life indicated by the Bearers of the Torch of Truth down the ages, overwhelms an earnest and sincere student and makes him wonder why mankind prefers ignorance to wisdom, darkness to light, mortality to that which is immortal and eternal! Conferences sponsored by governments or leading organizations are held in all the countries of the world to find out ways and means to improve the lot of mankind, to raise the standard of life, to provide men with all the amenities; but, in spite of spending so much of time, money and energy, where are we? There seems to be no way out!

Has anyone solved the problem of human misery and human woe as the Great Teachers have done? Some think the cause of the trouble to be economic and social; others think it is religious and political. Is it so? Why is there no happiness or peace in countries where wealth abounds, where scientific advancement is at its height, where educational progress is at its best? This proves that none of these outward things can bring true happiness or peace, that the latter cannot be bought or sold or be obtained as gifts, but that they can be acquired only through a right mode of thinking and of living.

What in reality is true happiness? It is a spontaneous feeling of inner joy and contentment arising out of the focusing of the consciousness away from the personal, on the impersonal and the universal. It is known as *Ananda*, true and everlasting bliss. The consciousness is centred not in the little self but in the Self of all creatures, for the common good of all beings.

In Zoroastrian scriptures there is a simple verse: "Happiness to him through whom happiness flows to others." In a few words it teaches that when another's happiness is considered, when something is done for the benefit of others, it results in one's own happiness. The same idea is stressed by Madame Blavatsky in *The Key to Theosophy*:—

... our philosophy teaches us that the object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right; not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it. (p. 226)

True happiness is something quite different from fleeting pleasures that come and go, bring momentary joy followed by misery. It is per-

manently established because of the right perception of existing things, the recognition of the voidness of the seeming full and the fullness of the seeming void. Unless and until the distinction between the mortal and the immortal, between the fleeting and the everlasting, is clearly grasped, true happiness cannot be experienced. It is on the clear understanding of the unity in diversity, of the One in the many and the many in the One, that true happiness depends.

The practice of virtues in the daily performance of duties leads one to real happiness and contentment. The divine and the demoniac qualities as described by Krishna in the Sixteenth Discourse of the *Bhagavad-Gita*. Do not the demoniac qualities that are mentioned bring to the mind an exact picture of our modern civilization and our atomic age? Men and women are victimized by passion-anger-greed, the three gates of hell. Krishna says that they destroy the soul; therefore are we asked to abandon them. If people could realize the consequences of their behaviour they would act differently. Instead of abandoning their wrong ways they grow more and more involved in them, only to find that happiness recedes from them the more they seek it. Far from getting what they desire, they are plunged in misery and sorrow. The path that leads to happiness has been indicated, but it is the reluctance of the people to gain knowledge that has caused havoc. Krishna speaks of all such thus: "Maintaining this view, their souls being ruined, their minds contracted, with natures perverted, enemies of the world, they are born to destroy." Is this not true in view of what is happening at present? For what purpose are nuclear weapons manufactured and vast amounts spent if not for destruction? The sad end of all those who have made of themselves "enemies of the world" is described in the *Gita*. Somehow people prefer to remain in bondage rather than become free! Man himself has to put forth effort to change the quality of his mind and heart; until then it is not possible to attain true happiness.

Lord Buddha has given instructions in the *Dhammapada*, in the chapter on Happiness, on how to live happily, what the obstructions in the way are, how to overcome them, etc. Freedom from hatred, from the disease of longing and from anxiety is described as being the way to happiness. Individually or collectively, consciously or unconsciously, people succumb to these forces, and yet, the Buddha asks us to live happily amidst those who are filled with hatred, longing and anxiety, ourselves rising above these ebullitions of the lower nature. The symptoms of these inner diseases are evident everywhere. An attitude of detachment towards our possessions is another essential characteristic. It brings about real joy which is the nourishment of the Shining Ones. All individual and collective troubles would vanish by living the life according to these principles. In verse 204 of the *Dhammapada* we are told:—

Health is the greatest of gifts; contentment is the greatest wealth; trust is the best of relationships; Nirvana is the highest happiness.

Health is of the body as well as of the mental and psychic natures. A healthy person becomes more and more integrated, therefore tranquil and happy. Contentment is a rare quality in our restless civilization of wants. Most of us hardly restrict our wants following the law of necessity, and so we are always discontented. And are we always trustful of one another these days? Nations are in constant fear of one another because of lack of trust; neighbours, friends, relations are distrustful of one another. If people were to practise this valuable advice of Lord Buddha in daily life, how different the world would be! Instead of the ceaseless chase after possessions, instead of fear, anxiety, discontent and distrust, there would be peace, tranquillity and happiness on all sides.

There is an old story which proves how true this fact is. Once a king wanted to find out who was the happiest man in his kingdom. He ordered his ministers to send out men in different directions in search of such a one and get a shirt from him. They looked everywhere but everyone seemed to have some ailment, some affliction of one type or another. At length they came across a poor village boy who was full of joy and happiness, but he had no shirt on! He must have been contented with his lot and could not have been envious of those with shirts, otherwise he would not have been happy! So it is the right attitude of mind which brings one happiness and not the objective things of the world. Anyone can be happy and content in the Self through the Self by forsaking every desire, as Krishna points out in the Second Discourse of the *Bhagavad-Gita*.

Every man . . . struggles throughout with an awful fact which oppresses him to the soul — that no sooner has he obtained his pleasure than he loses it again and has once more to go in search of it. More than that; he never actually reaches it, for it eludes him at the final moment. This is because he endeavours to seize that which is untouchable and satisfy his soul's hunger for sensation by contact with external objects. How can that which is external satisfy or even please the inner man — the thing which reigns within and has no eyes for matter, no hands for touch of objects, no senses with which to apprehend that which is outside its magic walls? Those charmed barriers which surround it are limitless, for it is everywhere; it is to be discovered in all living things, and no part of the universe can be conceived of without it, if that universe is regarded as a coherent whole.

—*Through the Gates of Gold*

INTROVERSION OF MENTAL VISION

[The following article was first printed by H. P. Blavatsky in *The Theosophist*, Vol. V, pp. 107-108, for February 1884.—Eds.]

Some interesting experiments have recently been tried by Mr. F. W. H. Myers and his colleagues of the Psychic Research Society of London, which, if properly examined, are capable of yielding highly important results. The experiments referred to were on their publication widely commented upon by the newspaper Press. With the details of these we are not at present concerned: it will suffice for our purpose to state for the benefit of readers unacquainted with the experiments, that in a very large majority of cases, too numerous to be the result of mere chance, it was found that the thought-reading sensitive obtained but an inverted mental picture of the object given him to read. A piece of paper, containing the representation of an arrow, was held before a carefully blindfolded thought-reader and its position constantly changed, the thought-reader being requested to mentally see the arrow at each turn. In these circumstances it was found that when the arrow-head pointed to the right, it was read off as pointing to the left, and so on. This led some sapient journalists to imagine that there was a mirage in the inner as well as on the outer plane of optical sensation. But the real explanation of the phenomenon lies deeper.

It is well known that an object as seen by us and its image on the retina of the eye are not exactly the same in position, but quite the reverse. How the image of an object on the retina is inverted in sensation is a mystery which physical science is admittedly incapable of solving. Western metaphysics too, without regard to this point, hardly fares any better; there are as many theories as there are metaphysicians. Reid, Hamilton and others of that school but flounder in a bog of speculation. The only philosopher who has obtained a glimpse of the truth is the idealist Berkeley, who, to the extreme regret of all students of the true philosophy, could not get beyond theological Christianity, in spite of all his brilliant intuitions. A child, says Berkeley, does really see a thing inverted from our standpoint; to touch its head it stretches out its hands in the same direction of its body as we do of ours to reach our feet. Repeated failures in this direction give experience and lead to the correction of the notions born of one sense by those derived through another; the sensations of distance and solidity are produced in the same way.

The application of this knowledge to the above-mentioned experiments of the Psychic Research Society will lead to very striking results. If the trained adept is a person who has developed all his interior faculties, and is on the psychic plane in the full possession of his senses, the individual, who accidentally, that is, without occult training, gains the inner sight, is in the position of a helpless child — a sport of the freaks of one isolated inner sense. This will throw a flood of light on the untrustworthy character of the ordinary untrained seers. Such was the case

with the sensitives with whom Mr. Myers and his colleagues experimented. There are instances, however, when the correction of one sense by another takes place involuntarily and accurate results are brought out. When the sensitive reads the thoughts in a man's mind, this correction is not required, for the will of the thinker shoots the thoughts, as it were, straight into the mind of the sensitive. The introversion under notice will, moreover, be found to take place only in the instance of such images which cannot be affected by the ordinary sense-experience of the sensitive. To take the image of a dog, for instance; when the sensitive perceives it as existing in the mind of a person or on a piece of paper, it may appear distorted to the inner perception of the sensitive, but his physical experience would always correct it. But this introversion is sure to take place when the direction faced by the dog is the subject of investigation. A difficulty may here suggest itself with regard to the names of persons or the words thought of for the sensitive's reading. But allowance must in such cases be made for the operation of the thinker's will, which forces the thought into the sensitive's mind, and thereby renders the process of introversion unnecessary. It is abundantly clear from this that the best way of studying these phenomena is when only one set of will-power, that of the sensitive, is in play. This takes place always when the object the sensitive is to read is independent of the will of any other person, as in the case of its being represented on paper or any other thing of the kind.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams. To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.

In this connection another very important psychic phenomenon may be noticed. Instances are too numerous and too well-authenticated to be amenable to dispute, in which an occurrence at distance, for instance the death of a person, has pictured itself to the mental vision of one interested in the occurrence. In such cases the double of the dying man appears even at a great distance and becomes visible usually to his friend only, but instances are not rare when the double is seen by a number of persons. The former case comes within the class of cases under consideration, as the concentrated thought of the dying man is clairvoyantly seen by the friend and the erect image is produced by the operation of the dying man's will-energy, while the latter is the appearance of the genuine *mayavirupa*, and therefore not governed by the law under discussion.

STRANGE APPARITIONS

[The following editorial comment was printed by H. P. Blavatsky in *The Theosophist*, Vol. II, pp. 273-274, for September 1881, following "N.D.K.'s" account of two authentic instances of apparitions, as related in the memoirs of Colonel Meadows Taylor. One of these relates to a young Highland soldier whose figure, in hospital dress, appeared before the Captain of his company and requested that the arrears of his pay be forwarded to his mother, giving her address. The Captain made a note of the request, whereupon the man disappeared. Upon inquiry it was found that the soldier had died on the previous day and been buried on the morning of his appearance before the Captain. "N.D.K." concludes: "It were profitable . . . to know what hermetic philosophy has to say about the kind of remembrance of, or connection with, our earth that the Astral Soul continues to enjoy." The editorial note gives the following explanation.—EDS.]

"Nature never proceeds in her work of either creation or destruction by jumps and starts," says the late Eliphas Levi, the greatest hermetic philosopher in Europe of the present century. The "Astral Soul" may remain with the body for days after the dissolution of the latter, but separates itself entirely from it but on its complete disintegration. Such was the belief of the ancient Egyptians in reference to their mummies; such is the general belief of the Hindus who say that the souls of their dead sit upon the roof of the house in which the body breathed its last *for ten days* and, therefore, the survivors offer rice-balls to them by throwing them on the roof. Our belief is that the intense thought and anxiety felt by the soldier in his dying moments for his mother could very easily create what the Hindus call a "Kama-rupa" (a form born of and generated by the powerful desire of the still living man) to achieve a certain object, and that form that of himself in his hospital dress, as the "astral soul" *per se* is the exact ethereal likeness of the body, but certainly not of its temporary garments. The soldier realized the necessity of *being recognized* by his superior who might not have done so had the astral form appeared to him disrobed, and whose attention, moreover, attracted by the unusual sight, would have been distracted from the chief purpose which was that of bringing him naturally to listen and pay due regard to the desire of the dead man. The soldier must have most certainly made several *rehearsals*, so to say, in his imagination, and while yet alive, of the way he would like to appear before that officer and give him his mother's address; and very naturally saw himself in his fancy as he then was — namely, in his hospital dress. That desire (Kama) faithfully reproduced the scene planned beforehand, and strongly impressed upon the THOUGHT before the party involved in it and with *apparently* an objective reality. . . .

The opinion of hermetic philosophy is unanimous in rejecting the

theory of the modern Spiritualists. Whenever years after the death of a person his spirit is claimed to have "wandered back to earth" to give advice to those it loved, it is always in *subjective* vision, in dream or in trance, and in that case it is the soul of the living seer that is drawn to the *disembodied* spirit, and not the latter which wanders back to our spheres. Nature — say the Kabalists — opens to life all its doors, and closes them as carefully behind, to prevent life from ever receding. Look at the sap in the plants, writes upon that subject Eliphas Levi, in his "Science of Spirits"; examine the gastric juice in the crucible of human bowels, or the blood in our veins; a regular motion pushes them ever onward, and once the blood expelled, the veins, auricles and ventricles contract and will not let it flow backward. "The living *souls* of a superior sphere," tells us Louis Lucas, "can no more return to ours, than a babe already born re-enter its mother's womb." We think as he and the other hermetic philosophers do, and therefore the story of Samuel coming down once more on earth to curse Saul, though believed in by the Christian Kabalists, is explained in quite a different wise. For them the witch of Endor was an ecstatic seer who through somnambulism and other occult means placed herself in direct communication with the mournful and sur-excited soul of the Israelite king and drew forth out of it the ever present form of Samuel whose image preyed on his mind. It is from the depths of the tormented conscience of the murderer of priests and prophets, and not from the earth's bowels, that arose the bleeding spectre of Samuel; and, when apparently his voice was vociferating anathemas and threats, it was *her* own lips and those of the pythoress — half *medium* and half *magician* — who, drawing down from space the ever-living vibrations and notes of the prophet's voice, assimilated them to hers and reading clairvoyantly in the culprit's mind, repeated but what she saw engraved by the remorse in the thoughts of Saul. "*Chaos magnum firmatum est*," says Robert Fludd, the great mediæval Rosicrucian and Hermetic philosopher of England. "The great chaos consolidates and closes, and those who are *above* can no more come *down*." In a future number we will give the translation of a chapter of Eliphas Levi's "Transition of Spirits or the Mystery of Death." His views are those of all the Kabalists and adepts.

Apparitions and doubles are of two general classes. The one, astral shells or images from the astral world, either actually visible to the eye or the result of vibration within thrown out to the eye and thus making the person think he sees an objective form without. The other, the astral body of living persons and carrying full consciousness or only partially so endowed. . . . Apparitions of those just dead may be either pictures made objective as described, or the Astral Body — called *Kama Rupa* at this stage of the deceased. And as the dying thoughts and forces released from the body are very strong, we have more accounts of such apparitions than of any other class.

—W. Q. JUDGE

COMPASSION

We often speak of Compassion and we know that it is something which we must attain; and we think that to love all and to help all is the way to attain it. But is it? *The Voice of the Silence* (pp. 75-76) gives us the steps which are necessary to attain it.

Compassion cannot be developed by following the Path of Liberation, the Path that leads to *Nirvana*. The attainment of the goal of perfection, by whatever path, is, however, so great a thing that "all Nature thrills with joyous awe and feels subdued." Following the Paramita Path and having subdued the Great Delusion, such an one has arrived at the threshold of *Nirvana* and now stands ready to enter and enjoy complete Bliss and oblivion of the world of suffering mortals for ever.

What is it, then, that differentiates such an one from the one who, having reached perfection, hears the Voice of all Nature whispering to him that he who would be a *Tathagata*, *i.e.*, like unto the Great Ones who have preceded him, must give up this Bliss and return to the world, with the wisdom he has acquired, for the benefit of all creatures?

In order to hear and answer this voice he must have destroyed *Tanha*, the very will to live. This means that the desire to live in *Nirvana* and to appreciate and feel its Bliss for himself must be destroyed by him as long as there are suffering creatures in this world of ours. It is the incapacity to feel for the suffering and sorrow of others that makes a selfish release possible for him who chooses the Path of Liberation. Those who take the Arya Path, the Path of the Buddhas of Perfection, know that they must live for ages as "stones" in the "Guardian Wall" which shields mankind, and that it is their blood which must cement the stones. They are to be the Crucified Ones.

How shall we be firmly established in this idea so that we shall be ready, when the moment of final choice comes, to decide on the Path of Compassion and Sacrifice? We need to prepare ourselves, not merely by making little sacrifices *now* — that stage should already have been passed and become part of our life — but by cultivating that inner Harmony which is based on the acceptance of the essential oneness of all. And this is to be attained by listening to the Song of Life, storing in our memory the melody we hear, and realizing that we are a part of that Harmony. We have to see ourselves as a part of the world and the world as a part of ourselves; have to realize that we are fragments of the Divine. Let us learn to see our place in the ALL, realizing that in that ALL there is room for the greatest embodiments of Compassion Absolute as well as for the worst of criminals, for the sparkling jewel as also for the speck of mire. Feeling our interdependence with all, and therefore giving our gratitude to all, will breed in us love for all, not merely as an emotion but as a more vital force.

Let us not think that the little choices we make now will alone determine the final choice. Even the Buddha was tempted to choose the

Path of Bliss. It was because he had the capacity to feel for the world's suffering that he was able to hear the cries of distress of all creatures and to remain with them.

So, to be ready for the final choice, our ears have to be trained, here and now, to listen to the cries of pain that emanate from all creatures; and we must have gained the compassion not to brush off a single tear of pain until the cause is removed. What we lack today is the capacity to listen and to understand — to listen to the outer cries of the world as well as to the inner Voice of our Soul, and to respond to them without thought of self.

Indeed, the way is hard; it requires a new approach to life, based on understanding. We have to comply with "all the rules" and to attune our heart and mind to the great mind and heart of all mankind. And to attune is more difficult than to comply, for the process of attuning affects mind and heart, feelings and discrimination. The blending of these two brings to birth Compassion and the knowledge of how to help. We can then know the Laws of Life and use them wisely, for the good of all beings, and become one with Nature. All Nature then responds with gratitude.

In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."

A NEW AKHAN IS BORN.

PEACE TO ALL BEINGS.

Because compassion is the mother of beneficence, therefore ever liberally do they who know share of their great riches with those who have not, and are like a living fountain whose waters cool that natural thirst (for knowledge) that ne'er is satisfied.

—DANTE

THE YOGA APHORISMS OF PATANJALI

X.—INTELLECT AND DEVOTION

Krishna tells us in the *Bhagavad-Gita* that “he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time” (IV. 38). The essence of Krishna’s instruction, indeed, is to become devoted (*Notes on the Bhagavad-Gita*, p. 64). Here lies one great difference between the *Gita* and our other devotional books — *The Voice of the Silence*, the *Dhammapada* and *Light on the Path* — on the one hand and Patanjali’s *Yoga Aphorisms* on the other.

Patanjali does us a great service in pointing out one way to that spring of Truth within ourselves and offering us encouragement and practical direction for every stage. But it is primarily an intellectual basis that he offers for the aspirant’s effort, though one by no means to be despised.

It is true, as we have seen, that “the fight is in the mind.” And Patanjali has certainly given us a veritable arsenal of weapons for the successful waging of that fight. But can the intellect by itself fully fecundate the mind, to say nothing of the heart?

The *Yoga Aphorisms* are not wanting in ethical concepts, for example, the warning, with its strong Karmic implication, that “that which is to be shunned by the disciple is pain not yet come” (II. 16). Patanjali, in his definition of “Forbearance,” as we have seen, is explicit about the sins to be avoided. Also he shows that freedom from desire for the results of action is necessary until one attains the chief end of the soul, explained by Mr. Judge as referring to entire emancipation (IV. 28). We are reminded of the statement in *The Voice of the Silence* that “’Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation,” but how different is its appeal!

Patanjali recognizes the importance of obtaining knowledge carefully and with a pure motive. Moreover, he encourages the practice of complacency and disinterestedness. He praises also tenderness and benevolence (I. 33), but he does not make us *feel* them, as *The Voice of the Silence* does. He shows that it is from “infinity of knowledge absolutely free from obscuration and impurity” (IV. 30) that all that is knowable appears small and easy to grasp.

But if goodness is not ignored by Patanjali it is certainly less stressed in the Aphorisms than it is in our devotional books. True, he calls for “persevering devotion to the Supreme Soul” (II. 32) and he tells us that “from contentment in its perfection the Yogee acquires superlative felicity” (II. 42). And from what can lasting perfect contentment arise if not from full resignation to the Law and to the One Self? Mr. Judge has written: “To meditate on the Higher Self is difficult. Seek then the bridge, the Masters.” (*Letters That Have Helped Me*, p. 121)

The Voice of the Silence tells us that “the mind needs breadth and depth and points to draw it towards the Diamond Soul.” And the heart

needs the inspiration of the existence of the Blessed Masters and Their great renunciation for the sake of suffering mankind. There is little in the *Yoga Aphorisms* about that great ideal of the Elder Brothers of the Race except in Mr. Judge's Preface and in his interpretative comments.

Besides this, more than one of the fruits of Yoga which Patanjali explains seem highly dangerous to the possessor of these powers and to others, in the absence of the soundest ethical principles and practice. One of these is the possibility of acquiring "penetration and knowledge of the mental conditions, purposes and thoughts of others," as well as an accurate comprehension of one's own (III. 35). Also, from the acquirement of control over the elements, described as resulting from a certain type of mental concentration, various other powers, we are assured, will flow, including the ability to "exercise an irresistible will upon the minds of others" (III. 45-6). How terrible these powers would be in unscrupulous individuals requires no argument in our day of widespread private exploitation and public authoritarian trends! Only the true altruist who has virtually forgotten his personal self can possess them safely.

After all, however, Patanjali has written his *Yoga Aphorisms* to present a special subject. Vast as its scope is, it is almost inevitably limited. It would be unfair, not to say presumptuous, to criticize a great teacher like Patanjali for the omission or under-stressing of points he was not trying to present here. He has given us an invaluable, illuminating and practical manual, well deserving repeated and careful study.

But to attain to such illumination and dispassion as Patanjali holds out as the goal and conveys under the term "Isolation," or even to reach the higher stages on the way to them, may — and for most undoubtedly will — take many lives of effort. Meanwhile, besides trying to make good use of Patanjali's suggestions, we can be helped materially in our progress by availing ourselves of the wealth of truth and counsel contained in the modern restatement of the Ancient Wisdom.

One effect of the study of the *Yoga Aphorisms* is certainly to raise the status of Mr. Judge in the student's eyes, however high his earlier appreciation of that status may have been. He has brought to the interpretation of this ancient and wise book a wisdom and a depth of insight that are indeed impressive.

What a man takes in by contemplation he must pour out in love.

—ECKHART

EXTRACTS FROM UNPUBLISHED LETTERS

Today, the calendar reminds me, is a new lunar month in which Krishna took shape some 5,000 years ago. How illusory is time, for the Self in us, the Divine Krishna, is near and dear and here — close! It is in your heart and head and hands. It sees through your eyes and speaks through your lips. And Krishna, the one and the same, is what I am trying to find and to hold in my own consciousness.

The manifested human form of Krishna is the form of his incarnation as Krishna. He has his Universal Form. The former shines with his *Vibhūtis*, his Divine Excellences, as given in the 10th discourse. The Universal Form is the *Vishwa Rupa* of the 11th chapter. The first is visible but is not understood unless the *Vibhūtis* are understood; e.g., his blue-black form is due to certain of his *Vibhūtis*, and so on. The Universal Form is not visible unless the divine eye is opened by one's own effort, or as Krishna did for his devoted chela Arjuna, as a "gift" — of course deserved.

The form of Krishna represents the unity aspect of Spirit manifesting in the diversity aspect of Matter. How do the *Vibhūtis* manifest or express themselves? Through what kind of matter? What does the formless Universal Form mean and signify? What is the "Word made flesh"? Think along this line.

As to the keys for understanding the *Gita*: We use the psychological key most of the time, for in living the life it proves most useful. But there is the historical or socio-political key; and there is the cosmic key. Tilak's *Arctic Home in the Vedas* refers to it, I think. Also the *Glossa* speaks about the Dance of the Gopis as related to the signs and the birth of the Zodiac. Look up also Judge's article on "Two Lost Keys: The Bhagavad-Gita — The Zodiac." It seems to me, however, that for us the psychological key has a fascination and also a practicality.

The classification of Krishna's nature in the seventh chapter of the *Gita* is somewhat unique — exoteric and esoteric. As a matter of fact without H.P.B.'s esoteric wisdom it would sound like abracadabra. The 13th chapter makes it clearer and also the triple division of the 15th. The lower nature of Krishna corresponds to the lowest line of human evolution; His higher to the second; and Himself as the third. (*S.D.*, I. 181.) But do not overlook that this passage in the *S.D.* deals with human evolution. Metaphysically, the lower nature is a manifestation of *Mulaprakriti*; the higher, of *Daiviprakriti* or *Fohat*; and the third, of the Logos or Verbum.

Let me try to put for your consideration something of the lower nature of Krishna. First, the source of the lower nature is *Mulaprakriti*, via the

three *gunas*. Now, the physical body, the astral body, Prana, Kama and Lower Manas form the lower man in our Theosophical classification. But Kama and Manas are now a joint unit. We have Higher Manas, Lower Manas, Kama-Manas. At present we have Higher Manas overbrooding the personality and, because its agent, the Lower Manas, has been enslaved by Kama, the Higher can do little, if anything. Now note — the Manas, Buddhi and *Ahankara* of the *Gita* are not our Manas or our Buddhi; the last, *Ahankara*, is the “I”-making power. In the personality it represents or corresponds to Atma. Buddhi is not our sixth principle; it is the Buddhi of the *Gita* which is either *tamasic*, *rajasic* or *sattvic*. Manas is mind dominated by Kama; Kama enlivens Prana which energizes the astral body, which in its turn guides and moulds the gross body. So Manas, Buddhi and *Ahankara* form the higher aspect of the lower nature of Krishna. Earth, water, air, fire, light, build the body. Fire gives heat and one kind of light; *Akasha* gives another kind of light. When Manas by the power of will frees itself from Kama, that Manas becomes *Antahkarana*. So we have Kama-Manas, then Kama controlled by the Internal Organ, *Antahkarana*; and it goes with the aid of *Akasha* towards the Monad. It is the bridge. *Antahkarana* is made of four constituents — *Manas*, *Chit*, *Buddhi*, *Ahankara*. *Chit* is the power in and of Manas which can secure the discerning power of Buddhi and the will power of *Ahankara* and become the Personal Centre of Krishna, which can join itself with the Higher Nature — the Atma-Buddhi-Manas Monad, which is *Daiviprakriti* or *Fohat*. We cannot put in parallel columns our Theosophical principles and the eightfold constituents given in the *Gita*. The lower nature is personal; the higher nature is the Individual, and the Monad is Krishna. The lower *Ahankara* is “I am Mr. So-and-so”; the individual *Ahankara* is “I am I”; the spiritual *Ahankara* is “I Am.” See S.D., I, 335 fn.

Krishna stands metaphysically for the *Ego* made one with Atma-Buddhi, and performs mystically the same function as the *Christos* of the Gnostics, both being “the inner god in the temple” — man.

—H. P. BLAVATSKY

IN THE LIGHT OF THEOSOPHY

What is the measure of a man's intelligence? Psychologists have attempted to solve this question by means of intelligence tests. That there are great disparities of intellectual ability among human beings is a well-established fact, but there is widespread disagreement among psychologists and educational and other authorities as to what may be the causes of these differences. Some consider heredity to be the most important factor in the development of intelligence; others, environment.

Dr. Milton J. Horowitz, writing on "How to Judge Intelligence" in *The New Physician* for March (condensed in the *June Science Digest*) states that psychologists cannot even define what intelligence really is. Eleven different thought processes are commonly regarded as contributing to the production of intelligent behaviour: clear and accurate observation; storing observations and recalling them when required; adapting previous experiences to new problems; behaving with a purpose or towards a goal; appreciating cause-effect relationships; facility in learning; seeing beyond a given experience and grasping the point of meaning of that experience; ability to make correct judgments or decisions; putting things together mentally so that they are integrated; speed and accuracy; and effectiveness in achieving results.

The evaluation of intelligence presents a number of problems and Dr. Horowitz draws attention to some of these. Though some of the mental abilities are not always clearly in evidence, it should not be concluded that they are lacking altogether. Emotional upset is one of the factors that clearly affects mental processes. Again, the brightness of some people is seen only in certain types of situations. Reactions in situations that are unfamiliar also merit careful evaluation. Intelligence is often overestimated or underestimated. Some people prefer to hide or minimize their abilities; others delight in exhibiting them. It is admitted also that there are different "kinds" of intelligence.

Academic and vocational achievement is sometimes used as an index of intelligence. In fact all other activities in which people are engaged, Dr. Horowitz concludes — hobbies, recreational interests, social affairs, family life, etc. — can provide clues to intelligence.

One need only turn to the section of *The Secret Doctrine* dealing with the lighting up of Manas (II. 161-179) to find the basic reason for the differences in mental capacity. The "Stanza" from the *Book of Dzyan* there considered, in the words of H.P.B., "solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the æons which followed." There are three great classes into which incarnated humanity may be divided: There is the highest class — those whose intellectuality had been developed during previous cycles of incarnation; there are those who constitute the average humanity, "which has to acquire its intellectuality during the present Manvantaric

evolution"; and, finally, there is the lowest class, "those *latest arrivals* among the human Monads . . . whose reasoning powers are very little above the level of the animals."

Another view of the problem is presented elsewhere in *The Secret Doctrine* (II. 249):—

Strictly speaking, esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its forefathers or "Creators" were all divine beings — though of different classes or degrees of perfection in their hierarchy — men were nevertheless born on seven different centres of the continent of that period. Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different. . . . Some superior, others inferior, *to suit the Karma* of the various reincarnating Monads which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties.

One factor of development concerning which the testing of intelligence reveals little or nothing is moral character. Thus a man who is graded "very superior," or even an intellectual genius, may employ his abilities in taking unfair advantage of the less intelligent masses.

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. (*S.D.*, II. 163)

According to *The Times of India* of July 10th, the U.S. Supreme Court's ruling that government-composed official prayers in public schools trespass against constitutional guarantees of religious freedom has aroused, on the one hand, a sense of "shock and dismay" and, on the other, a sense of relief, especially among school children themselves who were finding the repetition of a set prayer acknowledging their dependence upon "Almighty God" and asking for His blessing boring and uninspiring.

Many read into the decision a stringent new view of church-state separation that seriously challenges their conception of the role of religion in a "God-fearing society." Congressional reaction is in the main vehement and massive constitutional steps are said to be afoot to reverse the judgment.

Across the big, wide country, editorial opinion is sharply divided. There are many papers which consider the decision a misrepresentation of the Constitution and a deprivation of liberty. There are others which regard it as an act of liberation. One paper comments:—

It frees school children from what was in effect a forced participation in an act of worship. It frees the public schools from an observance much more likely to be divisive than unifying. It frees religion from an essentially mischievous and incalculably perilous sort of secular support.

Others agree that a prescribed prayer, however non-denominational it may be, is a form of enforced orthodoxy. The question is raised: What becomes of the freedom of conscience guaranteed to people of all faiths or of none under the Constitution? In the words of the Court's dictum placing "the power and prestige and financial support of government behind a particular religious observance tends to coerce religious minorities to conform. "The prayer of each man from his soul must be his and his alone."

The real problem, linked with the maintenance of the secular nature of the State, is even deeper. It touches on the whole subject of Government financing of any institution or activity which relates to religion.

That *true* religion is an important part of true education must be apparent to every thoughtful person; it must be equally apparent that no theology whatever, on account of its separativeness if for no other reason, can be considered representative of true religion, and that the daily repetition of set prayers asking for "God's blessing" will not make children truly religious-minded. How many will see in the controversy that is raging an opportunity to inquire into the concept of God and prayer on the basis of the eternal verities which all the great Teachers down the ages have taught and practised, and which again and again have been twisted and tortured into formal religions?

In these days when ordinary men and doctors alike have become keenly interested in the phenomenon of hypnosis, every warning against this dangerous practice ought to be considered carefully. A recent issue of *Medicine at Work* (published by the Pharmaceutical Manufacturers Association, U.S.A.) cites examples of some of the uses to which hypnosis is being put, warns against its dangers and refers to what appears in science today as its unsolved mysteries.

Hypnosis is credited with bringing back an amnesiac's memory, allaying aches and pains, banishing fears and anxieties. It is being used increasingly in surgery, obstetrics and dentistry. But hypnosis can be a two-edged sword. As revealed by the California Medical Association, psychiatrists reported 114 cases of psychosis triggered by hypnosis measures. Cases were cited where hypnosis induced psychopathological states in the hypnotist himself. One psychiatrist said that he "got scared and quit hypnosis." Another "cured" a patient's hysterical blindness whereupon she stabbed her fiancé.

Medicine at Work points out that "irresponsibility and incompetence are particularly flagrant on the nonmedical scene," leading sometimes

to disastrous consequences.

Much about hypnosis remains still a mystery to scientists. Answers are being sought to such questions as: Why will some persons in deep hypnosis blister if told that they are being touched by hot objects? How can some physicians "suggest away" warts? How are certain patients, legs immobilized by anæsthetic, able to walk normally on hypnotic command? What causes the sugar content of a man's blood to rise suddenly when he is told in a deep trance that he is swallowing honey? Are there clues to astronaut survival in the yogi's ability to reduce his breath and pulse rates to one-fourth of normal?

What the hypnotic force or influence is, and what really happens when a hypnotic experiment is performed, has been explained by W. Q. Judge thus:—

Speaking physically, all outer stimulus from nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. . . .

When the hypnotic process — or subjugation, as I call it — is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggester a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless — as happens rarely — the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death. . . .

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. (THE THEOSOPHICAL MOVEMENT, Vol. X, p. 180)

Time for June 6th gives instances of the fantastic extremes to which South Africa's policy of *apartheid* is carried, the expense and dislocation it causes, and the ludicrous situations it sometimes creates:—

... *Apartheid* affects every aspect of South African life. White and nonwhites not only have separate park benches, public toilets, post office windows, but in many buildings, separate elevators. . . .

African men shopping for hats must first put on a skull cap provided by the store before trying any on; African women are not allowed to try on hats at all. Blacks' and whites' blood is kept separately in blood banks, although most doctors would not hesitate to use whatever blood is available in an emergency. Recently, however, a white ambulance driver in Johannesburg refused to pick up an African woman in labour on the sidewalk.

On the road, black Africans travel on separate buses and use separate bus stops. Only white bus stops have benches. Blacks also use separate railroad coaches. Nonwhites cannot eat in dining cars, but special nonwhite stewards serve meals to blacks in their coaches. Nonwhites on airplanes are usually confined to seats at the front or rear; if the plane is so crowded that the only free seats are next to whites, stewardesses first must ask permission from the white passengers to seat the blacks next to them; if permission is not granted, the blacks are usually shifted to other planes. They are served on plates and cups of a different colour from white passengers', and their dishes are washed separately. When the nonwhite leaves the aircraft, his headrest is immediately tagged and its cover laundered separately from others on the plane.

While whites can move about South Africa freely, Africans cannot move into an urban area for more than 72 hours without special permission. To qualify as a permanent resident of an urban area, an African must have either been born there or worked continuously for one employer for ten years. . . .

Little Christian charity is extended toward blacks by South Africa's Dutch Reformed churches. Most refuse to admit blacks to their services. A current joke has a white policeman entering a church on a Sunday morning, where he finds a lone black on his knees. "What are you doing Kaffir?" asks the cop. "Scrubbing the floor," answers the African. "O.K.," says the cop. "But God help you if I catch you praying."
