

*The Indian Institute of World Culture  
6, Sri B. P. Wadia Road  
Bangalore-4, India*

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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# THE THEOSOPHICAL MOVEMENT

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## "KNOWEST THOU OF SELF THE POWERS?"

Thou hast to study the voidness of the seeming full, the fullness of the seeming void. O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?

If thou dost not — then art thou lost.

—*The Voice of the Silence*

OUR DESTINY, it is said, is "written in the stars" — and that is true in more than one sense. Astrology and horoscopy at one time were really a science and an art; today only a broken shell without the kernel remains, wholly unreliable in the hands of amateurs and a danger to the public in the hands of the mercenary, the fraud or the charlatan. Alchemy in ancient Egypt, as astrology in ancient Chaldea, were practised rightly; both were known also in ancient India. Knowledge of both has, however, disappeared today, and what remains speaks but of the glory that is gone.

In these days it is useless to run to an astrologer; this is not yet so generally accepted as is the fact that it is a waste of time to run to some self-styled alchemist with a piece of silver, because he promises to transmute it into gold. Very rarely do we hear of some gullible person falling prey to an alchemist; much more common is the practice of consulting the astrologer. Such a practice is not only useless; it has also its dangerous side.

Consulting astrologers, palmists, clairvoyants and spiritualistic mediums, and going by what they predict or prescribe, weakens human resourcefulness and self-confidence, and hinders self-effort. It is a demoralizing process. Many are misled because in all these practices there is a basic element of truth. Astrology *was* a science once, though it is not one now; clairvoyance *is* a real spiritual power of clear-seeing,



but those who possess it do not boast about it, nor use it debasingly; palmistry is one of the minor occult arts, but knowledge of it is not easily acquired, nor may it be sold by one who possesses it; mediums *do* perform phenomena, but what the phenomena are and how they happen is not known either to them or to the poor sitters who are fooled by them.

Superstition dies hard; when crass religious superstition is overcome, people fall into psychic claptrap; they refuse to consult a priest, but they do not mind visiting a palmist or an astrologer. "Educated" men and women laugh at "old wives' tales" of the evil eye and the black art, but swallow without examination the phenomenon of the sleep produced by the hypnotizer! They reject the idea of praying to God, but readily mutter: "Every day, in every way, I am getting better and better." They exclaim "Nonsense!" to the suggestion of propitiating a *bhut*, but they think it all right to consult a medium. What is the difference between the modern priest and the modern astrologer? None — both have to be paid. Is not the hypnotizer using the power of the evil eye? He is. Why distinguish between "O God! give me health" and "Every day, in every way, I am getting better and better"? If the spooks that come to spiritistic séances are not *bhuts* and ghosts, and often worse still, *pisachas* and vampires, what are they? *Bhuts* do not become "spirits" because they are so named; as well hope to transform stinking manure by calling it a fragrant rose! Why do people fall from one kind of superstition into another? Every time the cause is ignorance, *avidya*.

And yet, knowledge is available on what is true and what is false in all three spheres of spiritual, mental and psychic forces. In the two volumes of *Isis Unveiled* H. P. Blavatsky has examined every kind of abnormal phenomenon — described and defined each type and explained it. Also, reliable information is available in Chapters XVI and XVII of *The Ocean of Theosophy* by W. Q. Judge. A reflection on the following items will lead the reader to the further explanations which are available in the above-cited books:

(1) There is no miracle in Nature; nothing happens by chance; everything occurs in accordance with Law.

(2) Man, the thinker, is the crown of visible evolution, and when he becomes an Adept of the Good Law he is the King of the whole of Nature. Man possesses all powers existing in Nature, some of which have become manifest, while others are still latent.



(3) The greatest power of man is *Kriyashakti*, that is, the power to create by Thought-Will-Imagination.

(4) Creating rightly, man becomes an Adept in Beneficent Magic which is Divine Wisdom; creating wrongly, that is, selfishly, he becomes a devilish Black Magician, a Brother of the Shadow.

(5) Nature has two sides, both of which influence man and are influenced by him. They are the light and the dark sides of Nature.

(6) By his thinking man attracts to himself creatures of light or of darkness. He has the power to choose which to attract. Right resolve and right thought lead him to choose well. By right knowledge he becomes their master; by wrong living, their slave.

(7) Man himself is Spirit — Embodied Spirit — the mediator between Deity and the whole of the human race.

Man himself is the Alchemist, who in the crucible of Right Knowledge transmutes the iron of his lower nature into the gold of the higher.

Man himself is the Astrologer, who casts his horoscope by the right exercise of Will. "A wise man rules his stars; a fool obeys them."

The admonition and the sterling advice contained in the following quotation from *Isis Unveiled* (II. 635) need to be reflected upon:

We would have all to realize that magical, *i.e.*, spiritual powers exist in every man, and those few to practise them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God*.

*The trinity of nature is the lock of magic; the trinity of man the key that fits it.* Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god,

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## CYCLES AND CYCLIC LAW

[THE THEOSOPHICAL MOVEMENT last month reprinted under the title "Our Work and the World" one of W. Q. Judge's addresses to the Theosophical Congress at the Parliament of Religions, Chicago World's Fair. Another of his addresses delivered on September 17, 1893, is reprinted here from the Report of Proceedings published by the American T.S.—EDS.]

LADIES AND GENTLEMEN: This is our last meeting; it is the last impulse of the Cycle which we began when we opened our sessions at this Parliament. All the other bodies which have met in this building have been also starting cycles just as we have been. Now, a great many people know what the word "cycle" means, and a great many do not. There are no doubt in Chicago many men who think that a cycle is a machine to be ridden; but the word that I am dealing with is not that. I am dealing with a word which means a return, a ring. It is a very old term, used in the far past. In our civilization it is applied to a doctrine which is not very well understood, but which is accepted by a great many scientific men, a great many religious men, and by a great many thinking men. The theory is, as held by the ancient Egyptians, that there is a cycle, a law of cycles which governs humanity, governs the earth, governs all that is in the universe. You may have heard Brother Chakravarti say the Hindus are still teaching that there is a great cycle which begins when the Unknown breathes forth the whole universe, and ends when it is turned in again into itself. That is the great cycle.

In the Egyptian monuments, papyri and other records the cycles are spoken of. They held, and the ancient Chinese also held, that a great cycle governs the earth, called the sidereal cycle because it related to the stars. The work was so large that it had to be measured by the stars, and that cycle is 25,800 and odd years long. They claim to have measured this enormous cycle. The Egyptians gave evidence they had measured it also and had measured many others, so that in these ancient records, looking at the question of cycles, we have a hint that man has been living on the earth, has been civilized and uncivilized for more years than we have been taught to believe. The ancient Theosophists have always held that civilization with humanity went around the earth in cycles, in rings, returning again and again upon itself, but that at each turn of the cycle, on the point of return it was higher than before. This law of cycles is held in Theosophical doctrine to be the



[August 1968]

CYCLES AND CYCLIC

most important of all, because it is at the bottom of all. It is a part of the law of that unknown being who is the universe, that there shall be a periodical coming from and a periodical returning again upon itself.

Now, that the law of cycles does prevail in the world must be very evident if you will reflect for a few moments. The first cycle I would draw your attention to is the daily cycle, when the sun rises in the morning and sets at night, returning again next morning; you, following the sun, rising in the morning and at night going to sleep again and almost appearing dead, but the next morning awaking to life once more. That is the first cycle. You can see at once that there are, therefore, in a man's life just as many cycles of that kind as there are days in his life. The next is the monthly cycle, when the moon, changing every 28 days, marks the month. We have months running to more days, but that is only for convenience, to avoid change in the year. The moon gives the month and marks the monthly cycle.

The next is the yearly cycle. The great luminary, the great mover of all, returns again to a point from whence he started. The next great cycle to which I would draw your attention — it is held by science and is provable, I think, by other arguments — is that the sun, while stationary to us, is in fact moving through space in an enormous orbit which we cannot measure. As he moves he draws the earth and the planets as they wheel about him. We may say, then, this is another great cycle. It appears reasonable that, as the sun is moving through that great cycle, he must draw the earth into spaces and places and points in space where the earth has never been before. It must happen that the earth shall come now and then into some place where the conditions are different, and that it may be changed in a moment, as it were, for to the eye of the soul a thousand years are but a moment, when everything will be different. That is one aspect of cyclic doctrine, that the sun is drawing the earth in a great orbit of his own and is causing it to be changed in its nature by reason of the new atomic spaces into which it is taken.

We also hold that the earth is governed by cyclic law throughout the century as in a moment. The beings upon it are never in the same state. So nations, races, civilizations, communities are all governed in the same way and moved by the same law. This law of cycles is the law of reincarnation that we were speaking of today: that is, that a man comes into the world and lives a day — his life is as a day; he dies out of it and goes to sleep, elsewhere waking; then he sleeps there to wake again the next great day; after a period of rest, he again enters



life; that is his cycle. We hold in Theosophical philosophy and it has been proven by the Adepts by experiment, that men in general awake from this period of rest after 1,500 years. So we point in history to an historical cycle of 1,500 years, after which old ideas return. If you will go back in the history of the world you will find civilization repeating itself every 1,500 years, more or less like what it was before. That is to say, go back 1,500 years from now and you will find coming out here the Theosophists, the philosophers, the various thinkers, the inventors of 1,500 years ago. And going further back still, we hold that those ancient Egyptians who made such enormous pyramids and who had a civilization we cannot understand, at that dim period when they burst on the horizon of humanity to fall again, have had their cycle of rest and are reincarnating again even in America. So we think, some of us, that the American people of the new generation are a reincarnation of the ancient Egyptians, who are coming back and bringing forth in this civilization all the wonderful ideas which the Egyptians held. That is one reason why this country is destined to be a great one, because the ancients are coming back, they are here, and you are very foolish if you refuse to consider yourselves so great. We are willing you should consider yourselves so great, and not think you are born mean, miserable creatures.

The next cycle I would draw your attention to is that of civilizations. We know that civilizations have been here, and they are gone. There is no bridge between many of these. If heredity, as some people claim, explains everything, how is it not explained why the Egyptians left no string to connect them with the present? There is nothing left of them but the Copts, who are poor miserable slaves. The Egyptians, as a material race, are wiped out, and it is so because it is according to the law of cycles and according to the law of nature that the physical embodiment of the Egyptians had to be wiped out. But their souls could not go out of existence, and so we find their civilization and other civilizations disappearing, civilizations such as the ancient civilization of Babylon, and all those old civilizations in that part of the East which were just as strange and wonderful as any other. This civilization of ours has come up instead of going down, but it is simply repeating the experience of the past on a higher level. It is better in potentiality than that which has been before. Under the cyclic law it will rise higher and higher, and when its time comes it will die out like the rest.

Also religions have their cycles. The Christian religion has had its



cycle. It began in the first year of the Christian era and was a very different thing then from what it is now. If you examine the records of Christianity itself you will see that the early fathers and teachers taught differently in the beginning from that which the priests of today are teaching now. Similarly you will find that Brahminism has had its cycle. Every religion rises and falls with the progress of human thought, because cyclic law governs every man, and thus every religion which man has.

So it is also with diseases. Is it not true that fevers are governed by a law of recurrence in time; some have three days, some four days, nine days, fifteen days, three years and so on? No physician can say why it is so; they only know that it is a fact. So in every direction the law of cycles is found to govern. It is all according to the great inherent law of the periodical ebb and flow, the Great Day and Night of Nature. The tides in the ocean rise and fall; similarly, in the great Ocean of Nature there is a constant ebb and flow, a mightier tide which carries all with it. The only thing that remains unshaken, immovable, never turning, is the Spirit itself. That, as St. James said — and he doubtless was himself a wise Theosophist — is without variableness and hath no shadow of turning.

Now, this great law of periodical return pertains also to every individual man in his daily life and thought. Every idea that you have, every thought, affects your brain and mind by its impression. That begins the cycle. It may seem to leave your mind, apparently it goes out, but it returns again under the same cyclic law in some form either better or worse, and wakes up once more the old impression. Even the very feelings that you have of sorrow or gladness will return in time, more or less according to your disposition, but inevitably in their cycle. This is a law it would do good for everyone to remember, especially those who have variations of joy and sorrow, of exaltation and depression. If when depressed you would recollect the law and act upon it by voluntarily creating another cycle of exaltation, on its returning again with the companion cycle of lower feeling it would in no long time destroy the depressing cycle and raise you to higher places of happiness and peace. It applies again in matters of study where we use the intellectual organs only. When a person begins the study of a difficult subject or one more grave than usual, there is a difficulty in keeping the mind upon it; the mind wanders; it is disturbed by other and older ideas and impressions. But by persistency a new cycle is established, which,



being kept rolling, at last obtains the mastery.

We hold further — and I can only go over this briefly — that in evolution itself, considered as a vast inclusive whole, there are cycles, and that unless there were these turnings and returnings no evolution would be possible, for evolution is but another word for cyclic law. Reincarnation, or re-embodiment over and over again, is an expression of this great law and a necessary part of evolution.

Evolution means a coming forth from something. From out of what does the evolving universe come? It comes out from what we call the unknown, and we call it "unknown" simply because we do not know what it is. The unknown does not mean the non-existent; it simply means that which we do not perceive in its essence or fullness. It goes forth again and again, always higher and better; but while it is rolling around at its lower arc it seems to those down there that it is lower than ever; but it is bound to come up again. And that is the answer we give to those who ask: What of all those civilizations that have disappeared, what of all the years that I have forgotten? What have I been in other lives I have forgotten? We simply say, You are going through your cycle. Some day all these years and experiences will return to your recollection as so much gained. And all the nations of the earth should know this law, remember it, and act upon it, knowing that they will come back and that others also will come back. Thus they should leave behind something that will raise the cycle higher and higher; thus they should ever work toward the perfection which mankind as a whole is striving in fact to procure for itself.

—W. Q. JUDGE

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OF RELIGION, TOO, as of language, it may be said that in it everything new is old, and everything old is new, and that there has been no entirely new religion since the beginning of the world. The elements and roots of religion were there, as far back as we can trace the history of man; and the history of religion, like the history of language, shows us throughout a succession of new combinations of the same radical elements.... Though sometimes hidden, they rise again and again to the surface. Though frequently distorted they tend again and again to the perfect form. Unless they had formed part of the original dowry of the human Soul, religion itself would have remained an impossibility.

—MAX MULLER



## “CHITTA VRITTI NIRODHA”

### III

Now am I fixed, and now I will depart,  
Never to come again, till what I seek  
Be found — if fervent search and strife avail.

—*The Light of Asia*

Do not be childish, my friends. Be as innocent of evil as babes,  
but at least be grown up in your thinking.

—ST. PAUL: *I. Corinthians*, XIV. 20

ON THE PATH that leads to concentration, it is useless, even dangerous, to proceed further until the man has his lower self under complete control. Hasten slowly was never more true of human effort than in this field of human progression. The aspirant has to understand that it is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in him. “For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it.” It is to be noted and remembered at all times that whereas the powers and forces of the animal nature can be used as well by the selfish and revengeful as by the unselfish and the all-forgiving, the powers and forces of spirit lend themselves only to the perfectly pure in heart.

Therefore, the primary objective of the aspiring heart must be to stifle the voice of earthly appetites. This is not easy of achievement for the simple reason that the lower mind is too prone to mistake the fires of lust for the sunlight of life. However, even at comparatively lower levels Nature helps to check any act of desecration of the spiritual by administering temptations to the aspirant, so that even by the experience of his failure he may learn and admit that the fetters of the lower still lie heavy upon his Soul. The discipline which corrects tendencies of a lower nature requires a new orientation and a saner exercise of the faculty of discrimination. A long familiarity with vice and cravings brings on an inversion of values which is to be found not only in the bad man but also in the so-called good. Fanaticism is but one aspect of it. Bigotry and superstition are born of lust, and this is a power that often hides behind a façade of virtue. Even when the aspirant is still fighting his battles on the lower strata of consciousness, his experience will show to him that lust often lurks undetected and that neither instinct nor reason are competent enough to chart his oceans



for him.

But if Nature seems to mock the man in his efforts at reform, she does so only to egg him on to newer discoveries and higher virtues. Karma never visits a man with difficulties unless there is strength in him to awaken a power that will remove the difficulty. The agitation of the mind and the nervous approach which usually supervene at each departure from the normal have to be replaced by a non-argumentative and confident faith in the Teaching, and later in the Teacher when merit permits his guidance and recognition.

The eradication of evil and the doing of good which are implicit in the paths of *yama* and *niyama* bring about changes not only in the mental make-up of the man but also produce psycho-physiological changes in his being, heightening his sensitivity and opening up channels and doors which had hitherto remained unopened. These new developments have also to be understood and mastered. It is at this stage that the utmost caution becomes necessary. A false sense of separateness, of being a thing apart from the masses; an undesirable elation at the progress achieved; a thirst for the attainment of psychic powers that now appear within reach—all these may yet mar the work and plunge the seeker into viscous swamps of doubt. Not only does it become imperative that the reactions to one's own achievements be kept under rigid control, but it becomes vital at this stage to control the behaviour of the man—inner as well as outer—to the fast-moving environment in which he finds himself placed.

It is as if his personal Krishna guides his chariot from one theatre of war to another in rapid succession; and, as the occasion demands, the aspirant has to switch from one weapon to another if the needs and circumstances of the fight are to be met in adequate measure. In the thickness of the fight as in the bivouac of life, the mind must be intent on Krishna, ready to listen to his voice and eager to do nothing save his bidding. The inner General who admonishes and guides is incapable of defeat. No reasoning can justify this act of obedience and surrender to the invisible and the soundless save faith and intuition, and both transcend the laborious earth-bound reasoning that binds the Soul in chains. Faith, says *Light on the Path*,

is a great engine, an enormous power, which in fact can accomplish all things. For, it is the covenant or engagement between man's divine part and his lesser self. The use of this engine is quite necessary in order to obtain intuitive knowledge; for unless



a man believes such knowledge exists within himself, how can he claim and use it?

However, long before the voice of intuition can become more than mere imaginings and whispers, the man must have learnt of his intimate ties with other human beings. If *yama* and *niyama* have ought to impart, it is the science of the manner of meeting and facing the happiness, the unhappiness, the good and the evil which dwell in or emanate from other persons. The stamp and impress of his discipline and asceticism will make the aspirant meet the happiness in another with all the joy and fervour of a devoted friendship. He can no longer frown upon, nor be antagonistic to, nor covet the happiness, rank or circumstance of another. If the gladdened heart of another does not find a responsive chord in his being, then he can rest assured that he has a long and arduous way to go. The unhappiness of another must necessarily evoke in him the feeling of sympathy. A feeling of satisfaction at somebody's fall or discomfiture, or a judgment rashly passed that the unhappiness was well deserved, puts a stop for the time being to all progress in the Occult life.

Such thoughts and feelings but lacerate brotherhood and help strengthen the lower passional nature of the man. The good of another has to draw out from us a feeling of genuine gladness. Envy at another's good; pain because another has outstripped us in occult knowledge, practice or behaviour; a snobbish looking down the nose at the good — however microscopic — of another are sufficient indications that the aspirant is unconsciously on the way of throwing himself out of the Brotherhood of the elect. If the outside good is to be met and welcomed with gladness, the evil that emanates from another has to be faced and met by a studied and calculated indifference. Hatred for evil may prove to be as strong a cementing force as attraction and may bind the man to the very evil which he abhors and which sends tremors of revulsion down his spine. Says *Light on the Path*:

... before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain — not that yourself shall be kept clean.



This abstention is to be practised when passing through foul and unclean places where sin and evil are met as outside forces. The discipline fails if these attract him. He fails also if they repel him. The abstaining from evil is achieved by a supreme indifference — a non-linking of the mind, senses and desires with the passing pageant of the evil and the vicious.

Strange as it may seem, the negation of vice and the establishment of purity are not ends in themselves. Exoteric religions have made fetishes of them and have by that very act stayed the further progress of their votaries. For, virtue and purity are stepping-stones which when mounted help the man to reach out into the beyond. If this idea is not constantly kept in mind, those same virtues and purity may become clogging attachments that bind as rigidly and as inexorably as do impurity and the host of passions that besiege man's consciousness on the lower planes of life.

What, then, is it that is required which will make virtue benign and purity luminous? To answer this question, a factor hitherto unconsidered has to be taken note of. Thus far, it was instinct, higher reason and a certain amount of faith which had motivated the man and which had enabled him to rise above his fellows. But now he finds that reason stops short at relatively lower levels, with the result that its area of utility is too circumscribed to carry the man into realms which he senses but which he cannot yet cognize since they are beyond the reach and power of his reason. The process of moving from premises to conclusions which the personal man had erstwhile taken to be the ultimate crown of his eminence appears to have no longer the power of progression. It is as though a different atmosphere is to be breathed for which new and different organs of respiration have to be developed.

Even as the aspirant considers this new medium of instruction, he finds that there are certain aspects of his thinking which will have to be tailored to suit the schedule and programme of his studies. For, at this stage the paths bifurcate. Does the aspirant desire *Nirvana* where he merges himself with the highest and enjoys his supreme reward over long vistas of time? For such an one there is one distinct path of attainment. But there are others also who desire that after perfection they will return to earth again and again so that they may by their sacrifice lead less fortunate brothers upon the upward way. For such, attainment is by a more arduous path. For the *Nirvancee*, incarnation as an obligatory pilgrimage is ended, but with it ends also all oppor-



tunity to serve those fellow men who still labour on earth in profound gloom. *Nirvana* is an effect and must cease as soon as the stock of merit that sustains it is exhausted.

In the case of the Renunciator, his high service, his mute uncomplaining lives of agony and torture will earn for him *Nirvanas* which he will gain and voluntarily lose through boundless pity and compassion for the world of deluded mortals. The knowledge required for the work that the Renunciator will have to do is not limited to the achievement of his own ends of an exalted yet selfish freedom. He will require extra strength, deep insight and innate wisdom to be able to guide, succour and heal countless others through æons of time. He will require the fortitude of a martyr, the patience of a philosopher and the wisdom that embraces all cycles and yugas as also all planes on which consciousness functions from the grossest to the most refined. He will have to be a humble servant — even with the eminence which he has attained — who will have trained himself to obey faithfully the orders which he may receive from the great Brotherhood of White Adepts to which he will find admittance by reason of his desire to serve humanity.

Concentration, meditation and *Samadhi* are for the Renunciator also, but the use to be made of these is different. The power to probe into Nature's hidden lore, or to control and manipulate the elements, or to read and understand the minds and hearts of men has to be laboriously acquired and then renounced, to be taken up only for benefiting humanity. After use it has to be released back into its primal source so that no attachment is allowed to be developed for the particular power or for the denizens of the sphere in which the power inheres. This imports not a mere questing for knowledge, nor the growing of wings to soar out of the atmosphere of this earth. It is in fact a gathering of such knowledge — physical, psychic, spiritual — as will be required to deal with humanity in the raw. It is the looking into the future of humanity and preparing for cycles which may start running thousands of years hence. It is a constant endeavour to strengthen and extend the Guardian Wall that shields men from further and far greater misery and sorrow.

Theosophy advocates the choosing of this Path and its instructions are so imparted as to train disciples for service of the Cause during future incarnations, when their help will be needed as Companions to preserve and advance the great work which can be sustained and progressed by sacrifice alone.

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## THE LIVING POWER OF THEOSOPHY

THEOSOPHY being a synthesis of religion, science and philosophy has a power of its own, dynamic and vibrant, which can be applied in daily life, to all spheres of activities. Theosophy is not a mere speculative system, but is essentially practical. It is meant for all, high and low, scholarly and illiterate. It is based on the fundamental principles of the eternal verities, the divine wisdom preached by all the great teachers down the ages. It is sometimes taken to be dry philosophy, meant only for the learned who can grasp metaphysical principles and cosmic ultimates, but this is not so. Many a time simpler minds and purer hearts show forth a better capacity for grasping the ideas that Theosophy presents. Mr. Judge begins *The Ocean of Theosophy* by stating that "Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child." This is very evident in Theosophy School groups, where we see children responding from within themselves to the great ideas presented to them. Yet, Theosophy, like the ocean, "gives the greatest minds their fullest scope"; the higher one rises and the deeper one penetrates, vistas upon vistas open up, not from outside, but from within oneself.

In our modern civilization, religion and science conflict with each other on all points, from an atom to god, because they have entirely different lines of approach. In ancient times, true religion was meant to be a unifying force binding all together in a harmonious whole. It taught that divine life and light was the root and source of all, the guiding spirit. And true science began its search on that invisible, universal plane, coming down to the human and the terrestrial and objective. In those days, different branches of knowledge were not divorced from one another but all followed the same pattern, from the universal to the particular, from the immortal to the mortal, from the subjective to the objective.

The living power of Theosophy is gradually perceived and expressed as its worth and value become known. *The Voice of the Silence* states: "O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?" The power of Theosophy is the power of the great Self, the supreme Spirit; it is within each one of us, but we perceive it not, occupied as we are with chasing external shadows, impermanent and



perishable. So the first step is to look within and recognize that power within us. This implies the assuming of a firm position. Next, we have to recognize the difference between the real Self and the fleeting shadows, perceive that true life is in the spirit and its approach is only through the avenue of the higher mind. "Give up thy life, if thou would'st live," we are told. And the life we have to give up is the life of physical personality, in order to live in spirit. It is necessary to give up all personal desires and sense inclinations and make of the personality a fit and useful instrument for the work of the spirit in us. This living power of Theosophy is constantly in motion; it is dynamic, uplifting, elevating and inspiring, and it takes the individual from the *tamasic* plane of laziness and indifference, as also from the restlessness and turbulence of *rajas*, to the *sattvic* plane of light and truth.

It is not a different kind of life but rather a different attitude to life that is needed. *Light on the Path* instructs in the very beginning: "Kill out ambition. Kill out desire of life. Kill out desire of comfort. Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness." These injunctions need to be reflected upon carefully. It is a dual task: we are asked to give up all ambitions along worldly lines — for the gaining of possessions, popularity, power and position in life, and, at the same time, we are not to be passive and blank, dull and gloomy, but have to work with real zest. Thus, we are centred no longer in the petty personal self, but in the great Self of all creatures. Krishna instructs Arjuna in the Ninth Discourse of the *Bhagavad-Gita*: "Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me." There remains no room for personal ambition; everything is dedicated to the supreme Self, without any self-interest.

Then, we are asked to "kill out desire of life"; and yet—"respect life as those do who desire it." To respect life means to understand its sanctity — how sacred it is and what an opportunity it affords to live usefully and harmoniously. People cling to life for sensuous gratification. That kind of life is an obstacle on the spiritual path. When life is looked upon as a teacher, yielding important lessons, bringing useful experiences, it breeds in us true gratitude and respect. What a wonderful opportunity life has afforded us by bringing us in contact with Theosophy! We are not to fritter away our life, not to dissipate its wonderful energy in ceaseless chase after ephemeral things,



but are to regard it as a wonderful, melodious song that always instructs and inspires us towards truth, goodness and beauty. The living power of Theosophy can enable us to fulfil the aim of life and reach the goal.

Next, we are asked to “kill out desire of comfort”; and yet, “be happy as those are who live for happiness.” People seek happiness according to their ideas and ideals, but it always eludes them; it never brings them soul-satisfaction. Soul happiness alone is permanent. The more happiness is pursued, the more it recedes. Lord Buddha teaches in the *Dhammapada*: “Victory breeds hatred; the vanquished dwell in suffering; but the tranquil man disregarding both victory and defeat lives happily.” Only when we rise above victory and defeat and all other pairs of opposites does true happiness result. Otherwise the pendulum swings from the one to the other side, without any lasting benefit.

For an altruistic life, the cultivation of virtues is absolutely essential. Whether things go right or wrong, under easy or difficult circumstances, for joyous or sorrowful occasions, divine virtues have to be built into the very fabric of our being, so that at any moment, in any circumstance, one or another of the divine *Paramitas* can be used. The moral nature has to be enriched and trained to lead, more than anything else, an altruistic life. This can be achieved by daily reflection upon the *Paramitas*, which, if practised, would transform a man into a superman. The living power of Theosophy gives a new meaning to all our daily affairs, our small, plain duties, which many look upon as drudgery. It is our attitude to our tasks that makes drudgery divine.

All have their own individual duties to perform, the so-called mundane duties, but their value is enhanced when they are performed with mind, heart and understanding, in the true spirit, with the help of the living power of Theosophy. Theosophy being godlike wisdom, or the wisdom of the gods, it alone can give us the godlike power to do deeds of charity and love, of nobility and generosity, of service and sacrifice. That power cannot be extinguished as long as there is true *shraddha*-faith in the heart and equanimity of mind to fulfil our duties at all times and to carry on the task of the spiritual elevation of the race through steadfast study, application and promulgation of the immortal, eternal ideas of Theosophy. The mind has to be given another bent, in the upward direction, towards its owner, the human soul, which should ever be under the guidance of its divine parent, Atma-Buddhi. Buddhi and higher Manas have to be in close proximity. This is well explained by Madame Blavatsky in *The Key to Theosophy*:



The Spirit (or *Buddhi*) is the centrifugal and the soul (*Manas*) the centripetal spiritual energy; and to produce one result they have to be in perfect union and harmony. Break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, or than is fit for the Devachanic state, and the harmony of the whole will be destroyed.

The whole responsibility lies with *Manas* to take steps deliberately in the direction of *Buddhi*, and be guided by the living power of Theosophy. We must always remember not to break or damage the motion of the human soul tending towards *Buddhi*; nor must we arrest its progress by clogging it with a heavier weight of material attractions and temptations, but must lead the life necessary so that the living power of Theosophy may shine through it and spread its beneficence everywhere. Heroic deeds of valour and glory seldom come our way, but humble deeds are ours always and it is through them that we can cross the ocean of *sansara* and reach the other shore where peace and joy abide.

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WHEREVER THEOSOPHY SPREADS, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages.... It declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time....

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward.... In the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

—*Lucifer*, July 1890



# GLEANINGS FROM ELIPHAS LEVI

*Extracts from the Introduction to the*

DOGME DE LA HAUTE MAGIE

[This article was first published by H. P. Blavatsky in *The Theosophist*, Vol. IV, pp. 36–39, for November 1882. A note on Eliphas Levi appended to the article states:

“Brilliant and epigrammatic a writer, and profound an Occultist, as was the Abbé Constant (better known by his nom-de-plume of Eliphas Levi), the great bulk of his writings would, we fear, do little either to interest or instruct our readers. Still there are passages in his writings so pregnant with a higher meaning that it seems to us that it might be well to reproduce, from time to time, in *The Theosophist*, translations of some of these. To Indian readers at any rate, they will open an entirely new vista.”

—Eds.]

THROUGH THE VEIL of all the hieratic and mystic allegories of ancient doctrines, through the gloom and fantastic trials of all the initiations, beneath the seals of all sacred writings, amidst the ruins of Nineveh or Thebes, on the time-worn fragments of the Old World temples, and the mutilated faces of the Assyrian or Egyptian sphynx, in the monstrous or wondrous paintings that translate to the Indian believer the sacred pages of the Vedas, in the strange emblems of our old books on alchemy, and in the ceremonies of admission practised in all secret societies, one catches glimpses of a doctrine, everywhere the same and everywhere studiously concealed.

Occult philosophy seems to have been everywhere the nurse or god-mother of all religions, the secret lever of all intellectual forces, the key of all divine mysteries, and the absolute queen of society, in those ages when it was exclusively restricted to the education of the priests and kings....

Nevertheless at the base of magic there is *science*, as at the base of Christianity there is love; and in the symbols of the Evangel we see the incarnate Word, adored in infancy by the three Magi, led by a star (the ternary and the sign of the microcosm) and receiving from them Gold, Incense and Myrrh,<sup>1</sup> another mysterious ternary under whose

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<sup>1</sup> According to the Kabalists, the three Kings or Magi were white, black and brown. The White presented gold, the symbol of Life and Light. The Black presented myrrh, the symbol of Death and Night; and the Brown presented the frankincense, the symbol of Divinity and of the dogma which reconciles the antagonistic duads of the Universe.—*Rituel*, p. 98



emblems are allegorically represented some of the profoundest secrets of the Kabala. . . .

Strange fact; there exist amongst the sacred books of the Christians two works that the infallible church has never pretended to understand, and never attempts to explain: the prophecy of Ezechiel and the Apocalypse; two Kabalistic clavicules, reserved without doubt in heaven for the comments of the Royal Magi; works closed with seven seals for the faithful believers, but perfectly clear to every infidel initiated in the Occult Sciences.

There is yet another book. . . . This book, more ancient perhaps than that of Enoch, has never been translated, and it is written throughout in primitive characters and on detached leaves like the tablets of the ancients. . . . It is truly a strange and monumental work, simple and strong as the architecture of the pyramids and durable consequently as these; a work that sums up all sciences, and of which the infinite combinations can solve all problems; a book which speaks by engendering thought, and that inspires and regulates all possible conceptions. . . .

We have said that the church, whose special attribute is the custody of the keys, does not pretend to possess those of the Apocalypse or the visions of Ezechiel. For the Christians and in their opinion the scientific and magical clavicules of Solomon are lost. It is, however, certain that in the domain of intelligence, governed by the Word, nothing written is lost. Only those things which men cease to know of, cease to exist for them at any rate as a potency; and they sink back into the region of enigmas and mysteries. Moreover, the antipathy of or even open war waged by the official church against everything which falls within the range of magic, which is a sort of personal and unfettered priesthood, springs from necessary causes which are inherent in the social hierarchical constitution of the Christian priesthood. The Church ignores magic, because she must ignore it, or perish. . . .

The Templars, did they really worship Baphomet? . . . What then was this secret and powerful association which imperilled church and state, the members of which were thus slaughtered without a hearing? Judge nothing lightly; they were guilty of a great crime; *they allowed the profane to look into the sanctuary of the ancient initiation*; they plucked once more, and divided amongst themselves to become masters of the world, the fruits of the knowledge (*la science*) of good and evil. The sentence that condemns them has a higher source than even the tribunals of the Pope or King Philip le Bel. "On the day that thou



shalt eat of that fruit, thou shalt surely die," said God himself, as we see in the book of Genesis. . . .

Yes, there exists a formidable secret, the revelation of which has already overthrown one world as is attested by the religious traditions of Egypt,<sup>2</sup> epitomized symbolically by Moses at the beginning of *Genesis*. This secret constitutes the fatal knowledge (*science*) of good and evil, and its result, when divulged, is death. Moses represents it under the figure of a tree which is *in the middle* of the terrestrial Paradise, and which is close to, nay, which holds by its roots to the tree of life; the four mysterious rivers rise at the foot of this tree, which is guarded by the sword of fire and by the four forms of the Biblical sphynx, the cherubim of Ezechiel. Here I must pause; I fear that I have already said too much.

Yes, there exists a dogma, unique, universal, imperishable, strong as the supreme reason, simple as all that is great, intelligible as is everything universally and absolutely true, and this dogma has been the father of all others. Yes, there does exist a knowledge which confers upon man prerogatives and powers apparently superhuman. . . .

The philosopher's stone, the universal medicine, the transmutation of metals, the quadrature of the circle, and the secret of perpetual motion, are therefore neither mystifications of science nor dreams of folly; they are expressions, which must be understood in their true

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<sup>2</sup> See Plato's History of Atlantis as given by the priests of Sais to his great ancestor Solon, the Athenian lawgiver.

Atlantis, the submerged continent, and the land of the "Knowledge of Good and Evil" (especially the latter) *par excellence*, and inhabited by the fourth race of men (we are the *fifth*) who are credited in the *Popol Vuh* (the book of the Guatemaleans) with sight unlimited and "who knew all things at once." Eliphas Levi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far-away prehistoric days of Atlantis, between the "Sons of God"—the initiated Adepts of Sham-bha-la (once a fair island in the inland Sea of the Tibetan plateau, now as fair a land, an oasis surrounded by barren deserts and salt lakes)—and the Atlanteans, the wicked magicians of Thevetat. (See *Isis*, Vol. I, pp. 589-94.) It is a well-established belief among the Eastern and especially the Mongolian and Tibetan Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes, it branches off—one as the "Sons of Light" and the other as the "Sons of Darkness," or initiated Adepts and natural-born magicians or—*mediums*. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the "Sons of Darkness" are usually exterminated by some great cataclysm of nature—by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of "natural-born magicians" will be exterminated at the future great cataclysm by—fire.



signification, and which represent the different bearings of one and the same secret, the different aspects of one and the same operation, which may be designated in more general terms as the GREAT WORK.

There exists in nature a force far more powerful than steam, by the help of which a single man, capable of grasping it and knowing how to direct it, might change the entire face of the world. This force was known to the ancients; it exists in an universal agent, of which equilibrium is the fundamental law, and the direction of which pertains to the great secret of transcendental magic. By directing this agent one can change even the order of the seasons, produce in the darkest night the appearances of day, correspond in one instant from one extremity of this earth to the other, see, like Apollonius, what passes on the other side of the globe, heal or strike at a distance, and give to a word or sentiment a world-wide echo and influence. This agent, of which glimpses are afforded in the manipulations of the disciples of Mesmer, is precisely what the Adepts of the Middle Ages designated the primary substance of the GREAT WORK. With the Gnostics this was the fiery body of the Holy Ghost, and it was this which was worshipped in the secret rites of the Sabbath, or the Templars, under the hieroglyphic form of Baphomet, or the Hermaphrodite goat of Mendes.<sup>3</sup>...

The key to all magical allegories is to be found in the leaves or cards to which we have referred and which we believe to have been the work of Hermes. Around this work, which may be called the keystone of the arch of every temple of Occult science, innumerable legends cluster, partial translations of, or commentaries, eternally renewed under a thousand different forms, on the great truth. At times these ingenious fables group themselves harmoniously together, forming a grand epic poem, which gives its character to an entire epoch, without the crowd being able to explain how or why this is so. It is thus that the myth of the Fleece of Gold sums up, while veiling them, the hermetic and magical dogmas of Orpheus, and if we only turn back as far as the mystical poesy of Greece, it is that the sanctuaries of Egypt and India overpower us, as it were, with their profusion, and leave us bewildered where to choose in the midst of so much wealth, and that we are impatient to speak of the legend of Thebes, that terrible synthesis of all dogma, present, past and future, that, so to speak, infinite fable which, like the god of Orpheus, touches the two ends of the cycle of

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<sup>3</sup> What was that much maligned and still more dreaded goat, that Baphomet regarded even now by the Roman Catholics as SATAN, the Grand Master of the "Witches' Sabbath," the central figure of their nocturnal orgies? Why, simply *Pan* or *NATURE*.



human life. How passing strange! The seven gates of Thebes, defended and attacked by seven chiefs who have sworn upon the blood of victims, signify precisely the same as the seven seals of the sacred book, explained by seven genii and attacked by a seven-headed monster, after it has been opened by a Lamb, living, though immolated, in the allegorical Revelation of St. John! The mysterious origin of Œdipus, found hanging like a bleeding fruit on a tree of Cytheron, recalls the symbols of Moses and the stories of *Genesis*. He fights against his father and kills him without knowing him; dread prophecy of the blind emancipation of reason, without science; then he comes to the sphynx, *the* symbol of symbols, eternal enigma to the common herd, pedestal of granite to the science of sages, the devouring and silent monster which in its unchanging form expresses the unique dogma of the great universal mystery. How does the tetrad change into the binad and explain itself in the triad? In other words, more emblematic and more popular, what animal has four feet in the morning, two at noon and three in the evening? Philosophically speaking, how does the dogma of the elementary forces produce the dualism of Zoroaster, and sum itself up in the Triad of Pythagoras and Plato?<sup>4</sup> What is the innermost signification (*raison dernière*) of these allegories and numbers, what the key word (*dernier mot*) of all symbolisms? Œdipus replies with one simple terrible word, which kills the sphynx and makes the guesser of the riddle king of Thebes; the answer to the riddle is, MAN! Unhappy mortal, he saw too much, but not sufficiently clearly, and soon he must expiate his fatal but imperfect clairvoyance by a self-inflicted blindness, and disappear in the midst of a storm, as must disappear all civilizations which guess, without understanding its entire bearing and mystery, the answer to the sphynx's riddle. All is symbolic and transcendental in this gigantic Epic of human destiny. The two hostile brothers express the second part of the great mystery divinely completed by the sacrifice of Antigone; then the war, the last war; the hostile brothers killed one by the other; Capaneus killed by the lightning he defied, Amphiaraus devoured by the Earth, are equally allegories which by their

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<sup>4</sup> By "the dogma of elementary forces" Eliphas Levi means "spirit" and "matter," allegorized by Zoroaster, for the common herd, into Ormazd and Ahriman, the prototype of the Christian "God" and "Devil"; and epitomized and summed up by the philosophy of Occult Science in the "Human Triad" (Body, Soul, Spirit—the two poles and the "middle nature" of man), the perfect *microcosm* of the ONE Universal Macrocosm or Universe. In the *Khordah-Avesta* the Zoroastrian *dualism* is contradicted: "Who art thou, O fair being?" inquires the disembodied soul of one who stands at the gates of its Paradise. "I am, O Soul, thy good and pure actions . . . thy law, thy angel, *and thy God.*"



truth and grandeur fill with astonishment all who realize their triple Hieratic signification. . . .

The sacred book of ancient initiation was not ignored by Homer, who traces the plan and the leading figures on the shield of Achilles, with minute precision. But the graceful fictions of Homer seem to make us soon forget the simple and abstract truths of primitive religion. Man turns to the form and leaves in oblivion the idea; the signs as they increase in number lose their power, and magic herself at this period grows corrupt and sinks, with the sorcerers of Thessaly, into the most profane enchantments. The crime of Œdipus has borne its fruits of Death, and the science of Good and Evil raises evil to a sacrilegious Godship. Men tired of the light hide themselves in the shadow of the bodily substance; the dream of the void that God fills seems soon to them greater than God himself, and Hell is created.

When in this work we make use of those sacred words, God, Heaven, Hell, let it be understood once for all that the meaning we attach to them is as distinct from that accepted by the outside world as is the initiation from common thought. For us God is the Azot of the sages, the efficient and final principle of the GREAT WORK.<sup>5</sup> . . .

Let us return to the fable of Œdipus. The crime of the King of Thebes lies not in having understood the sphynx, but in having destroyed the rod (*le fléau* = flail) of Thebes, without being sufficiently pure to complete the expiation in the name of its people; soon the plague avenges the death of the sphynx, and the King of Thebes, forced to abdicate, sacrifices himself to the terrible manes of the monster which is more living and devouring than ever now that it has passed from the realms of Form into those of the Idea. Œdipus has seen what man is, and he tears out his eyes so as to avoid seeing what God is.<sup>6</sup> He has divulged one-half of the great magic secret, and to save his people he must carry with him to exile and to the grave the other half of the terrible secret.

After the colossal fable of Œdipus we meet with the graceful poem of Psyche, of which Apuleus is certainly not the inventor. The great magical secret here reappears under the guise of the mysterious marriage

<sup>5</sup> The *Seventh* State of matter—Life. The *Fire* and *Light* of the “Astral Virgin” may be studied by the Hindus in the Fire and Light of Akasa.

<sup>6</sup> . . . “to avoid seeing what God is”—*i.e.*, seeing that God is but man and *vice versa*—when he is not the “lining” of God—the Devil. We know of many who prefer voluntary and lifelong blindness to plain, sober truth and fact.



between a God and a feeble girl abandoned, alone and naked, on a rock. Psyche must remain ignorant of the secret of her ideal Royalty, and if she looks at her husband she loses him.<sup>7</sup> Apuleus here gives a commentary on, and an interpretation of, the allegories of Moses, but the Elohim of Israel and the gods of Apuleus, did not both equally issue from the sanctuaries of Memphis and Thebes? Psyche is the sister of Eve, or rather Eve spiritualized. Both desire to know and forfeit innocence to gain the honour of the trial. Both deserve to descend into Hell—the one to bring thence the old box of Pandora, the other there to seek and there to crush the head of the old serpent, which is the symbol of time and of evil. Both commit the crime that, in the old times, Prometheus, and in the Christian legend, Lucifer, have to expiate, the one delivered, the other subjected by Hercules and by the Saviour.

The great magical secret is therefore the lamp and the dagger of Psyche, the apple of Eve, the sacred fire stolen by Prometheus, and the burning sceptre of Lucifer, but it is also the holy cross of the Redeemer. To know enough of it to divulge or misuse it, is to deserve all punishments; to know it as it should be known, *to use and hide it*, is to be Master of the Absolute.<sup>8</sup>

All is comprehended in one word, and in one word of four letters; it is the Tetragram of the Hebrews, the Azot of the alchemists, the Thot

<sup>7</sup> Cupid, the *god*, is the seventh principle or the Brahm of the Vedantin, and Psyche is its vehicle, the sixth or spiritual soul. As soon as she feels herself distinct from her "consort"—and sees him—she loses him. Study the "Heresy of Individuality"—and you will understand.

<sup>8</sup> In the Christian legend, the "Redeemer" is the "Initiator" who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He who unriddles the Christian sphynx, "becomes the Master of the Absolute" for the simple reason that the greatest mystery of *all* the ancient initiations—past, present and future—is made plain and divulged to him. Those who accept the allegory *literally*, will remain blind all their life, and those who divulge it to the ignorant masses, deserve punishment for their want of discretion in seeking to "feed pigs with pearls." *The Theosophist*—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them—is permitted to throw out a hint. Let him who would fathom the mystery of the allegory of both Sphynx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, etc. And then he will find what the word "Atonement"—far older than Christianity—meant, as also "the Baptism of Blood." At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the "newly-born," *the worthier of the two*, had to die, since two Adepts of *equal* power must not live, and he *who is perfect* has no room on earth. Eliphas Levi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies—mysteriously disappears from the top of Mount



of the gipseys, and the Taro of the Kabalists. This word expressed in so many words *means God for the common herd*, man for the Philosopher, and gives to Adepts the crowning word of human science and the key to divine power, but he alone knows how to use it who realizes the necessity of never revealing it. If Œdipus, instead of causing the sphynx to die, had tamed and harnessed her to his chariot when entering Thebes, he would have been king without incest, without calamities, without exile. Had Psyche by submission and caresses persuaded Love to reveal himself to her, she need never have lost him. Love is one of the mythological images of the great secret and the great agent, because he expresses at the same time an action and a passion, a void and a fullness, an arrow and a wound. Initiates ought to understand me; and on account of the vulgar one must not say too much. . . .

The Bible, with all the allegories it contains, expresses only very imperfectly and obscurely the religious science of the Hebrews. The book of which we have spoken and whose hieratic figures we shall later explain, this book called by William Postel the Genesis of Enoch, certainly existed before Moses and the prophets, whose doctrine, identical in essentials with that of the ancient Egyptians, had also its exotericism

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Pisgah—after he had “laid his hands” upon the initiated Aaron; of Jesus who dies for the disciple “whom he loved,” John the author of the Apocalypse; and of John the Baptist, the last of the real *Nazars* of the Old Testament (See *Isis*, Vol. II, p. 132), who, in the incomplete, contradictory and tortured Gospel accounts is made to die later through Herodiaadi’s whim, and, in the *secret* Kabalistic documents of the Nabatheans, to offer himself as an expiatory victim after “baptizing” (*i.e.*, initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation, *Aba*, the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achamoth (secret wisdom), transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by *temporary* death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts “evil powers.” At the initiation of the Chhinnamasta Tantrikas (from *chhinna* “severed” and *masta* “head”—the Goddess Chhinnamasta being represented with a decapitated head), the *Tantrik Shastras* say that, as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers. He must “cut off his own head with the right hand, holding it in the left.” Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head (“ . . . my blood is drink indeed”—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of “self-immolation.” Now, this has a profound Occult significance which is known only to the initiated; nothing like truth is explained by the Christian dogma, and imperfectly as they have defined, the *quasi-inspired* “Authors of the *Perfect Way*” reveal the truth far nearer than any of the Christian commentators.



and its veils. When Moses spoke to the people, says allegorically the sacred book, he put a veil over his face, but he removed this veil when he spoke to God.<sup>9</sup>...

These books were only written to preserve tradition, and they were written in symbols unintelligible to the profane. Besides, the Pentateuch and the poetry of the Prophets were only elementary works of doctrine, ethics and liturgy; the true secret and traditional Philosophy was not written till later and under veils still less transparent. It is thus that a second Bible originated, unknown, or rather uncomprehended, by the Christians; a collection, say they, of monstrous absurdities (and on this point believers and unbelievers confounded in a common ignorance are at one); a monument, say we, in which are collected the most sublime efforts and imaginings to which the genii of philosophy and religion have ever attained; a treasure surrounded by thorns. Our readers will have already guessed that we refer to the Talmud....

One is struck with admiration on penetrating into the sanctuary of the Kabala with a doctrine so logical, so simple, and at the same time so absolute. The necessary union of signs and ideas, the consecration of the most fundamental realities by the primitive characters; the trinity of words, letters and numbers; a philosophy simple as the alphabet, profound and infinite as the word; theorems more complete and luminous than those of Pythagoras; a theology one can sum up on one's fingers; an infinity which may be held in the hollow of a baby's hand; ten cyphers, twenty-two letters, a triangle, a square, and a circle complete the elements of the Kabala. They are the fundamental principles of the written Word; the reflection of the spoken Word, which created the world.

All truly dogmatic religions have issued from and return to the Kabala; all that is scientific or grand in the religious dreams of all the *illuminati*, Jacob Boehme, Swedenborg, Saint Martin, etc., has been borrowed from the Kabala; all masonic associations owe to it their secrets and their symbols. The Kabala consecrates alone the alliance of the universal Reason and the divine Word; it establishes by the counterpoise of two forces, opposed in appearance, the eternal balance of existence; it alone reconciles reason with faith, power with liberty, science with mystery; it holds the keys of the present, the past, and the future.

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<sup>9</sup> Or his Seventh Principle.



## THE PATH OF DEVOTION

THE WORD "DEVOTION" and its Sanskrit equivalent "*Bhakti*" are generally misunderstood, both in their metaphysical and ethical implications. If we study carefully the Twelfth Chapter of the *Bhagavad-Gita* we will find many illuminating ideas given to us by Sri Krishna. The so-called devotees of the various schools are misled into thinking that the path chosen by them is the best. In reality, *Karma Marga* or the Path of Action, *Jnana Marga* or the Path of Knowledge, and *Bhakti Marga* or the Path of Devotion are not different paths; to tread any one of these paths in the true sense is to tread the others also. Thus, he who desires to be perfected in *Bhakti* or devotion has to be perfected in action and knowledge as well.

To understand what devotion is we have to trace its genesis in man. When the mind of man was first lit up some 18 million years ago and he acquired self-consciousness through the "grace" or sacrifice of Great Beings, the first feeling that arose in the human heart was that of oneness with and devotion to those spiritual creators. This feeling arose in the newly awakened men of self-conscious intelligence because of the benediction of wisdom that was simultaneously granted, because of the light their new-found understanding threw on the world around them and on the future goal of ultimate perfection — not only for humanity but for all life. What was the condition of mankind then? *The Secret Doctrine* tells us that in those early days there was but One Religion, One Race, One Language, One Knowledge. Men were then blessed with the presence in their midst of the Great Ones who were their first teachers, not only of the mighty knowledge, but also of the great arts, for they taught such things as the use of fire, agriculture, architecture, mathematics, astronomy; and, deeper still, they taught the use of the fire that purifies and transmutes the gross into the divine; the agriculture of the emotional and feeling principle, so that from it arises the cultured plant of compassion absolute; the architecture of the temple of the Spirit; the mathematics of the Soul; and the true astronomy which is the science of the Universe of Life, its vast currents and its many transformations. These, then, became some of those innate ideas that were burnt into the consciousness of infant humanity and that persist as the eternal background to our progress up and down the ladder of civilization — the universal pathway of devotion.

Devotion, the first conscious feeling to arise in our human conscious-



ness, springs up from within, from the depths of our inner being — just as love for the mother awakes spontaneously, innately in the child. The child does not know why that love arises, but it still is there. The mother takes advantage of that feeling to become the child's first teacher in its new life, thus doing for it that which the Great Ones did when they gave us the light of *Manas* and used our devotion to instil into us the knowledge of the laws of Nature of which we had become aware as a living part of ourselves, and through that, aware of our responsibilities to it as self-conscious, free-acting centres — inheritors of a trust as great as the mighty knowledge itself. Human civilizations have not grown from savagery; they come from Sages and the descendants of Sages. Theosophy is that original, primeval Knowledge imparted by those Sages, and it teaches the wisdom of the spiritual way of life; it teaches how devotion may be used for further growth, through the development of confidence in the world of which we are a part, and through a knowledge of the common aims of all life processes and of the perfectibility of mankind.

Just as in the process of evolution the One Race and the One Language broke up and produced many, so the One *Bhakti* produced the many kinds of faith that we know of today. This is what the Twelfth Chapter of the *Bhagavad-Gita* offers; different types of devotion are mentioned, and each of these, if pursued with clear-hearted assiduity, will lead to the one real inner devotion of the heart. We have to reproduce on a higher spiral the original unity, adding thereto the sum total of individual experience, individual decision and the affirmation of the inner unity of all beings.

The degradation of humanity to its present condition has occurred in various stages and in many grades and ways. Since the days when Krishna taught, a further lowering of standards has occurred. Religions no longer bind man to a unitary system of thought and wisdom. There is differentiation and distinction all the way through, and an evident departure from the path of devotion has taken place. But does devotion mean feeling only? Is there no corresponding *knowledge* of devotion? No corresponding *practice* of devotion? How is it related to *Jnana* and *Karma*? *Bhakti* is not *mere emotionalism*, not mere sentiment. To stop thinking, and to seek to merge one's feeling with the object of one's devotion, may give one a feeling of selfish satisfaction and personal happiness, but such a condition is not different from that of the drug-addict who feels happy in his intoxicated state, oblivious of the reality



of daily life and its duties. On the other hand, true *Bhakti* is considered the highest form of *Mukti* or emancipation.

*Bhakti Yoga* is considered the supreme culmination of the path that leads through knowledge and action to devotion or *Bhakti*. Every man has to work. According to his attitude and attention to his own particular duty or *dharma* is he truly devoted. Devotion to one's family, to one's friends, to one's work and service — these are all desirable, but still on the outer plane. Just as austerities or rites have to be performed not just outwardly, but have to recede inside to the region of the mind and feelings, so with devotion. It is from a well controlled and devoted mind and feeling nature that follow wise and gentle actions. The practice of forethought, of meditation, of contemplation and of the quiet exercise of the higher will must begin to take place. In the Seventh Chapter of the *Gita* Krishna says that the "spiritually wise," whom he considers to be the greatest of his devotees, are "verily myself." The highest summation of the practical way of life is achieved only through devotion.

The *Bhagavad-Gita* may be divided into three main groups: from the first to the sixth chapter, from the seventh to the twelfth, and from the thirteenth to the eighteenth. The middle division is devoted to practical devotion. In Chapter XII Krishna describes what this practical devotion really is — the summation of *Bhakti Yoga* — and the signs of the man who is practically devoted are given. At the close of Chapter XVIII, he asks Arjuna to surrender himself. This sounds easy to many — but is it so? How many of us can face the searching question: "What have I got to sacrifice?" "What is there in myself that I can offer to the Master?" In many cases we have to admit our unworthiness. Many like to think that it is easy to throw their weaknesses and sins on Krishna; for, doesn't he ask us to place everything on him? He does, but he asks us to fight first — fight our lower selves. To sacrifice the personal means to sacrifice the animal in ourself; this concept has been perverted and is taken to mean animal sacrifice! We also have to sacrifice money, power, fame, and all the other attributes we deem personally belonging to us — all those things which separate us from others and make our personal "environment." When we have given up all this — what we *have* and what we *are* — then only will the Krishna within begin to shine outwardly — not just for our own benefit, but for the benefit of all.

The devotion that is advocated in the *Gita* is all-embracing. It knows



no barriers of race, creed, family, etc. True devotion destroys all separateness, all differences, and, coupled with wisdom, extends our vision. The fire of that devotion-wisdom can light our daily tasks, so that we in turn, through the force of our quiet example, may light up others who do not yet possess that fire. What we need is devotion to the cause of human brotherhood, to the God within our fellow men and ourselves. We need to emulate the example of those Great Beings, the perfected men of earlier *Manvantaras*, who sacrificed themselves for our sake and gave us of their light. Keeping them as ideals, and through practical action based on the inspiration of the knowledge that is ours, let us pledge our devotion to their Cause — which is to benefit mankind.

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BEFORE we had our becoming Here we existed There, men other than now, some of us gods: we were pure souls, Spirit inbound with the entire of reality, members of the Spiritual, not fenced off, not cut away, integral to that All. Even now, it is true, we are not put apart; but upon that primal Man there has intruded another. . . . This other has wound himself about us, foisting himself upon the Man that each of us was at first. Then it was as if one voice sounded, one word was uttered, and from every side an ear attended and received and there was an effective hearing, possessed through and through of what was present and active upon it: now we have lost that first simplicity; we are become the dual thing. . . .

When we look outside of that on which we depend we ignore our unity; looking outward we see many faces; look inward and all is the one head. If a man could but be turned about — by his own motion or by the happy pull of Athene — he would see at once God and himself and the All. At first no doubt all will not be seen as one whole, but when we find no stop at which to declare a limit to our being we cease to rule ourselves out from the total of reality; we reach to the All as a Unity — and this not by any stepping forward, but by the fact of being and abiding there where the All has its being.

—PLOTINUS



# THE PILGRIMAGE OF ANIMA

## VI

JOURNEYING ON, next morning, past the fields, Anima saw a mill-wheel grinding busily, and as this was a sight that had pleased her from her childhood, she paused briefly to watch it. Round and round it went, threshing the chaff from the grain, while some eager crows helped themselves to food, and although Anima remembered those long-past days and her youthful wonder at the interesting process, she did not feel that she was disregarding Discrimination's warning, "*Look not behind or thou art lost,*" for her mind was dwelling rather upon Compassion's recent teaching — "*Sow with the seeds of merit the fields of future harvests.*"

A woman close by was watching, like herself. She had the look of one in deep thought, but after a time she noticed Anima and beckoned to her. "Come, sit by me, my sister," she said kindly, "while '*the wheel of the Good Law moves swiftly on.*'" These words struck Anima as being mystical. They could not mean the actual wheel, there before her eyes. Besides, by now, she had grown sensitive to the rare qualities of the different women whom she met from time to time, and had no doubt that this was yet another teacher come to aid her on the Path.

"I thank you," she said simply, and sat down, and had barely formed the wish to know the woman's name when it was given her. "You know me not, but I know you, for I have had word of your coming. I am of the sisterhood already familiar to you, Anima. I am Meditation."

"I shall gladly learn from you," said Anima. But Meditation did not speak again immediately. They sat silent, side by side, while the great wheel kept turning. Only after an interval, which passed in mutual thought, did Meditation gently possess herself of Anima's little book and read from it a passage which was evidently the source of her own mystic words.

"*'The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the karmic heart.*

"*'True knowledge is the flour, false learning is the husk. If thou would'st eat the bread of Wisdom, thy flour thou hast to knead with Amrita's clear waters.'*"



Although Anima did not understand this fully, she felt her heart receive it, as the earth receives seeds, and hoped that when these had gradually ripened they would bring forth blossom and bear fruit in due season. Meanwhile, she seemed impelled to keep silence until Meditation proffered further counsel, so she folded her hands and fixed her eyes upon the mill-wheel, trying to make her mind like a still pool while she awaited this patiently.

Meditation spoke again at last. Her voice was very low and sweet, reminding Anima strangely of the stream she had crossed at the beginning of her pilgrimage — that stream whose deep note had embraced all things in its harmony. What Meditation said, or rather, read aloud, was this:

*“ ‘Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest.*

*“ ‘Merge into one sense thy senses, if thou would’st be secure against the foe. ’Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul’s dim eyes.’ ”*

Meditation was mute again. Anima waited, controlling her breath, but aware none the less of a question arising in her mind — how to reconcile this teaching with Compassion’s, which led “outward” to good deeds? Although unspoken, it was answered. The melodious accents once again blessed her ears.

*“ ‘Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child. . . .*

*“ ‘Thou shalt not separate thy being from BEING and the rest, but merge the Ocean in the drop, the drop within the Ocean. . . .*

*“ ‘Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT. . . .*

*“ ‘The way to final freedom is within thy SELF.*

*“ ‘That way begins and ends outside of Self. . . .*

*“ ‘Now thou hast heard that which was said.’ ”*

Anima had heard indeed and was so absorbed in brooding over these precepts that she was unaware when Meditation softly and silently withdrew. Her first sensation on realizing that she was alone again was one of loss, but she rebuked herself for it, since what she ought to



feel was sweet joy and gratitude, and, rising up, she took the Path again, resolved never to be inactive in good deeds when, under Karma, the opportunity for them came to her.

At dusk, as Anima trod forward fearlessly, her lamp burning brightly, she noticed some fellow-travellers far behind who appeared to be following her. This should not have surprised her, for it is written, "*The Path is one for all*" — all, that is to say, who seek the realm of Sat, the True — though it is also written (and we do well to remember it): "*The means to reach the goal must vary with the Pilgrims.*"

The sight of these followers greatly distressed Anima. "Supposing," she thought, "that I lead them astray! I have so little knowledge, and less wisdom. Moreover, I am utterly unworthy to be a guide to any." After a while these emotions grew too strong for her and she began trembling and weeping. Eventually she was obliged to turn aside into a thicket, though she heard faint cries when her light disappeared. Casting herself face down upon the ground, she gave way to misery — that worst of miseries, bitter self-reproach. "I — I to be their guide! I who cannot direct mine own steps aright! I who am so full of grievous faults! Never before did I realize the sum total of them. Now they pile upon me, like a mountain, to crush me. They overwhelm me, like a great wave, to drown me. I am undone! I am utterly lost! Far better were it to abandon the Path at once, since I can never, poor creature that I am, accomplish such a pilgrimage."

This was the darkest hour of Anima's life, though her little lamp, had she remembered to look at it, as it stood beside her on the ground, was burning with a clear, brilliant light. Suddenly it blazed up ten times more strongly, and Anima, though she lay on her face, grew aware of the glow, and, raising her head a few inches, saw the Wise One close at hand. She sprang up eagerly, exclaiming "Master!" but immediately remembered all her wretched unworthiness, and, putting her hands over her eyes, turned away like a child who faces anger.

The Wise One, however, showed none — only pity. He drew nearer and touched her on the arm. "Anima," he said, "What aileth thee now? I had been given good accounts of thee."

"They were false. Nay, not false, but mistaken," wailed Anima. Oh, Master, do not look at me! I am ashamed. I have seen myself, and lo, my heart is black."

The Wise One did not withdraw his penetrating gaze from her, and somehow, through her covering hands, Anima became conscious



of it, but to her surprise it did not add to her misery; instead, she grew calmer. "Master," she said, "I must abandon the Path. The failure of my quest is foredoomed. Ignorance and illusion, which you bade me shake off, are the very stuff of my mortal nature. I was born to them, have lived with them, and must die in them."

"When, Anima," inquired the Master, "didst thou make this discovery? Thou saidst naught of it when last we met. How long hast thou felt thus?"

Anima tried to collect her thoughts. "Since — ah, yes — since meeting Meditation. Or rather, afterwards, when other pilgrims seemed to follow me for the sake of my lamp."

The Wise One smiled strangely. "So," he said, "this is Meditation's doing. I have heard the same ere now from others. Her teaching goeth deep. My daughter, what distresseth thee so sorely, yet so needlessly, is *'the shadow of thyself outside the PATH'* — that former self made apparent to thee now by thy better understanding, that self which thou repudiatest, having turned thy face wholly to the Light."

"Master, I repudiate it, but how shall I escape it?" asked Anima despairingly. Here in this book" — she drew it forth — "I read of *'the cloak of darkness,'* and lo, *'within its folds I struggle,'* and how helplessly, like a bird in a net!"

"Read on," said the Wise One tranquilly. Anima tried to focus her tear-dimmed eyes. "*'Beneath my gaze it deepens, Lord,'*" she read as bidden. "It — *'it is dispelled beneath the waving of thy hand.'*" Her change of tone caused a smile to pass like sudden sunshine over the Wise One's grave, beneficent face. Anima dropped to her knees as he raised his hand in blessing, and words that she had read without consciously learning them came spontaneously to her lips: "*'I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be.'*" Peace returned to her heart. She gazed upon the Wise One devotedly. "Master," she murmured, "I am restored to my true self. I will again take the Path."

"Anima, thou hast not left it. The Path is here — and those others who were drawn by thy lamp await thee close by." Anima's face clouded. "Master, that, too, has troubled me sorely. What guide am I for others, who need constant help myself and would be lost without my teachers?"

"The guide is there," said the Wise One, pointing to the lamp. "Thou art the bearer of the Light for those who lack it. The thought



of thine unworthiness is but a snare; thou must *'heed not the whisperings of Mara's hosts'*; thou must *'wave off the tempters.'* Take up thy lamp, my daughter, and pursue thy way undaunted. *'Give light and comfort to the toiling pilgrim.'* "

Great joy came to Anima. She could not take her eyes from the Wise One's radiant face, yet, even as she gazed, he was gone from her, leaving only a sense of deep, ineffable peace. She hastened to trim her lamp and to go forward as he bade her, exulting now, albeit humbly, in the sight of her fellow-pilgrims following. True, her lamp was small and could point the way but dimly, but ahead, between two peaks, shone the lovely evening star which ever gives solace *"to those who tread their path in darkness."*

*(To be continued)*

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LIFE brings harvests of experiences, including tearing pains and vision to let go. After each stunning shock the soul remains bruised, in dark isolation and silence. It anxiously longs to understand: "Why such suffering? Why such paradoxes? Such dualities? Such illusions?" Then does the soul wrap itself in the surrounding shadows and begin a long watch and lonely meditation. At intervals, or constantly, the outside world comes knocking at the door, bearing tidings, often bitter, sometimes sweet.

At last, peace descends upon the weary soul, while the gates of the heart are flung open. Life ceases to be only an experience; it becomes a consecration. As the soul leaves its retreat and comes out, it must retain and use the objects of its meditation. It must vibrate to the least touch of the great human misery and respond in love and understanding.

Then the soul begins a long, long climb. The veil of isolation falls away. It sees now the many other souls fighting their upward way. It wants to help, to pull them up, to speed their progress. But here lies one more renunciation. It cannot approach them. Each must climb for itself, some stumbling and resting by the pathway, some falling in dark abysses — only a few persevering. The soul must remain satisfied to leave behind it landmarks on the way where, perhaps, one day, another soul may pass. . . .

The soul instructed and enlightened by knowledge hesitates no more. The soul possessing the virtue of Humanity ceases to regret; the soul which is strong and courageous knows not fear.

—CONFUCIUS



## IN THE LIGHT OF THEOSOPHY

*Peace News* for June 7 is a Special Issue highlighting "The Crisis of Science." Roger Barnard in his opening article states that in order to understand the nature of the deep crisis of identity and practice that science is undergoing, we have to ask ourselves, What *is* Science? Science, he says,

can be defined formally as the constant accumulation of empirically verifiable knowledge collated by students of the natural world. In principle, if not in practice, this formal definition of science does not exist in isolation but is allied with an excellent functional idea. And the essence of it is that the self-expanding system of scientific knowledge is never evolved for its own sake in an abstract intellectual vacuum but is *tied* to some rational notion of social purpose and human good.

This twin-concept of science, as formal definition and functional idea, adds up to a beautiful way of seeing the world and acting in it, and it is precisely from this combination that it derives its moral legitimacy. Science is at once proud, humble, and profoundly humanistic, and is eternally enlisted in the great democratic cause of mankind's struggle for some better world. It is concerned to free thinking from gross superstition and academic tradition, to loosen entrenched tyrannies of Church and State, to keep closely in touch with ordinary experience and average concern, and to engage in intellectual combat for the pacification of existence and the elimination of unnecessary suffering and toil.

This, then, is the principle. But the practice has been radically different. And the crisis of science... is that the bulk of our present-day science — more and more of it supported directly and indirectly by Government, Big Business, or the Military — is simply not science-for-life. Much of it is devoted to outright waste and destruction, and much of what is not — for example, space exploration — diverts an enormous quantity of resources away from the necessary alleviation of many urgent human problems.... The melancholy evidence at present is that the great majority of scientists are neither capable nor interested in setting their own priorities based on pure and ideal scientific interest. They are too much concerned with worldly power, status, and rewards....

In my judgment, the universal scientific community, ideally transcending all national barriers and divisions of ideology, has immense potential for good. It possesses the knowledge, ability,



and prestige necessary to reorient our common world-culture towards decent and humane ends. The *minimal* prerequisite for this to occur is that scientists begin to wake up to the danger and stupidity of acquiescence, that they refuse to kow-tow to priorities set by short-term prejudice and political expediency, that they attempt to recapture their great philosophical tradition grounded in human values. If they're not bothered, then there is little hope of reversing a process that at the moment is escalating much too quickly towards moral disintegration and suicide.

Paul Goodman, well-known social critic and one of the writers in the *Peace News* Special Issue, comments on "The Morality of Scientific Technology." Technology has already changed man into a product of itself: "man is now only a special function in a technical apparatus." The organization of recent scientific technology has, by and large, moved away from the traditional research autonomy of science and the principle of efficiency of technology, and is under political, military and economic control. "Working by its own morale," writes Paul Goodman, "scientific technology should by now have simplified life rather than complicated it, emptied the environment rather than cluttered it, and educated an inventive and skilful generation rather than a conformist and inept one."

The spectacular development of biological science and its applications is beginning to pose problems no less important than those arising from the existence of nuclear explosive stockpiles. Anthony Buzzatti-Traverso, Director of the International Laboratory of Genetics and Biophysics at Naples, Italy, in his article on "Biological Engineering and New Moral Responsibilities," says that in the area of biology responsibility is not collective, but must be borne by the individual. Recent developments in various branches of embryology and physiology make it possible to envisage interventions of a radical nature in the embryonic development of a child—for example, endowing him with certain characteristics which his parents would like him to have. This kind of intervention would obviously create a series of problems with far-reaching implications. Who should decide if an intervention should be made, and when and how it should be made? Will it improve man, and what do we mean by "improving"? Buzzatti-Traverso admits that the criteria to be applied must be ethical ones. "But," he asks, "what would ethics mean in a society capable of making men to measure?" And he suggests: "Every thinking member of society must face up to this question and help to answer it."

Jerry Ravetz, Senior Lecturer in the History and Philosophy of



Science at the Philosophy Department in the University of Leeds, writing under the title "The Sorcerer's Apprentice," opines that the moral problems — those of personal responsibility — are grave and probably insoluble within the metaphysical and social framework of modern science:

The intellectual formation of a scientist, and the social situation of his work, between them cripple any attempt at grappling with the moral problems raised by scientific work. The scientist is trained and conditioned to operate in an abstract and simplified world: even when dealing with real problems, the technique is to construct a simplified model of reality in which problems can be set and solved. Moreover, the "pure" scientist releases his results to an anonymous public including all who are competent to use them; and the "applied" scientist produces knowledge and techniques on contract to an agency which will put them to its own uses. In neither case does the scientist have any control over the applications of his work; he may thereby be relieved of legal responsibility for them — but the personal moral problem becomes acute and insoluble once it is recognized. . . .

The crisis in our Universities, which is revealing a deeper crisis in our whole inherited intellectual culture, will almost certainly display itself in the near future in science.

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To what extent is violence in films and on television responsible for crimes like the recent assassination of Senator Robert Kennedy? Is it a coincidence that such shootings are becoming more common just when the American T.V. networks and cinema houses are full of "spy" films loaded with violence? Many conscientious people in the U.S. show business are asking themselves these questions. Last month, for instance, a 350-strong committee of film stars agreed not to work in any film "of excessive or glorified violence, cruelty or killing." Three leading T.V. networks in the country have announced their intention to review their programmes and weed out the more violent series. (*The Times of India*, June 26)

But how long will such self-censorship last? It is well known that the combination of sex and violence is currently very popular with television viewers and cinema audiences. Once the present soul-searching dies down, the box-office will probably reassert its predominance. There is another question that has not been properly answered: where does one draw the line? Are documentaries which portray violence permis-



sible? There are those who argue that documentaries on war have a more damaging impact on the mind than any crime serial.

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Norman Cousins, in his article "Art, Adrenalin and the Enjoyment of Living" (*Saturday Review*, April 20), contends that while the dominant tendency in contemporary education is to teach man how to do things rather than how to exercise creative options, the dominant tendency of science is to emancipate man from doing things, enabling him to have plenty of leisure time. The combined result is that "man has wondrous new options he is not prepared to recognize or enjoy."

In our civilization, boredom has become "a problem of ghastly dimensions." People have more time on their hands than their knowledge, interests or aptitudes can accommodate. Retirement has come to mean constant boredom, inaction and purposelessness, and has become for many a disease. Medical researchers have reported the striking connection between what man thinks, what he does, and what happens to his vital body chemistry. Thus, a feeling of being needed and an active life of the mind confer limitless benefits in well-being. On the other hand, the body has to pay the price for emotional, mental and physical lethargy and stupefaction.

Mr. Cousins suggests that education should prepare man to know himself, to have greater access to himself. In other words, it must develop "a zestful capacity for dealing in abstractions." Thus man comes to recognize new options; the wider the options, the greater the freedom.

My concern about education [Mr. Cousins writes] is that it tends to shy away from the requirements of the creative process and therefore from the enjoyment of living. In this sense, it is somewhat indifferent to the possibilities inherent in the prolongation of life. It has yet to develop the techniques that can make it richly relevant to new opportunities for leisure. It is not sufficiently enthralled by the mysteries of the inner universe of the individual and therefore it has little to say to him about the essential encounter with the abstract or the uses of the abstract in giving him an enlarged sense of what is joyously fulfilling. It tends to allow difficulties in defining purpose to obstruct the pursuit of purpose. Such a pursuit may not always be either informed or successful, but it is occasionally exhilarating. It may also lead to a greater sense of what is integral; it can provide nourishment for the subconscious. . . .



I do not regard the school as the sole means for making man aware of . . . options or enabling him to use them. Education transcends the school — or should, if the school is any good. But the school must not become an illusion. It must never assume that the world stands ready to do everything it does not. And one of the most important jobs before the school is to educate for a fuller life and a larger one. . . . The student should be encouraged to turn to leisure-time pursuits that need careful cultivation in a world in which the dominant part of an individual's life will consist of free time. . . .

What I am suggesting is that education can be just as relevant in preparing a person for creative and joyous living and for increased life expectancy as it is in preparing him to be an income-producer and a solid citizen. The will to live and everything that goes with it are indigenous parts of the liberal arts. It is in this direction that education may find its greatest energy and widest area of service. The relationship between the good life and the good society remains the most insistent item on the joint agenda of education and the nation.

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The discovery of large, egg-shaped stone heads in the ruins of an ancient town in Yugoslavia is being called one of the biggest archaeological finds of the century (*Science Digest*, May 1968). The excitement stems from the fact that the heads, which have blank, staring eyes and open, drooping mouths, may be evidence that civilization existed in the Balkans parallel to the earliest Middle Eastern settlements. The heads, 33 in all, have been tentatively dated at about 7000 B.C., which would put them in the same era as the Jericho excavations in Jordan.

Dr. Dragoslav Srejovic unearthed the heads three years ago by accident while investigating the ruins of a later culture, the Starcevo settlements, at Lepensky Vir on the Danube. Underneath the Starcevo ruins, which date from about 5200 B.C., were the remains of a still older town.

The older town was laid out in the form of a trapezoid — a geometrical figure with two parallel sides — and each of the 41 dwelling foundations that has been dug out has the same basic shape. In the centre of the houses were hearths which may have been used as altars. The heads, some of which are two feet high, were set in the floors facing the hearths and were apparently images of household gods.

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