

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 45, No. 10

17th August 1975

H. P. BLAVATSKY THE MEDIATOR FOR OUR CYCLE

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1953.
—Eds.]

Speech comes only with knowledge. Attain to knowledge and you will attain to speech. (*Light on the Path*, p. 12)

It is impossible to help others till you have obtained some certainty of your own. (*Ibid.*, p. 24)

Speech is the power of communication; the moment of entrance into active life is marked by its attainment. (*Ibid.*, p. 62)

... speech is a gift which comes only to the disciple of power and knowledge. (*Ibid.*, p. 66)

IN HER ARTICLE on “Genius,” reprinted in our *U.L.T. Pamphlet No. 13*, H.P.B. defines different types of geniuses — the true and innate genius in contradistinction to the abnormal expression of human intellect which makes of man an original thinker. In our era original thinkers are many compared to the geniuses, who are like “those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing and bare rocks on the highest plateau of the Nilgiri Hills.” Furthermore H.P.B. points out that to the occultist “‘true genius is a synonym of self-existent and infinite mind’ mirrored more or less faithfully by man.” H.P.B. was not a genius in the sense that her own ego energized and inspired her personality; she was the high type of true genius mirroring the self-existent and infinite mind. This type of genius is called a MEDIATOR by her in *Isis Unveiled*. (I. 487)

This month when students of Theosophy will be thinking of her especially in connection with her natal day, it would be well for us to

reflect upon the work that she did for the benefit of all in the cycle which she inaugurated in 1875.

In the quotations extracted from *Light on the Path* at the top of this article some important principles about imparting spiritual wisdom are to be noted. Let us try to evaluate H.P.B.'s Mission-Message by the light of these principles.

Ordinary thinkers and teachers impart knowledge in language "hired and borrowed." An original thinker gives knowledge by the power of speech he has acquired. The genius under the guidance and the light of his divine ego passes on knowledge which springs up spontaneously within him. He has his own power of communication. But the highest type of genius, the MEDIATOR, passes on knowledge that his Ego is able to focus within himself from the self-existent divine mind and its living library of nature.

In studying the works of H.P.B. we are greatly struck by the pattern of her speech, her power of communication. What had she in mind? Had she from the beginning a definite method of expressing her power of communication, in delivering her message? Her task, like that of all great teachers, was to give the right teaching about God or Deity. Knowledge about It is the quest and research of religion. Conscious life in Spirit is the objective of the practitioner of religion. Next, Law is the basis on which science has always proceeded from the most ancient times to understand and explain the mystery and magic of Matter. Concepts of God and Law affect man, his heart and mind, which in their turn affect the mind-heart of the whole of Nature.

God, Law and Man have ever been the three principles on which are founded expositions of all knowledge from time immemorial. On these also the entire philosophy of Theosophy has been based. In her four books H.P.B. gives the message about God, Law and Man appealing to the different aspects of human intelligence. Thus, a man of ordinary intelligence, lower Manas, can get his own knowledge about God, Law and Man by reading *Isis Unveiled*.

The plan of the first instalment of her message is given in these memorable words:

Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavour has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and

deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY. (*Isis Unveiled*, I. xlv)

She then proceeds not only to demolish religious dogmas but to give hints of the knowledge about the True Religion; again, she not only shows that miracles are natural, but, further, she justifies the existence of the Science of Magic. And finally in that book she puts forward the great teachings about God, Law and Man in this wise:

It is alleged that 1, everything existing, exists from natural causes; 2, that virtue brings its own reward, and vice and sin their own punishment; and 3, that the state of man in this world is probationary. (II. 124)

In delivering her message in *Isis Unveiled* she showed where religion had gone wrong in its teaching about deity, where science was faulty in its exposition about law and how men of this cycle would find right guidance by turning within to their own minds and starting on the sincere quest of Wisdom. She chronicled basic propositions of Theosophical psychology which even today provide an infallible key to the understanding of the subnormal and the supernormal phenomena and of the *Psyche* in man and nature.

She went one step further and gave in *The Secret Doctrine* the teachings about these three ideas, starting with what are known as the Three Fundamentals of *The Secret Doctrine*. She speaks of these ideas as basic: "...and on their clear apprehension depends the understanding of all that follows." These three ideas are about God, Law and Man. But, unlike *Isis Unveiled*, it is not possible to read *The Secret Doctrine* with the eye of the lower mind. If ordinary scientific and religious knowledge is sufficient to enable a man to comprehend *Isis Unveiled* and extend his existing knowledge, it becomes necessary for him to have a philosophical and metaphysical point of view, pertaining to the higher mind, in order that the reality of God, Law and Man as expounded in *The Secret Doctrine* may be comprehended.

In closing her "Introductory" to the first volume of *The Secret Doctrine*, she says:

Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt. This fact the writer is constantly obliged to bear in mind: hence, also the frequent references in this first Book to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look down on this work as a fairy tale indeed — a fiction of some modern brain.

Thus, the *Past* shall help to realise the PRESENT, and the latter to better appreciate the PAST. The errors of the day must be explained and swept away, yet it is more than probable — and in the present case it amounts to certitude — that once more the testimony of long ages and of history will fail to impress anyone but the very intuitional — which is equal to saying the very few. But in this as in all like cases, the *true* and the *faithful* may console themselves by presenting the sceptical modern Sadducee with the mathematical proof and memorial of his obdurate obstinacy and bigotry. There still exists somewhere in the archives of the French Academy, the famous law of probabilities worked out by an algebraical process for the benefit of sceptics by certain mathematicians. It runs thus: If two persons give their evidence to a fact, and thus impart to it each of them $\frac{5}{6}$ of certitude; that fact will have then $\frac{35}{36}$ of certitude; *i.e.*, its probability will bear to its improbability the ratio of 35 to 1. If three such evidences are joined together the certitude will become $\frac{215}{216}$. The agreement of ten persons giving each $\frac{1}{2}$ of certitude will produce $\frac{1023}{1024}$ etc., etc. The Occultist may remain satisfied, and care for no more. (I. xlvi-xlvii)

The development of the intuitive occultist is an aim which H.P.B. kept in view in composing *The Secret Doctrine*. Her mode of marshalling instructions baffles the lower mind, puzzles the philosopher and makes him impatient, and unless he pursues his study with a tranquil mind he will not see that he is not only getting knowledge but is being helped to develop his intuition.

Only those who realize how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. (*S.D.*, I. 1-2 fn.)

Her third book, *The Key to Theosophy*, she wrote in the form of

questions and answers, dedicating it to her pupils who must learn so that they may become teachers. The Associate of the U.L.T. is learning to teach and so to commence his chelaship under the guidance of H.P.B. In that book she is teaching the application of the Fundamentals. *The Key to Theosophy* will be read by ordinary men and women and they will give their opinions on it, but the pupil of H.P.B. has the duty to correlate the teachings given in *The Key to Theosophy* with the Three Fundamental Propositions of *The Secret Doctrine*; for, in doing so, he will develop the necessary faculty of the higher mind for a greater comprehension of *The Secret Doctrine*. Not only the abstract and philosophical propositions of *The Key to Theosophy*, but also the practical and ethical teachings have to be correlated to the Three Fundamental Propositions if the student is to succeed in developing the higher Manasic faculty. But his work does not end there. There remains the awakening of the faculty of intuition. She wrote in *The Secret Doctrine*:

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds.
(II. 153)

This task then follows a clear comprehension and application of the Three Fundamental Propositions. If by purely philosophical reasoning the faculty of the higher mind is developed, by the use of the knowledge of the laws of correspondence and analogy the power of divine intuition is developed. Intuition is a moral faculty just as reason is a mental faculty. For the development of the moral faculty in the personal consciousness the knowledge of Divine Ethics, the counterpart of pure metaphysics, is necessary and essential. Her fourth book, *The Voice of the Silence*, speaks of God, Law and Man in the language of Divine Ethics which, when applied by the mind to the heart, develops the intuitive perception in man. Man's concept of God and Law according to his lower manasic principle is one thing. When these ideas are understood by the higher mind they assume a different value and meaning. But when intuitive perception about God and Law awakens in man, his Divine Ego begins to function; he knows that he is a channel, like the great messenger who gave him the message of the era in four books. The vibrant mind of H.P.B. reflects itself in a small but growing mea-

sure in his mind-soul, as the self-existent infinite mind formed the consciousness of H.P.B.

May her natal-day anniversary bring each one of us the strength to proceed inwards from the place where he now stands! For each and all the important factor remains that he must free his mind from personal prides, personal inclinations, personal desires and personal selfishness. The personal takes us to the world outside; the study of the message of H.P.B., properly prosecuted, shows us the path of the inward Light.

THE REAL STUDY on the path of occultism not only brings out latent evil but also latent good. The right way to express it is, "the study of true occultism, or the walking on its path, brings up the entire character of the person." Hence, while some in this case suddenly seem to grow worse and worse, others suddenly grow better, deeper, broader, and finer. It is customary to look at the shadow in these matters. While it is true that the majority of men are inherently bad, there are examples of the opposite. The study of occultism does not destroy rules of right and wrong, but the student, having opened up the fires below the surface, may be easily carried away in the sudden heat engendered. The dweller of the threshold in *Zanoni* is no fiction. It is ever with each student, for it is the baser part of humanity that he begins in real earnest as never before to fight. At the same time, the brightly shining Adonai is also there to help and save if we will let that be done. Karma that might not operate except after years or lives is called upon and falls, as H.P.B. has so clearly stated, in one mass upon the head of him who has called upon immutable law. "Fools rush in where angels fear to tread," and rushing in before they have the slightest idea of their own character even on its surface, they are often destroyed. But the practice of altruism is not by itself occultism, and it saves from danger and prepares one for another incarnation in some body and age when everything will favour us. We have yet left some few hundred thousand of mortal years, and ought not to be too precipitate.

—W. Q. JUDGE in *The Theosophical Forum*, December 1889

THE LOWER MIND OF MAN

Having obtained this finite, joyless world, worship me. Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me.

—*Bhagavad-Gita*, IX. 33-34

WHEREVER there is manifestation, there exist life and matter and consciousness. They are in the seen and the unseen as also in the tangible and the impalpable. All solids, liquids and gases have them as also all other states of matter for which science has still no name. They are at the back of all forces and the elements and are in all gods, molecules, atoms and men. In all space, occupied or seemingly void, they exist; and wherever they be, there resides consciousness and therefore force — the power that moves life towards its fulfilment. All these — life, matter, consciousness and force — are the concretized emanations of that which Theosophy calls the Great Breath and which to some is the manifestation of God in its immanent aspect.

When a man sets his will in motion to fulfil a desire, he uses one of several types of forces that are locked up in the aril of Nature. He launches that force towards his target, giving it such guidance and power as he can muster. That force is initially colourless. It is neither good nor evil by itself. It is available to the good man as to the man of evil intentions. The selfish man and the man of vice draw their energy from the vast storehouse of force, charge it with the poison which they continuously exude, and ensoul it with their own particular brand of unbrotherliness. There are vicious entities, both embodied and disembodied, whose power of hatred, lust and greed is so strong that the forces they generate may survive their death and continue to remain active in the earth's atmosphere as virulent entities that haunt and feed upon men. Even in the average man, uncharitableness, envy, jealousy and an unslaked thirst for earthly appetites exist. This means that these men, though they be of average caliber, are creating a vicious brood of living elementals which they have charged with their unclean fancies. Time and distance are no barriers to these elemental lives which fly and attach themselves to such human organisms as are congenial. They are thus able to transplant ideas across vast spaces, taking their virus of degradation and psychic imbalance to those entities that are vulnerable to their onslaught.

For the most part, the average man is emplaced in his lower mind which through long association with men and matter in their lowest forms has acquired the intelligence, cunning and appetite of the animal. Such a mind is cluttered full with the knowledge and the images of non-eternal things. It is wholly dependent upon intellect and reasoning — the two processes which are as deceptive as those that put full reliance on the senses. The man of the lower mind fails just because the instrumentality of the senses and the intellect has not the power to take him beyond the plane of the physical and the psychic. Consciously or unconsciously he uses forces limited to those two planes only; and his falls are all due to the powers generated on those planes of being. When he succumbs to desire, he yields to a force which is psychic and which he either cannot or will not fight. When he becomes belligerent, he uses force with which he is familiar because it periodically erupts around him due to the natural bellicosity of the animal man. Pitted against such forces and tainted by an almost daily familiarity with them, man has developed a tendency to offer too ready a submission to them and will know no better till the time when the lower mind arouses itself from its torpor of the ages and, realizing its errant ways, bows to the higher mind and vows to follow and servilely obey the behests of that mind. Whence the force that compels a man to go wrong seemingly against his will? Where is it stored? And lastly, what is the source of any force, be it spiritual, mental, psychical, physical, etc.?

Force can only be One. It inhered as Law and Consciousness in the first emanations that issued from the primal source. As life proceeded on its journey towards greater and greater concretizations, that one force had its reflections on planes ranging from the most subtle to the most gross. This force which manifests on seven planes of being is colourless and is the emanation of the primary One Force that issues from the manifested Deity. Himself a radiation from the One, man is propelled down into matter under the force of the great evolutionary impulse.

As a consciously moral agent, he is expected to use such force as he can draw upon to further the plan and purpose for which his earth and universe were brought into being. He has his own field to tend and harvest to gather, but that work has to be carried out in harmony with the total co-operative efforts of humanity considered in its totality. The crop which is assigned to each man is so planned that the yield from his field will supplement the yields from other fields, so that the sum total of the entire harvest of a vast variety of items becomes sufficient for the

needs of all. When a man starts having ideas that the effort entrusted to him does not measure up to his status and is not worthy of either his field or his abilities; when looking at the programme of others he becomes envious and disgruntled and starts neglecting his own, then will he have started a backsliding motion leading to a shortfall in co-operative production affecting all the units of the group. This lesson in co-operation applies not only to the individual man but to families, nations, races and organizations. The individual is expected to subordinate his efforts, his goals, his precedence and even his liberation to the joint ideal so that his contribution to the team effort grows with the progress of time. Individual attainment, if it draws and segregates force towards itself, contributes to a diminishing of force available for the joint effort and thus constitutes an act of selfishness of greater or lesser intensity. Ploughing a lone furrow is not exactly a contribution towards Universal Brotherhood. Isolationism in life — religious, social or political — is fraught with great risk.

Man uses force and in turn is subject to the forces released by others. His contact with men and the kingdoms below man subjects him to forces some of which may be sympathetic and others antipathetic. If a force which is inimical to his nature is allowed entry into his being, albeit unconsciously to himself, he may remain unaware of its presence for long periods, during which time the force may lie latent, to burst some day into a power clamouring for supremacy. During the course of previous existences, the average man has bound himself to certain desires with which he is very unwilling to part. At birth, these desires make up the attributes of his personality (a personal baggage, so to say, of the Soul that accompanies it on its journeyings) and go to make up his character. These are the enemies of his own household, since they are a part of him and have staked their claim to be of his company. Besides these, there are the desires which the man allows to take root and grow within him during his present incarnation. These have their memories stored in that particular organ which he has used for either inviting those desires or for getting satisfaction at their fulfilment. These sense-images of the present combined with the traits from previous existences storm the citadels of the lower mind — where there is resistance to them — and enforce submission. If there is no resistance, or merely the semblance of one, they sweep over the man and make him deaf and blind to all else but the gratification of the appetite. The lower mind thus remains a playground of the senses. This same lower mind turns

into a battle-field where the man's passional forces, allied to their devilish counterparts from the outer world, muster strong to give battle to any new-fangled idea the man may have to convert his body into a living temple of a living god.

The lower mind is the ray and projection of the higher mind. It becomes the profligate, the truant son, when it gets so enamoured of matter and of the desires with which matter surrounds and captivates it that it turns its back upon its illustrious parent. Intellectually, the lower mind may admit its divine lineage as also the potency of the higher mind (the *manasic* or higher Ego), yet the glamour of earthly joys and woes is so strong that all too often it turns its face away from the light to haunt again its familiar pleasure-grounds of the senses. It is only when for the first time the lower mind longs for a dissociation from the illusory oscillations of life that it starts its search for the unexplored and hitherto neglected perspectives of human and divine horizons.

The search for the path (it may barely be a trail) which leads to the higher Ego is not easy for the lower mind. That path has been overgrown with weeds and poisonous growths and is littered with obstructions and frightening barriers—all self-raised through acts of commission and omission spread over long and dreary incarnations. These growths and obstructions have to be surmounted or removed and the path cleared for willing yet unaccustomed feet. The soiling substances at one time valued and laboriously gathered, the dirtied and tattered clothing inherited from irresponsible and guilty lives have to be cleansed, mended or abandoned. This cleansing-eliminating process is no pleasant exercise. Desires are still with the man. True, they are being struggled against and denied approach, but they are none the less there, haunting him with memories, longings, regrets. Is the man's devotion to the Self exclusive, his sight trained unwaveringly on the goal? Or does he still have a wavering, shifting quality which makes him crane forward at one time while at other times it makes him steal a glance backward at that which he bravely wants to renounce but which he still misses with a twinge and a pang? Much will depend on his power to resist without resisting, for though the fight is inevitable, he has to make gain and loss, victory and defeat equal to himself; and he can do this only when he has acquired the power to spring back from the lower to the higher mind at his very thought, even when at the moment he is in the thick of the fight.

The acceptance of the suzerainty of the higher Ego must ultimately

lead to a revaluation of life and the formulation of a new code of conduct in both mundane and spiritual affairs. The higher Ego, the Self that incarnates from one life to another, is immortal. Its clothings of matter, both astral and physical, which it assumes at the commencement of a life and drops at each death are mortal. The higher mind can have no consubstantiality with those perishable parts. It is only the lower mind which is the projection of the higher that can reach that higher if it can for any length of time paralyse or neutralize the pull of the mortal elements that surround it. If the senses and even the functions of the lower mind have to be paralysed on this plane, then it can only mean that the paralysing process should not be such as to bring on a total oblivion, but should be so induced as to carry the consciousness with the lower mind to its conjunction and union (howsoever temporary) with the higher.

The lower mind needs the help of the intellect to devise ways by which the hold of the lower elements can be loosened. The intellect can grasp the injunctions of the Scriptures; it can understand in however limited a sense the demarcation between right and wrong, between the selfish and the altruistic. It can be used therefore to extract from the *Bhagavad-Gita*, *The Voice of the Silence* and *Light on the Path* guidance suited to the needs of each aspirant. It can lay down a programme to follow, including the practice of observing silence for certain periods of time to enable nature herself to speak to him who comes to her for guidance. But long before any programme can be thought of, the aspirant has to burn this truth into his consciousness that he is emanated like all others from the one uncreate beam and that he cannot, dare not, try to join cliques. He cannot be unbrotherly and expect to taste the fruits of brotherhood.

The lower mind is not of an essence different from the higher. Therefore, because of the oneness of its essence, it will have the tendency to fly back to the higher mind (it is its projection and ray) as soon as it can free itself from the dead weight of material cravings. But then, the first steps homeward have to be initiated by the lower mind. If the desire is strong, it can gather enough guidance from devotional texts to draw up a programme of discipline. Yet, the best practice is adoration, the longing to merge in the higher mind, the devotion to serve that higher mind and the patience to await that event which shall prove beyond doubt that the way has been found and that worthy feet may now tread that ancient path.

like any good husbandman, that "time is needed for all growth, and all change, and all development" (*Letters*, p. 72). We see this process plainly, do we not, in Nature? How much more when "Reincarnation furnishes the boundless field for its display"! (*U.L.T. Pamphlet No. 3*, p. 24)

No, fruits cannot accurately be described as "gifts." Rather, they are the result of certain potentialities and processes. Says Mr. Judge, "There are and can be no gifts for man to receive. Whatever the student of the Higher Life is, he is as the result of his past labours. Whatever he may become in the future will be due to his own efforts." (*Vernal Blooms*, p. 28)

We realize the need for patience — patience with ourselves — and for perseverance in face of discouragement. Mr. Judge indicates some of the difficulties in one of his "Conversations on Occultism" (*Vernal Blooms*, p. 120): "All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend." One such seed is all too probably in the soil apportioned to us to work with, "the seed of doubt," as Mr. Judge calls it when writing to Jasper Niemand (*Letters*, p. 14). There, however, he qualifies it, knowing his correspondent — "Mind, I only say the *possibility of the seed of doubt*" — but for many of us it could all too easily "metamorphose itself into a seed and afterward a plant of doubt." So we must haste to obey his call to action — "Cast it right out!"

Also in our field one of the "physical tendencies" could be that which inclines us to the very point of view he warns against, namely, that spiritual gifts can be withheld or bestowed without any apparent reason. Mr. Judge again draws a lesson from Nature. "There is no favouritism possible in Nature," he assures us. "No man has any privilege or gift which he has not deserved, either as a reward or a compensation" (*Echoes from the Orient*, p. 46). It might seem that on this point he goes to extremes, for he instances even the Adepts as not being *gifted* with transcendental powers. These, he declares, "are but the natural result of growth in certain directions, and the necessary efflorescence, so to speak, of the profound development in their cases of those spiritual potentialities which are the birthright of all men" (*Vernal Blooms*, p. 28). The most that he will allow (in a qualified sense) to be "gifts" are the "yearnings and strivings of the soul" quickened in us by the Divine within (*Ibid.*, p. 29). Out of these, if he responds to

them, a man may eventually glean what St. Paul in another Epistle calls "fruits of the spirit," but equally, if he ignores them, his field may remain barren. "His destiny," says Mr. Judge, "is in his own hands, and is in no way dependent upon 'gifts.'" (*Ibid.*, p. 28)

Inevitably, such fruition is a slow process. It may take us many lives of successive effort. "We must be content," says Mr. Judge, "to wait and work" (*Ibid.*, p. 29). But at the outset he urges speed. "Put yourself at once in line with the Divine ways, in harmony with the Divine laws." For, how can any husbandman look for ultimate harvest if he does not co-operate with Nature from the start? And "how can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws?" (*Ibid.*, p. 30)

Do we now see the difference between gifts and fruits? Yet each word is true in its particular sense. We are to win the fruits by our own efforts, but at the same time they are gifts—gifts from the Heavenly Master of the Field with whom it is our *dharma* to co-operate if the seeds sown throughout our many births are to be brought to efflorescence.

Mr. Judge excels in Nature similes. Here is one which seems to sum up the gist of this short article and to leave a touch of radiance on the printed words in which he reminds us that "there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help" (*Vernal Blooms*, p. 208). Those are the forces we must draw upon if we would bring forth fruits, and just as "the orb of day guards and sustains the animal economy, the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day." (*Ibid.*, pp. 208-9)

NEITHER NATURE nor any of her Forces can ever die. A few of these may be left unused, and being forgotten lie dormant for long centuries. But no sooner are the proper conditions furnished than they awake, to act again with tenfold power.

—H. P. BLAVATSKY

THE DEATH OF AHANKARA

HUMAN VANITY, pride, conceit manifest themselves in a million forms. Just as the One Self is in every form of matter, so also is *Ahankara*, Egotism, in every human form. The very conception of I-ness or egoity is fundamental to human life: no egoity, no self-consciousness, no man. Like *Atma*, *Ahankara* also is a protean power; but while the former is the unifying force, the latter is destructive in dividing, in separating. *Atma* is life, *Ahankara* is death.

Metaphysically and philosophically every student of Theosophy knows this. He is on his guard against the obvious and the blatant forms of egotism; but often he is ignorant of the subtle ways in which egotism, like smallpox, bursts all over him, and even when curbed leaves unmistakable marks on his nature. The first weakness to manifest, it is the last vice to die.

The desire to grow in soul-life develops in us, albeit unconsciously to ourselves, the tendency to compare ourselves to our superiors in knowledge or power of service, and in our desire to become like them we fancy that our ailments are similar to theirs, our experiences likewise similar to theirs. There is an amusing and instructive story of a would-be chela who, seeing how his guru could go into self-induced trance, bought some dry herbs, inhaled their smoke and fainted. Later, he reported that at last, like his teacher, he had experienced self-induced trance!

Another variant of this species of egotism expresses itself as rivalry with co-students, co-workers and co-disciples. Instead of recognizing that "harmony does not come through likeness," that "fingers of the one hand to be really useful have to be different," the neophyte blunders, trying to do someone else's job rather than engaging himself in his own duty.

Then, there is the noble ideal of helpfulness and service of others which also our egotism exploits: we often fail in rendering aid because we ourselves are crippled; we are willing to prescribe medicine from the printed book, which we ourselves have not taken. Subtle egotism in the shape of desire to help has been the unmaking of not a few; to play the guru to others is a sure sign of coming failure. He who plays the guru talks too much, likes to show off, hustles here and bustles there unlike the true Guru whose marks are very different.

Many are the remedies suggested for killing *abhimān*-pride and

ahankara-egotism. Knowledge helps, meditation helps, good works performed and duties discharged help, but none of these are sure remedies. There is only one sure remedy — Devotion, *Bhakti*, the true devotion which brings to birth that Faith, *Shraddha*, which knows that the Universe is governed by Law and that nothing but uttermost justice continually prevails. Putting on of airs, bluffing, mystification and all such expressions cannot succeed in the life of the Soul. The Soul cannot grow overnight any more than the child body, though the child might intensely wish that, and might even play “I-am-the-grown-up” game!

It is easy when we have seen the glory of the Sun to worship it; but what when the Master has not been ever glimpsed? How can the feeling of devotion for Him arise? As that is beyond our reach, let us at least endeavour to keep within the ray of some lesser star so that its silvery light may penetrate the murky darkness through which the stony path of life treads onwards; for without this divine radiance we risk losing more than we imagine.

The remedy, the only remedy for the disease of egotism, is to develop the true devotion that kills doubt and hypocrisy, the two unpardonable sins in Occultism. Can we be the grain of incense which the Masters can use in their task of purifying the world? Can we be a small flower which They can use to beautify the world? Are we content to be the servant of Their servants? If we can burn up like incense and not feel that we are *non est*, if we are prepared to be thrown away like a dead flower and not feel that we are useless, if we are content to serve Their servants and not feel that progress is not achieved, ah! then the death of egotism is near at hand.

I AM AFRAID there are scarcely any at the present day who know that it is one thing for the soul to be separated from the body, and another for the body to be separated from the soul, and that the former is by no means a necessary consequence of the latter.

—THOMAS TAYLOR

TETRAGRAMMATON

I

[This article by H. P. Blavatsky first appeared in *The Theosophist* for November 1887. The concluding portion will appear in our next issue.—EDS.]

I would advise all in general that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure or contention, or contempt of others, or for profit, or for fame, or for honour and promotion, or such-like adulterate or inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity.

—BACON

IN THE PRESENT ARTICLE I shall carry no coals to Newcastle. This means that I do not propose to teach learned Brahmins the mysteries of their religious philosophy, but will take for my subject a few things from the *Universal Kabbala*. The former — once placed upon polemical grounds — is an awkward adversary to fight. Each of the disputants will find himself with the same number of adherents to his views as he had before, as neither will convince a single man from the party opposed to him.

Repeating with Sir T. Browne that “I envy no man that knows more than myself, but pity them that know less,” I will deal now with questions I am thoroughly conversant with, and in support of which I can quote good authorities.

Having studied the Kabbala, for nearer forty than thirty years, I may perhaps be allowed to regard the *Zohar* as a legitimate ground for me to stand upon. This, however, will be no discussion, but simply a few statements of facts. Four names and teachings from the Kabbala have been brought forward to oppose our septenary doctrine:

I. We are told that the Tetragrammaton “is in the way of a final union with the Logos.” Because his mystic “constitution, as represented by the sacred Tetragram, has not a septenary basis.”

II. That “it is one of the oldest directions of the ancient Wisdom-religion that the macrocosm¹ should be interpreted according to the plan revealed by Malkuth.”

¹ Just so. *Malkuth* is the 10th Sephiroth, but as the “Bride of *Microprosopus*” or Tetragrammaton, who is hexamerous—Malkuth, or the material limb, is the seventh. She is the fourth letter of IHVH, or *He*, but the *Logos*, or son, is only the letter V (Vau), as will be shown.

III. That (a) “*Shekinah* is an androgyne power”; and (b) that she “should be accepted as a guide to the interpretation of the constitution of the microcosm.”

IV. That “Its [*Shekinah*’s] male form is the figure of man seen on the mysterious throne in the vision of Ezekiel.”²

I am afraid none of the above statements are correct. I am compelled to say that each and all are entirely erroneous. My authorities for saying so will be the three chief books of the *Zohar* — *The Book of Concealed Mystery* and the two *Assemblies*, the *Greater* and the *Lesser*, as also the Kabbala of Knorr von Rosenroth,³ the *Sepher Yetzirah*, with its commentaries, and the *Asch Metzareth*, containing a key to the Kabbalistical symbolism, and all supplemented with various *codices*.

An axiom echoed from the hoariest antiquity teaches us that the first step to knowledge is to *know* and to *confess* that we are ignorant. I must have taken this step, for I fully realize how very ignorant I am in many things, and confess how little I know. Nevertheless, what I know, I *do* know.

And perhaps, were I wiser, I ought to be glad to know so little; because if

“... ignorance is the curse of God,”

as Shakespeare has it, too much of

“Knowledge, when wisdom is too weak to guide her,
Is like a headstrong Horse that throws the Rider...”

In this particular case, however, I have no fear of being thrown out of my stirrups. I venture even to say that it is quite impossible, with the *Zohar* before one’s eyes and its (just) *hundred and seventy passages* of references and several hundreds of comments and glosses upon the real meaning of Tetragrammaton alone. Meanwhile, as “no man knoweth all” — *errare humanum est* — and as none of us, so far as I know, has reached the glorified position of an omniscient Buddha or a Sankaracharya, it is but just that we should compare notes and unveil that which can be *lawfully* unveiled. Hence I shall endeavour to show the true nature of the “Tetragrammaton” and prove its four letters to be a mere glyph, a mask to conceal metaphysically its connection with, and relation to, the supernal and the inferior worlds. I will give nothing of my own speculations or knowledge, which are my personal property, the

² *The Theosophist*, August 1887, pp. 700 and 705.

³ Now translated by S. Liddell MacGregor Mathers, F.T.S. See his *Kabbala Unveiled*.

fruitage of my studies, and with which, therefore, the public has nothing to do. I shall only show what the Tetragrammaton is said to be in the *Zohar*, and as explained to the writer personally by a Hebrew initiated Rabbi, in Palestine, and made very plain to every advanced Kabbalist.

I. The Tetragrammaton is called in the Kabbala by various names. It is IHVH, the *Microprosopus*, in distinction to AHIH, the *Macroprosopus*. It is the LESSER FACE, a reflection (tainted with Matter or *Malkuth*, its bride, the mother earth) of the "Vaster," rather "Limitless" Face; therefore he is the *antithesis* of Macroprosopus. But who, or what, is Macroprosopus, itself?

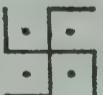

II. It is *not* "Ain-Soph" the *Non-Existent*, or *Non-Being*, no more than is Tetragrammaton; for both AHIH and IHVH are glyphs of existence, and symbols of terrestrial-androgynous, as well as male and female — life. Both are therefore mixed with Malkuth—*H-eva*, "the mother of all that lives," and cannot be confounded in our spiritual perceptions with EHEIEH — the one ABSOLUTE *Esse*, or "Be-ness," as some call it, though Rabbis have tried hard to have the mantle fall upon their *exoteric* god. They are reflections of the Ain-Soph, the Hebrew *Parabrahman*; for Ain-Soph is negative, and they, actual, positive life — therefore *Maya* or Illusion.

This is proven clearly by their dual presence in the cross — the oldest *phallic* symbol, thus—

$$\begin{array}{c|c} \text{AH.} & \text{I H.} \\ \hline \text{I H.} & \text{VH.} \end{array}$$

— as shown in *The Kabbalah Unveiled*, p. 31.⁴

⁴ So old and so *phallic*, indeed, that leaving the ansated cross of Egypt aside, the *terra cotta* discs called *fusaioles*, found by Schliemann in abundance *under* the ruins of ancient

Troy, are almost all in these two forms:  and  the Indian Swastica and the

Cross, the latter being Swastica or "Thor's Hammer" *minus* its four additional angles. No need to explain that the Orientalists, who are unable to soar higher than the material plane, are nevertheless right, and that they have discovered one of the secret keys (of *exoteric* religions, only, however) in asserting that the origin of the cross is the *arani* and *pramantha*, the stick and the perforated vessel for kindling fire of the ancient Brahmins. Prometheus stealing the sacred fire of (pro)creation to endow men with, has undeniably the origin of his name in *Pramantha*. The god *Agni* was *celestial* fire, only so long as he was hidden in his casket. No sooner had Matareswan, the Rig-Vedic aerial being, forced him out of it for the benefit of the *consuming* Bhriagus, than he became *terrestrial* fire, that of procreation, therefore *phallic*. The word *matha* or *pramantha*, we are told, has for its prefix *pra*, adding the idea of *robbing* or *stealing by force* to that contained in the root *matha*

III. There are two "Tetragrammatons" in the Kabbala, or, rather — he is *dual*, and for the matter of that, even *triple*, *quaternary* and a *septenary*. He becomes *nine* and *thirteen* only toward the end when "thirteen" or UNITY destroys the septenate symbolized by the "Seven Inferior," which seven are "the *seven* kings of Edom" (when the races are concerned), and the seven "lower Sephiroth" when the human principles are referred to. The first Tetragrammaton is the ever concealed one, the FATHER — himself an emanation of the eternal light, thence not Ain-Soph. He is *not* the four-lettered *Tetraktis*, but the *Square* only, so to say, on a plane surface. It is the ideal geometrical figure formed of four imaginary lines, the abstract symbol of an abstract idea, or four "mathematical" lines enclosing a "mathematical" space — which is "equal to nothing enclosing nothing" — as says Dr. Pratt, speaking of the triangle in his *New Aspects of Life. A Phantom veiled with four breaths*. So much for "Father" *Macroprosopus*-TETRAGRAMMATON. Whereas

IV. *Microprosopus*-Tetragrammaton — the "Son" or Logos, is the triangle in a square; the *sevenfold* cube; or as Mr. R. Skinner shows it — the *six-faced* cube unfolded becomes the seven-partitioned *cross*, when the androgyne separates into opposite sexes.⁵ In the words of a commentary on *The Secret Doctrine*:

"The circle emanates a light which becomes to our vision four-cornered; this unfolds and becomes seven." Here the "circle" is the first *sephira*, the "*kether*" or crown, the *Risha Havurah*, or "white head," and the "upper skull." [It is not limitless, but temporary in this phenomenal world.] It emanates the two lower Sephiroth (Chokhmah and Binah, which are "Father-Mother") and thus forms the triangle, the first or upper *triad* of the Sephirothal Tree. This is the *one* or the *monad* of Pythagoras. But, it has emanated from the *Seven Elohim*, male and female, who are called the "Upper Father-Mother." These are themselves the reflections of the *Female* Holy Spirit, of which it is said in *Sepher Yetzirah*, "One is *She*, the Elohim of life."⁶ How far

of the verb *mathami*, or *manthnami*, "to produce by friction." Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from *Kriyasakti*, falls into the selfish act of procreation [*Vide supra—text*].

⁵ Four in length or the vertical line, and three horizontally. See *The Theosophist*, April 1887. [H.P.B. refers to her own article on "Classification of 'Principles'." See THE THEOSOPHICAL MOVEMENT, September 1962.]

⁶ See *The Kabbalah Unveiled*. Introd., pp. 21-22.

yet from AIN-SOPH, the ALL, are these *numbers*⁷ of the Jewish Kabbala, for they are in fact only secret numbers and glyphs. Microprosopus comes *the fourth*.

Let anyone turn to Plate IV of *Kabbala Denudata* (Engl. Trans.) drawn by Mr. Mathers. Let him throw a glance at the "Symbolical Deific Forms" placed in their relations to the four Kabbalistic worlds—and he will soon see that "Tetragrammaton" or Microprosopus, the "Lesser countenance," comes as the fourth. For clearer explanation I copy a small portion of the table.

	<i>The four Letters</i>	<i>The Sephiroth</i>	<i>The four Worlds</i>
		Macroprosopus.	Atziloth ... Archetypal World
Letters of the Tetragrammaton	I. Yod	... The Father.	} Briah. Creative World
	H. The supernal <i>He</i> ...	The Mother Supernal.	
	V. Vau	... Microprosopus.	Yetzirah. Formative World
	H. The inferior <i>He</i> ...	{ The Bride of Tetragrammaton or <i>Mal-kuth</i> .	Asiah. Material World

It thus follows that although Macroprosopus—or Kether, the *crow*n of numbers, for it is the white head, or O, the cipher,⁸ is still removed from Ain-Soph, being only its universal reflection or light—that it is *not* the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ideas or forms of *all*; from which grows the ROOT of Kosmos, the universal Tree of life in the *creative* world. The trunk of this "tree" are the "father, and mother, the second and third Sephiroth, or Chokhmah and Binah," respectively, Jehovah and "Jehovah Elohim."⁹

⁷ *Sephira* means a numeral; it is *one*, and therefore singular, and the *Sephiroth* is a plural word, both of which have passed their names to our "ciphers" and are only the *numbers of the creative hierarchies of the Dhyān Chohans*. When the Elohim say, "Let us make man," they have to work *from the first to the last seventh*, each endowing man with its own characteristic or principle.

⁸ The Hebrews had no word for a cipher or *nought*, hence the symbolism of a head or a round circle.

⁹ The student must bear in mind that *Jehovah* as a name is always male and female, or androgynous. It is a compound of two words—*Jah* and *Hovah* or "*Jah eve*." *Jah* alone is masculine and active: therefore while the second Sephiroth, *Chokhmah*, "Wisdom," is masculine and stands for Ab "Father," *Binah*, "Intelligence," is feminine, passive, and stands for Ama, "Mother," the *great deep whose name is "Jehovah"*. But the masculine name is symbolized by one letter alone, the—*Yod*—whose significance is entirely phallic.

V. "The Father-Mother" belong to the *creative* world, because it is they who create; *i.e.*, they are the bisexual material, the essence out of which the "Son" (the universe) is formed. This Son is Microprosopus, or TETRAGRAMMATON. Why is he the *four-lettered* symbol? Whence the sacredness of this *Tetraktis*? Is it the ineffable name, or is it in any way connected with that *unpronounceable* name? I do not hesitate to answer in the negative. It is simply a blind, a symbol to veil the better the septenary constitution of man and *his origin*, and the various mysteries connected with it. Its name, the Tetragram, is composed of *four* letters, but what is their secret esoteric meaning? A Kabbalist will not hesitate to answer: "Read it *numerically* and compute the figures and numbers, and you will know."

Now "Tetragrammaton" is Father-Mother and the "Son" in *one*. It is Jehovah, whose name is written IHVH, and whose letters read symbolically according to the method *revealed at the FOURTH* initiation,¹⁰ will read in two ways. It is composed of two masculine letters (IV) and two feminine characters (two H, he); or the "superior" and the "inferior" H. The first is the "supernal mother" or "the female *Jehovah*, as *Binah*"; the other is the "inferior H," or the 10th Sephiroth, *Malkuth*, the *foundation* of matter. It is impossible to reveal in print the first reading, when it is written AHIH, beyond stating that *exoterically* it is connected with the "I am that I am" and with *Eheieh* "Absolute BENESS or SAT."

It can be read in twelve different ways, each sentence being symbolized in a sign of the Zodiac. These transpositions are all made to refer to the mystery of *being* or existence — as an abstract conception.

But IHVH, the Tetragrammaton of the *formative* world, and the spouse of the "Bride," whose kingdom is *Asiah* or *matter*, though easy of explanation, is still more difficult to reveal in words, not on account of its sacredness, but rather of its indecency. I refer the reader for the plain symbolism of the four letters I, H, V, H, to Mr. R. Skinner's *Source of Measures*, p. 10, wherein that symbolism is given. Hindus see it daily in their *Lingas and Yonis*. It is *Jehovah-Tzabaoth*, the *Septenary Elohim* concealed in the Holy of Holies, the *Argha*, or Noah's Ark.

¹⁰ Tradition says that the last initiates into the seven mysteries of Microprosopus and the supreme *Teth* (number 9 and the letter t), the mystery of the two *Aima* (the two mothers, or the first and the second H of the word IHVH) were the three Rabbis Schimon, Abba and Eleazar who, in the Mysteries or *Sod*, had stood for Kether, Chokhmah, and Binah. (See *Zohar*, the *Lesser Holy Assembly*.) After their death the knowledge of the five upper initiations was lost.

Therefore (see Plate III in *The Kabbalah Unveiled*) he is the *seventh* Sephiroth among the “superior” septenary, as *Malkuth* is the seventh of the “inferior” Sephiroth. Microprosopus is the *third* letter *V* (*Vau*) and is called tetragram only, because he is *one* of the four letters which embrace the whole nine Sephiroth — but not Sephira. He is the *secret* septenary, which has been hitherto occult, and *now is thoroughly unveiled*. On the tables which give the relations of the Sephiroth with the ten divine names, the ten archangels, their ten orders, the planets, etc., demons and the ten arch devils — *Netzach*, the seventh Sephiroth, whose name is exoterically “firmness and victory,” and esoterically something more, is called by its Divine name *Jehovah-Tzabaoth* and corresponds with Haniel (human *physical* life), the androgyne Elohim, with Venus-Lucifer and Baal, and finally with the letter *Vau* or Microprosopus, the *Logos*. All these belong to the *formative* world.

They are all *septenates*, all associated with plastic *formation* and MATTER — their “bride.” The latter is the “inferior mother” *Aima*, “the woman with child” of the 12th chapter of *Revelation*, pursued by the great Dragon (of wisdom). Who is this Dragon? Is he the devil Satan, as we are taught to believe by the Church? Certainly not. He is the Dragon of *Esoteric Wisdom*, who objects to the child born of the “woman” (the universe), for this child is its mankind, hence ignorance and illusion. But Mikael and his angels, or *Jehovah-Tzabaoth* (the “Host”) who *refused to create* as the seven passionless, mind-born, sons of Brahma did, because they aspire to incarnate as men *in order to become higher than the gods* — fight the Dragon, conquer him, and the child of matter is born. The “Dragon” of esoteric wisdom falls back into darkness indeed!¹¹

Therefore, though I do not feel the slightest objection to any mystic willing to unite himself with the *Logos* called “Tetragrammaton” or

¹¹ The key which opens this mystery is the seventh key, and relates to the *Seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and “War in Heaven.” (See *Revelation*, chapter XI, verse 15, and chapter XII, and try to understand.) This allegory, “War in Heaven,” has six other meanings; but this one is on the most material plane and explains the septenary principle. The “woman” is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns—another occult symbolism, and he is one of the *seven* LOGOI. Perchance those who have reflected over the strange behaviour of Narada may understand the analogy. Indeed, a Prajapati and a great Vedic Rishi, and yet one who is ever interfering with the *physical* procreation of men, he seduces twice the thousands of Daksha’s sons into remaining celibates and Yogis; for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and *cycles* will now understand better the meaning of this allegory.

Microprosopus, I personally prefer a union with *Macroprosopus*, on general principles; at any rate in this cycle of incarnation. After which, with the help of the "PERFECT NUMBER," I hope to see the supernal light reducing to ashes not only my "seven inferiors" (the Microprosopus), but even the semblance of the thirteen in the unity, that "wage war with seven" (*Book of Concealed Mystery*, Chap. V. 27), and along with them the *Macroprosopical* square. The letter *Yod* in the path of the *ninth* Sefhira having a decidedly phallic signification, I decline union with the lower sevenfold and seven-lettered Jehovah, and prefer pinning my faith to "Ain-Soph" — pure and simple; otherwise, why leave the bosom of Orthodox church at all? As well join the "Salvation Army" at once, and sing "Blood, blood," the whole day.

The "Logos" which *we* recognize is not the Tetragrammaton, but the CROWN, Kether, which has nought to do with the material plane nor with Macro, or Microprosopus — but which is connected only with the *pro*-archetypal world. As it is said,

"By Gematria AHIH equal IHV without the H, the symbol of Malkuth," the "*Bride*" (p. 31). "Closely associated with... the letters of the Tetragrammaton is that subject of the four *Keroubim* (*cherubs*). ... Therefore the Keroubim represent the powers of the letters of the Tetragrammaton *on the material plane*. ... The Keroubim are the living forms of the letters, symbolized in the Zodiac by Taurus, Leo, Aquarius and Scorpio..." (pp. 32 and 34, Introduction to *The Kabbalah Unveiled*).

What the symbolism of these four animals represents in its turn "*on the material plane*" is again known.

Taurus — whether called Shiva's Bull, the Egyptian Bull Apis, the Zoroastrian "Bull" killed by Ahriman — is ever a symbol of the *seed* of life, of generative as well as of the destructive force, while Scorpio is the symbol of sin (in the sexual sense), of evil and spiritual death, and Scorpio is the *fourth* number of *Tetragrammaton* — or Malkuth.

The mystery of the earthly and mortal man is after the mystery of the supernal and immortal one. ... In the form of the body is the Tetragrammaton found. The head is I (the letter *Yod*), the arms and shoulders are like (supernal) H, the body is V, and the legs are represented by the H (*he*) final. (*Kabbalah Unveiled*, p. 34)

(*To be concluded*)

THE CAUSE OF HUMAN AMELIORATION

MEN AND WOMEN devoted to the cause of human amelioration have found it necessary, after decades of effort in numerous fields of social service, to cry halt, to analyse their methods, policies and programmes. Puzzlement has surrounded them and the glaring phenomenon continues to elude solution, that, when through effective planning and sustained labour an organization has rendered useful service to the community and seems to be on the verge of solving one or even a set of problems, it finds itself encountering new ones created by its very work. In the light of such happenings, certain words written long ago by a lover of his fellows take on a new meaning and reveal a new implication:

Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons will never reduce the number of criminals nor the hordes of children born and growing up in hotbeds of vice.

From such phenomena (not only in social but also in political and other fields) one fundamental fact can be and is being deduced by legislators, administrators, social servants and educationists, and it is this — social aid and social legislation do not go very far, at least not far enough, in ameliorating conditions, unless the individual is taught to look after himself, and to educate not only his brain but all his members.

It is not difficult to perceive that, arriving at this stage, earnest helpers of their fellows feel the need of some knowledge of psychology and of a philosophy, a moral and practical philosophy, to guide their own labour of love. Such men and women are greatly hampered because, organized religion having lost its hold on the people and scientific theories having conquered the mind of the masses, a faulty, or at best a partially true, philosophy is to the fore. Such a philosophy teaches wrong ideas about the nature of man's being. The genesis of human consciousness, the origin of human passions, the strength of human aspirations are valued incorrectly, and it is here that reformers, in every field of endeavour, have a glorious opportunity to turn to ancient psychology

and philosophy. Without adequate knowledge of ancient psychology, which portrays correctly the constitution of the human individual, and the moral philosophy which springs from that psychology, we shall continue to encounter difficulties. With the aid of that knowledge we can strike out a new path of advance in social service of value to all. These truths of great value not only enrich our individual lives, but also enable us to raise the standard of living along a line more worth while than the economic one.

Which is better, that we have contentment or that we have physical wealth which invariably stirs up human greed? The inner moral stamina by which we enjoy living Nature, by which our feelings and emotions are simplified instead of being made more complex — these are very different starters in the race of self-education as in that of social service and the amelioration of human adversity. Compared to moral and spiritual poverty, economic poverty is of less importance, though it has assumed for most people very formidable proportions. The world of economics is the gross objective world, within which the subtle subjective world of ideas exists. Right principles of economics will not be perceived by us till we examine the inner world of ideas. Men and women in their homes and in their offices are compelled by the force of circumstances to deal with economic objectivity. They need to be better equipped to unveil the universe of spiritual ideas. Will some of them at least attempt the quest for enlightenment and human service?

LISTEN to the exhortation of the dawn. Look to this day, for it is life, the very life of life! In its brief course lie all the verities and all the realities of your existence: the bliss of growth, the glory of action, the splendour of beauty; for yesterday is but a dream and tomorrow is only a vision; but today, well lived, makes every yesterday a dream of happiness, and every tomorrow a vision of hope. Look well, therefore, to this day! Such is the salutation of the dawn.

—From the Sanskrit

THE MYSTERY OF LEVITATION

[In *The Theosophist* for August 1882, H.P.B. published an article under the above title. The writer, W. R. Frink of Salt Lake City, Utah, U.S.A., having been much interested in the accounts given in *The Theosophist* of the powers of the Hindu Yogis to assume at will a cataleptic condition, to project the astral, to walk upon the surface of water or levitate themselves, asks whether the flight of the birds and the swimming of the fishes is produced at will, as in the case of the Yogis. H.P.B. replies to this in the following Editor's Note.—EDS.]

WE WOULD fain answer the friendly voice from the Mormon metropolis, to the full satisfaction of the writer, did he but deal with problems demanding less elaborate explanation. In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words upon the subject; but they must be few indeed. "If," writes our correspondent, "we take the position that birds have the power to make themselves light or heavy *at will*, the phenomenon of their flight becomes easy to comprehend."

And why not take up such a position? Whether by *instinct* or *will*, whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical *result* must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface of the water, does not militate against the scientific theory of swimming, when it concerns such fish, man or bladder filled with air. But we are left as wise as ever, when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to *volition*. But man's inability to sink as rapidly and to such a depth, even though a most experienced diver—who *has* to sink himself by a stone—proves that there must be something more than blind instinct or conscious volition. What is it? Occult science tells us the word: it is "a change of polarity and of normal gravity," not yet admissible by science. With birds and animals—as instinctive a mechanical action as any other they execute; with man, when he thus

defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity *at will*, the same cause is made operative, and both produce an identical effect. There are certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.

TRIMURTI is a Sanskrit term meaning literally "three faces," or "triple form" — the Trinity. In the modern Pantheon these three persons are Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer. But this is an afterthought, as in the *Vedas* neither Brahma nor Shiva is known, and the Vedic trinity consists of Agni, Vayu and Surya; or as the *Nirukta* explains it, the terrestrial fire, the atmospheric (or aerial), and the heavenly fire, since Agni is the god of fire, Vayu of the air, and Surya is the Sun. As the *Padma Purana* has it: "In the beginning, the great Vishnu, desirous of creating the whole world, became threefold: creator, preserver, destroyer. In order to produce this world, the Supreme Spirit emanated from the right side of his body, himself, as Brahma; then, in order to preserve the universe, he produced from the left side of his body Vishnu; and in order to destroy the world he produced from the middle of his body the eternal Shiva. Some worship Brahma, some Vishnu, others Shiva; but Vishnu, one yet threefold, creates, preserves, and destroys, therefore let the pious make no difference between the three." The fact is, that all the three "persons" of the Trimurti are simply the three qualificative *gunas* or attributes of the universe of differentiated Spirit-Matter, self-formative, self-preserving and self-destroying, for purposes of regeneration and perfectibility. This is the correct meaning; and it is shown in Brahma being made the personified embodiment of *Rajoguna*, the attribute or quality of activity, of desire for procreation, that desire owing to which the universe and everything in it is called into being. Vishnu is the embodied *Sattvaguna*, that property of preservation arising from quietude and restful enjoyment, which characterizes the intermediate period between the full growth and the beginning of decay; while Shiva, being embodied *Tamoguna* — which is the attribute of stagnancy and final decay — becomes of course the destroyer. This is as highly philosophical under its mask of anthropomorphism, as it is unphilosophical and absurd to hold to and enforce on the world the dead letter of the original conception.—*The Theosophical Glossary*

THE TASK OF THE ASSOCIATE

Until a man has become, in heart and spirit, a disciple, he has no existence for those who are teachers of disciples. And he becomes this by one method only — the surrender of his personal humanity.

—*Light on the Path*

TO THE SINCERE ASSOCIATE of the U.L.T. who aspires to become a practitioner of the Wisdom-Religion, certain duties present themselves for acceptance. These are not thrust on him as adjuncts to his association. His enrolment application clearly states that his choosing to associate himself with the purposes of the Lodge does not impose on him any obligation other than that which he himself determines. There have been those who have deferred their choice of obligations over long periods of time. Yet, even in the formal act of seeking enrolment there is the tacit avowal that the soul seeking entry needs the kind of companionship which the U.L.T. offers, and that the newcomer seeks to lend his support and co-operation, if only by his signature, to the purposes of the Lodge. The support and co-operation may take the form of an expression of sympathy for the policy of the Lodge, but that itself is enough. For, force follows the declaration of one's avowal if it is sincere and is made with a purified will and intent.

As days start pouring their experience into months, years and decades, the student no longer considers himself separate from the U.L.T. Its aspirations are his aspirations; its aim and its teaching his also. When he sees the mental and moral benefits that he has received through his association, when he realizes that the U.L.T. has opened to him vistas which erstwhile had been closed or neglected, then the student begins to read the Declaration of the Lodge in a new and more penetrating light. Simultaneously, it dawns upon him with greater clarity that, the world over, ardent workers with no profit motive have banded together and have engaged themselves as floor-cleaners, typists and writers, all within the Lodge, while others have assumed the responsibility of lecturing, conducting other meetings and visiting sick and ailing associates. He sees others still putting extra effort to reach souls staying far away from centres of U.L.T. activity and bringing the message of hope and cheer to outlying places. He sees all this and desires to be of their fraternity so that he too can contribute his little towards the co-operative effort. It is often thus that the Associate starts to

formulate consciously his own duty to his Lodge and his companions. He takes time to determine the extent of his own responsibility; and if wise in the ways of Karma, he will have put in a considerable amount of deliberation before binding himself to any particular course of action. In this effort at choosing responsibilities, considerable value has to be put on an accurate self-assessment. It is possible for the student during a moment of emotional enthusiasm to assume a duty to give when in that particular sphere he may be very near to spiritual bankruptcy. Equally dangerous is it to resolve to adopt a course of living which in its rigour is beyond his power of a sustained endurance. In such matters, patience is a great virtue, for patience as an active force is dynamic and foolish indeed would be he who strains it by building up in himself forces that are antagonistic to calmness.

From a somewhat deep study of the U.L.T. Declaration, it would appear that for any Associate the primary duty would be the dissemination of the fundamental principles of Theosophy; the dissemination moreover to be invested with the force that comes through a truer realization of the SELF and an ever expanding and deepening conviction of a living Universal Brotherhood. Not much knowledge is required for the discharge of this so far as the metaphysical teachings are concerned. The fundamentals are simple propositions that are not likely to overwhelm the mind of even the least intelligent from among the Associates. This duty of propagating the fundamental principles cannot but be for all Associates who desire to become active co-workers of the Lodge. Each has to become a pupil-teacher and the limited task of teaching the fundamentals of the Doctrine helps him to make a beginning. There can be no better service than to present Truth to as wide a circle of inquirers as possible, and the Lodge provides the platform, the journals and the opportunity. Where one may falter, the combined many may achieve. The Associate has to be sure that he is not withholding his support to the joint activities of his Lodge. By putting on record that he desires to become an Associate, he does forge a link with the others and becomes that link. It is his minimum duty to see that the link strengthens, not weakens, that chain.

Once that the duty to disseminate is assumed, the student is expected to make his presentation in the verbal garments of normalcy. He has to give to his subject the dignity that truth anywhere deserves, while at the same time he has to be careful to see that his effort is not taking away interest from the subject and diverting it to himself. In

this work there is also the danger that endless repetitions of a theme are bound to produce an apathy in the speaker and by way of reaction a listlessness in the audience. This danger is averted in each case by a progressive and continuous effort at achieving what the Declaration calls "a truer realization of the SELF" and "a profounder conviction of Universal Brotherhood." It is no excuse for the Associate to say that dissemination is already in the safe hands of others and that himself may devote the time saved to some other Theosophical task. By such an attitude, co-operation receives a setback. But a greater potential harm can be seen in the fact that the student is not considering that by his attitude he is losing a valuable opportunity to enlarge his ability to impress others — an ability which may be crucial for his tasks in succeeding incarnations. Karma may not view the Associate's self-complacency in the light in which *he* sees it. This simple effort at lisping the language of the soul may become merely mechanical, lose its charm and produce no appreciable results in the enlarging of companionship unless the words carry that firm conviction that comes only from the awakened SELF. Realization of that Self does not come easily to man, but each passing year must see an ever-widening horizon till that longed-for time when full communion is reached. As this power stirs and awakens, it makes the dissemination purposeful and convincing, attracting to itself inquirers, students and the afflicted who seek solace and guidance.

Whilst reviewing the merits and demerits of each day's actions, one has to assess the opportunity created or lost for carrying out such a dissemination. And such opportunities do present themselves at all moments. They may come in sport, in recreation, in repose, at meals, in private or in public. A daily frank and fearless appraisal of the methods to be employed to induce others to search for Truth yields valuable lessons in man's psychological reactions to the various modes in which truth is presented to them. Prejudice dies hard and care is to be taken to see that no great emotion is aroused in the listener. The advice "hasten slowly" is a very wise one indeed.

The realization of the Self of which the Declaration speaks progresses only by an arduous effort without any break in the conscious pursuit of the objective. This Self is sensitive and its harmony gets thrown into confusion by discord, suffering and sin. Therefore, the first steps towards progress are "negative" in the sense that the initial effort has to be directed towards a removal of such impediments as make progress impossible. Disciplining of oneself by oneself is never an easy task, yet

in it slumbers the germ of an infinitude of possibilities. For, even in the early stages, who is it who presides over the effort and even enforces compliance? Who is it who assesses results and suits the training to the occasion? The higher mind as Teacher comes for an early recognition; and the more the Guru-Chela relationship between the higher and the lower mind is established, the speedier will be the results. Here again daily self-assessment is important, for it fosters an awareness throughout the waking period, keeping the man on his guard to maintain a constant struggle against his lower nature and prevent it from injecting its lethal virus into the Associate's efforts at service and sacrifice. In the daily review, the success or failure of this exercise has to be judged impartially and plans formulated against the time when similar impediments may be expected to arise in the future under the law of cycles.

The Declaration in one of its almost mandatory clauses says that the Lodge "welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others." An aspirant who is in accord and who has the stated desire cannot be denied association. He brings with him those germs of ideation which will prosper and grow in the manure and the rich soil that the U.L.T. provides. He is invariably welcomed. In this clause of the Declaration lies the test of the Associate — a test, moreover, which can be applied over the days and the years. Has he, for instance, made any concrete plans, set himself a schedule and formulated a course of study and conduct, asceticism and poise, as would enhance his fitness to serve? More important still, has he undertaken the discipline because he sees a rise in his own stature? Does he carry on because he gets a kick out of it? Not so can he be either loyal to the great Founders of the Theosophical Movement or to the avowed objective of devotion to the interest of others. He has to HELP and he has to TEACH; and if this goal of endeavour is fixed, so too are the instruments and the modes of service. The instruments of service are the Fundamental Principles of the philosophy of Theosophy, and following closely upon these, the exemplification in practice of those selfsame principles. In the intelligent use of both these instruments lie the norms to judge how far practice lags behind precept. The modes of service are the maintaining with the U.L.T. and other Associates of a similarity of aim, purpose and teaching and the refusal during acts of service to make any distinction between race, creed, sex, condition or organization. These both are basic to true effort and any

adulteration to serve an expediency only enfeebles the effort and encourages divisive tendencies.

The profounder conviction of Universal Brotherhood which the Declaration advocates can come only when one begins to understand in ever-widening perspective the presence of an inner unifying principle that binds all things and creatures and which is recognized as the substratum of all that is manifested. Of the common material essence, Judge speaks in his Preface to *The Yoga Aphorisms of Patanjali*. Says he:

It is first required that the existence, use and function of an ethereal medium penetrating everywhere, called Astral Light or Akasa . . . should be admitted. The Universal distribution of this as a fact in nature is metaphysically expressed in the terms "Universal Brotherhood" and "Spiritual Identity." In it, through its aid, and by its use, the qualities and motions of all objects are universally cognizable. . . . The Easter Islander comes of a stock which has left its imprint in this Astral Light, and carries with him in indelible writing the history of his race. The ascetic in concentration fixes his attention upon this, and then reads the record lost to Science. . . . For Patanjali and his school, such feats as these relate to matter and not to spirit.

In the closing paragraph of that Preface, Judge says that explanations to all phenomena will be found in the Theosophical doctrines relating to man as a Spirit; to the Spirit in nature and to the identity of all spiritual beings.

The earnest Associate will find that his efforts must invariably rest on the three solid supports of study, application and promulgation which stabilize and integrate his service to the Cause. No two out of the three can suffice. There are no two-legged stools in the Universe. Study and promulgation without application will always lack the fire of conviction which can come only as one truth after another is confirmed in life. Study and application without promulgation will lead to a stagnation of undigested knowledge. The power that is not used to lighten another's burden becomes a selfish power — one that will remain with the man and die with the man. Its beneficence does not spread. It, in a sense, is a denial of Brotherhood and limits all efforts so that they reach one individual only. The many are sacrificed for the glorification of a single unit. Application and promulgation without study preclude any widening of human horizons. The man has acquired a limited knowledge which he practises and which he preaches. This is to the good. But when he stops further study, he begins to mark time. With a stultified growth,

his promulgation becomes monotonous, a listless striking of the same note endlessly till frustration overpowers him and his service deteriorates into a mere form of ritual.

The true Associate who remains steadfast to the Declaration will find that in his own ways he is helping Nature and working on with her. Once he sees himself as part of a great whole, he sees in his work an act of beneficence and enters into a partnership of joy with all those who are similarly engaged. He no longer sees himself as himself, but as a unit which with other units forms a healthy nucleus. In moments of insight he touches divinity, and the strength that flows from such a communion never really deserts him.

EVERY NIGHT we go, as well as into our real being, through the intermediate states of *kamaloka* and *devachan*, in an intensified degree. It is an intermission for the Ego from earthly perceptions, but nevertheless the Ego is still connected with earth-life and the physical body. The effort during physical life is that of the Ego. The progress gained is the harvest of the Ego. It is in earth-life he establishes his chain of causes. The personality is merely the field in which the Ego works. During life, there is an intermittent coming and going through the states of sleep for the Ego, but on the death of the body, there is a long period which represents a general cleaning up, so to say, of all the personal states of the life last lived, and a limitation to effect states. The personal thoughts have to be worked out, and not until *devachan* is exhausted does the Ego again enter into his own state and know what is to come from what has been. In life, every night he enters that spiritual state, his own true nature. Connection between Lower and Higher Manas must be made during life in a body; it cannot be made at any other time.

—ROBERT CROSBIE

IN THE LIGHT OF THEOSOPHY

In his article "Taming of Technology" (*Bhavan's Journal*, March 16), Dr. Sisirkumar Ghose refers to the spectre we are faced with — "the prospect of an entirely mechanized society or *megamachine* and the paralysing paradox of the *rational state*, in which scientific discoveries and the material output may increase, but privacy, personality and the pursuit of final ends will wither and perish." Man, the author fears, is being turned into a faceless cipher. As he maintains, we are paying for a false and pernicious philosophy of life of our own making — the result of a series of deliberate false choices. How to be a man in the kingdom of machines is the core of all questions:

Our task is to resuscitate the *energy of faith*, not in science but in moral insight. Technology should not be allowed to triumph over man; it must be tamed.

What are the animating ideas, the guidelines of the technocratic system that it should be thus and thus? The ideas are mainly two. First, whatever is technically possible ought to be acted upon. *Can implies ought*, that is how Hasan Ozbekhan enthused an audience devoted to celebrating the *triumph of technology*. Possible to build a megaton bomb? Then why don't we do it? To use the language of an older psychology, the fine point of inhibition and the law of consequences is overlooked by the neophytes of technique. Technological development, the source of a new life style and its appropriate ethics, has become its own end. The second hypothesis, another act of faith, is maximal output and the worship of efficiency, both treated as ends in themselves. Sandwiched between these two ideas, it is not surprising that men experience some breathing difficulties. . . .

The adoration of objectivity, the dissociation of emotion from intellect, heart from head, and the rejection of transcendentals have contributed to a widespread schizophrenia and general meaninglessness from which more people suffer than are willing to admit it. Instead of a Reverence for Life, for interdependence and wholeness, it is the "non-alive," the less for the more, the myth of the machine, that have become our ruling philosophy of life. . . .

But leaving these melancholy musings, how to be human in an antihuman society? This will be possible only if we change our image of man and believe him to be a moral agent. The question of scientific progress cannot avoid the sphere of morality. . . .

How to humanize the machine? Is it impossible? Or possible only through violent revolution? Can we preserve the gains from cybernetics without sacrificing personality and wider human purposes? Computers have not to be thrown away; only they have to be life-oriented, tuned to a larger consciousness instead of denying all consciousness. Maximum production may be retained, but in terms of man's real needs, which will not be left to the tender mercies of politicians and advertisers. A blending of a reasonably high standard of living with serious living should not be beyond the range of what is possible. Then the terror might become a blessing indeed, the Furies become Eumenides....

The quest for meaning and for shared values is part of our being, the structure of human experience. The capacity to enlarge awareness, to mitigate loneliness, will one day assert itself. New rules for the game *will* be found. To him that is joined to all there is still hope. The day we learn this will be the day of our salvation, the terror exorcized.

To assay the character of the religious dimension in the United States at present, *Psychology Today* ran a questionnaire in its December 1973 issue. Over 40,000 readers replied. The findings, as published in that magazine in November 1974, go to show that people are still religious, but not in the old ways. The focus of faith has shifted: "Their religious search is turning hard, away from a Supreme Being out in space toward the inward and personal mysteries. The grab for Eastern insight, ESP and the occult are but part of a deeper, broader move to find the spiritual in the temple of the living self."

The survey report, entitled "The Shifting Focus of Faith: God in the Gut," goes on to state:

We assumed that the readers' rejection of the formal trappings of religion meant a corresponding rejection of formal beliefs in God, prayer and the afterlife. Not so. About as many respondents believe in God or "lean toward" believing in God, for instance, as identify with a traditional religion: 50 per cent. Another 27 per cent said that they feel uncomfortable about the word *God* but do believe in something "more" or "beyond"....

Similarly, a minority of respondents reject prayer completely; only eight per cent said "I don't believe in prayer, it never helps." About half have a conventional view of prayer, and the rest (34

per cent) think that "prayer is only talking to yourself but it is sometimes helpful."

And while only 19 per cent believe firmly that there is life after death, only 16 per cent are equally firm disbelievers. Most respondents equivocate, taking a "probably no" but "maybe yes" be-safe position. And 12 per cent believe in reincarnation, perhaps a reflection of the growing impact of Eastern religion on Western thought....

This suggests that the current rejection of conventional church-going practice will not necessarily mean a rejection of religion itself....

Respondents may reject Satanism, but they believe in other occult phenomena.... Few respondents were willing to write off astrology's claim to a connection between the self and the cosmos.... As it happens, more respondents believe in ESP than believe in God. Close to half are *sure* ESP exists, and an additional 44 per cent think it probably exists.... They don't necessarily connect ESP with religion, but ESP has slowly, unquestioningly, moved from a matter of doubt to a matter of belief.

We asked readers whether they had ever felt in close contact with something holy or sacred; the majority said yes, and only 37 per cent said no. Of those who had not had such an experience, about half are open to it. Similarly, over half of the respondents (57 per cent) had felt that they were in harmony with the universe, and two thirds of the rest would like to have such an experience.... The percentages are not large, but the numbers of people they represent mean that thousands are experimenting directly with mystical experience.

The large majority of respondents contemplate, often or sometimes, the purpose of life, how to find real happiness, how they came to be the way they are, whether God exists, why there is suffering in the world, how the world came into being. Formal religions put forth one set of answers to these eternal topics, but now many people are posing them, and answering them on their own or in non-traditional groups....

Questions about the purpose of life, why there is suffering, and how human beings can improve lend themselves to many explanations. Some people believe that external forces shape or determine their behaviour and personality; others hold more of a Horatio Alger view — if a person is strong enough, he can do anything.... Almost everyone in the sample recognized the im-

portance of one's environment, and rejected the roles of luck and biology. . . .

More and more Americans have come to regard formal religion with skepticism or disinterest. Church is something you did as a child, something your own child does "so he'll have a sense of heritage." But the church is fading as a force of influence on social and political policy. Those who went weekly now go a few times a year. Those who went to church occasionally now never do.

The logical assumption was that if the church is crumbling, religion must be crumbling too. If people aren't praying at fixed times in sacred places, they obviously aren't praying.

Our research shows that this assumption is not true. Religious sentiment is everywhere. People still seek answers to the great religious questions that human beings have addressed themselves to for centuries, and they still ache to believe that someone is minding the store, that there is something beyond our personal and collective reach. "There must be something more," wrote one reader. "I'd hate to think that we humans are the most superior."

In *Psychology Today* for August 1974, Paul Cameron reports that money is the one consistent factor in happiness, more important than age, mental capacity or physical soundness. This is a questionable proposition. Looking at happiness from another viewpoint, David Chiriboga and Marjorie Fiske Lowenthal of the Langley Porter Institute, U.S.A., discovered that the personality characteristics that make a teenager happy can make the same person discontented at the age of 45, and miserable at 60.

The subjective nature of happiness makes it a difficult target. For their studies, Chiriboga and Lowenthal used a battery of psychological tests to measure the positive and negative personality factors which interact to create a sense of ill- or well-being. The positive elements, which they call "resources," are such qualities as insight, competence, self-satisfaction and hope. The negative elements, called "deficits," include hostility, anxiety, self-criticism, emotional problems, and so on.

The researchers gave these tests to four groups of people, ranging from high-school seniors to those on the threshold of retirement. It was found that the happiest high-school seniors were high on both resources and deficits—a combination the researchers call "psychologically com-

plex" — while the happiest preretirees were low in both. Chiriboga and Lowenthal suggest a social explanation for this changing picture:

Possibly because of the closing off of avenues for self-expression for older people in our society, psychic complexity becomes increasingly maladaptive, at least in subjective terms. And indeed, in the oldest group, the most unhappy people were those high on both resources and deficits, unhappier even than those with many deficits and few resources. . . . Perhaps the complex can grow old gracefully and happily in our society only if they belong to a more privileged class where lifestyle options remain more open.

From the Theosophical viewpoint, our happiness or unhappiness depends far more on the way we meet the events of life than on the nature of the events themselves. Real happiness is an inherent quality of the soul and is above pain and pleasure. That is why we are asked to regard pleasure and pain with an equal mind and to rise above both.

The pollution of our planet earth has reached such proportions that some fear a major ecological disaster is about to be set off. The process has started already, although not yet irreversibly. According to an editorial in *The Times of India* for July 17:

It seems the only way out of this maze is that pointed out so eloquently by Thoreau and some ancient Indian sages. But there is another, even more important point here, which some people, otherwise alert, tend to ignore. Ecology includes a critical psycho-philosophical factor: an awareness of man's oneness with nature, the comprehension that we are not unique, not alone, not masters, not bystanders. This realization can lead to a new concept of life itself, what the good life is, what its goals are. That in turn leads to prudent thrift, reverence for all life, humility and fruitful symbiotic relationships. One touch of nature, as Shakespeare said, makes the whole world kin. It is in that larger perspective that we must understand ecology.
