

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 48, No. 10

17th August 1978

THE BIRTH OF DIVINITY

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1956.

—Eds.]

There are nowadays many professors of occultism, just as years ago there was a numerous brood of those who pretended to know about the philosopher's stone. Both, however, were and are learned chiefly in repeating what they have heard of as occultism, with no substance or reality underneath all the profession. Now as then the mere incidentals of the true occultist's practice are thought of, spoken about, and pursued. Phenomena, or the power to produce them, constitutes the end and aim of these searchers' efforts. But seek as we may, we will not find among them real knowledge, real experience, true initiation. Being on the wrong path, deluded by false light, they cannot do aught but mystify, annoy, and deceive those who put their trust in them. During the days of Rosicrucian fame there was some excuse for the mass of seekers, but since the old Hindu works have become gradually known to everyone, that exculpation is at an end; for on every hand the note of warning is sounded, and everywhere are signs that show in what direction lies the true path. Particularly is this so in that wonderful book, the *Bhagavad-Gita*. In it, however void of phenomena, however unattractive in respect to bait for psychic emotion, it points out the way, declares the mystic science, true devotion, right action.

—W. Q. JUDGE

BEFORE this month comes to a close, the Hindus will celebrate the festival of *Gokul Ashtami* — the eighth day of the second half of the month of *Shravan*, which is observed as the Natal Day of Krishna. This year the day falls on the 26th of August — 15 days after the birthday of H. P. Blavatsky, which all earnest Theosophists will observe in sanctity and silence.

The figure of Krishna attracts thousands, poor and rich, young and old, men and women, the erring and the infallible — for has it not been said that the *Gita*, the Song of the Lord, constitutes the study of Adepts? Each person worships and serves the Lord in his or her own way. The term *bhaj* does not imply mere verbal adoration of the Glories of the Lord, nor does it mean only awakening the aspiration to become like Him and ultimately to be one with Him; the service aspect is implicit in the entire eclectic philosophy of the *Gita*.

“I am the same to all creatures; I know not hatred nor favour,” says Krishna (IX. 29). And yet the *Gita* declares that those having a demoniac disposition are allowed to come to dire grief and a calamitous end.

Indulging in pride, selfishness, ostentation, power, lust, and anger, they detest me who am in their bodies and in the bodies of others. Wherefore I continually hurl these cruel haters, the lowest of men, into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, more and more deluded in each succeeding rebirth, never come to me, O son of Kunti, but go at length to the lowest region. (XVI. 18–20)

The seeming contradiction between these two statements in the ninth and the sixteenth chapters disappears in the light of further study.

Krishna declares: “In all creatures I am the life. . . .” (VII. 9)

Now all people do not express the Powers of Divinity belonging to Krishna; worse, there are the evil-doers, the wicked-minded, the mean-hearted, manifesting qualities which are not of Krishna. The *Gita* explains:

I am the power of the strong who in action are free from desire [*Kama*] and longing [*Raga*]; in all creatures I am desire regulated by moral fitness [*i.e.*, consistent with righteousness]. (VII. 11)

Those persons who are full of sense-passions and the inordinate desires of body or of mind separate themselves from Krishna. But those whose desires are noble, *i.e.*, those who have good aspirations, receive the Life-Power of Krishna, and it is on the increase.

Therefore the awakening of higher desires or aspirations is the very first step. Often people aspire high and say to themselves and even to others, “I must become better.” Most of them never make a real start. It is not so much a question of willingness and “must,” but of “will.” A sincere man who says, “I will become better,” goes in search of adequate knowledge for sustained application. A man cannot leave off the lower

desires and acquire the higher aspirations for the asking. This stage in the ordinary man's life is fraught with dangers and temptations. It is human nature to wish for quick results; people desire to get rich quickly and come to grief; a greater grief awaits those who desire to grow spiritually in a short time. The *Gita* does not offer panaceas, nor does it satisfy wishful thinking. It teaches that our aspiration must gain the strength of one-pointedness and should be educated to possess "moral fitness." To be righteous means to give up the existing self-righteousness, and the latter exists almost universally. The instruction of the *Gita* is this:

Those great of soul, partaking of the godlike nature, knowing me to be the imperishable principle of all things, worship me, diverted to nothing else. (IX. 13)

So we must adore and serve the Great Self with exclusive devotion and concentration. To partake of Krishna's godlike nature is to understand and assimilate His Higher Nature — *Daivi-Prakriti, Para-Prakriti*, the Fohat of H.P.B.'s *Secret Doctrine*.

We find the *Gita* classifying the human kingdom into three:

In all creatures I am the life, and the power of concentration in those whose minds are on the spirit. (VII. 9)

Here are two classes: (*a*) those who are dominated by the powers of matter manifesting as sloth, inertia, hardness and meanness, or as motion, selfish and inordinate activity, or as rhythm and light and truth; and (*b*) those who are not diverted to anything else but seek the company of Krishna with one-pointedness that excludes all else. The first class of beings are enmeshed in the lower, material nature — the threefold disposition of gross matter (*Mulaprakriti*). The second class seek the Light of Krishna, His Higher Nature or *Daivi-Prakriti*. (See the above-quoted verse — IX. 13.)

The vast majority of people live their lives as best they can, groping in the dark, not even suspecting that the Light is there. "The light shineth in darkness; and the darkness comprehended it not." Suffering awakens people to enquire and to seek. Such are not the little of Soul who allow Life to drive them; they become the Great of Soul who, having glimpsed the Light, aspire to walk by Its guidance; they have found the Path of Light. The test and trial of such who have found the Way is to use the gift of Light. Life functions through the senses and the organs, but Light shines in and through the mind. The distinction between body and mind must be clearly comprehended. We must profit by the gift of Light,

i.e., our mind must become concentrated more and more exclusively on Krishna; and we must endeavour to regulate our higher desires or aspirations by righteousness and moral fitness. Note the two conditions — concentration of mind and moral fitness or righteousness. Both are to receive attention. This soon brings us to the recognition of the One Imperishable Principle, which is omnipresent and omnipotent.

Thus, with a perception arising out of knowledge, we must turn *within*, seeking not for Life and Light, but for the Source of both these — Krishna Himself. There are many who try to look within, without determining what it is that they are looking for. The universe within is as vast and wide and deep as the universe without. Let us turn to the verse with which we began, but let us now quote the whole of it:

I am the same to all creatures; I know not hatred nor favour;
but those who serve me with love dwell in me and I in them.
(IX. 29)

Krishna is Impersonal — the same to all. How can the Source of omnipresent Life and omniscient Light be opposed to any form of life? The intelligence of the myriad forms of life is His reflected intelligence. But note that for a person who has found the Light, Krishna becomes the Power of Concentration — the very *Tapas* of the aspiring practitioner. And, one more gracious gift — He dwells in those who dwell in Him. The devotee, the *Bhakta*, is the real servant. Therein we find Krishna's promise — if we go to Him, He comes to us.

This is the third class of human beings — the devotees who use the Higher Light. By Its aid they rise to the Source, the Kingdom of Krishna, and they realize how profoundly true are the words of the Divine Master:

I am the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend. (IX. 18)

Such experiences serve all forms of life, all schools of thought. Such true devotees purify and elevate all knowledge; they remove the darkness of ignorance and the deeper darkness of false learning. With their inner wisdom they descend to the sensorium to purify the flesh, to brighten the sap of life, to radiate the Light of the Soul at every gateway of the body. Such a man is a pilgrim, bound to reach the heart of every man, every woman, every child he comes in contact with. Having caught a glimpse of the Source of Life and of Light, he sees in every drudge or ruffian, slave or egotist, one who does the work of the Lord of Law and knows it not. In everyone who has heard of the good news that within

him is the Light of all lights, the spiritually wise sees an associate of Krishna, striving with aspiration to become a better follower; or a companion trying to increase his knowledge and deepen his devotion so that he may walk the Way of Exclusive Devotion.

The *Gita* has said:

Equally minded in honour and disgrace, and the same toward friendly or unfriendly side, engaging only in necessary actions, such an one hath surmounted the qualities. And he, my servant, who worships me with exclusive devotion, having completely overcome the qualities, is fitted to be absorbed in Brahma the Supreme. (XVI. 25-26)

HELPFUL HINTS

THE Divine Virtues (*Paramitas*) of *The Voice of the Silence* can be used in a threefold way:

1. As Ideals to set up at the beginning of the day.
2. As Exercises to be practised mentally and to be translated into action during the day.
3. As Standards — measuring rods — by which to judge the day's activities at the time of the nightly review.

* * *

THE voice of the flesh has to be controlled through discipline. The voice of conscience has to be educated through self-examination. The voice of Soul has to be awakened through meditation.

Meditation is possible only when the surface of the mind is calm and unruffled. And so we come again full circle to "control."

* * *

WE say we live in the world, but actually we live in the mind. Most of us go through life as through a dream, seeing people and events, not objectively as they are, but subjectively in terms of our own personal consciousness. The first step in concentration is to become aware, taking an impersonal viewpoint and rising above this subjective dreaming.

THE STRENGTH OF THE STRONG

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on, and to the charge return again and yet again.

—*The Voice of the Silence*

VIRYA is defined in *The Voice of the Silence* as “the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.” Few develop a craving for this energy, and fewer still are assiduous in developing their spiritual muscles.

This energy is not the power that the ordinary man develops to rise to a position and retain it. It resides not in the tyrant and the voluptuary, who both expend great powers to attain their ends. It is not that of the coward who, pushed to the wall, fights back because he has nowhere to flee. Neither is it that of the religious fanatic who uses the strength of his fanaticism to force others to seek conversion to his faith. The fakir who develops tremendous powers to subdue his body to his will, and who under false beliefs tortures himself by rending flesh and muscle, wanders far away from the spirit. Like Don Quixote he tilts at windmills and preens his feathers at imaginary conquests. None of these are fighting for the supernal Truth, while quite a few of them fight to obtain results that can be had only by the deliberate negation of truth.

The energy that is required by the aspirant does not reside in the mortal part of his nature and it is useless to seek for it there. This is so because his mundane desires have in them the stench and finality of death. The brute force that resides in the man and that he shares with the lower kingdoms is powerless to rise to spirituality. The impurity of this force has to be eliminated and the residue sublimated by a desire aroused in the immortal part of the man. Aspiration and the nobler feelings of altruism and love must be made to kindle fires that can melt the crude ore and help in the sloughing off of its impurities. Gold is not obtained merely by the digging. It has to be extracted from the impurities that surround and hide it. And just as all ores do not yield gold, so too with the crude human material. The selection and grading as well as the location of the ore that has the promise of containing the rare metal is itself an art. The student must develop the knowledge that will guide him in the selection of the crude energy, which under proper treatment will yield a refined material that he can use. He has to remember that there are ores which will yield only baser metals, while in others there

may be no appreciable amount of mineral content.

To reach to the supernal Truth, the aspirant has to wend his way through territories held and governed by the forces of falsehood. He *has* to acquire strength if he wants to reach the goal. With strength will come courage; not before. This courage that is required is of a quality different from that to which he is accustomed. The courage on which alone he can place dependence has not the colour of foolhardiness. It is patient, yet firm; gentle, yet of the temper of finest steel. Because this courage and strength have their origin and roots in the spiritual, they will flow down and overspread the lower constituents of the man. Arising in the unconquerable part of the man's being, they will pervade his lower constituents, warming them and accelerating their sturdiness and growth. It is for the man to open his entire being to their irradiation and light.

However phenomenal the advance, however benign the influence received, the fight for Truth cannot be evaded. It is not in the nature of untruth and its votaries to relinquish the territories they have usurped. The blind Dhritarashtra and his usurping Kuru progeny refused to loosen their hold on their deceitfully acquired kingdom. There was no alternative but to vanquish them by a superior force. It is revealing that Duryodhana (representing the cohorts of untruth) elected to have on his side Krishna's army rather than Krishna himself. It is always thus; and the aspirant need have no foolish notions of moving serenely and unopposed towards his goal.

The dauntless energy of which *The Voice of the Silence* speaks is laboriously created and jealously garnered against dissipation. It is spun out of the yarn of charity and immortal love threaded through and through with patient calmness and an unswerving obedience to the behests of truth. It requires courage beyond all mortal conception to give away your cloak to the thief who steals your coat. The depletion of worldly possessions drained or snatched away by force and deceit leaves the anchorite unmoved and unconcerned, fixed and unshaken in his vesture of calmness and charity. An outraged virtue, a sacrifice scorned, the soul teased and mocked at, thorns deliberately strewn across the path to lacerate the feet — these have to evoke no complaints, nor righteous anger, nor reprisals. All weapons of offence and defence have to be given up, leaving only the bruised sparkle of an innocence that rivals that of a babe lost among intoxicated and half demented multitudes. A waif and an outcast, a beggar with no possessions, struggling under lowering skies, blinded by darkness and unsure about his way — this is the bleak future

within which he has to fashion his destiny. Such are the times that try the souls of men and nations alike. That men have invited such calamities on themselves and plunged into the dismal abyss is a fact. That some have emerged victorious and have left valuable guidance for those who will follow in their footsteps is also a fact. The ship tempest-tossed can be brought into the haven it has all along sought and desired.

The higher energy and the nobler strength are not built in a day. The rivulet's banks have not the strength to contain the fast and voluminous flow of rushing waters. The adage — hasten slowly — contains the essence of the experience of centuries, collected and handed down. Since it is only the spiritual strength that has to be aroused, the building-up exercises must be made to suit the tone and quantum of spiritual strength possessed. Its quality, its endurance and its periods of exhaustion have to be noted. Once these are known (casting up of credits and debits is oftentimes an eye-opener), their limited strength has to be pitted with deliberate intent against that type of materiality which has an equal or slightly lesser strength. And this exercise has to be diligently pursued through the aches and strains of unaccustomed muscles as also across periods — sometimes long — when no progress seems to be made. The resistance that materiality and vice offer against the exercise will, if turned to use, be of service to make the constitution strong enough to bear and sustain a greater influx of spirituality. With one step firmly taken and held, the next can be attempted with the conquered step consolidated into a base and place of anchorage. And as in body-building a course of exercise does not limit itself to the fixing of attention on one muscle only (lest the development become lop-sided), so too must the aspirant exercise, in befitting measure and with tolerance, his power to display in daily living the demands of charity and truth and patience. Each such discipline has to be observed so as to cover all planes accessible to him. Thus, the mental, physical, moral and psychic natures can be made to harmonize and reflect the higher force and the nobler intent.

Even a little of this practice leaves its mark upon the aspirant. Duties once thought irksome are no longer performed with indifference. The old venues and methods of recreation yield place to new. Service of others becomes invested with a new meaning, and thus a mind filled with this new-found energy seeks its own felicity in a cleaner and healthier body and in the shunning of environments that disturb equanimity and destroy concentration.

Each man uses energy because all movement is energized. But the

energy that each individualized life puts to use is different from the energy seen at work in the elements and the stars, the winds and the waves. The purposes in the former are diverse and divergent. Nature shows one aspect of the energy that it uses in the succession of the seasons. Winter performs its great duty and then gracefully loses itself in the spring. Each season gives of itself towards the general good. It expects nothing, it takes nothing. Man has forgotten his close and intimate linkage with nature, and even denies it. In this denial and in his separative tendencies are to be found the seeds of the misuse to which he puts motion, time and space. His motion and motivation show all stages from altruism to greed and selfishness. His use of time shows the creation of cycles of enlightenment as of barbarism. His use of space extends from the establishment of beneficence to the reducing of it to dens of greed, filth and lust, and making of it a burial-ground of broken hearts and despoiled minds.

The courage that can uncover truth by the denouncing of evil requires the zeal of the missionary and the faith of the martyr. It requires supreme courage to enter the realms of the wicked and, at the cost of one's advancement and with the possibility of being captured, to rescue a soul in torment. The man has to steel himself in the conviction that if death be his lot, he will go through it upright, unbending, exultant. The supernal Truth awaits such recruits who offer themselves to be immolated if by the surrender of their ultimate peace and liberation they can be used to snatch away victims writhing in their chains in the charnel-house of materiality.

SELF-CONSCIOUSNESS, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite and Eternal 'Be-ness'." The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

—W. Q. JUDGE

OURSELVES AND U.L.T.

THE law of analogy is the silver thread that guides the student of Theosophy to perceive ever-widening and deepening vistas in nature and in man. Each vision engenders in him soul-contentment, in which arises the joy of becoming the better able to help and teach others. The law of analogy enables him to realize, as nothing else can, the logical sequence of the doctrine of the Unity of Nature.

As the student proceeds, he not only begins to appreciate more and more deeply the wealth of analogy and correspondence which H.P.B. has poured into her writings, but he finds that in his own mind a natural tendency of thought arises, through which he perceives analogy in many an instance of his everyday round of small plain duties. He also seeks to deepen his perception of those analogies which have thus come to birth within himself.

What Theosophist has not been thrilled when he has first discovered that Man, the Microcosm, is the mirror of Nature, the Macrocosm? As an earnest student, who has not been awed when later he has realized spiritual responsibility and the sacredness of reflecting the Universal Self? And so he casts about himself for ways and means to approach in thought and action this supreme analogy, and in accordance with the old, old story, he finds them close at hand.

What is the most important aspect of his Theosophical life? Not merely his association with the United Lodge of Theosophists, but the fact that he constitutes an integral part of the life of that Lodge. His sought-for analogy springs into his mind: the Lodge, the Macrocosm — he, the Microcosm. How shall he work it out? He eagerly reviews what the Lodge represents in his conception. He knows it to be a nucleus of Souls, a spring from which should pour forth into the world the waters of wisdom, which alone can slake the soul-thirst of man, which alone has the power to heal the wounds and cure the ills to which humanity is heir.

To embody an ideal, that ideal has to be acted out in a hundred different ways, so that finally it may permeate every thought and action; to embody the idea of a Lodge, its functions must be mirrored in ourselves.

The primary function of a Lodge is to serve as a focus towards which higher influences may converge and from which Theosophical information and spiritual influence may radiate. Its very fulfilment of that function depends upon the unselfish devotion of those responsible for the existence and maintenance of the Lodge. It is obvious that by cultivating

unselfish devotion any individual associate is serving the Cause of Theosophy, both by strengthening his Lodge and by making himself a channel for higher forces, in so far as his development permits. "Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work." (*Letters That Have Helped Me*, p. 122)

The Lodge is a school of Theosophy. All of the study that a member devotes to preparation for classes or lectures strengthens this aspect of the Lodge. And this quite irrespective of whether the student is to do the platform work himself. If even a few come prepared to listen intelligently on the basis of their own study at home, not only are they assisting the platform workers but they are helping to place the whole meeting on a different and higher plane. The Lodge's spread of the fundamental principles of Theosophy is not only in terms of public meetings held. Each student's individual study, even aside from preparation for specific meetings, helps that work on, provided his motive be to fit himself to be the better able to help and teach others.

Between his own studies and their application, and direct Lodge work with fellow students, his field is limitless, the scope for self-devised and self-induced effort infinite indeed. Thus the student can reflect in himself the functions of the Lodge and make of his own life a training ground within the great school of Theosophy, so that Theosophy may become indeed a living power in his life and in his Lodge and, through the Lodge, in the community.

In the conduct of the Lodge, discipline plays an important part. Civic and State laws must be obeyed if traffic on the highways and side streets is to run smoothly. On the Theosophic Path, forward steady marching is attained only by obedience to Lodge discipline.

Meetings cannot begin and end on time if most students are unpunctual; let the associate observe the rule of punctuality in his life-routine.

Meetings cannot achieve their purpose if members do not adhere to the programme agreed upon — a study-class would drift into a *conversazione*; a question-answer meeting become an open forum; and children's gatherings, frivolous games. An earnest associate is accurate and concentrated day by day, and, thus acquiring the art of executing the work in hand in a thorough fashion, contributes substantially in checking any diffusive dilatoriness at the Lodge meetings.

The chief method of U.L.T. work is to remain true to the doctrine implied in the verse of *The Voice of the Silence* — "Thus have I heard." This

habit of learning and memorizing true ideas for constant use in correct application should be maintained in affairs of life; and one excellent way of observing it is to memorize *mantramic* aphorisms from authentic Theosophical textbooks and use them as occasions arise day by day. These aphoristic sentences are magnets and attract newcomers and enquirers to Theosophy as our own words do not, and the habit strengthens the principle of impersonality.

In these and other similar ways, reproducing in our lives the principles observed in Lodge work, we realize the truth of Mr. Judge's aphorism — Each member a Centre. The U.L.T. Declaration is a document to be lived up to not only in the Lodge, but also in the world for whose service the Great Lodge exists.

AND WE WALKED together, I that am I and I that am not I, and the hand of Beauty lay upon the waking dawn. Before us rose the mountains, mantled with an unstained purity; beneath us at our feet, the fertile valley redolent with sleepy-headed flowers; while in the distance, in the hollow of the immemorial hills, lay the wide spaces of the sea. We paused awhile upon our way, and the world was still. Man was not, and the scene was beautiful, even as I that am I. But elsewhere, ran the current of my thought, presumptuous man has placed on Nature's handiwork the fretful finger of his immaturity, and all is harsh, imperfect, and of a most distasteful crudity, even as I that am not I. Wherefore it seems to me that this frail flower at my feet is more myself than all the cold magnificence of men. Is not the flower of the field the image of our own evolving life? See how it welcomes all that comes, or wet or fine, or cold or warm, bowing to all, resisting nothing. Yet through the changing fortunes of the day it grows unceasingly towards a swift perfection that was preordained. Yet man is surely greater than the flower. I must think upon these things.

—From the Meditations of Komo Ki

A FAMILY OF MYSTICS

[Vera Johnston, wife of Charles Johnston, the Orientalist, was the daughter of H.P.B.'s sister, Mme. Vera Jelihovsky; and her brother's communication, along with her own covering letter to Julia Campbell Keightley (Jasper Niemand), reprinted here from *The Irish Theosophist* for April 1895, will be of interest to all students of Theosophy.—EDS.]

WHILE all the world has heard of H. P. Blavatsky, and while the talent of her sister, Madame Jelihovsky, and of her niece, Mrs. Vera Johnston, has appreciators upon two continents, the deep vein of mysticism, with its poetical and spiritual insight, which runs through this family, is less widely known. Therefore the following letter from Mrs. Johnston, with its enclosure, will doubtless interest your readers. What mysterious karmic lines, threading this material existence as a silver vein threads the dark one, has led these several Egos, with their spiritual tendency already formed and glowing, into the one family? Who can answer? The question is wrapped up in the underlying subject of the relation of souls to their vehicles. However, here are the letters.

“Hallein, Jan. 10th, 1895.

“I enclose a letter I got from my brother when in India in 1889. As it was written about things your heart holds dear, I have translated it and send it to you and to all who may be interested to read it. My brother does not know any English and so the theosophic literature, except *Light on the Path* and that of the *Stanzas of Dzyan*, which I have translated for his especial benefit, is a closed book for him. In spite of this he certainly is one of us. I found this letter, arranging my things before leaving London, and thought it especially interesting, as it really seems to be a kind of prophecy as to things which are going on in London, six years after it was written. My brother is generally appreciated, for soldiers and officers alike love him in his regiment — but as to being understood this is a luck which seldom befalls him. And no wonder. His interior life is so intense as not to leave him much outward energy. I have just read for the first time *Letters That Have Helped Me*, with your commentaries, and so I know you will understand what my brother is talking about. When we were children, we each of us had our little garden in Tiflis, and I remember, once we were watering our flowers, and the waterdrops coming out of the can sparkling in the sunlight, he said to me: ‘Look up into the sky — the sun is God, and all these little

reflections in these little drops are human souls.' This probably happened a quarter of a century ago, and yet I often think of it as if it were only yesterday. Is it not a splendid illustration of the oneness of the human race, that he, who lives thousands of miles away, all alone in the mountains of the Caucasus, should find such a ready echo of his thoughts in you, who never knew of his existence up to now. He was greatly amused when I asked his permission to send his letter to you, and says I may do what I like about it, as it could not do either good or harm unless people have it all in themselves already, when they would not, he says, want any of his rubbish."

"St. Petersburg, Jan. 10th, 1889.

"... As usual, I have been a very long time about writing to you. Now I have begun, at last, but I do not know in the least what news to give, as there is none. As before, I go to my school,¹ ride and stay at home. To be frank, it is in the latter occupation that I find the most interest and variety. I think, were I to live by myself in St. Petersburg, I would have forgotten how to speak, as it would be perfectly superfluous. At school, during lessons, the art of talking is practised very little, and even this as an unnecessary luxury, having nothing to do with real business. But out of service, communion with fellow creatures fast loses its attraction for me. And unfortunately so.

"I begin to understand that, when withdrawn into one's own shell and examining it closely, one may find in it a world much wider and brighter than the one outside; but still I say unfortunately, because I am only catching glimpses of it, and God alone knows whether I shall ever find it.

"The only thing one may rely upon is: 'Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you.'

"I firmly believe that, as soon as that world is able to influence a man, be it ever so slightly, it will give him peace before all other boons that it may reveal after. This beginning is the most important; the rest being altogether dependent upon the man's greater or lesser capacity of reflecting light, that is to say, his personal powers and gifts from above.

"You write that the theosophical movement in India looks considerably different² when one is near to it. It is always so. Examining a picture

¹ The writer is a dragoon officer and was at the time master of riding at a cavalry soldiers' school.—V.J.

² I was greatly disappointed with it. I was young and foolish, don't you see, still expecting help from outside, not understanding that the "kingdom of heaven is inside us."—V.J.

at a distance you lose the greater part of details and receive an impression of a more perfect finish. Theosophy — or rather what we long to find in this word — is bound to exist in a limited circle only, not conditionally, but because of its very essence.

“The Society may be scattered all over the world, but in spirit it has gathered into a very limited body, lit up with the light of truth, reflecting light like silver; the light in whose disjointed rays wander all kinds of human societies from the days of Adam, seeking the path to this light in knowledge, religions, sciences and various systems. But it is rare for a man to turn to the one instrument that can give knowledge, and, entering the road of painful reconstruction, to find the path within himself. Only having conquered oneself, only having reached the depths, and felt oneself in one’s reality, one may give light-sensitiveness to the *feeler*, or organ, if you like it better, which is hidden deep within us; is crusted all over with our coarse materiality, is hardly ever recognized.

“Only then we shall be given free entrance into the mysterious body, which is the earthly abode, one of the many in the house of ‘the Father.’

“This mysterious body exists, has existed, and will pass away only with humanity.³ Where it is I do not know, because that is to be known only by him who has entered it. But I know that its work is in spirit and truth, and also that it is in spheres far above all religious sub-divisions. In spheres which may be opened to an uneducated man, who has unconsciously followed the path of religion only through the strength of his own faith, and has reached one of the promised abodes, having got rid, at last, of his own flesh, this accumulation of living cells, of the so-called microbes and bacilli which teem in a heap of all kinds of rubbish, to the wonder and sometimes the delectation of our scientific world. This accumulation of all kinds of substances and organisms⁴ carries on an independent work; it has soiled all that makes a man; it has spread a thick cloud over all our finest organs of highest perception.

“To get rid of this ‘original sin,’ to wipe the dirt off the receptacles of the light of truth is possible only through the path of faith, which purifies our interior reasoning, or through the path of constant labour within oneself, which shall reveal to us, at the end, the man in us restored to sight in the light of truth; that light which is to show us the essence of true being in every arch-microscopic particle. Not everyone is able to carry on this kind of labour, for it is hard and obscure, and

³ “*The Lodge*,” where people are to ask for Chelaship, as I understand it.—V.J.

⁴ The so-called elementals?—V.J.

difficult it is to get access into the mysterious body.

“I am little acquainted with the Theosophical Society and know it mostly on its exterior side, and yet I am in sympathy with it. Yet it seems to me it is an old story being told over again. The career of this Society will be similar to those of many preceding ones; it is not itself which is meant to go ahead, but a *few are meant to progress through it*. As to itself, it will remain having lost its precious kernel, a mere empty shell in the hands of lodges, which have multiplied and divided until they have become perfectly unlike each other. And its very essence will become an unintelligible hieroglyph, with no more meaning to it than the key of Peter the Apostle in the keeping of the Pope of Rome.

“The same thing happened to the Freemasons, the Rosicrucians and many other societies that existed still earlier. Can it not be that Theosophy is also this sort of filtering? Besides, religions also are filters, only with a more constant basis. But I have written so much, I may be writing nonsense. . . .”

Here ends the letter. But the thoughts it awakens are not thus ended!

—J. C. KEIGHTLEY

THE truly happy are those who bring their desires in line with their duty.

Greater is the pain of those that are possessed by desire than the pain encountered on the way of holiness, and no Enlightenment comes to them.

Desire what you will but don't send your self to fetch it.

You cannot prevent the birds of sadness from flying over your head, but you may prevent them stopping to build their nests in your hair.

—From the Chinese

ON CYCLES

THE ANCIENT Seers declared that the universe is in the form of an egg. *Brahmanda*, the egg of Brahma, was the universe named.

There is an attempt on the part of certain religious dogmatists to put the creator of the universe, which is said to be finite, outside of it. That is accepting half the truth and manufacturing a lie out of it. The universe is finite in the sense that our body is finite; it is made up of matter that is indestructible, *i.e.*, immortal. Science is looking out for primordial matter whose existence is not only suspected but felt; the ancients knew of the nature of *Svabhavat*, the plastic essence of matter.

The universe is finite — it has a beginning and an end; but *Svabhavat*, the formative, vital life-principle, has neither beginning nor end. In the ocean of primordial stuff, universes swim like fish. Says an ancient text:

All around this *Brahmanda* (Egg of Brahma, *i.e.*, a solar system) there blaze infinite millions of *Brahmandas*; each has its own shell (or envelope; each self with its sphere); four-faced, five-faced, successively up to a thousand-faced portions of Narayana, in whom Rajoguna is predominant, each the unfold of one world-system, each its presiding deity. Aspects of Narayana, called Vishnu and Maheshvara, in whom Sattva and Tamoguna predominate, also are there, performing the work of preservation and destruction, of sustaining and regenerating. These *Brahmandas* swim like shoals of fish in the Ocean of Existence; these *Brahmandas* blow up and burst like bubbles on the Face of the Deep that ever is.

Prabhava and *Pralaya*, the emergence and disintegration of any given universe, are recognized in the ancient science and are beginning to be recognized in the modern. In the laboratory of space, globes, systems and universes come to life, exist and perish like a human body. Thus periods of birth and death arise and the law governing them was and is known among Theosophists as the Law of Cycles. The Greek *Kuklos* and the Hindu *Yuga* tell us of this. Cycles were represented by circles and wheels of life. Among the ancient occultists one branch of higher mathematics dealt with cycles, and so it is among their modern heirs.

The occultists, the students of the hidden mysteries of the universe who have mastered nature, *i.e.*, the workings of the plastic essence of matter or *Svabhavat*, taught in symbols and emblems. Masses of mankind learnt by rote, often without intellectual understanding, and were

impressed by such teachings; and even in this dark, hard cycle or *Kali Yuga*, the Iron Age, they instinctively feel and intuitively respond to the old-world experiences. Thus in India the dance of the Gopis around the Solar God, Krishna, represents the circling of the Zodiac. Just as the sun passes through the Zodiac, a movement which is *mayavic*, so did each Gopi see next to her the divine figure of the dancing Krishna. Similar was the meaning of the circle-dance of the Amazons round a Priapean image, the emblem of the creative energy of the Immortal Soul.

All evolution is cyclic — emerging from a point, Life circles spirally onwards and upwards, making small and great wheels, *chakras*. Thus the *Chakra* of Vishnu denotes a particular cycle of evolution. Whatever emerges from its parent inherits the power to move in circles which the parent possesses, though each makes its own circles or cycles. Thus a child born of the womb of its mother inherits her power, but makes its own cycle. That is why in the ancient world birthdays were invested with a religious significance and were observed by spiritual practices. The birthday marks the beginning of a yearly cycle.

Our whole individual life is composed of cycles: moods, good and bad, have their rotatory motion, and so they rise and set, to rise again. Concentration requires regularity in practice if it is to be successful, which means that mind moves cyclically. Doctors recommend fixed hours for food for the sake of health, and their pills and powders have to be repeated at cyclic intervals for the cure of diseases. The return of cyclic impressions is a fact, and any intelligent person can observe the phenomenon in his own life.

Reaction is cyclic; effect is the cyclic reaction of a cause; therefore action and reaction are equal and opposite and thus the circle of Karma is formed. Therefore also free will and determinism make a circle. We are free to speak, but not free to feel the reaction of that speech; we hear the echo in terms of the strength put into our shout. Therefore is Karma often mistaken for destiny, which is only one aspect. Karma is action *and* reaction; human free will energizes action and thus determines its reaction. Because we act without knowledge, as we breathe and digest involuntarily, we mistake the cyclic reaction of our thoughts and feelings, our words and deeds, as determined for us from without and not by us; while knowledge reveals the fact that reaction emerges from action and that each pair of action and reaction, of cause and effect, is a circle in itself, though it has continuity in a spiral motion. Thus cause produces its effect, which in its turn becomes a cause. Therefore in the Vaiseshika

philosophy Karma is considered a motion, one of the seven categories of things.

The sure way to understand the subject of cycles is to begin to observe its operation within ourselves. The human body in its pre-natal life grows by weekly cycles, connected with lunar movements; diseases pertaining to children as to grown-ups are also related to lunar cycles, as observant doctors will recognize. But there are cycles hidden in our psychic natures, and these are not very much recognized and still more sparingly known. There are mind cycles which are related to solar movements, as there are psycho-physiological cycles related to lunar ones. These are still less known. Soul practices are taught by the *gurus* who take advantage of the solar cycles affecting their chelas' lives. All such sublime knowledge is lost to the world of today, and counterfeits which are mere superstition have become rife, as for example in the field of astrology.

There are national cycles, and their study lies at the base of occult history. Those who know the cycles working in the histories of different peoples are able to say how one land is on the eve of such-and-such a catastrophe, or a second is threatened with some cataclysm, or a third is passing from subjugation to power, or a fourth is falling into slavery. Thus, we have heard of the cycle of India's coming emergence to world-service, and it is evident that political emancipation alone has not helped this rise to eminence to take place, for her millions are still the slaves of ignorance, superstition and even political chicanery. India's chief enemies in the way of a spiritual renaissance are some of her own sons and daughters who in the name of religion perpetuate superstition, in the name of liberty act licentiously, in the name of patriotism indulge in pride, and in the name of progress fall prey to social and other anarchy. When some at least of her children betake themselves to the study of the Holy Lore of her Living Rishis, purifying their characters and ennobling their conduct, they will learn that India's path to glory is not through mere political action but through self-conquest, conquest of the lower self by the Higher and Divine. *That* is India's Path to Nobility.

PEACE is in the mind, not in the circumstance.

—THUCYDIDES

RANDOM NOTES FROM "THE THEOSOPHIST"

VISISHTADWAITA PHILOSOPHY

[A "Catechism of the Visishtadwaita Philosophy," translated into English from the original Sanskrit by A. Govindacharlu, F.T.S., was published by H.P.B. with annotations. Before each of her notes we give in brackets the relevant part of the Catechism. —Eds.]

[What is the nature of *Jiva*? *Jiva* partakes of the nature of *Brahma* in wisdom; is subservient to *Brahma* and is an indivisible (spiritual) particle (monad); can neither be created nor destroyed; *per se* is changeless and has no form; and yet distinct from *Iswara*.]

The *monad* or "*Jiva*" being *distinct* from "*Iswara*" and yet "changeless *per se*, uncreated and indestructible," it must be forcibly admitted, in such a case, that there are not only *two*, but numberless distinct entities in our universe, that are infinite, uncreated, indestructible and immutable! If neither has created the other, then they are, to say the least, on a par, and both being infinite, we have thus two infinities *plus* numberless fractions! The idea, if we understand it rightly, seems to us still less philosophical than that of the God of the Jews and Christians who, infinite and *omnipresent*, passes eternities in *creating*, out of himself, souls which, though created, become immortal, *i.e.*, eternal, and, having to be present somewhere, *must* either crowd off the Omnipresent Presence or become one with it, *i.e.*, lose their individuality like a lesser absorbed by a larger flame. Again, if *Jiva* "partakes of the nature of *Brahma* in wisdom" and is also eternal, indestructible and immutable like the latter, then in what respect is it "*distinct*" from *Brahma*?

[What is *Moksha*? Enjoyment of *Brahma* (*Brahma*, *Parabrahma*, *Paramatma*, *Iswara*, *Bhagavanta*, denote the same principle) after dis severance or disenthralment from all material connection. . . .

What is the nature of *Iswara*? It has no bad but only good qualities, it is everlasting and universal wisdom; omnipotent, having truth as its principle and final purpose. It is the universal Master, omnipresent, having for its body *chetana* (animate) and *achetana* (or inanimate) nature; and it is quite distinct from *Jiva*.]

If "*Brahma*, *Parabrahma*, *Paramatma*, *Iswara*, *Bhagavanta* denote all the same principle," and are all immutable, uncreated, indestructible, omnipotent, omnipresent; if again it has "truth as its principle and final purpose," and if at the same time it "*has no bad but only good qualities*,"

we beg to humbly inquire the origin and the existence of evil in that all-pervading and all-powerful goodness according to the *Visishtadwaita* Philosophy.

[Are *Jiva*, *Iswara*, *Maya* real existences (truth or realities?)
All the three are true.]

This answer is incomplete, hence unsatisfactory. We would like to know in what sense is each of these three understood to have real existence.

[*Parabrahma* has *Jiva* for his body; he has *Prakriti* for his body; *Chit* and *Achit* forming the body to the indweller, *Iswara*, as the *primum mobile*.]

And if for "*Iswara*" we say the "ONE LIFE," of the Buddhists, it will come to just the same thing. The "ONE LIFE" or "*Parabrahma*" is the *primum mobile* of every atom and is nonexistent apart from it.

Take away the *chit* and *achit*, the *gunas*, etc., and *Iswara* will be nowhere.

[What is *Karma*? *Iswara's* ordination or will.]

In such case the *Visishtadwaita* philosophy either teaches that man is irresponsible and that a devotee of that sect can no more avert or change his fate than the Christian Predestinarian, or that he can do so by praying and trying to propitiate *Iswara*? In the first case *Iswara* becomes an unjust tyrant, in the second — a fickle deity capable of being entreated and of changing his mind.

[What does *Iswara* ordain? "Thou be'st happy," "thou be'st unhappy," and so on.

Why does *Iswara* so will? On account of the good and bad acts of *Jiva*.]

But since *Karma* is "*Iswara's* ordination or will," how can *Jiva* be made responsible for its acts? *Iswara* creating or willing the *Karma* of each man, and then punishing him for its badness, reminds us of the Lord God of *Israel* who creates man ignorant, allowing not a hair of his head to fall without his will, and then when man sins through ignorance and the temptation of God's creature — the Serpent, he is eternally damned for it. We suspect the *Visishtadwaita* philosophy of being as full of incomprehensible mysteries which *Iswara* "has not so ordained" that they should be questioned — as missionary Christianity itself. Questions and answers from Nos. 24 to 27 are entirely incomprehensible to our limited

conceptions. First of all we are told that the conditional existence of *Jiva* is “through its eternal companionship with *Achit*,” a state due to *Karma*, i.e., *Iswara*’s “ordination or will”; and yet further on it is said *Iswara* so wills “on account of the good and bad acts of *Jiva*.” These two propositions seem to us to be entirely irreconcilable. What “good or bad acts” *Jiva* had to do, and in what state of existence it was before *Iswara* ordained or willed it into its conditional existence, and whether even those acts were not due to *Iswara*’s “ordination,” are questions still clouded with a perfect mystery. We hope, however, that our Brother, the compiler of the above Catechism, will clear our doubts upon these delicate points.

[Since *Jiva* is subservient to *Iswara* and *Jiva* is able only to do that which he is ordered to do, how can *Iswara* punish him? And how does *Iswara* point out, by means of *Sastras* (Laws or Institutes), what is good and what bad, to subordinate *Jiva*? *Iswara* gives to *Jiva* organs (body), etc., free-will, and capability of knowledge, and a code explaining what must be done and what must be avoided. *Jiva* is dependent, but has still enough independence given him to execute the work entrusted into his hands. *Iswara* deals out reward or punishment accordingly as *Jiva* uses the functions he is endowed with, in conformity with *Sastras* or not. (Consider the consequences of the use or abuse of power with which the king invests his premier.)]

Precisely as in the Christian Catechism. Hence the latter as much as the former, to the strictly philosophical mind, are — unphilosophical and illogical. For either man is endowed with free-will and then his *Karma* is his own creation and not at all the “ordination or will” of *Iswara*, or he is irresponsible and both reward and punishment become useless and unjust.

[*Iswara* being omnipresent, what is the meaning of *Moksha*-attainment in other *Lokas*? As soon as full-wisdom (*Brahma-jnana*) is obtained, i.e., the state of complete illumination, *Jiva* shakes off his *Sthula Sarira*; being blessed by *Iswara* dwelling in his heart, it goes in *Sukshma Sarira* to *Aprakrita Loka* (non-material world); and dropping *Sukshma Sarira* becomes *Mukta* (emancipated).]

“Emancipated” them from *Iswara* also? Since “*Iswara*” is dwelling in his heart and that the heart forms a portion of *Sthula Sarira* which he has to shake off before he becomes emancipated and enters into the

non-material world, there is every reason to believe that *Iswara* is "shaken off" at the same time as *Sukshma Sarira*, and with all the rest? A true Vedantin would say that *Iswara* or *Brahma* is "*Parabrahma plus MAYA (or ignorance).*"

[How do you know all this is true? From *Sastras*.

What is *Sastra*? The Sacred Scriptures called "*Veda*" which is *Anadi* (had no beginning), *Apurusheya* (non-human), *Nitya* (unaffected by past, present, or future), and *Nirdosha* (pure).]

That is just what is denied by most of the Pandits who are not *Visishtadwaitis*. The *Sastras* can be regarded identical with the *Vedas* as little as the many hundred of the conflicting commentaries upon the Gospels by the so-called Christian Fathers are identical with the Christianity of Christ. The *Sastras* are the repository of the many individual opinions of fallible men. And that fact alone that they do conflict in their endless and various interpretations with each other, proves that they must also conflict with the subject they comment upon. Hence — that they are distinct from, and not in the least identical with, the *Vedas*.

For various reasons we are unable to print, along with the above translation, its Sanskrit Text. It may be reserved for future use and portions of it published as occasion may require, to answer the possible objections that may be brought forward by our *Adwaitee* and *Dwaitee* brothers. In our humble opinion, since there cannot be but one and only Truth, the thousand and one interpretations by different sectarians of the same and one thing are simply the outward and evanescent appearances or aspects of that which is too dazzling (or perchance too dark and too profound) for mortal eye to correctly distinguish and describe. As already remarked by us in *Isis Unveiled* [II. 639] the multitudinous creeds and faiths have all been derived from one primitive source. TRUTH standing as the one white ray of light, it is decomposed by the prism into various and eye-deceiving colours of the solar spectrum. Combined, the aggregate of all those endless human interpretations — shoots and off-shoots — represents one eternal truth; separate, they are but shades of human error and the signs of human blindness and imperfection. However, all such publications are useful, since they fill the arena of discussion with new combatants and that truth can be reached at but after the explosion of innumerable errors. We invite our *Dwaitee* and *Adwaitee* Brothers to answer.

(May 1883)

[In the next issue of *The Theosophist*, the translator of the Catechism wrote that he was not responsible for the opinions expressed in the original Sanskrit text. He briefly answered the objections raised from a hurried explanation given him by the authors of the text. The paragraphs on which H.P.B.'s comments are based, are given in brackets.—Eds.]

[*Parabrahm* being an All-pervading principle, itself being the All, is still considered as a separate substance from *Jiva*, although the former contains the latter, in the same manner that we talk of a part as separate from the whole of which it is a part.]

We cannot conceive of an “*All-pervading whole*,” being separate from its part. The idea put forward by our learned brother is of course the theistic, but not very philosophical doctrine which teaches the relation of man to God as that between father and child.

[A part is therefore of the same nature as the whole, yet its distinguishing qualification is the fact of its being a part, *viz.*, the individualization, and dependence on the whole. In this way is *Jiva* considered in relation with, and distinct from, *Parabrahm*.]

Would it not be better and far more philosophical to resort, in such a case, to the oft-repeated simile of the ocean? If we suppose, for a moment, infinity to be a vast and an *all-pervading* ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike *in essence*, but their *manifestations* may and do differ according to their surrounding conditions. In the same manner, all human *individualities*, although alike in nature, yet differ in *manifestations* according to the vehicles and the conditions through which they have to act. The *Yogi*, therefore, so far elevates his other principles, or let us call them vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.

[My own inference is that Adwaita and this coincide, the former considering that *Jiva* is *Parabrahm*, modified by the latter into “*Jiva is a part only of Parabrahm*.”]

We believe not. A true esoteric Vedantic Adwaitee would say: *Aham eva Parambrahm*, “I am also *Parabrahm*.” In its external manifestation *Jiva* may be regarded as a distinct individuality — the latter a *maya*; in its essence or nature *Jiva* is — *Parabrahm*, the consciousness of the *Paramatma* manifesting through, and existing solely in, the aggregated *Jivas* viewed collectively. A creek in the shore of the ocean is one, so long only as the land it stretches upon is not redeemed. Forced back, its

water becomes the ocean.

[Considered in this manner, there is one Infinite, made up of numberless Infinities.]

We are at a loss to know what our learned brother can mean by *Jiva* being "dependent" on the whole, unless "inseparable from" is meant. If the whole is "*all-pervading*" and "infinite," all its parts must be indivisibly linked together. The idea of separation involves the possibility of a vacuum — a portion of space or time where the *whole* is supposed to be absent from some given point. Hence the absurdity of speaking of the parts of one Infinite being also infinite. To illustrate geometrically, suppose there is an infinite line, which has neither a beginning nor end. Its parts cannot also be infinite, for when you say "parts," they must have a beginning and end; or, in other words, they must be finite, either at one or the other end, which is as evident a fallacy as to speak of an *immortal* soul which was at some time *created* — thus implying a beginning to that which, if the word has any sense, is eternal.

[*Jiva*, *Isvara* and *Maya* are considered to be *real*, all the three in this light, *i.e.*, as long as anything has existence, it is real or true, although that existence may not last forever. The Adwaitee says that only that which is immutable is true, and all things temporary and liable to change are illusionary; whereas the *Visishtadwaitee* says that as immutability is real in the eternity, so mutability is also real for the time being, and so long as there is no change. My own inference is that all the difficulty here lies in the words, but that the idea is one.]

We would like our learned brother to point out to us one thing in the whole universe, from the sun and stars down to man and the smallest atom, that is not undergoing some change, whether visible or invisible, at every smallest fraction of time. Is it "man's *personal* individuality" — that which the Buddhists call *attavada* — "delusion of self" — that is a *reality* elsewhere than in our own *Maya*?

[*Jiva* is said to be dependent and independent, in the same sense that a minister, a *dewan*, is independent in exercising authority, and dependent on his king for the bestowal of that authority.]

The comparison of the king and the *dewan* is meaningless with reference to the subject illustrated. The power of conferring authority is a finite attribute, inapplicable to infinity. A better explanation of the contradiction is therefore necessary, and we trust our brother will get it

from his inspirers.

[A subtle distinction is made between Iswara's will and Jiva's Karma; *Iswara's* will or Karma being the ever-active state of the whole — the *Parabrahm*.]

This is indeed a “*subtile* distinction.” How can Parabrahm be “the ever-active state of the whole” when the only attribute — an absolutely negative one — of Parabrahm is passivity, unconsciousness, etc.? And how can Parabrahm, the *one* principle, the universal Essence or the TOTALITY, be only a “state of the WHOLE” when it is itself the WHOLE, and when even the Vedantic Dwaitees assert that Iswara is but a mere manifestation of, and secondary to, Parabrahm which is the “all-Pervading” TOTAL?

[I perfectly agree with the Editor in saying that truth stands as the one white ray of light decomposed into several colours in the spectrum; and I add that the one white ray is true as well as the decomposed colours. This is the Theosophic view.]

Not quite so, we are afraid. The eye-deceiving colours of the spectrum being dismembered and only illusionary reflections of the *one* and *only* ray — *cannot be true*. At best, they rest upon a substratum of truth for which one has often to dig too deeply to ever hope to reach it without help of the esoteric key.

(June 1883)

IT IS AN OCCULT LAW that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as “separateness,” and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive.

—H. P. BLAVATSKY, in *The Key to Theosophy*

AFFINITIES

MATTER has many qualities. The one which intimately concerns the student-practitioner is that of its magnetism. This quality manifests itself in all things through the opposing poles of attraction and repulsion. Man's desires are material for the most part and as they filter through his thoughts they manifest this magnetic quality, so that they repel such matter as is inimical to their expression and attract that which is congenial to their nature. As the desires change, so does the magnetism that exudes from the man. In the average person, evil dominates at one time and at another time virtue. He thus continues to oscillate between the good and the bad and thus stores up within himself two conflicting types of matter. These, in time, become the sources of the storms that will rage within him and which, moreover, because of their unseen magnetic force will leave their stamp and impress upon the lives around him.

The benign or maleficent magnetism that permeates matter radiates from it continuously. It lingers round localities, pervades the astral and akasic atmosphere, and is in a constant state of ebb and flow within and around the man. The higher magnetism elevates, the lower contaminates. These magnetic forces draw to themselves men who are susceptible to their influence. In their turn, these forces may be irresistibly drawn by the tremendous pull that the strong desires of men are capable of exerting. It is thus that a man's environment becomes a reflector of his loves and his hates. His choice of friends and companions, his accepting employment in institutions that directly or indirectly become the saviours or scourges of humanity, his choice of places of residence, and the crowds and congregations among which he finds his ease, are all indicators of the magnetism he favours. The veneer of respectability with which the man clothes himself today is no effective cloak to hide his true leanings. The cowl never did make the monk.

To break away from his false moorings, man has to change such of his desires as make him susceptible to the attractions of the personal and the selfish. The repelling characteristic of his magnetic force has to be made effective against those very influences which he had previously attracted through bonds of sympathy. However, because of his long association with the questionable, he is in no position to obtain a break-away victory at his first or even his *n*th attempt. More likely than not, he will be like the prisoner who tries to break his manacles of steel by the power of his muscles. By so doing, he but fritters away strength and

adds to his own despair the pangs of frustration.

It is mere bravado to say, "I am going to throw out the enemy"; and that at a time when the man can hardly offer resistance to a force which he knows is beyond his power of subjugation. He can of course start the fight and get worsted in the battle. It would be a magnificent show of courage (some would even call it foolhardiness), but it would not be war. Such impetuosity leaves its own scars and considerable time would be required to regain the strength so valiantly yet foolishly exhausted. The wise man prepares for the war which appears to him to be inevitable. He takes the trouble to have a complete knowledge of the weaponry available to the foe as also of the strength and weakness of his adversary. As in all mundane matters, victory comes only through organized efforts silently pursued long before the site and the time for the conflict are determined.

The man who desires to fight the vice that is entrenched within him cannot do so with the help of the very mind which has surrendered itself to the enemy and is now in active collaboration with it. The lower mind has been in too close a touch with materiality to be expected to cross over and defect, as politicians sometimes do, and join in a battle unto death with the same materiality which it once espoused. If man desires victory, he has to seek alliance with a force which by its nature is opposed to materiality. This force which at no time had any truck with evil resides in the secret part of man. It is his duty to enter this unaccustomed part of himself and become familiar with its powers. Only after he has gone through this discipline can he become fit to enter the lists and make a fight of it. Not till then. This superior force — this power of the Self — lies potent in the spiritual part of each man, but will not awake unless he propitiates it by word and deed. It is the bugle blast that awakes the martial spirit; it is the brave declaration of one's resolve that marks the prelude to the battle for LIFE. The truth of the statement that "Force follows the proclamation" has to be understood.

The force before which all earthly might is powerless is that of the man's Inner God. It resides in his Higher Mind — that which is at one with and part of the Universal Mind. The man of materiality as well as the man who lives only for himself cannot enter this domain of universality unless he cuts himself off irrevocably from the darkness of the nether soul. Therefore, in all allegories that treat of the soul's awakening a certain period of years is set apart for the undergoing of ascetic practices. It was during their thirteen years' exile that the Pandavas

developed their soul powers. The exile was proving its utility and its beneficence. It was only during his exile that Arjuna took the vow of an ascetic, and as he advanced in *tapasya* (ascetic practices) he began acquiring divine powers and the weapons which were to stand him in good stead during the Mahabharata war. The modern Arjunas of a day need expect no powers till the exile is forced on them by their own follies and till they take their vows of the Ascetic. It is this practice that *alone* will give the man immunity from harm and confer on him supremacy over the lower physical and psychic powers which are at the command of his adversaries. With the turning of the soul towards the Divine comes discrimination; and that is necessary, for vice can and often does clothe itself with the semblances of virtue. When this happens, the man who has not gone through his ascetic practices will not be able to see through the deception.

The beginner sometimes wonders whether he has the strength, the power and the endurance to pull his consciousness away from the lures of materiality and anchor it fast to the higher aspects of his nature. He need have no doubts upon the matter. He has that strength and that power. However, the harbouring of such doubts is dangerous, and they have to be removed right at the start lest they raise an impenetrable fog around his mind and frustrate all effort.

Anyone who has taken the trouble to study human nature will have noticed that the man of ambition as also the man of strong desires attains his goal — regardless of its moral content — by shutting out from his mind every other consideration save the gratification of his appetite. If a man, even a sinner, has the ability to remain one-pointed in any direction, then it follows that another man who has the same degree of intensity can, with equal certainty, fix it unwaveringly upon the true. The question, therefore, is not whether the man has the ability, but whether his desire to reform and reach the terrace of enlightenment is strong enough to repel all temptations. For the acquisition of earthly possessions (money, precedence, titles, fame, etc.) man struggles and fights and labours. Sometimes he suffers devastating losses, at other times he meets opposition from his competitors; and yet, through it all, he does not waver in his resolve to attain. That which sustains him in his quest is the consideration that the prize is worth all the effort and the strain.

Continuing the same line of thought, can it be affirmed that there is a greater and more satisfying incentive for him who would reach to the summits of the Higher Mind? Is it reasonable to expect a man of the

world to abandon all else and concentrate exclusively on something the value of which he is not competent to assess? Should this same man of the world give up voluntarily the great possessions which he has with toil and industry acquired, and having denuded himself of everything that the world prizes, invite pain and poverty and misery to obtain the sight of something that few, if any, have glimpsed in this century, and find solace in what at best is a promise of a laurel wreath which, after all is said and done, may still elude his grasp?

It is not as if these questions are unanswerable. The mediaeval knights are known to have undertaken hazardous quests and died in their attempts. The lives of the prophets and the mystics testify to the dominant urge for the propagation of truth, regardless of all consequences. Coming nearer to our times, we come across men who have dedicated their lives to noble but non-pecuniary ends. Martyrs have suffered death through unbelievable tortures so that they could leave behind them a living record of the value they attached to truth and its behests. The scintillating brilliance of a diamond may command a monetary value, but what value can the assessor put on a crown of thorns or on the pulsating aureole of a living saint? What price nobility of the spirit?

Granted that there are goals for which materiality has no norms for purposes of evaluation, how does the man who hungers for spirituality start on his quest for the Divine Mind? It seems that his first step must be to assure himself that behind his material aspects and mundane desires, behind his sympathies and antipathies, stands changeless the universal and impersonal part of himself. This assurance must flower into certainty before he can even think of the next step. He has to supplement his faith with knowledge. He has to experience its presence in moments of calmness; he has to lean upon it in his moments of leisure; he has to be so "infatuated" with it that absence from it would be torture and any action without its participation and sanction would be a sin. Holiness and piety do not come from action or cessation from action. They come only during those moments when the son remains in close and intimate communion with his Father, the Manasaputra whose embassy he represents on earth. His goal, his resting-place, his asylum and his Friend are there in that quasi-omniscient part of himself which men have adored at all times and miscalled God. He who in moments of earthly stress and darkness begins to doubt its omnipotence, he who blinded by hurt and the buffetings of Karma does not find the Instructions which the Divine Presence sends through these sufferings, so that

they may be burnt down into his erring consciousness — he is the truly unfortunate one, for he misses an opportunity that will not visit him again for years, and perhaps for lives. W.Q.J. has expressed this idea in his own inimitable way. He says: "If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that 'Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigour in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation.'" (*U.L.T. Pamphlet No. 36*)

When at last the inner Lord is found, known and adored, then the instructions given in *Light on the Path* acquire a new meaning and a depth which in the initial stages were perhaps lost to the disciple in the beauty of the imagery presented for his edification. The Instruction advises:

1. Stand aside in the coming battle, and though thou fightest be not thou the warrior.
2. Look for the warrior and let him fight in thee.
3. Take his orders for battle and obey them.
4. Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires. . . . Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee, and fill the dull void within. . . .

He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

As one grows more, one grows less.

All serve self, but our place in evolution may be judged by the size of the self we serve.

Enter into every man's Inner Self and let every other man enter into thine.

—MARCUS AURELIUS

AN OUTLINE OF THE "SECRET DOCTRINE"

VI

[Reprinted from *Lucifer*, March 1892.—EDS.]

SUMMARY

The Four Lower Planes. The Planetary Chain.

AT THE DAWN of a new Universal Day, the sevenfold powers of objectivity begin gradually to unfold. These powers are the offspring of Will, the twin-power, with Consciousness, of each and all units of Life, of each and all facets of the eternal luminous diamond, by which we have represented the One Infinite Life. Will is, as it were, the luminous ray of each facet; as Consciousness is the facet's power of perceiving the ray; and as the facets are bound together in septenary groups, of units, humanities, hierarchies, and higher divine septenaries, so the luminous ray, we have seen, each formative potentiality, contains within it seven ing forth from each group of units, humanities, and hierarchies. Each ray, we have seen, each formative potentiality, contains within it seven forms or models by which its objectivity can be manifested. By the operation of the first of these modes, that of incipient differentiation, Consciousness and Will, still almost blended together, tend to stand apart into subjectivity and objectivity, but do not yet actually stand apart. Subjectivity, Consciousness, still includes within itself all possible modes of cognition, and is, therefore, just one step removed from the Divine, infinite Consciousness of Eternity. Objectivity, likewise, still contains within itself all possible modes of manifestation, and is, therefore, just one step short of divine, absolute Unity.

This highest range of being contains all the potencies of Consciousness and all the potencies of manifestation that we can conceive; and contains, besides this, something more, for this highest range is overshadowed by the near presence of the One Divine Infinite Life, not yet veiled by the illusion of differentiation, not yet hidden by the bright phantoms and images of universal day.

In the second range of life, the separation is complete. Consciousness is limited to one mode, that of direct cognition. Objectivity is also limited to one mode, that of direct presentation to consciousness; and, as all objectivity is thus directly present to perfect cognition, this is the range of omniscience. The higher range is something more than omniscience, because the omniscient knower not only confronts, but is blended with,

the infinite known. These two highest ranges of life, which reflect the near presence and radiance of the Infinite One, may properly be called divine.

The third range is the link between these two and the fully manifested, fully differentiated objectivity. This third range contains, as we have seen, the germ of varying intensity, when the luminous beam from each facet of the infinite diamond ceases to be homogeneous and thrills into separate rays. Though infinitely varied, like the rays of the spectrum, these luminous rays are gathered together into closely related groups, the types of which are sound, colour, taste and the other elements of perception, each in its turn infinitely various.

These innumerable rays, that thrill forth from each facet of the infinite luminous diamond, react, as it were, on each facet, and establish groups of centres of perception; these nascent centres of specialized perception coalescing together to form the first ethereal vesture or body of each unit of life.

This third range of life contains within it the first germs and undeveloped elements of all forms of perception and objectivity, the types and potencies which are afterwards to be unfolded; these still are limited to one form of manifestation, that of increasing and decreasing intensity.

The bundles of luminous beams and rays which issue from each facet of the One Life are bound together, as we have seen, in septenary streams; and, as the formative rays become more defined and developed, they are focused into united groups, related to each facet and each group of facets — to each unit of life, that is, and each group of units, humanities, hierarchies and higher groups.

The rays, thus focused, form specialized objectivities for each facet, and for each group of facets — special objectivities, that is, for each unit of life, each humanity, and each hierarchy. These separate activities exist in germ in the third range of life, to be gradually unfolded and developed into fully formed bodies, and worlds, and systems of suns and stars, in the lower, more external, ranges of life.

From this point — the formation of specialized objectivities for each unit, humanity and hierarchy — it is no longer possible to describe the gradual process of manifestation in general terms, applicable to all life. We must henceforth, therefore, confine ourselves to the consideration of one group of units, one humanity or hierarchy; and restrict ourselves to the development of the specialized objectivities, whether bodies or worlds, related to it. The process for all other humanities in the universe is,

presumably, the same; and the specialized objectivities related to them are, by analogy, subject to similar developments.

After this third stage — the common field of objective worlds — the specialized objectivities of each hierarchy and humanity gain colour and form, capacity and solidity, expanding through the fourth, fifth, sixth and seventh ranges of life. It is only to the last four that the name of “planes” can, with propriety, be applied, and it is to development in these four lower planes that our attention will henceforth be directed. The highest of these four, in which perceptions are spread out into spaces and masses, as we see colour spread out, is the first to reach full development, at the beginning of Universal Day. This colour or Fire plane at first is nothing but a glowing sea of intermingling forms and objectivities; through these throbs the rhythmic ebb and flow which is the detailed repetition of the universal ebb and flow of manifestation and dissolution. Under this ebb and flow, this continual circulation and gyration, the glowing sea of forms is gradually moulded into circular vortexes, the specialized objectivity of each hierarchy forming one vortex; and the lesser objectivities related to each humanity are swept into lesser vortexes. As the united consciousness and will of each humanity becomes more definite and individual, these vortexes contract and harden; and from the larger vortexes are formed solar systems, while the lesser become separate planets or worlds, each planet and solar system being, it must be clearly understood, still wholly within the highest external plane, the plane of Fire.

On the planet thus generated by the formative wills of one humanity, the units of that humanity go through a long series of formative, educatory processes; each uniting of Conscious Will forming for itself an ethereal vesture or body, by the reaction of perceptions which we have already described. If a name be thought necessary for this first world, it may be called the incipient Fire Planet, the first ethereal mould of future more material worlds.

When the possibilities of development which it contains are temporarily exhausted, the formative will of humanity enters another stage; by the addition of the element of capacity, and the unfolding of the potencies it contains, a new plane is formed — the fifth, which we have agreed to call the plane of air. Again, the same process of “circumgyratory motion” is generated by the formative Wills of humanity, acting in harmony with the eternal ebb and flow; and the fluid sea of forms and objectivities is swept into contracting vortices, which gradually harden

into a second planetary world. To it we may give the name of the incipient Air Planet, the second of the gradually forming chain.

Yet another plane is entered on, when the educatory possibilities of this second world are for the time exhausted, this new plane adding the element of internal change of growth. Again the flowing sea of images is moulded into vortexes; and of these, coalescing, the third world of the chain, the incipient Water Planet, is formed.

Again, the same exhaustion of its potentialities takes place; and the tide of formative wills advances to another stage; again, the whirling images are wrought together, as the potter moulds the clay on his swiftly-moving wheel, and the most external world of the chain, the planet of solidity, or Earth, is formed.

From this point, the tide of formative wills flows back again through the same four planes. The Earth Planet — the first rough pattern of our Earth — is left for the time exhausted, and denuded of its powers, and the life-tide flows back to the plane above.

Here, by the same formative, circular force of collective wills, a second Water Planet is formed, different from the first, because more akin to the Earth-world, and enriched with the fruit of earth-life which humanity has gained on the world just left. To this planet, the fifth in the chain, we may give, for convenience, the name of final Water Planet, to distinguish it from the first formed image-world, on the same plane.

Once more the wave of humanity flows back, to the plane above, and by the same vortical forces the final Air-world is formed, the sixth in the chain, differentiated from the former Air Planet by the riches added to it from the lower worlds of the chain.

The seventh, the final Fire-world, is formed in the same way, and the planetary chain is complete. Nothing now remains but to trace the detailed development of humanity on each planet, and the story of man's birth and growth will be complete.

—C. J.

(To be continued)

PHILOSOPHY is the only true perception and understanding of cause and effect.

—PARACELSUS

IN THE LIGHT OF THEOSOPHY

To what extent are parents responsible for the growing trend in juvenile crimes? E. R. Ram Kumar discusses this problem in *The Times of India* for May 24. Sociologists and child psychologists tend to blame the parents and the home atmosphere for the problems posed by mal-adjusted children in the pre-teen and teenage groups: It is either too much love or too little; too much discipline or complete absence of it, too much pocket money or total denial of it. According to a child-welfare expert:

In their preoccupation with their work worries or social life, parents have lost the knack of bringing up children. The personal bond is fast breaking. The authority which the family once wielded over the younger generation is eroding and the youngsters feel free to indulge in activities so far confined to elders.

A survey conducted in 120 Bombay schools, spanning a 12-month period, by a suburban college in collaboration with the NSS unit of the Tata Institute of Social Sciences and of the University of Bombay, reveals that nearly 75 per cent of the problem children tend to be academically backward, 50 per cent show abnormality which is the outcome of serious mental conflicts, and 30 per cent lean towards delinquency.

Delinquency is fast maturing into a major sociological law and order problem. According to the figures prepared by the bureau of police research and development of the Union home ministry:

There is an average increase of 11 per cent in juvenile crime ever year. Of the total number of crimes committed in the country, 3.5 per cent is by juveniles.

Maharashtra has the dubious distinction of topping the list of juvenile crimes with 25.5 per cent (10,300 cases) of the total, followed by Madhya Pradesh with 20 per cent, Gujarat with 10.8 per cent and Tamil Nadu 7.2 per cent. Surprisingly, the biggest state of the Union, U.P., accounts for only one per cent.

But among the major cities, it is Delhi which tops the list with 1,600 cases, followed by Madras with 955, Bangalore 881, Ahmedabad 643 and Bombay 493.

Thefts account for 40 per cent of the crimes, burglary 18 per cent, murder two per cent, robbery 1.3 per cent, kidnapping 1.1 per cent, rape, dacoity, cheating, riots and others making up the balance.

Prof. J. J. Panakal, head of the department of criminology of the Tata Institute of Social Sciences, attributes deviations from the accepted norms of child behaviour mainly to:

(a) serious emotional conflicts because of lack of parental understanding, parental clashes and even separation and inconsistency in the enforcement of discipline. Many parents do not seem to realize that beyond a point discipline proves counter-productive, as in enforcing religious fervour in a young mind.

(b) unfulfilled desires because of family poverty. Too much tight-fistedness in the matter of pocket money has driven many youngsters to theft to keep up with their more fortunate friends;

(c) too much indulgence by parents as well as lack of supervision;

(d) maladjustment arising from living in uncongenial surroundings like slums and chawls.

Wherein lies the solution? The article suggests:

The solution lies in parents giving special attention to those children who tend to be problematic, if necessary with the help of child guidance centres whose number should be increased either by the authorities or by social organizations. . . .

Care should also be taken to see that the bad aspects of cinema do not influence children who are susceptible to delinquency. Many of the cases of kidnapping, hold-up and other crimes by teenagers are inspired by films. The schools on their part should develop better rapport with the parents. "The parent-teacher association has a great scope in preventing behavioural problems," says the National Institute of Social Defence. But these associations are found to come out of their hibernation just once in a year in most schools. There should also be better facilities in the schools so that the students can spend their spare time in the playground, library or laboratory, thus directing their energy in profitable and entertaining channels.

To go to the root of the matter and find out why children respond to situations in a certain way, which way of responding we term delinquency, it should not be overlooked that children are old souls returning in new bodies and are drawn to a particular environment and born to a certain set of parents under Karma. So all the blame for delinquency cannot be laid at the door of the parents.

Delinquency cannot be explained by reference to any one part of the child's being or environment. It is the total situation, the entire individual

as a living being, in the process of adjusting himself to the outside world, that has to be understood. What is needed is going into the real nature of the child with sympathy and intelligence. It must be admitted that social workers have done much to restore children to their rightful place in the community, but it is the psychology of Theosophy that in the end can make that restoration complete.

Writing under the title "Screen Violence: Is It Entertainment?" N. M. Dugar condemns films that highlight the "beast" in man (*The Sunday Standard*, July 16). In India, while showing sex on the screen is illegal, films heavily loaded with full-blooded violence and horror are all legal and readily pass the censors. The decision-making authorities are all too willing to clear for public exhibition not only some Western abominations of entertainment, but also Indian imitations of "blood-curdling and spine-chilling" films. As the article puts it:

Can these horror pictures be called "entertainment" by any stretch of the imagination? . . . What people witness shocks their sensibilities and wrecks their nerves.

I am not advocating the exhibition of unrestrained passion, infatuation or permissiveness between the sexes, but I do ask on what grounds of Indian morality, culture or ethics our Censors permit the exhibition of films in which nothing but the devil in man is portrayed in gruesome detail. . . . If social attitudes towards the form of screen entertainment are not changed and violence is allowed to be shown in such strong doses, will it be possible for people to turn their backs against violence? . . .

Artistic expression and creative freedom should not be unduly curbed. No decent citizen wants vulgarity or obscenity to be displayed, and so offend human sensibilities.

I readily agree with the view of the Information and Broadcasting Ministry that the film medium should remain responsive and sensitive to the values and standards of contemporary society, or more precisely, responsive to social change. At the same time I do question the double standards employed by our Government and censors — one standard to judge violence by and another standard to judge sex. If sex is taboo, violence must be even more taboo. . . .

It is true that the main aim of producers is to achieve success at the box office. While the commercial objective cannot be altogether disregarded, certain standards must be maintained so that

the citizens' susceptibilities are not outraged. What is more, the guideline must be appealing and of aesthetic value. What seriously erode India's culture and moral fibre are not sex and romance, but horror and obscenity.

It is very disappointing that nowadays India's rich spiritual traditions, culture and history are not adequately tapped and portrayed in our films and instead violence is being shown systematically without any restraint.

Violence must be checked and it should be checked strictly in films too. A society that wishes to eliminate violence has got to understand that violence on the screen rebounds on society in redoubled form, yet violence in cinema is not only tolerated, but is allowed to grow, a trend which a responsible society should check.

Barring a few meaningful motion pictures, the rest, disguised as "art" and masquerading as "realism," but serve to degrade the souls of men and women and, worse still, of children, by the glorification of the ugly, the base, the bestial and the sensual. But as long as there is a public demand for such films, there will continue to be a supply.

What role does religion play in human development? History is witness to both its positive and negative roles: it has been a powerful factor in promoting human culture and civilization, and at the same time it has been a curse when institutionalized or organized as an instrument for exercising control and power over human beings and their free activities, and over human society.

Shri R. R. Diwakar, in his article in the May-June *Sarvodaya*, expresses himself thus on the subject of "Religion and Human Development":

Human development should, in my opinion, mean the fullest possible growth, blossoming and flowering of the rich potentialities of a human being, consistent with similar development of his fellow beings in a given community and/or humanity as a whole. Man is essentially and inherently a social being, and opportunities for development vouchsafed to one individual cannot and ought not to be denied to his brother or sister, since justice is the unwritten law of nature and of all mankind. I have said, "flowering" of the rich potentialities. I would add, "fruiting" of those potentialities as well, meaning thereby the rendering back to the community by the individual, of his attainments in the form of selfless

service, so that the cycle is complete. This ensures the progress of the whole community by an in-built process of mutuality between the individual and the community....

During his life, a man by cultivating his faculties and serving his kind, enriches the same. At the end he leaves a legacy, unlike other animals, and lives in the continuing stream of human consciousness through his contribution and achievements.

If religion means anything, it should mean the performance of the above-mentioned sacred duty. Failure to do so, or even its neglect, would mean a lapse into animality and forfeiture of the status of being a human. Humanology, that is, the science of man, should mean and should have as its basis this important consideration as the guiding factor....

It is the twentieth century with the rapid advance of science, technology, and rationalism which is witnessing the erosion of religious, spiritual, moral and ethical considerations in the affairs of man and his behaviour. Perhaps out of and through this clash between materialistic science and rationalism on the one hand and spirituality and morality on the other, a new balance and synthesis is being sought. There are already signs of scientists developing a conscience in terms of humanism and humanology and spiritual considerations are finding a base in modern science on account of quantum physics gradually becoming inexplicable without relying on metaphysical concepts....

I cannot close without mentioning some of the disservices rendered by narrow dogmatic ideas about one's own religion, by institutionalized religion in some cases and by barring many a time freedom of conscience and thought in the name of religion. History is replete with instances of this kind and more so is the case with the history of Europe.

Truth like science cannot afford to be dogmatic. The quest for truth is an eternal one and honest pursuit of it, with equal freedom to others to pursue it, is the noblest way. Dogma freezes and petrifies truth and leads the way to make it a fossil.

Religion, when it becomes a rigid institution, seeks to order about and finds sanctions for enforcing its dogmas and orders. This comes in the way of the freedom of thought and expression. The worst example of it was the Spanish and the Portuguese Inquisitions which used to burn the victims in public after trials of a sort. That attitude also came in the way of the free expression of scientific truth as in the case of Galileo.
