

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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KRISHNA

THE WORD BECAME FLESH

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ON the 15th of August is the eighth day of the Dark Fortnight of the Hindu Lunar Month Shravan and tradition assigns to it the distinction of having been the Natal Day of Krishna, the Hindu Christ. There are many similarities between the spiritual exploits of these two “Saviours”: not only between those of Krishna and of Christ, but also between theirs and those of other saviours, as every student of comparative religions knows.

In India the Birthday of Krishna is celebrated by the Hindus in a more fitting way than that of the Christ by the peoples of Christendom, whose “gaiety” takes peculiar forms — of injury to the animal kingdom, of strong drinks, etc.

To the student of the Esoteric philosophy or Gupta Vidya, the Birth of the Saviour means something more profound in significance than what the birth of Krishna means to the pious Hindu or that of Christ to orthodox Christians. H.P.B. indicates the line of thought which the Theosophical student will do well to adopt as a subject for meditation. She writes:

Moreover, as the Logos is as unknown to us as Parabrahmam is unknown in reality to the Logos, both Eastern Esotericism and the Kabala — in order to bring the Logos within the range of our conceptions — have resolved the abstract synthesis into concrete images; *viz.*, into the reflections or multiplied aspects of that Logos or Avalokiteswara, Brahma, Ormazd, Osiris, Adam-Kadmon, call it by any of these names — which aspects or Manvantaric emanations are the Dhyana Chohans, the Elohim, the Devas, the Amshaspendas, etc.

There is no unique phenomenon in Nature, visible or invisible, in physiology or in psychology. The unique position claimed for his Prophet and Saviour by any sectarian is rooted in ignorance. Every race, from the most ancient times, had its own Divine Teacher and Saviour. Who these God-Men are is explained in *The Secret Doctrine*:

When mortals shall have become sufficiently spiritualized, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the Logos (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (b) who had not appeared before, during the past Cycles. They will recognize, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Narayana, and Gautama gives a series of his previous births; and why the former, especially, being "the *very supreme* Brahma," is yet called *Amsamsavatara* — "a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognized, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the Logos, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.

One of the tasks of the Theosophical student is to "become sufficiently spiritualized" so that he may feel the beauty, the power and the truth of this teaching about Avatars or Divine Incarnations.

“The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,” we are taught, and the only right way to fully understand the teaching about Avatara is by practical reproduction, within ourselves along lines of analogy and correspondence, of this aphoristic saying.

Within the Eternal Higher Self of each one is the passive Wisdom; but are we Conscious, Self-Active Wisdom in our personal natures? In our consciousness we are glamoured by fancy, by dreamings, by erratic flights of imagination, be they vicious or good. Personal aversion or personal affection, personal giving or personal receiving, personal thinking and personal planning glamour us. This personal-living is not always bad, and very often is good and even ascetical. A student does not manifest “Conscious, Self-Active Wisdom” because he abstains from eating meat or drinking alcohol, because he sits for meditation in a set posture, or because he reads the *Gita* every day. The Great Self is Impersonal: the Divine Man does not incarnate on earth for the sake of a person here and a person there, for the sake of his family, community or nation, or even for the sake of his chelas and followers, but for the race as a whole. He scatters his seeds of wisdom and they fall on the minds and the hearts of those who need them; the Divine Teachers are ever active in and with the Self — touching all selves. In the example set by such Divine Teachers every student has a model to copy. And yet how many among us are really trying to follow the Path of the Impersonal? It is the Path “which is not manifest and is with difficulty attained by corporeal beings.”

The Declaration of the United Lodge of Theosophists and the method by which its public work is carried on, both are copied from the precepts and the examples of Great Teachers of Soul-Science — Krishna, Buddha, Jesus, H.P.B. To join the Lodge is easy; to fulfil the duties accepted very difficult. And one of the major difficulties is the personal and not Conscious, the personal and not Self-Active, modes of thought and action of the members. Take some simple examples: a student “comes out” from his family to serve the Cause, but he remains personal, and at times even insists on being personal in relation to the members of his spiritual family; another student desires to give to the Cause, but is personal and wishes to stipulate how his donation shall be used; still another wants to impart Theosophical teachings in personal conversations or through personal correspondence, forgetting that the person with whom he desires to converse can attend Lodge meetings and listen to the teachings, or that there are people who carry on correspondence with

the Lodge in an impersonal manner; we can multiply instances. Such personal expressions make it very difficult if not impossible for the student to practise that impersonal method hinted at by H.P.B.:

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs.

We know of students who have read this piece of practical instruction upside down, looking at its reversed image in the serpentine Astral Light. They forget that Theosophy does not teach exertion for some particular persons, but exertion for any and every one in need, in the Conscious, Self-Active way pointed out in the Wisdom-Religion; not personal mercy and kindness to some particular man here or woman there, but mercy and kindness spread out for all who come, once again in full consciousness guided by the Teachings of the Philosophy; and so forth. Let not the student play with words and fall under the dominance of the phantasy which is a powerful impediment to the manifestation of "Conscious, Self-Active Wisdom" in and through the Personality.

The reader might ask: "But what on earth has all this to do with Krishna-Jayanti?" Much. The Wisdom of Krishna, the Logos, will not be understood by our minds as long as they are coloured by personal wishes, personal attractions, personal ambitions and personal affections. The Song of the Lord will not touch our hearts while they are full of personal memories. Krishna is not only above evil but also above good; above aversion, but also above affection; above all pairs of opposites — *raga-dvesha*. Again, Krishna has not only transcended *tamoguna*, the dark rigidity of ignorance, and *rajoguna*, the motion of ambition and of progress, but also *satvaguna*, the bliss and repose of peace, the power of wisdom. After enumerating the functions of the three *Gunas*, in the closing verse of that particular speech Krishna says:

And when the embodied self surpasseth these three qualities of goodness, action, and indifference — which are co-existent with the body, it is released from rebirth and death, old age and pain, and drinketh of the water of immortality.

The goal which the student has ever to keep before him is to rise above the pairs of opposites and to transcend the three *Gunas*. Thus only will he know what ensouls the phrase — The Word Become Flesh.

DIALOGUES ON APPROACHES TO THEOSOPHICAL WORK

II. — INDEPENDENT DEVOTION (*Contd.*)

FIRST STUDENT: Here we are touching upon two very important points, important because they deeply affect the nature of our work: the relationship between Theosophy and the Second and Third Objects,¹ and that between the Theosophy of H. P. Blavatsky and the theosophies of the past. When you speak of a "School of and for Theosophy as such," you of course refer to the body of teachings brought by H.P.B. and W.Q.J., rather than to the theosophy of Boehme, for instance, or to a theosophy according to Vaughan?

SECOND STUDENT: How is that?

FIRST STUDENT: "A Theosophist is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis."

SECOND STUDENT: Where did you find that?

FIRST STUDENT: In H.P.B.'s article "What is Theosophy?"

SECOND STUDENT: Thank you! However, I'm not sure whether the various "theosophies," as you call them, can be so separated . . .

FIRST STUDENT: Surely they can!

SECOND STUDENT: Why?

FIRST STUDENT: Because they are different!

SECOND STUDENT: How can you be so certain?

FIRST STUDENT: One need not be a walking encyclopaedia to know that there are numerous and marked differences between the theosophies of Plotinus and Boehme, of Saint-Martin and Cagliostro, of . . .

SECOND STUDENT: Please, please! Excuse my ignorance! I think you would really have to know a great deal about them to be justified in asserting all that with such rather vehement conviction! I suppose there must be unity in diversity . . .

FIRST STUDENT: I beg your pardon, but "unity in diversity" is a little too easy. Don't you know that we Theosophists are often accused of syncretism? It is important to *demonstrate* that, while appearances may sometimes seem to be against such a daring conclusion, there was *really* an ancient Wisdom-Religion, that various religions and philos-

¹ Cf. *The Key to Theosophy*, Indian Edition, p. 39.

ophies did spring from the same source, as branches from the same trunk . . .

SECOND STUDENT: And that is why you feel so strongly that the Second Object is indispensable to a correct, well-balanced and efficient statement of Theosophy?

FIRST STUDENT: Quite so, and there are other and equally valid reasons.

SECOND STUDENT: I see . . . Well, we'll have to revert to that later. I do agree with you that the question of the relationship between the Declaration as the basis of our Theosophical work and the Second and Third Objects is important indeed. And, of course, the First Object even more so. But what I meant was simply this: few of us are actual scholars of the history of religions and philosophies. Even fewer are occultists, as far as I know. And very few of us have large material means at our command. We can study the innumerable schools of ancient thought for lives, investigate psychic powers and the laws of the occult "for ever" and devote our entire resources to the furtherance of Brotherhood, yet there is also the practical need for self-discovery, I mean for discovering by our own efforts, in our books and especially in our lives, what Theosophy is and what it is not, what it really teaches and what it means to us in terms of experience as distinct from theory, of insight as apart from study. As you well know, that requires long and hard work, and perhaps more of elimination than of accumulation. That sort of permanent concentration, attention to duty, to self-control, to service of the Cause, presupposes an individual, and in that sense, independent devotion: we are impelled to "self-induced and self-devised efforts" to the extent that we sense or perceive the inherent unity, the inner coherence, the universality and practicality of the theosophical philosophy. It seems to me that, once we have come to terms with ourselves as regards our theosophical debits and credits, our difficulties and our opportunities, in fact when we are ready at last to work without worrying so much about results and rewards, that is when we enter the precincts of the temple of the Esoteric Philosophy. The Teachers did far more than we can ever imagine in order to bring the Message. It is up to us to study it, assimilate it, promulgate and practise it to the extremes of our abilities. In this school of lives, our dependence on the Messengers then becomes our type of independence, chosen freely and deliberately. If we have any problem with "dependence" and "independence," they will be solved by learning the lesson of interdependence.

FIRST STUDENT: It sounds quite simple and self-evident, but sometimes we make a long detour before coming to the conclusion which should have been obvious in the first place. Now, therefore, as a Lodge or as individuals, our devotion and the forms it will take do not depend on the approval of others, we do not require their permission or charter, we are independent of place and time, we are not bound by anything else than the principles of our Declaration, freely adopted?

SECOND STUDENT: Yes, fundamentally that is the position, but we should never forget, in so emphasizing "independent" devotion, that there is another principle of at least equal value and importance, I mean the principle of Solidarity! As individuals, we determine our obligations ourselves, but we undertake our work for and in conjunction with others. Everything we do and don't do influences them and has its consequences. Co-operation is essential in theosophical work, and co-ordination is required in many cases. It is therefore wise to ask for the advice of more experienced students whenever we make significant changes or start innovations.

FIRST STUDENT: I think you're right, but still, you sound conservative.

SECOND STUDENT: What's wrong with preserving the good? It is a most natural thing for a younger student to request advice. That does not imply subservience, nor is it necessary to construe such advice as "orders"! Besides, there is the aspect of due deference and simple gratitude to those whose faith, tenacity and toil of years and years have made our own work possible. But whatever we do, we remain responsible for our decisions and so we might as well obtain the benefit of their experience . . .

FIRST STUDENT: True, although the experience of the thirties, for instance, is not necessarily applicable to the seventies or the eighties. People who keep in touch with the evolution of thinking, manners and behaviour among the young, or even among the middle-aged, will realize that there is a whole world of difference in the attitudes prevailing. Just look at the situation as it was and as it now appears: when we discovered Theosophy, in our youth, it seemed like a revelation, and it was practically unique. Nowadays, to a newcomer, Theosophy is one of many — it has to compete for attention with innumerable movements apparently similar. We, fired with the zeal and enthusiasm of discovery, jumped and rushed into it. Now, people carefully walk around it before crossing the threshold!

SECOND STUDENT: Yet, the main theosophical ideas, the unity of all

life, karma, reincarnation, are penetrating the mind of the race. We have no way of calculating the extent of the influence our Movement may have had in this direction, and moreover, we as individuals have little knowledge of the numerous and very varied ways in which that same Movement may work. The very changes you were just talking about also include a more general awareness of the existence of astral, psychic and even spiritual worlds. Our age presents the new "psychic idiosyncrasies" to which H.P.B. referred in footnote number 5 to "The Esoteric Character of the Gospels." An accurate knowledge of the philosophy and a deeper understanding of its spiritual, "non-denominational" meaning are more urgently required than ever, for we are faced with two important factors: a public more widely conscious of the fundamental ideas and a climate of greater personal freedom. This will make for a new kind of vitality, but it will also breed multifaceted understandings, vagueness, dilution and even deformation. So we must try to be well-informed and flexible yet accurate in our presentation. The field for practising "independent devotion" lies wide and open before us.

FIRST STUDENT: Well, the field looks very much like an illustration of *Isis Unveiled*, just over 100 years after it was published, but on a world-scale! All the basic strains are there, multiplied by the number of races, nations, centres and stages of growth and development! The thought strikes me that, within the 100-year cycle of the Theosophical Movement, there could well be stages analogous to the seven principles: physical, astral, dynamic, psychic, intellectual, noetic and spiritual, and that, right now, we might just be moving from the lower-manasic into the higher-manasic stage. That would certainly seem to fit in with the need for strong "independent devotion" in a climate of greater personal independence. Wouldn't you think so?

SECOND STUDENT: It is certainly an interesting idea, and quite attractive, but it smacks a little of the "formulas" you are generally so suspicious of! I imagine you would have a hard time if you had to demonstrate or even delineate your theory. By all means, TRY! Meanwhile, please allow me a return to the past once more: apparently, the founders of U.L.T. foresaw the present developments, or else they just chose the right principles for action, and perhaps they did both. "Independent devotion" and the extreme liberalism of the conditions of association now turn out to be quite "modern" and adapted perfectly to the situation at hand. So, again we find that the right principles will bridge the gap of generations. The Spirit pre-exists and survives. Continuity, or per

manence, results directly from the spiritual roots of our Movement.

FIRST STUDENT: And the practical application is "loyalty"?

SECOND STUDENT: Yes, loyalty . . .

AND there came to me a young man and a maiden in the spring-time of their lives, shortly to be married, who, after courteous greetings, questioned me upon their new-found happiness. To whom I made reply: "In the beginning was the One which ever was and will be, being itself the womb of Time. From Unity was born Duality, as must be so when in the cycle of Eternity the Oneness is made manifest. From which in turn was born the Pairs of Opposites, two eyes within one head, within whose perfect focus lies the vision of their unity. As light to darkness, death to birth, each quality or being seeks its opposite, that in the Night of Sleep Duality may merge in One. In such a way Man-Woman came to being, dual-natured, as an undivided pair. But even as two nuts within a shell, on reaching earth the two-in-one was sundered. One emerged as two and in the darkness of the dawn the eyes of Woman met the eyes of Man and failed to see each other's complement. Since when, within the forest of Samsara each has sought its lacking half, for union alone could heal their insufficiency. So shall it be until Avidya's shadows die before the Buddha Light and Woman-Man re-enters Unity." The two before me seemed as though to speak, "And we . . . who sought so long . . . have found . . . ?" "Perfection's other half," I smiling said, whose heart was warmed by such simplicity of love. "Yet even as the One must manifest as Two, so from duality comes Three that from such trinity the Many may be born. Even as two were born of one so may the two perfect themselves as three, that Love, the binding force and product of the two, may symbolize their unity. Yet know that Love itself will one day have an end, for when the Many merge in One the Power which binds together all diversity will perish with its need. Yet, while Illusion lasts, let Love be as a lamp to guide your feet from spiritual darkness to the ways of Peace. Know that each seeming difference in point of view is as the outlook of two eyes within one head in whose united vision lies the Truth. Towards that Truth be steadfast in your journeying, until freed from the last of earth's entanglements, you enter hand in hand with all that lives that Silence which is Peace unutterable."

—From the Meditations of Komo Ki

STRAY THOUGHTS OF AN ASPIRANT

[These extracts from a private letter are reprinted from *The Theosophist*, October 1884.—Eds.]

I BELIEVE that to man, when his latent powers are developed, belong very unusual powers; and all the evidence points strongly in the direction of the belief that men whose powers have been so developed not only now live in your part of the globe, but that they have never, or for many thousands of years, been absent from the world. This is not a narrow belief, suddenly conceived since the appearance of *Isis Unveiled* and the organization of the T.S., though it may have since then been formulated; but . . . my mind has been prepared for it by rather a wide range of reading, by a natural taste for psychology and occult subjects, and by my own mental and psychic experiences. I believe that there is a spirit in man closely wedded to the flesh in the gross and sensual, but which can be set free, and can control that which has heretofore held it in bondage. I find this the logical sequence even of our crude physiology of the West, necessitated by analogy as well as reason. Turning to the writings of the Alchemists, the plays of Shakespeare, the Fairy stories, Fables and Myths of all lands, I find underlying these the same view as the philosophy of Plato, Pythagoras, Swedenborg, Jacob Boehme, and Schopenhauer, although differing in all these as to mode and degree of expression, as they saw more or less clearly. In these writings, I find vague hints of a "Great Work," a "Great Secret," etc., etc.; and so I find that this esotericism is directly related to man's inner and real being. Then to *realize* this fact and *find* this inner being, first through intellectual conception, and then — or rather coincidentally intuitionally — consciously. Or, in other words, to find one's self. This I think is passing the outer veil of *Isis*. As the light from beyond the veil illumines one's nature, we discover the tables of the money-changers, *i.e.*, greed, lust, passion, and all unclean things; and charmed with the light and ashamed of our own filth, we begin to cast out the unclean things, and purge the "den of thieves." We feel that we are part of the ONE LIFE, that our joy is the joy of all Life, our sorrow a faint echo of the wail of that "Great Orphan," Humanity; and pushing aside our own woes, go about the relief of all who suffer, only to find that our little griefs have largely disappeared. And thus my life has grown and my horizon extended, and the veil has lifted. Peace within, if not what is called happiness or rather

a feeling of inner rest, even in the face of outer distraction, has begun to dawn. A new light illumines the "Sacred page"; truths are recognized and fit into their niches in the grand *all truth*, agreeing with itself. I have found a *Path* in the wilderness and my feet rest firmly, though as yet I can see but a little way clearly in advance. I see the truth and am *determined* to become the Truth. For help and communion with those who have sometime passed this way, though now far in advance, I should be more grateful than words could tell, though if it comes not, I shall *go on*, for this alone is *real*, this alone is True Life, and all temporary affairs fade into insignificance beside it. One-third of all the ills of life are found to be imaginary, one-third avoidable, and the remainder endurable. As the spirit triumphs over the body — over matter — time, sense, and passion, we help others by exposing the delusion of imaginary ills by showing them how to avoid the avoidable, or to bear the unavoidable. This gives conscious power and one becomes a helper — a "worker in the Lord's Vineyard." There is "joy in heaven over one sinner that repenteth." Do they not see the need of labourers in the "Vineyard already white for the harvest"? Through what countless ages does nature labour . . . to bring man to a knowledge of the Lord within his own soul! When the Western mind will say "natural and spiritual" in place of "natural and supernatural," and realize that the laws of the spiritual are the laws of the natural — for both are *One* — then a great step will have been taken. Even so-called science will discover that evolution, though true, is but *half the truth*, and involution will be discovered to be the other half of the problem, the other side of the equation. Then will Philosophy be revived, not the Philosophy of Plato or Spinoza or Pythagoras, but *the Philosophy* as philosophy also is *one*; and true science is *one*; and both philosophy and science are *ONE*. I know that in some measure I am helping to bring that day when the gates shall be lifted up and the King of Zion shall come in. It shall be the business of my life. I am nothing; and whether I "live" or "die" is a matter of small moment, except to the few who depend on the labour of my head and hands. But the Great Work is not a thing of time; it is of the Eternal Nature. Drop my present ego out of existence, and little care I; but so long as I am conscious of the *ONE LIFE*, that cannot be destroyed, that is my immortality, and I have conquered Death, for "He who has conquered the fear of Death has nothing left to fear." It is something to conquer the fear of death, but far more to *know* in this sense that death is impossible. This, it is, to "find refuge in the Lord" and to "know that my Redeemer liveth."

So far as I know my own heart, I am nothing and desire to be nothing, aside from this *One Life*; and to reduce all within me to the rhythm and harmony, this is the true *at-one-ment* — the true Nirvana, which Max Müller calls “annihilation.” Well, my highest hope is to be *thus* annihilated. To know, is not necessarily to become. To intuitionally recognize truth, to seize it and assimilate it, become one with it, this is true knowledge. And this “tree of knowledge” grows beside the “River of Life” in Paradise. The Serpent-Wisdom encompasses the garden, and man awakens from the sleep of the senses, to find the woman by his side, the Divine Sophia. Let him demand her in marriage and hold her in an everlasting embrace. Let the fruit of his loins be the joy of her soul, and the Divine Lord of Humanity be as a garment to cover their former nakedness of which they are now ashamed.

—AN AMERICAN F.T.S.

In the forge of continence,
 Let patience be the goldsmith,
 On the anvil of understanding
 Let him strike with the hammer of knowledge;
 Let the fear of the Lord be the bellows,
 Let austerities be the fire,
 Let the love of the Lord be the crucible,
 Let the nectar of life be melted in it;
 Thus in the mint of Truth,
 A man may coin the Word,
 This is the practice of those
 On whom God looks with favour.
 Nanak, our gracious Lord
 With glance makes us happy.

—GURU NANAK

PROGRAMMES FOR BETTERMENT

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind.

—H. P. BLAVATSKY: *Five Messages*, p. 8

How can one test the flood of such schemes as exist today for the betterment of mankind? Surely we need to have (1) fundamental principles by which to evaluate them; (2) a background of history to see such schemes in their true perspective in the world scene; (3) factual knowledge — at least in outline — of the schemes and ideas themselves.

Fundamental Principles:

We must turn, as always, to the Theosophical philosophy for these.

(a) Reality is always that which is unmanifested and unconditioned, its transient, manifested appearance depending upon the action of two poles (spirit-matter) which are interdependent, not separate, and which generate the intelligent force called Law. This means that the real values of life are in the abstract, not in the concrete purchasable things. The attempt to buy love, honour, friendship, respect, knowledge, or any desirable thing brings prostitution, corruption, and a whole host of evils. To translate world unity, security, freedom, purely in terms of financial measure, material legislation and physical planning is to defeat one's aim. Indeed, the dominance of the pecuniary factor in even well-meaning schemes can only lead to misapplication and degradation.

Next, no scheme that places sectional interests first, can be beneficial in the long run, even to the "favoured" section. No extremist system that puts an unconditional choice of *either* this *or* that before the public can be fundamentally right. The world is one, indeed, but on the immaterial inner plane, not on the outer, and only that power by which apparent opposites are synthesized can produce natural law or order.

(b) Manifestation means continual cyclic motion, a functional swing between the two poles, the alternation of action and reaction. All growth and progress is cyclic. Just as the health of the human body depends on the circulation of nervous energy and of blood, on cycles of breathing, of digestion-assimilation, of glandular functioning, of waking and sleeping and so on, so also only those plans will help the health of mankind's body corporate which encourage the natural circulation. Again, only when mankind becomes convinced of the *fact* that we reap what we sow,

will there be the natural incentive to justice. The self-interested hope of evading man-made laws can never be destroyed except by the conviction that no one can escape the natural reaction of his actions.

(c) Through the swing of the cycles there is an unfolding of consciousness and power, forming an ever-ascending scale of evolution. All is soul and spirit, but man alone has self-consciousness and free-will. He himself, experiencing many cyclic incarnations, reaping what he sows, can gradually make his consciousness one with the whole of life, or destroy it. Since people are souls at different stages of development, their needs differ, except on the fundamental issues — the freedom of choice of the individual within the limits of the common good — his self-responsibility. There must also be opportunities for mutual aid between the lesser and the more evolved, and gratitude for help afforded. Any scheme that does not call this forth, or that does not enable those aided to stand more firmly on their own feet, has failed in its purpose.

The Background of History:

The sequence of history is never a straight line, but a series of functional swings between the two poles. (The motion of the legs in walking, a step with the right foot, a step with the left, and so on, gives the idea). That is, cycles of history overlap one another, the peak point of one being the starting point for the next, which is opposite in character, the two moving forces being centrifugal and centripetal. These can be translated in terms of history as (a) expansion, freedom, independence, a creative intellectual renaissance, and (b) consolidation, co-operation, reformation. The overlapping sequence of the Renaissance and Reformation is perhaps the most easily recognized "type" of this cyclic swing in Western history, but the same alternation can be traced century by century with almost mathematical precision. But each force, with its bright side, has as well its dark aspect, which becomes more dominant as the cycle reaches its decline. The bright questing freedom of the Renaissance died into selfish licentiousness and disruption against the rising tide of the religious Reformation and of social reform. This in its turn degenerated into the fanatic rigidity of Calvinism, and a mass of restrictive legislation, monopolies, etc. And in each era the same process takes place, the real "free enterprise" and toleration of the rising "Freedom" cycle degenerates to cut-throat competition or the selfish policy of *laissez-faire*; the creative urge of the up-soaring intellect declines to mere analytical curiosity and pessimism, and to the worship of decadence as an art. In the opposite period, the humanitarian legisla-

tion and struggle for the amelioration of man's lot, the natural tendency to form groups for mutual aid and for security, the centralization of administration for the sake of efficiency, ultimately turns to the fanaticism of religious, political or economic ideologies, and to slavery — the domination of despots, whether of church, throne or state, or cartels or any form of totalitarianism. The individual is swallowed up in the machinery of the group, which becomes rigid, unwieldy and unmanageable. The balance is then restored by the fresh swing of the fight for individual freedom and responsibility, a fresh horizon of vision for the spirit. This again declines into selfish chaos, to be succeeded by another era of reform. And always, at the equilibrium point between the rising cycle and the declining one, a third force makes itself felt — the hidden Reality behind the transient, changing movements that we perceive as history.

“The Theosophical Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous.” Its aims and objects — Universal Brotherhood, the Perfectibility of Man, the holding aloft of the Light of Truth — remain always the same. The Great Lodge of Elder Brothers of the Race, who are behind that Movement, keep the eternal records of the Wisdom-Religion, and at the equilibrium point of the cycles, the last quarter of each century, give as much appropriate knowledge as the cycle requires and as much assistance as it merits.

There is hardly any need to point out that the autumn fruitage of the cycle of centralization is fast declining into bitter winter. The rising springtide of the centrifugal cycle over the past decades is opening up wider horizons, subjective and objective — yet with the threat of disintegration wherever and whenever the balance between the two forces is lost. H.P.B.'s message from the Lodge in the full springtide of that earlier cycle, 1875 and onwards, proclaimed the real basis for self-fulfilment, for unity and brotherhood, the basis of soul, mind and heart, not that of organization. She advocated an organization which, while promoting feelings of fraternal sympathy, social unity and solidarity, would leave ample room for individual freedom and exertion in the common cause — that of helping mankind. She advocated the multiplication of local centres, with no “popery” or rigid orthodoxy, and she promulgated the Ethics of Theosophy as of far more importance than technical knowledge. “Universal Unity and Causation, Human Solidarity, the Law of Karma, Reincarnation” — these are the Principles “which should bind humanity into one family, one universal Brotherhood.”

BUDDHISM, CHRISTIANITY AND PHALLICISM

[This article by H. P. Blavatsky is reprinted from *Lucifer* for July 1896.—Eds.]

WORKS by specialists and scholars have to be treated with a certain respect, due to science. But such works as Payne Knight's *On the Worship of Priapus*, and the *Ancient Faiths*, etc., of Dr. Inman, were merely the precursory drops of the shower of phallicism that burst upon the reading public in the shape of General Forlong's *Rivers of Life*. Very soon lay writers followed the torrent, and Hargrave Jennings' charming volume, *The Rosicrucians*, was superseded by his *Phallicism*.

As an elaborate account of this work — that hunts up sexual worship, from the grossest forms of idolatry up to its most refined and hidden symbolism in Christianity — would better suit a newspaper review than a journal like the present, it becomes necessary to state at once the reason it is noticed at all. Were Theosophists entirely to ignore it, *Phallicism*¹ and such-like works would be used some day against Theosophy. Mr. Hargrave Jennings' last production was written, in every probability, to arrest its progress — erroneously confounded as it is by many with Occultism, pure and simple, and even with Buddhism itself. *Phallicism* appeared in 1884, just at a time when all the French and English papers heralded the arrival of a few Theosophists from India as the advent of Buddhism in Christian Europe — the former in their usual flippant way, the latter with an energy that might have been worthy of a better cause, and might have been more appropriately directed against "sexual worship at home," according to certain newspaper revelations. Whether rightly or wrongly, public rumour attributes this "mystic" production of Mr. Hargrave Jennings to the advent of Theosophy. However it may be, and whosoever may have inspired the author, his efforts were crowned with success only in one direction. Notwithstanding that he proclaims himself, modestly enough, "the first introducer of the grand philosophical problem of this mysterious Buddhism," and pronounces his work "undoubtedly new and original," declaring in the same breath that all the "previous great men and profound thinkers [before himself] labouring through the ages [in this direction] have worked in vain," it is easy to prove the author mistaken. His "enthusiasm" and self-laudation may be very sincere, and no doubt his labours were "enormous," as

¹ *Phallicism, Celestial and Terrestrial, Heathen and Christian*: its connection with the Rosicrucians and the Gnostics and its foundation in Buddhism.

he says; they have nevertheless led him on an entirely false track, when he asserts that:

These physiological contests [about the mysteries of animal generation]...induced in the reflective wisdom of the earliest thinkers, laid the sublime foundations of the phallic worship. They led to violent schisms in religion, and to Buddhism.

Now it is precisely Buddhism which was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men.

His book, the author assures us, "comprises within the limit of a modest octavo all that can be known of the doctrine of the Buddhists, Gnostics, and Rosicrucians as connected with phallicism."

In this he errs again, and most profoundly, or — which would be still worse — he is trying to mislead the reader by filling him with disgust for such "mysteries." His work is "new and original" in so far as it explains with enthusiastic and reverential approval the strong phallic element in the Bible; for, as he says, "Jehovah undoubtedly signifies the universal male," and he calls Mary Magdalen before her conversion the "female St. Michael," as a mystical antithesis and paradox. No one, truly, in Christian countries before him has ever had the moral courage to speak so openly as he does of the phallic element with which the Christian Church (the Roman Catholic) is honeycombed, and this is the author's chief desert and credit. But all the merit of the boasted "conciseness and brevity" of his "modest octavo" disappears on its becoming the undeniable and evident means of leading the reader astray under the most false impressions; especially as very few, if any, of his readers will follow or even share his "enthusiasm...converted out of the utmost original disbelief of these wondrously stimulating and beautiful phallic beliefs." Nor is it fair or honest to give out a portion of the truth, without allowing any room for a palliative, as is done in the cases of Buddha and Christ. That which the former did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a *personal* God, and finally to black magic, and the same object was aimed at by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of a personal male God in its religious system; but this conception reigning supreme in the so-called

monotheistic countries, black magic — the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them — is drawing them nearer and nearer to the maelstrom of every nation given to sin, or to sorcery, pure and simple. No Occultist believes in the devil of the Church, the traditional Satan; every student of Occultism and every Theosophist believes in black magic, and in dark, natural powers present in the worlds, if he accept the white or divine science as an actual fact on our globe. Therefore one may repeat in full confidence the remark made by Cardinal Ventura on the devil — only applying it to black magic:

The greatest victory of Satan was gained on that day when he succeeded in making himself denied.

It may be said further, that "Black magic reigns over Europe as an all-powerful, though unrecognized, autocrat," its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called "privileged" classes of society in Europe and America is honey-combed with unconscious black magic, or sorcery of the vilest character.

But Christ is not responsible for the mediaeval and the modern Christianity fabricated in His name. And if the author of *Phallicism* be right in speaking of the transcendental sexual worship in the Roman Church and calling it "true, although doubtless of profound mystical strictly 'Christian' paradoxical construction," he is wrong in calling it the "celestial or Theosophical doctrine of the unsexual, transcendental phallicism," for all such words strung together become meaningless by annulling each other. "Paradoxical" indeed must be that "construction" which seeks to show the phallic element in "the tomb of the Redeemer," and the yonic in Nirvana, besides finding a Priapus in the "Word made Flesh" or the Logos. But such is the "Priapomania" of our century that even the most ardent professed Christians have to admit the element of phallicism in their dogmas, lest they should be twitted with it by their opponents.

This is not meant as criticism, but simply as the defence of real, true magic, confined by the author of *Phallicism* to the "divine magic of generation." "Phallic ideas," he says, are "discovered to be the foundation of all religions."

In this there is nothing "new" or "original." Since state religions came into existence, there was never an Initiate or philosopher, a Master or disciple, who was ignorant of it. Nor is there any fresh discovery in

the fact of Jehovah having been worshipped by the Jews under the shape of "phallic stones" (unhewn) — of being, in short, as much of a phallic God as any other Lingam, which fact has been no mystery from the days of Dupuis. That he was pre-eminently a male deity — a Priapus — is now proven absolutely and without show of useless mysticism, by Ralston Skinner of Cincinnati, in his wonderfully clever and erudite volume, *The Source of Measures*, published some years ago, in which he demonstrates the fact on mathematical grounds, completely versed, as he seems to be, in kabalistic numerical calculations. What then makes the author of *Phallicism* say that in his book will be found "a more complete and more connected account than has hitherto appeared of the different forms of the . . . peculiar veneration (not idolatry), generally denominated the phallic worship"? "No previous writer has disserted so fully," he adds with modest reserve, "upon the shades and varieties of this singular ritual, or traced up so completely its mysterious blendings with the ideas of the philosophers as to what lies remotely in nature in regard to the origin of the history of the human race."

There is one thing really "original" and "new" in *Phallicism*, and it is this: while noticing and underlining the most filthy rites connected with phallic worship among every "heathen" nation, those of the Christians are idealized, and a veil of a most mystic fabric is thrown over them. At the same time the author accepts and insists upon Biblical chronology. Thus he assigns to the Chaldean Tower of Babel — "that magnificent monster, 'upright,' defiant phallus," as he puts it — an age "soon after the Flood"; and to the Pyramids "a date not long after the foundation of the Egyptian monarchy by Misraim, the son of Ham, 2188 B.C." The chronological views of the author of *The Rosicrucians* seem to have greatly changed of late. There is a mystery about his book, difficult, yet not wholly impossible to fathom, which may be summed up in the words of the Comte de Gasparin with regard to the works on Satan by the Marquis de Mirville: "Everything goes to show a work which is essentially an act, and has the value of a collective labour."

But this is of no moment to the Theosophists. That which is of real importance is his misleading statement, which he supports on Wilford's authority, that the legendary war that began in India and spread all over the globe was caused by a diversity of opinion upon the relative "superiority of the male or female emblem . . . in regard of the idolatrous magic worship. . . . These physiological disputes led to violent schisms in religion and even to bloody and devastating wars, which have wholly passed

out of the history . . . or have never been recorded in history . . . remaining only as a tradition.”

This is denied point-blank by initiated Brahmanas.

If the above be given on Col. Wilford's authority, then the author or *Phallicism* was not fortunate in his selection. The reader has only to turn to Max Müller's *Science of Religion* to find therein the detailed history of Col. Wilford becoming — and very honestly confessing to the fact — the victim of Brahmanical mystification with regard to the alleged presence of Shem, Ham, and Japhet in the Puranas. The true history of the dispersion and the cause of the great war are very well known to the initiated Brahmanas, only they will not tell it, as it would go directly against themselves and their supremacy over those who believe in a personal God and Gods. It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions — not by the empty supplications — of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the “Sons of God,” the B'ne Elohim of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution, “into generation,” *i.e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter — made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first “pillar of unhewn stone,” the first objective “*sign* and witness to the Lord,” creative, generative, and the “Father of man,” was made to become the archetype and progenitor of the long series of male (Vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness — not even Patriotism — of pride and self-glorification over all other nations, that

could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great "change," Karma, whether called personal or impersonal Providence, will see no difference between those who set an altar (horizontal) to the Lord in the midst of the land of Egypt, and a pillar (vertical) at the border thereof (*Is. xix. 19*) and they "who seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards" — for all this is human, hence devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the "Great War" and was the reason for the "Great Flood" of Atlantis; for this reason also the Initiates — those who had remained true to primeval Revelation — formed themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brahmanas, the descendants of the "mind-born Rishis and Sons of Brahma," dates from those days, as also do the "Mysteries."

Natural sciences, archaeology, theology, philosophy, all have been forced in *The Secret Doctrine* to give their evidence in support of the teachings herein again propounded. *Vox audita perit: littera scripta manet* [The voice heard perishes, the letter written remains.] Published admissions cannot be made away with — even by an opponent: they have been made good use of. Had I acted otherwise, *The Secret Doctrine*, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and some of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypothesis based upon unverified assertions, the rationality of these will be made clearer. Occult teaching will at last be examined in the light of science, physical as well as spiritual.

Question: What is the relation of the Law of Karma to the worldly prospects of a man in this world and to his spiritual development? Can he become what he likes, even if he endeavours his best for it? Would not the Law of Karma step in and obstruct his endeavours also?

Answer: The course of a man's life is the resultant of two forces, namely, his former Karma and his will power.

—H.P.B.

THE WAY AND THE WAYFARER

ALL the Sages and Seers of the past have reiterated that there rests in man a power and a knowledge of which average mankind is totally unaware. What this power and knowledge is, cannot adequately be expressed in words, however eager the seeker or willing the teacher thereof; it can only be said what it is not. However, there exists a Way which leads to its realization. This has been pointed out to us again and again.

This Path or Way is that of which it has been said that it is nearer than near, yet, to most, farther than far. How, asks the seeker after the Supreme, may it be found? Blessed is the teller of it, and blessed the hearer. If it is sought aright, it can be found as well by the sinner as by the saint; only in the case of the former the road is more rough and greater obstacles bar the way.

It was once said by one who had found the Way: "If there is one thing which I would impress on the seeker, it is this: *Let Go.*" So the first step would seem to be negative, namely, a loosening of one's hold upon all to which one clings, both outwardly and inwardly. One of the Teachers pointed the Way in words to this effect: "It is found by sinking one's thoughts down to the very centre. We cannot tell you how to do it, we can only say, do it." The soul of man must prepare a channel for It, even as the tiller of the soil clears away the debris and digs a deep irrigation ditch.

"The Self pierced the openings outward, therefore man looks outward, and he comes to the nothingness of wide-spread death; but the Sage looking inward with inverted sight seeks deathlessness." The Soul of man is suspended, so to say, between two worlds; and as a free-moving pendulum it can swing in either direction. If it inclines towards the world of gross substance, it fills itself with that substance and weighs itself down thereby. If it rises towards its parent-source, the Spirit, it draws its breath from the upper world and becomes of like substance. Now the law of mind is to go out through the openings in the body and take the form of the object or subject upon which it is intent. It is the mediator or channel between the true soul of man and the outer world. When the mind is inclined to outer things, it not only draws their substance into itself and thereby into the inner Soul, but it draws down and discharges into the lower matter its own essence. This utter waste and dissipation of its divine essence degrades and weakens it to the point where it becomes filled with the darkness of the nether regions, and blind

and deaf to its parent-source.

How, then, can the Soul rid itself of this dark incubus and arise and go to its Father? As before said, the first step is a negative one. The Soul must cease to pour its precious essence into outward forms, whether those forms be of the physical world or those mental forms conjured by the imagination. How can this be done? Only by holding itself firmly in itself, and resisting with all its might the attractions which pull it forth and feed upon it through a thousand channels, and upon which it also feeds. Then the energies of the Soul go to enhance the pure energies of Spirit. The Soul begins to feed upon spiritual substance; finding in the impersonal and omnipresent Supreme a free channel, a vehicle like unto itself, it occupies it forthwith.

The above does not mean that one ceases one's work in the world. Good works are necessary so that the Soul no longer fritters away its energy. But it will not do to dwell in those works which fail or succeed. The artist or painter dwells not in his work of art, however beautiful or perfect. The writer dwells not in his writings, however inspiring or sublime. The mother dwells not in her family, however well cared for or beloved. The business man dwells not in his projects and operations. The engineer dwells not in the work his hands or brain. All alike dwell in the Supreme, even as Krishna says: "I established this whole universe with a single portion of myself, and remain separate." This is the secret Way of which the Sages speak, and which the earnest seeker may find.

The sorrow and the evil of humanity lies in its constant dissipation of divine energies, of its very soul-life, by condemning the highest to imprisonment in lower forms, when it would be free.

The great sacrifice of such teachers as H.P.B. consists in directing the divine radiance downward into the world of matter, in offering a plank to which the drowning may cling, or a ladder of hope and light up which the weary wayfarer may climb. In so doing, a Great Soul takes into its own sphere the less developed souls weighted down by false ideas and by the density of matter. But even such an one cannot save a single one of us from this living death in the world of matter, unless that soul can free itself from the Maya of illusion long enough to gain a glimpse of the Path, and make an attempt to follow it. Then, indeed, help, unseen and unknown, may be given. But even so, the soul, long lost in matter and now on the way back to its own place, must not expect the teacher to do its work for it. It must find its own place within itself;

must endeavour to become one with that which the teacher exemplifies. There is nothing in all the world upon which the soul of man may depend; he must return into the Source of his being where the Supreme, "as if lighted by the sun, is revealed." And although he may find his path in life beset by the heaviest trials and struggles, he has freed himself and stands aloft, ever rejoining in perfect tranquility — going forth doing his work and returning, dwelling, as Krishna says, "with Me, in whatsoever condition he may be." This is the purpose of all manifestation and all evolution — that one may learn to dwell in the eternal and infinite Spirit even while occupying finite bodies.

The contented man, even though poor, is happy; the discontented man, even though rich, is sad.

Greed makes man poor in this life, for the abundance of this world does not make him rich. Happy is he who is without sickness, and rich who is without debt.

When something has happened, do not talk about it, it is hard to collect spilled water.

Even though you have 10,000 fields, you can only eat one measure of rice a day; even though your dwelling contain 1,000 rooms, you can only use eight feet of space at night.

As long as you cannot forgive the next man for being different, you are still far from the path to wisdom.

To have peace in one's soul is the greatest happiness.

Do not fear going forward slowly, fear only to stand still.

Demand much of yourself and expect little of others. Thus you will be spared much vexation.

—CHINESE WISDOM

AN OPPOSER OF THE SOUL

IT IS not often that Mr. Judge, that wise teacher, treats of negatives. He prefers drawing attention to the value of the positives. Certainly as we turn the pages of *Letters That Have Helped Me* we find the latter in the majority. They culminate in one of the last short extracts, which gives reassurance as to both the present and the future — “The way gets clearer as we go on, but as *we* get clearer we get less anxious as to the way ahead.”

That these Letters have for more than 90 years borne out their title, guiding and enlightening countless students of Theosophy, shows that constant study of the *Gita* had so permeated the mind of Mr. Judge that he had only to put pen to paper to reveal that *Sattva* quality which, by his own definition, is “of the nature of truth, pure and bright,”¹ for eternal truth is in everything he wrote.

Sattva is the first of the three qualities which, as he says, “forever encompass us,”² the second being *Rajas*, expressed in action, aspiration, and ambition, and the third *Tamas*, the cause of indifference, ignorance, and darkness. So long as we pursue our course on earth, so long will this triad influence our character, and it is for each soul to be awake to which is uppermost in itself, for, as Mr. Judge warns, “None may be ignored.”³

Let us look closely at *Rajas* and *Tamas*, named by him as action and ignorance. He calls them the “two great opposers of the soul.”⁴ Ignorance has its own dangers, even as a stealthy creeping paralysis is as much of a menace to health as a violent fever.

“Ignorance,” says Mr. Judge, “causes destruction,” and there is no excuse for it when wise guidance is available. But danger can arise through non-awareness of ignorance, for then the urge to avail oneself of that wisdom will be lacking. If such is our plight we fall victims to *Tamas*, called by Mr. Judge “the deluder of all mortals,” and some harsh circumstance, or, better, some helpful contact, or the reading of some book (these very Letters, perhaps), may be needed to counter the spiritual inertia which he tells us is “fed by ignorance.”

In his *Notes on the Bhagavad-Gita*, Mr. Judge shows *Tamas* at its worst. “It is wholly bad, and its essential peculiarity is *indifference*, corresponding to darkness, in which no action of a pure quality is possible.”

¹ *Notes on the Bhagavad-Gita*, p. 95.

² *Letters*, p. 3.

³ *Ibid.*

⁴ *Letters*, p. 31. (The extracts that follow are from the same page.)

Ponder well these last words. How dire a consequence of carelessness! Here Mr. Judge shows *Tamas* to be a deadlier enemy of the soul than *Rajas*. *Rajas* we may liken to the restless wind driving hither and thither aimlessly, but *Tamas* is the dank fog that shuts out the sun and "impedes the entrance of the clear rays of truth."

But now we are faced with a dilemma. "When one knows," says Mr. Judge, "that he is ignorant he has to perform actions in order to destroy that ignorance. How to do that without always revolving in the whirl of action is the question."

However, Mr. Judge raises no question without providing the answer. A man so situated, he goes on, "must first get rid of the idea that he himself really does anything, knowing that the actions all take place in these three natural qualities" (*i.e.*, *Sattva*, *Rajas* and *Tamas*), "and not in the soul at all." Of course he suggests nothing so fantastic as the removal of all activity from the spiritual life. "Do actions," he says, "we must, for no mortal can live without performing actions." But immediately there follows the warning that they "bring us back to earth for many weary incarnations... unless the lesson is learned that they must be done with the right motive and the true aim. That stage reached, they affect us no more."⁵

That motive and that aim, what are they? The answer, in a word, is — devotion. We are not to act for a personal end, for the mere accomplishment of this or that, for not the actions in themselves but our attachment to them is what is wrong. Yet action that can be accounted non-action must seem a paradox, and what Mr. Judge has to say is vital for our understanding of it if Devotion is to become a fact and not merely a vague ideal.

Dismissing those who think that "true renunciation consists in doing nothing except for themselves, in retiring from active duties, and in devoting their attention to what they are pleased to call self-development,"⁶ Mr. Judge acknowledges the difficulty of reconciling a contradiction which appears implicit in the idea that action can at the same time be non-action, thereby obliging the inquirer of today to echo Arjuna's words to Krishna, "Thou, as it were, confoundest my reason with a mixture of sentiments."

Krishna's reply, explains Mr. Judge, is that while it is impossible to live without performing actions, "the right practice is to do those actions which must be done, with a heart unattached to the result, being satisfied

⁵ *Notes on the Bhagavad-Gita*, p. 70

⁶ *Ibid.*, p. 126.

to do what is deemed the will of the Lord within, for no other reason than that it ought to be done.”⁷ He quotes Krishna’s own words:

He who, restraining his senses by his heart, and being free from attachment to the results of action, undertakes active devotion through the organs of action, is worthy of praise.

Here we have an interesting phrase — “active devotion through the organs of action.” The organs are not debarred from performing their functions, for these are transmuted into expressions of devotion. That very devotion is their activity. The more we think of it, the clearer it becomes. But that does not make it easier to accomplish, for what has to be mastered first is that self-willed organ, the mind. “It is useless to abandon the outer field of action while the mind remains attached to it,”⁸ warns Mr. Judge.

However, we may now at least understand what is meant by non-action and how *Tamas* (indifference and ignorance) can prevent our achieving it. “The incarnated soul, desiring knowledge and freedom, finds itself snared continually by *Tamas*, which, ruling also in the heart and mind, is able to taint knowledge and thus bewilder the struggler.”⁹

That is Mr. Judge’s rendering of Krishna’s teaching, and the Arjuna receiving it is every one of us, but how remote from this modern world seems the Voice that says, “Give thyself up to devotion”! To do so is an undertaking (again warns Mr. Judge), “at once the most simple and the most difficult,” but he fails not to add that “the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him.”¹⁰

W.Q.J. is ever that best of teachers, one who never minimizes a difficulty, but rather forewarns of it, shows the right way of meeting it, and invariably ends on a note of encouragement. He tells us now, as he told past inquirers, that, poor as our efforts may seem to us, they not only “help to bring about a proper attitude of mind, and to raise the student to a higher plane,” but “also they secure for the student help which is unseen by him, for devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it.”¹¹

Let us accept that assurance and try to grow in devotion, thus motivating our Higher Self, and preparing it for future lives of service.

⁷ *Ibid.*, p. 85.

⁸ *Ibid.*

⁹ *Ibid.*, p. 96.

¹⁰ *Ibid.*, p. 69.

¹¹ *Letters.*, p. 120.

RANDOM NOTES FROM "THE THEOSOPHIST"

INSANITY

[The following Editor's Note was appended to a letter from a correspondent who wrote about a "singular case" reported in the *Banner of Light*. A New York gentleman, at one time one of its most able and respected merchants, in due course came to suffer from complete decay of his mental faculties. In spite of this, he could write as wise and sensible letters of business as he ever did, and this although he was utterly incapable of reading what he had written. The correspondent asked: "I suppose that in this case only the fourth principle is active; but what has become of the fifth? Has it evaporated or become latent or paralysed? Is a man in his dotage only a shell? Or has the *connection ceased*? If a shell, what has become of the *fifth principle*?" H.P.B. replied:]

We think it is the reverse. It is neither the fourth principle — the only one alive in the period "of dotage" or insanity — nor the fifth that is active, for both are, so to say, paralysed, in the case of the New York gentleman. Everything in the brain is dead, or rather in a cataleptic stupor — with the exception of that portion called in physiology *sen-sigenous* molecules, which go to form the physical superstructure or foundation of memory in our brain. And even in that portion of the brain-substance only those molecules are really alive and active which are directly connected rather with mechanical impulses, long acquired habits, etc., properly speaking, than with memory *in toto*. We have heard of several cases of insanity upon all and every subject except that which had degenerated into a mental and physical habit. A portrait painter, a lunatic, when asked to draw some particular person whom he had known, would paint his likeness from memory far better than he might have done during his days of perfect health when having that person before him at a sitting. Nevertheless, as soon as the likeness was completed, he used to see invariably in it some animal, asking whether that dog, or cat, or bird was not "very, very natural and beautiful."

(May 1884)

[The following note was appended to a statement quoted from "Dr. Wyld's New Book," in an unsigned review-article under that title, that "the soul as a *unity* is incapable of division, therefore, incapable of decay, and is therefore immortal."]

We beg to differ in this with our learned author and Brother. Spirit alone is a unity. The *soul* as an aggregate compound of various faculties and characteristic traits which go to form its individuality, not only cannot be called a *unity*, but it is not even an elementary substance, since its very individuality proper rests upon a variety of qualities, which only when linked together make it what it is — a psychic entity. Take insanity, for instance; monomania alters the entity greatly; complete lunacy destroys it. The former is due to the derangement of one faculty; the latter to a general derangement of the brain. We ought to learn to make a distinction between the material soul and pure spirit.

(February 1881)

[The following appeared under the general heading "Paragraph Flashes from the Four Quarters."]

A young man, twenty-four years of age, named George Odette, has just been adjudged insane and committed to an asylum for lunatics, in Illinois (U.S.A.). His case is very interesting from a scientific point of view. His madness was caused by an overwhelming shock of electricity given to him as a practical joke by some ignorant companions. The American journal from which the above facts are taken very sensibly remarks upon the extreme danger there is in suddenly pouring through the delicate nerve-matter of the brain and spinal cord a strong current of electricity, and suggests that the best if not the only remedy in such a case is the application of the vital magnetic current of some powerful mesmerizer or "healer." It might have added that it is equally dangerous to saturate a nervous patient's brain with mesmeric fluid, as is too often done by thoughtless tyros in magnetism. The human vital force is the most potent of all known agencies, and health of body or mind is only possible when there is a perfect magnetic equilibrium in one's system. The "healer" heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

(September 1881)

ILL HEALTH

ITS CAUSE AND CURE

"Mens sana in corpore sano"

—JUVENAL

THEOSOPHY is no miracle remedy for the world's ills. Nevertheless, its remedial qualities do exist and go on working their cures. To modern eyes, these may appear slow, even though the treatment remains strict and the discipline irksome. Theosophy does not expect of its votaries to swallow so many doses a day and leave the rest to faith. It expects the patient to ponder over, understand and be enthusiastic about the efficacy of the remedy. Patient participation — intelligent and understanding — becomes the most important factor in the effecting of a cure.

All ailments (except the very few that have their causes extraneous to the man) have their roots within the mind. They start as inner blemishes or as areas of inner instability which, if not immediately corrected, are liable to consolidate their hold upon the inner vital system. Consequent on this, a rot or disturbance may set in if not attended to in time. It is this inner malady which later works its way out on to the physical plane. Once the truth of this proposition is accepted, it becomes understandable why real curative remedies have to be directed towards restoring the inner health, the eradication of disharmony and the establishment of co-ordination among the lives. Simultaneously, measures have to be adopted which would help to prevent the generation of causes similar to those that were responsible for the ailment.

It is a fact that when such methods are in the course of adoption, the progress towards normalcy is not ordinarily perceptible except to the trained eye. The curative disciplines require prolonged application and have not to be discontinued until their force reaches down to the roots of evil and destroys them past resurrection. Experience shows that the germs of moral diseases have an uncanny power of lying low and feigning extirpation. They choose their time to strike again, and that is always with a redoubled force. The snake of disease, rottenness and turmoil has not only to be scotched. It has to be killed.

Most of the diseases that take their toll of human life have their roots deeply embedded in the inner, the astral man. The mind, when it broods on acts of unbrotherliness, or when in fancy it throws up internal images of sensual indulgences and malevolent thoughts, violates laws that are absolute in their own domain. It throws open doors that protect the

inner man and invites and attracts into the man's make-up lives that are inimical to the good residing in him. If the man is already of a bad character and disposition, the entry of other bad lives will set up no great inner turmoil. No illness will supervene and the only consequence will be an increase in the general coarseness. In the case of the averagely good man, however, the same circumstances may produce alarming symptoms. The new lives being inimical to the general tone and tenor of goodness cannot but set up a conflict in the man's nature, and the imbalance that thus creeps into his life is reflected in physical and mental disturbances. When this happens, the lives within the man try to throw out the intruders. If they fail, the enemy succeeds in establishing a firm foothold, and then the seeds of malaise begin to send forth shoots. It is common knowledge that no lasting success is possible by the mere hewing down of the trunk and branches of a deadly tree, if the roots themselves are not destroyed. The wise student searches out the deeply embedded roots and kills them by a process akin to starvation. He allows no word, thought, deed or feeling to give these roots food either for survival or for growth. No acid-like corrosives are to be used, as these have a tendency to destroy the good with the bad; nor are harsh disciplines advocated.

It is from the very commencement that the Theosophical methods of healing clash with the traditional ideas of modern medicine. A quick cure which does not really heal but merely removes the physical symptoms only serves to push the malady from the outer physical to the inner astral. The ancient teaching warns against this. It says: "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course." It is therefore important to assure oneself either as a patient or as a worker of cures that no steps are taken to hinder or stop the outflow of effects. Pushing back of diseases only prolongs their duration in the body and the body resents it.

Modern medicines take cognizance of only the grosser aspects of both man and nature. They do not know of the six other states of matter that are behind the gross external forms with which they deal. Each such hidden aspect has its own laws and acts on its own particular plane. The matter of which our inner plastic body is made and that which becomes the vehicle of "life," "mind" and "desires" is not governed by laws that pertain to physical matter. The essence that resides in earth and mineral and plants and herbs is potent in any of the seven states of matter and can therefore reach to any of the corresponding seven states in man. If alchemy has taken one step forward towards a rediscovery of the ancient

knowledge, modern medical science has taken two steps backwards. The reason for the failure of the wonder-drugs that were heralded as miracle cures only a few years previously is not far to seek for him who understands the division of matter. The gullible public is too often wont to shower its honours on those whose claims of a cure are belied by a premature shortening of the life-span.

The wrong ideation that weakens morals, the permissive attitudes of our age that wink at sensuous indulgences, the yielding (sometimes even without the semblance of a fight) to passions, angers, greeds, the ready and willing surrender to temptations that spring unasked from position, power and wealth — these are some of the great breeders of moral contagion and lethal disease. They first strike root in the astral body and stifle what men call the voice of conscience — the only channel available to the common man through which his higher mind can operate. They then proliferate and take hold of the entire inner man. This achieved, they produce a chaotic and feverish activity in the physical organs which sooner or later are liable to wilt under the strain.

When any disease has taken firm root in the man's thoughts and psychic idiosyncrasies (these, too, have their areas of ill-health), neither physician nor surgeon nor psychiatrist can be of any real help. Not knowing how to reach to the inner planes where the roots of disease exist, their efforts can at best bottle up the disease until the pent-up force bursts its bounds and the physical body is forced to give up its struggle for survival. Yet, even in such drastic cases the force and fury of the ill-effects may be mitigated and the man saved from being swamped in the onrush of adverse events by the application of the proper knowledge. For this, the man of medicine must know the magnetic properties of the substances that he uses. This requires research into the essence of things — a branch of knowledge which at present is totally neglected. The occult side of Nature and of the Cosmos corresponds to the occult in man. An intimate knowledge of both is necessary for him who would venture out with bold claims of being a healer of the sick.

The student cannot blind himself to the fact that an unhealthy body with its adjuncts of pain and malaise is an ever-dampening factor against the living of a spiritual life. It is therefore recommended that the best available medical advice be sought, although even then care has to be taken to see that only such treatment is resorted to as is free of harmful side effects and has stood the test of long usage. It should be realized even when one is taking the help of drugs, that moral and mental

escapades cannot be wished away by taking medicines so many times a day. These aberrations of the soul have to be acknowledged and preventive disciplines worked out so that the mind does not revert to them soon after a so-called radical cure has been effected.

The adoption of a course of rehabilitation and recuperation cannot be expected to yield great results unless the patient starts on a self-educative course that would make him conversant with the constituents that go to make of him a living vital organism. Experiments upon himself and perhaps long and bitter experience will teach him that an idle mind almost invariably becomes the devil's workshop. Emplaced throughout the lower man, mixed fibre by fibre with the sheaths of the soul, the lower mind finds itself closely knit with matter. If left to itself it has a tendency to gravitate towards matter and materiality. This is one of the reasons that has led science to describe man as a social animal. It sees in him nothing more than the efflorescence of his animality. How then can the science of healing take care of and protect from contagion those elements in man which transcend the animal? The presence and powers of the Higher Mind are not known to the physician who boasts of university degrees, because he has no knives to dissect it and no microscope to analyse its structure. But then he is still unashamedly ignorant of the make-up and behaviour of even the lower mind and has no great specific to offer to the ailing and the despondent.

The lower mind, when it is not functioning as the instrument of the higher mind, has the singular quality of weaving images around memories that are released by the organs under the impact of environment and association of ideas. Loosened thus from their hibernating places, these memories storm the brain from which the lower mind picks them up and weaves around them its webs of phantasy. The old cravings are revived by the mind dwelling on the mental pictures thus cast up of moral orgies and physical indulgences. On the fabric of the past, the lower mind builds airy fabrics of images painted with the brush of love and hatred, ambition and envy, passion and anger and lust. When such activity takes place, hordes of elementals from the three invisible kingdoms below the mineral troop in and seek their lodgement in the liver, the spleen and such other organs of the physical body as have relation with the specific desires and animal inclinations of the man. If he is already a confirmed materialist, a brute, or a sensualist, the inrush of similarly oriented lives will not produce any great reaction in health till such time as his pot of evil is full and he starts feeling the presence of Karma-Nemesis. But if

the man's life is a mixture of high aspirations and low instincts, then the infiltration of elementals inimical to noble thoughts and endeavours sets up a turmoil that no physical potions can assuage or eradicate.

The pity of it all is that the undesirable elementals do not have to force their entry. They were invited and now it will rest with the erstwhile host to banish them from his kingdom; and this can hardly be done without the use of a superior exercise of morals and morality. These are crafty lives and are quite capable of lying low and biding their time. But as they steadily grow and multiply, they begin to assert their authority over the man. It is their writ and not his that prevails. It is then that the enslaved mind tries to escape the inner strife by stupefying itself through ever-increasing bouts of indulgence and satiety. Mental diseases with their physical ramifications have their origins in such minds. A way of escape from these internal images is to refuse to live in the past and to desist from making fancy-images for the future. Living neither in the past nor in the future but in the eternal present has been advocated by sages from ancient times.

Good companionship of men, a congenial environment which includes the little lives, as also our thoughts, emotions and feelings, is the chief desideratum in any form of discipline. The true diagnostician asks: "What companions do you invite to fill the vacant places of your mind, especially after periods of intense activity?" Leisure hours are some of the most dangerous ones for the conscious or unconscious sowings of undesirable and sometimes abhorrent seeds. The student of life who under wrong advice sits in a condition of vacuous passivity that he is wont to miscall meditation treads on extremely dangerous ground. Without a positive control of this self-induced state, he flings wide open the doors that protect his inner being; and when later he finds that in normal waking life he has lost control over passivity or over undesirable sights and sounds, he blames everyone but himself. Temptation then creeps into his life and when it is almost too late he realizes that the practice — wrongly formulated and erroneously pursued — builds in him a temperament to revert to non-spiritual states soon after the taking of what he mistakes to be his daily dose of discipline.

True companionship is an anchor of hope, but a companionship of dubious spiritual value is the most fallacious of false hopes, because through it an enemy and not a friend enters the outer defences of the soul. It is one of the indications of the man's yearning for good companionship that he takes abundant care to steer clear of evil influences

As his knowledge expands he begins to understand that it is psychically unhealthy for him to enter places where unclean thoughts and images linger, such as those that have been the haunts of the vicious, the fantic and the sensuous. It is important for him to realize very early in his efforts at regaining health that places and buildings, like men and animals, exude their own psychic atmosphere even when they are empty and deserted, and remain potent for the spreading of moral contagion.

Finally, let the student dwell on this teaching of Lord Buddha:

Bear not false witness, slander not, nor lie;

Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse;

Clear minds, clean bodies, need no Soma juice.

THERE IS a faculty of the human mind, which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking the higher life and peculiar powers of the heavenly ones. By this faculty we are made free from the dominations of Fate (*Karma*), and are made, so to speak, the arbiters of our own destinies. For, when the most excellent parts of us become filled with energy, and the soul is elevated to natures loftier than itself, it becomes separated from those conditions which keep it under the dominion of the present every-day life of the world, exchanges the present for another life, and abandons the conventional habits belonging to the external order of things to give and mingle itself with that order which pertains to higher life.

—IAMBlichus

IN THE LIGHT OF THEOSOPHY

This year, when the hundredth anniversaries of Albert Einstein's birth and of Thomas Edison's incandescent lamp are being commemorated throughout the world, the life stories of these two giants who helped shape the course of this century are being retold in the media, and the events of a scientific century that took us from the horse-drawn buggy to the interplanetary probe, from the heart of the atom to the ever-expanding universe, are being reiterated. A special section on "A Century of Science" in *Saturday Review* for June 9 focuses on the interplay between scientific progress and human anxiety, and attempts to put science into graspable human perspective.

Albert Rosenfeld's article, "How Anxious Should Science Make Us?" poses a problem relevant to our times:

In early human history a Stone Age, a Bronze Age, or an Iron Age came into unhurried gestation and endured for centuries or even millennia; and as one technology gradually displaced or merged with another, the changes wrought in any single lifetime were easily absorbed, if noticed at all. But a transformation has come about in our own time. A centenarian born in 1879 has seen, in the years of his own life, scientific and technological advances more sweeping and radical than those that took place in all the accumulated past. He has witnessed — and felt the personal impact of — the Age of Electricity, the Automobile Age, the Aviation Age, the Electronic Age, the Atomic Age, the Space Age, and the Computer Age, to name but a few of the "ages" that have been crowding in upon us at such an unprecedented rate, sometimes arriving virtually side by side. Let us use the shortcut designation the "Age of Science" to encompass them all.

Our era has also been widely known as the Age of Anxiety, especially since the publication of W. H. Auden's poem of that title in 1947. Not that the poet was responsible for generating the feeling. He merely captured it, gave it a name, and made us more aware of its pervasiveness. Thirty-two years later, the anxiety has not gone away; if anything it has been heightened. How much of it can be attributed to the accelerated acquisition of scientific knowledge and its widespread application? Plenty.

It would be an exaggeration to say that the Age of Anxiety was brought on by the Age of Science. There is no way to measure precisely how much of our anxiety is directly related to science and how much to other factors in our lives. But there seems little

doubt that science (and I include technology) has been a major producer of anxiety....

We must remember, of course, that science can be — and has often been — the *reliever* of anxieties as well. It has provided, for instance, the means to keep our bodies, homes, and work-places warm in the coldest climates and to keep them cool when it is hot outside. Science lights up our darkest nights. It puts us in quick touch with anyone near a telephone. It provides easy transportation to carry us wherever we might wish to go. It produces an endless array of products for our pleasure and enlightenment. It offers cultural delights to the masses that were once available only to the elite....

As a matter of fact, until very recently in this heady century, we tended to emphasize the blessings of science and technology, to accept the benefits without much question while paying little attention to the risks — content to identify every new smokestack, every escalation of velocity or power, as a sign of progress. By and large, we entertained the conviction that, whatever problems might arise, we could count on science to solve them.

Disillusionment has only recently set in with the realization that we had been blithely charging ahead without giving any serious thought to the long-range consequences of our technological decisions. The earth had always seemed so large, its atmosphere and oceans so boundless, its energy resources so unlimited. What contaminants could not be blown aloft by the winds or carried away by swift-running currents to the sea depths? But now we have been made painfully aware that the planet is finite, as are its supplies of air, water, and energy, as well as its capacity to absorb pollutants.... The doomsayers have never been more strident than now, and we listen to them intently and with ever increasing anxiety.

There are at least two kinds of anxiety that afflict us. One is our specific anxiety about the personal circumstances of our everyday lives. The other is the existential, cosmic anxiety having to do with the human condition in the universe. Science and technology have copiously fed both....

As the Ages of Science and Anxiety proceed in tandem, then, we will perhaps be best served by listening to our healthy anxieties, letting them surface, then doing all we can to minimize our neurotic anxieties by keeping ourselves informed and by insisting on being heard — knowing that we can decide *not* to do what we choose not to; cloning, for instance, may be an example

of what we choose not to do. If we can be both informed and heard, we can watch scientific research proceed apace not only with our permission but with our encouragement and applause. We should stay healthily worried all the way but not so pathologically anxious as to foreclose a proper exploration of our options — some of which could provide the solutions to our stickier dilemmas. To the extent that we succeed with this balancing act, we can keep our self-esteem and self-concept strong, and — though we must live with ambiguity rather than certainty — we can feel that what we do does matter after all, that we are not powerless to be co-authors of our own future.

Richard Grossman, director of the Center for Health in Medicine at Montefiore Hospital and Medical Center in the Bronx, New York, writes of “Body Lessons” in the February issue of *Family Health* (U.S.A.):

Every day we use expressions to convey our feelings that actually describe physical responses: We laugh our heads off, keep on our toes, put our shoulders to the wheel; we meet people who turn our stomach, make our flesh crawl, make us blind with rage. We speak of people who have backbone or intestinal fortitude; who get cold feet or are heartbroken. The organs and processes of our bodies fill our speech with metaphors to describe feelings from joy to grief; from mild irritation to disgust.

Our feelings can hurt us — physically. . . . Over the past century we have learned how very much our emotional states and our bodies do reflect each other. We no longer dismiss the notion of psychosomatic or psychogenic illnesses as being somehow not real because they originate in the mind, since we now know our emotions can make us ill as surely as a virus can. . . .

We must depart from the traditional formula for human ills, whereby we assume a solution is as simple as locating a problem. Solutions are as individual and as complicated as the particular person is. Solutions to long-term stress, or the “diseases of civilization,” as they have been called, involve correcting the distortions in the ways we live, how and what we eat, our attitudes toward and our performances on our jobs, gaps in our relationship with our mates and children — in short, the problems that all of us must face in every corner of our lives. We quite naturally resist thinking about these issues. They are too big and relentless,

and it's much easier to confront the little symptoms and get fast, fast, fast relief.

The separation of human beings into a psyche (soul) and soma (body) has for centuries deceived us into thinking we could, through science, develop the ways to cure the ills of each part separately. Now that we know we can't, that they are indivisible, it is time to consider the parts in an even larger context. The oneness of mind and body occurs in individuals, but individuals occur in families, groups and cultures. Being healthy, then, is a matter not just of getting people off your back, but of keeping your chin up, taking the time and putting in the energy to find out what it takes to bring into your life plenty of well-deserved, *whole-hearted* satisfaction.

A study made by a business management association in the United States, covering 80,000 officers and clerical employees in 76 corporations, revealed that 76 per cent of the people who ail do so because of deficiencies in personality which they could have corrected. The study also showed that 89 per cent of people discharged from jobs had "invited their own mediocrity or failure because of personality traits which could have been changed and improved through tested techniques."

This is brought out in Marcus Bach's article, "The More You Give, the More You Receive," reprinted from *Good Business* in *Bhavan's Journal* for July 15. Among the men in the world of business and industry who are trying out techniques of all-round successful living is Tom D. Eilers, President of the World Insurance Company of Omaha, Nebraska. Eilers believes that a "miracle change" takes place in life when a person makes it a point to help someone else — help not in the sense of meddling or intruding, but in the true spirit of sharing. Then only do conflicts, tensions and uncertainties dissolve and are replaced by peace, serenity and joy. Eilers is quoted as saying:

Men of wisdom have universally taught that fullness of life is realized when a man gives of himself and his goods to the service of others. He must reach outward and away from himself into the lives of other people. He must lose himself in a cause, in an inspired task, or in some form of selfless service.

Man must look out for himself, it is true, but never can he find fulfilment until his thoughts and actions have been focused on the needs and well-being of others. "Give and it shall be given unto you" and "Lose your life and you shall find it" are as funda-

mental to a modern businessman as they were in Jesus Christ's time. These concepts must be taken out of the realm of fantasy and speculation and put to work in offices, factories, and shops. Those who profess them must also have the courage to practise them.

Working closely with Eilers is Alvin Goeser, and together they are experimenting with and trying to spread broadcast workable techniques for all who wish to correct and improve their lives, their work and their opportunities. Their company is said to be the laboratory where moral and spiritual principles are being tried, and when their workability has been proved, the ideas are offered gratuitously to others in the business world. To meet the requests for "inspirational material with a spiritual note" that come to them, Eilers and Goeser are publishing booklets, digests and pamphlets outlining techniques that they have tested and tried. The titles of these booklets trace the trend: "As a Man Thinketh," "By the Sweat of Your Brow," "That Which We Think Impossible," "Three Musts," etc. About a million of these have been distributed free of charge. Some employers distribute them to their employees along with their pay cheques; others put them in their book racks.

The business world, that of the *Vaishya*, is often looked down upon by the philosopher and the teacher, but it is an avenue through which certain qualities and faculties can be brought to birth, and it will lead to the goal of perfection, just as the other ways of life will lead when followed to their conclusion. If, therefore, one finds oneself in the business world, it can become a means of right livelihood, for it can be, and should be, the means of practising honesty and justice, two qualities that are fundamental to the harmonious running of the world.

In the *Laws of Manu* we are shown the importance of the *Vaishya* caste, as also of the so-called degraded servant caste, for Manu says

Vaishyas and *Shudras* swerved from their duties would throw the whole world into confusion.
