

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### KRISHNA DAY—ITS MEANING AND ITS MESSAGE

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1934.

—EDS.]

#### I

ONE of the three great objects of this present Theosophical Movement, founded by Madame H. P. Blavatsky under the guidance and with the help of her two Indian Masters in 1875, is the comparative study of religious philosophies, with a view to elucidating the great truths of life which underlie all religions and philosophies, especially of the ancient world.

It is not our purpose, however, to examine Krishna Janma-Ashtami [which falls this year on August 20] by showing how some of the points related to it also belong to the Birthdays of other Sages; how, for example, the festival is very similar to that of Christmas, and how in fact Christ in the West and Krishna in the East are symbols representing the same great ideas both in reference to the universe and to man. We want rather to pursue that other Theosophical task, namely, to restore to modern India the spiritual values of her ancient heritage. What philologists and orientalists have done with the Sanskrit language, that must be done with the philosophy of the Vedas, the Brahma Sutras, the Upanishads, the Gita, the Itihasas and the Puranas. The soul-satisfying, the mind-illuminating truths are there in those ancient scriptures and some master-mind of the near future must shape them into a complete structure. In that

confident hope some of us who labour in the U.L.T. have taken upon themselves the task of emphasizing that a new angle of vision, of devotion and knowledge combined, be used in approaching the high and lofty teachings of the ancient sages.

Great Days, Sacred Festivals, are but symbols, and although there has been much misunderstanding and mixing up, much ignorance and confusion in apportioning the values, historical and mythical—and myths are often truer than history—still in these symbols we have one of the means whereby we can fathom the message of our Pitris, of the Rishi-Fathers of our ancient race

Leaving to our philologists and orientalists the task of discussing with their brains if Krishna is historical or mythical, and if He lived, where and when and how He lived, let us go to the ancient teaching which is blessed nourishment for our souls.

And perhaps the best way to begin our study is to name some of the aspects which the great figure of Krishna symbolizes and represents. Some of these aspects are very metaphysical, others are of a less metaphysical character and some more readily understood by human minds. Krishna symbolizes first of all the Absolute Deity, the Unknowable, the Rootless Root of all that was, is or will be. But Krishna is also the God in Nature, the One Life everywhere present. Krishna is therefore present in us, each one of us, and so He is in this aspect the basis of every human Soul. Then, as we all know, Krishna is also the actual Teacher, the Guru who taught Arjuna, the individual Master, the Emancipated Being. But Krishna is also the symbol representing the collectivity of all Teachers on this earth. Krishna is the Great Sacrifice, the Renouncer, the Avatara. And finally Krishna is the Living Power by which all could and should live their daily lives, that Power which is the energizing force of all those who are trying to lead the spiritual life. Shall we try to remember all these various aspects? Let us go over them again, and note them.

1st. Krishna is the Absolute Deity.

2nd. The principle of the One Life manifested in all forms throughout the whole of Nature.

- 3rd. The basis of the soul in man, the origin and the source of all of us as manasic beings.
- 4th. He is the Guru, Arjuna's Charioteer, the Teacher.
- 5th. He is the symbol of the Great Lodge of all Masters, of all Gurus.
- 6th. He is the Great Avatara and therefore is closely linked up with any and all Divine Incarnations.
- 7th. He is that Power of true Spirituality which should be the energizing power in the lives of all of us.

We cannot go into all these seven aspects in detail, but let us go on thinking and speaking on this sevenfold basis and Krishna's Flute will strike the note for our study. Let us try to catch that Divine Music which plays and plays and plays. A tradition records that the birds in the air and the beasts in the field hear the flute; that buds blossom and plants sprout, pleased with its melody; that even stones catch its vibrating notes; but alas, man alone with a heart harder than stone or rock heareth it not! Let us hear what the Lord has to say to us!

First of all, Krishna is the Absolute Deity, immanent and manifested, transcendent and unmanifested. He is that which is known in philosophical terminology as the Unknowable, the Rootless Root and the Causeless Cause of all that was, is, or ever will be. Therefore He is Parabrahman. Does He not say in the Tenth Discourse of the *Gita*, "I established this whole universe with a single portion of myself, and remain separate"? And he says this after naming some of His *Vibhutis*, His Divine Excellences.

Then Krishna is the One Life, that mysterious and divine principle which animates all forms, from the glow-worm to the sun, from the atom to the cosmos. "I am the Atma, the Ego, which is seated in the hearts of all creatures, I am the beginning, the middle and the end of all existing things." Read what He says about His *Vibhutis*, His Divine Excellences, in the Tenth, read the details given in the Eleventh and the Fifteenth Discourses and you will catch a glimpse of Nature, One, Indivisible and Impartite, yet manifesting through kingdoms, species and organisms. Here, as in the Jataka Tales of the Buddha, our astron-

omers, our physicists and chemists, our botanists and zoologists, will find the solutions to their many problems. But of course this aspect of the study of the *Gita* is a difficult one, necessitating scientific understanding of Great Mother Nature. But who can say that he is pure enough, strong enough, wise enough, let alone to know Krishna as Parabrahman, but even to ask with folded hands, as Arjuna did, "Show me, O *Yogeshwara*, O Master of Devotion, thy *vishva-rupa*, thy inexhaustible Self"? This Divine Vision cannot be ours yet, and so we must pass on to the third aspect of Krishna.

Krishna is in the heart of every man, every woman. This is a more important aspect for us to note. Krishna is the Higher Self of each one of us. "I am the knower in every mortal body," He says in the Thirteenth, and in that same discourse occurs the wonderful *sloka* which describes the powers of the Spirit in the body:

The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the Highest Soul.

This is the great Truth proclaimed by all Great Teachers. This Spirit in the body is the "Father in secret" of Jesus. "*Tat-tvam asi*," "Thou art That," say the Upanishads. "I am verily the Supreme Brahm," say the Vedantists. "Look within, thou art Buddha," states the *Book of the Golden Precepts*. So Krishna is verily in all men, the savage and the sage, the criminal and the saint, the coward and the true *Kshatriya*. We shall come back to this, but now let us go to the fourth aspect.

Krishna is the Guru, the Teacher. He represents the Emancipated Being, the Liberated Soul, Arjuna's Charioteer. But Arjuna is Man, *Nara*, the fighter of vice and sham, and so all of us should be true Arjunas and have Krishna as our Guru. What this Teacher did in the public world, what He taught, as also what are the traditions woven into His life-incidents, all these are interesting as well as useful studies.

Krishna is the symbol representing the Collectivity of all Masters, all Perfected Men. This is a most important key and

one which should be popularized in this cycle. The *Gita*-study confers on us real clairvoyance, not seeing the invisible, but understanding the visible, whereby all teachers can be judged, accepted, and followed. For the greater the Guru the more like Krishna he will be. How men fall by the way because they will not use the measure which the *Gita* gives to every builder of the human temple! "And know that I am Brihaspati, the Guru or Teacher." Study the teacher-aspect of Krishna, both individually and as the symbol of the Great Lodge of Masters, and you will be able to evaluate the claims of those who talk and babble!! For, Krishna also says: "And among the wise of secret knowledge, I am their silence." A study of the *Gita* in this light brings inner conviction of the existence of Living Teachers, Perfected Men, who form a Great Brotherhood, and who live on this very earth of ours.

And now we come to a most difficult aspect of Krishna, for it is one which conceals an indescribable mystery. Krishna is the Avatara. "The Great Sacrifice—*Adhiyajna*—I am myself in this body," He says in the Eighth Discourse. "Before Abraham was, I am" is but a correct copy of the opening verses of the Fourth Discourse. In this aspect Krishna is the name of a distinct principle in Nature, like Spirit, like Matter, like Energy, which is that of Divine Compassion. Krishna is the *Anupadaka*, the Parentless One. This principle, says *The Voice of the Silence*, is not an attribute, "it is the Law of LAWS, ALAYA'S SELF," eternal Harmony, the Self of Alaya, the Self of the World-Soul. What Atma is to us, that Divine Compassion, the Law of Laws, is to the Great Lodge of Masters. Krishna thus viewed is not just one individual Master, is not any single Guru or Teacher, but is that principle which all emancipated ones try to attain and to embody within Themselves. When an emancipated Soul of former fields of evolution, out of compassion infinite, comes to do the work of the Planetary Being in this or in any other earth, He brings within Himself, and with Him, the seed, the *bija*, for all future Avatars, sometimes designated as Maha-Vishnu. Thus Krishna becomes the *Adhi-Purusha*, the Primal Man, who strikes the key-note of Truth at the starting of all cycles, major and

minor—Vivaswat at one cycle, Manu at another, Ikshwaku at a third, and so on, all receiving from the same Seed, from the one Source, the Light, the Wisdom and the Power of His Great Sacrifice. That is why Krishna is called *Purna Avatara*, not only because He incarnated in His full glory as related in the *Mahabharata*, but also because He is the principle which furnishes Divine Compassion to any vehicle or channel when it is needed. But this is a mystery too deep to go into, and deeper still to speak about. Let us only remember that if it is true that we know something of the incarnation of Krishna 5,000 years ago, at the starting of the Kali-Yuga, we know nothing of His work in earlier periods and especially at the commencement of this humanity, when the Planetary Being, the Father of Wisdom, incarnated the Light of Krishna as the *Adhi-Purusha*. And then it was that those great Truths were impressed within men's Souls, those Truths which are called our inherent ideas, and which come to us as our instinctive intuitions. They were burnt into our very Souls in the innermost part of our Natures, in Manas, the Thinker. Therefore Krishna says, "And among the organs and the senses, I am the Manas," and this brings us to the seventh and last point:

The Living Power in our lives, in the lives of all, for as we saw already Krishna is in all men. He is the greatest of democrats, the True Father of all human brothers, hence He makes no distinction whatsoever among races, among creeds, among castes, between sexes, or among social conditions. Hence each and all can through that Power escape the death of the soul, the death of the mind, ultimately the death of the true body.

The power of Atma-Vidya, the Maha-Vidya, the Great Vidya or Science which makes of Atma, Mahatma, flows from the Lotus Feet of this Father of Wisdom, this parentless One, this God who out of His infinite Compassion becomes man whenever evil flourishes and faith decays, so that men may become gods. He is the Soul of all Mahatmas who incarnate on this earth to help humanity.

Let us note the fact that by realizing that there are these inherent ideas within our own Souls we come to realize some-

thing of the nature of the Great Renunciation of all Avataras, and this recognition will lead us to seek the Gurus whose very task it is to assist men to unfold those ideas to the full. We then see that the Masters, that the Gurus, can only be found *within*, in our own hearts, in the very place where the Divine Hand of Krishna placed the seed of spirituality—Krishna, the Mysterious Lord, *Yogeshwara*, the Lord who is united with all of us through His Great Sacrifice.

Thus from our study one tremendous factor has emerged. The Master is not to be found outside of us. We cannot go outside in search of the true Guru, but we must turn within and try to find the image of the Teacher burnt into our own spiritual consciousness. The expression “burnt into” is significant of the existence of fire as a spiritual power, the divine fire in our own lives, which is the divine fire in Nature.

*(To be concluded)*

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FOR those who will fight bravely and not yield, there is triumphant victory over all the dark things of life.

—JAMES ALLEN

WHENEVER evil befalls us, we ought to ask ourselves, after the first suffering, how we can turn it into good. So shall we take occasion, from one bitter root, to raise perhaps many flowers.

—LEIGH HUNT

OUR minds have unbelievable power over our bodies.

—ANDRE MAUROIS

## EXAGGERATED ZEAL

It is not that you must rush madly or boldly out *to do, to do*.  
Do what you find to do.

THESE WORDS appear in the first letter from Mr. Judge published in *Letters That Have Helped Me*. And he adds:

Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivers running into the unswelling, passive ocean, will your desires enter into your heart. (pp. 1-2)

The Path of Yoga taught by Theosophy is not the Yoga of action, of devotion, of knowledge or of practice exclusively, but includes them all in a harmonious synthesis.

The man in whom the quality of *rajas* is dominant is he who is most likely to need the warning of Mr. Judge against acting for activity's sake. His actions are but too likely to be "performed with attachment to the result, with great exertion . . . and with pride . . . and attended with rejoicing and grieving" (*The Bhagavad-Gita*, xviii, 27). Krishna defines *rajasic* action as that which is done "with a view to its consequences, or with great exertion, or with egotism." (xviii, 24)

Against such tendencies Mr. Judge's letters provide an antidote. "We must," he tells us, "look to it that we do all acts merely because they are there to be done." (p. 26)

If anxiety arises in us because things do not seem to us to be going as they should, we may not recognize this as a danger signal. We may be ready, perhaps, to admit excessive zeal, but rather plume ourselves on it, overlooking Krishna's saying that "the meditation which destroyeth pain is produced in him who is . . . of moderate exertion in his actions." (vi, 17)

Excessive zeal, even for our Cause, that worthiest of objects, may sometimes do it a disservice, as in degrading Truth by forc-

ing it upon unwilling ears. Or one may risk a breakdown that would invite condemnation of the philosophy from outsiders ignorant that the overzealous one, flouting Theosophy's counsel of equipoise and of moderation in all things, has brought the disaster on himself.

Such a man's zeal "to do, to do" may be claimed to be nobly motivated and hence to differ widely from the innumerable methods by which, the Irish Theosophist and mystic poet "A.E." wrote, "men and women try to shelter themselves from their souls."

If the superficial mind is for a moment unoccupied, a gentle tap makes it aware of the majestic outcast calling on it to be up and doing, playing its part in the cosmic purpose, and the prospect is so terrifying that the mind immediately occupies itself with bridge, or ping-pong, or crossword puzzles, and closes all relations with the unwelcome intruder. After a time the soul will give up attendance on the body as a bad job and the body can then play ping-pong, whist, crossword puzzles, the decoding of limericks, and rest after such labours in peace, without any soul annoying it at all. (*The Living Torch*, p. 209)

But even the purposeful zealot for the Cause, righteous though he may consider his life to be, can perhaps read with profit the following passage from Tolstoy's *Kreutzer Sonata*, not rejecting out of hand the possibility that in some respects it may serve him, *mutatis mutandis*, in self-examination:

From that wrongness of life arose... her passionate relation to all her occupations, her instability of mood — now gloomy, now terribly gay — and her volubility — it all came from the constant need of diverting her attention from herself and her life. It was a constant intoxication with this or that work, which always had to be done in a hurry.

If we have not come to terms with our own Soul, subordinating our personal consciousness to Its guidance, disciplined rigorously our lower mind, conquered our weaknesses to some extent and mastered our moods, may not excessive zeal be masking an effort to evade seeing ourselves as we really are and doing what-

ever is necessary to bring our personal selves under proper subjection to the Inner Ruler?

The enthusiastic worker finds it very hard to see anything beneficent in the failures of his efforts, except perhaps the opportunity to learn from them. But Mr. Judge writes:

If we admit that we are in the stream of evolution, then each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon.... Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire Karmic demerit by not accepting the impossibility of achieving. (*Letters*, pp. 40-41)

We need to give ourselves time to read our great Teachings regularly and to reflect on what we read and how we can apply it; time to seek out the Inner Ruler and listen to his orders so that we may obey them. And we need "silence for certain periods of time to enable nature herself to speak to him who comes to her for information." *We do not give ourselves a chance.*

If with unselfish motive we take the time to do these very necessary things we shall perhaps increase others' opportunities for growth through service, which we may, all unwittingly, have been monopolizing. And such service as we do perform, quietly, deliberately, without fanfare and with humility, will be augmented a hundredfold in its potentialities for good by the heart quality that we put into it. "It is not *what* is done, but the spirit in which the least thing is done that is counted." (*Letters*, p. 10)

The difficulty in pointing out to all and sundry a weakness that is far from general is that it may seem most reprehensible to those who are farthest from displaying it. Many more of our students err on the *tamasic* side of indolence than display *rajasic* excess of activity for our Cause! It will be a pity if this warning against exaggerated zeal is taken to heart less by those who need it than by those requiring rather to energize themselves for greater service.

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## CHRISTIAN MYSTICISM

[We reprint here the first part of an article which appeared originally in *The Theosophist* for February 1885. It is translated from the German from papers left, after his death by Baron von Ekartshausen, and is subtitled "The most important mysteries of the Christian Religion esoterically explained." The concluding part of the article will appear in our next issue.—Eds.]

### I

#### *The Union of the divine principle of Nature with the divine principle of Man*

THERE EXISTS a tie between the divine principle of Nature (God) and the divine principle of Man (spiritual man), by which man may unite himself to God. This tie is nature, which may be considered as a mirror in which the law of God is reflected, and by studying the works of nature, we rise up to God, while in proportion as we fit ourselves to receive the divine light, that light is sent down upon us until we obtain perfect knowledge. The school which teaches the divine laws and attempts to guide man so that he may recognize these laws in God, in Nature and in himself, is called the school of divine (supreme) wisdom or Theosophy. It is a school in which everyone can be admitted, provided he is able to receive spiritual light, and there is only one infallible teacher—the divine principle in man or the spirit of God. The object of this school is to teach a true knowledge of Man, a true knowledge of Nature, and a true knowledge of God, and the occupation of the teacher consists in developing man's faculties until he obtains physical, intellectual and moral perfection. There are those in that school who are the select and others who will be rejected, but selection or rejection does not depend on arbitrary rules, but on the capabilities of the disciples.

The mass of mankind and even the clergymen who are only attracted to that school by exterior forms are incapable of comprehending to what extent knowledge and perfection may be attained there. The method of teaching consists in a gradual

rising from animal man to nature, from nature to God; or from experience to reason, from reason to experience; it is both a deductive and an inductive method.

To the ordinary scientist our method is unknown. They deduce their ideas only from sensual perceptions, and if they attempt to apply these deductions to supersensual matters, they are liable to commit the gravest errors, because they thereby attempt to compare two extremes after losing sight of the link that connects them. Our school connects the exterior with the interior, the lower extreme with the middle link, and so rises up higher; it investigates the *physical-material*; the *natural-spiritual*, and the *spiritual-divine*. It teaches the connection of the four worlds, *the divine, spiritual, elemental or astral, and physical or material* worlds, and gives us therefore a complete system of science; very different from the patchwork of material science.

The noblest faculties of man are *Reason, Will* and *Activity*, and the object of Theosophy is to develop these faculties to perfection. In the schools of the world we see reason without will and activity; activity and will without reason; will without action; reason without action; and active reason without good will. The true disciples of the school of wisdom unite reason, will and activity, and thereby perfect their physical, intellectual and moral nature. Man ought to see in himself the image of God and behold in Nature the character of its divinity; he ought to see God in Nature and to learn to know the four centres of the universe, the centres of the physical, astral, spiritual and divine worlds. The centre of the physical world is *matter*, the basis of material nature, which furnishes the material for all forms: the centre of the astral world is the active power of nature expressed in organized forms; the centre of the spiritual world is the mind; and the centre of the divine world is wisdom. A knowledge of these four centres removes all evil; it banishes poverty, sickness and pain from the physical plane; it removes passions, vices and crimes from the moral plane, and from the intellectual plane it drives away ignorance, prejudices and superstition. It cures the threefold diseases of humanity by a perfect knowledge of man, a perfect knowledge of nature, and a perfect knowledge of God.

The first requirement in our school is reason; but reason to be useful must be able to drive away passion, and to distinguish between sentiment, desire and ideas. Man's body is mortal, his soul is animal, and his spirit is earthly. He must render his body paradisiacal, his soul angelical, his spirit celestial; the means to do this is the acquirement of wisdom. Our science teaches us that the seat of the real ego at the present state of evolution is in the mind,<sup>1</sup> but the mind is still clinging to matter; it is so to speak incrustated by the principle of matter, which is the true *Original Sin* that is inherited by us from our parents. This incrustation is the cause of sensuality and love of self and the cause of all evil. *Redemption* and *regeneration* consist in a separation from that bark which clings to the trunk of the spirit, in a *removing of the stone from the door of the sepulchre by the angel of truth*, so that the spirit may become resurrected and obtain its freedom.

In the most interior nature of man there is a substance which has the property of separating that bark from the tree and rolling away the stone from the tomb. This substance is the paradisiacal being, which at the so-called *fall of man* was attracted to matter and is now in its prison. Our school of Theosophy teaches how this paradisiacal principle, called *grace*, may be separated from the gross principle of matter, which is called the *curse*, and how it may be used to make human nature divine and, by overcoming man's animal nature, make him immortal.

This paradisiacal substance is called the *Christ*;<sup>2</sup> it is the metaphysically indestructible form wherein dwells the spirit of God,<sup>3</sup> and which can *communicate* with mortal man. The spirit of nature<sup>4</sup> over which man was once a superior gained the supremacy over him. Man then became mortal and subject to the elemental forces of nature; but by reuniting himself with his divine principle<sup>5</sup> through *Christ*,<sup>6</sup> he again obtains his regal dignity and

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<sup>1</sup> Lower part of the fifth principle.

<sup>2</sup> Sixth principle.

<sup>3</sup> Seventh principle.

<sup>4</sup> Fourth principle.

<sup>5</sup> Seventh principle.

<sup>6</sup> Sixth principle.

power. To effect this it became necessary that the Christ<sup>7</sup> principle should take the human form (in man) in order to act through the intermediate principle (astral man) upon the gross matter. Wisdom and Love are united in *Christ*, his *blood*—which means the sanctifying power emanating from him and pervading the lower principles—transforms the animal man into the spiritual man and makes the resurrected man one with himself.

*The divine blood of Christ* produces a solution of the grosser (astral) materials of the body, and man by partaking of the *divine body of Christ* (assimilating the higher principles with the purified lower ones) eats the *bread of angels* and drinks from *the water of life*, that is to say, his reason, will and activity become invigorated and act in accordance with their high destiny.

Such is the meaning of these symbols in the Christian religion, a meaning which is only known to the few. The body and the blood of Christ and its redeeming powers are actual realities and truths, although in a very different sense from what is commonly understood. Christ<sup>8</sup> (the divine principle in man) is actually the true and only redeemer and regenerator of mankind. He alone will bring the physical, intellectual and moral nature of man to perfection, and he will do this through his own divinely-human substance, and this union of the human principle in man with the divine, is the highest sacrament, which in itself embodies all the powers of all other sacraments or means to perfection.

The regeneration of man by *Baptism* with the *water of life* and the *divine spirit* is a necessary result of that communication and the true science of the priests of the order of Melchisedeck.

(To be concluded)

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<sup>7</sup> The activity of the sixth principle transmitting its vibrations to the fifth and fourth.

<sup>8</sup> *Krishna* (Hindus), *Adonai* (Cabalist).

## EXERCISE YOUR BIRTHRIGHT!

"THEOSOPHY teaches the animal-man to be a human-man," wrote H.P.B. What is this animal-man? The phrase is puzzling, particularly to animal lovers who, when Theosophy speaks of the lower qualities in man as animal, see in the statement only an insult to the animal kingdom. Surely, they say, the despised beasts show devotion, loyalty, perseverance, and other qualities that should be emulated by human beings rather than "killed out" in them. There is no insult, however, as analogy shows. When a grown-up person loses control over himself, or shirks his responsibilities, forever hanging on to another's apron strings, he is acting childishly. The statement, however, is not derogatory to children, as a class. What is natural and understandable in them is a retrogression in the adult. So, too, with the animals, our "younger brothers."

Soul, the informing force of everything in the universe, in its evolution through the different kingdoms—elemental, mineral, vegetable, animal—unfolds certain powers from within at each stage of its progress. The desire principle, or Kama, *i.e.*, instinct and feeling, being the characteristic of the animal kingdom, is the ruling force; an animal's devotion is on the plane of desire; it responds to emotion, but does not perceive and evaluate its own response, and it cannot, for example, formulate a system of philosophy.

Only at the human stage is there the potentiality of the full development of mind and of the higher powers. The ordinary person, however, does not use his mind, his reasoning and discriminating faculties. Only too often he is governed by his instincts and emotions, becoming thus the slave of his passions and desires, good and bad. He therefore may be said to act like an animal, with this difference, however, that having already developed the lower aspect of mind he is answerable for every evasion of responsibility. But as the mind is used merely to further his desires, he thereby creates more confusion than if he had acted entirely without self-consciousness, with the undeviating instinct of the animals. A person may be a paragon of good feeling,

courage, affection, loyalty, dog-like fidelity, what you will—but if these are without a basis of reason and discrimination, if his heart runs away with his head, he is still only using the powers of the animal-man, just as much as he who is dominated by fierce tigerish passions. The tiger, however, be it noted, is not cruel, since it is neither self-conscious nor responsible, and following this to its logical conclusion, unpalatable as it may be to the animal devotees, neither is the dog self-consciously faithful.

The object of Theosophy is to help every human being to think, feel and act as one. The individual has to use reason, discrimination and spiritual understanding to control the “animal” faculties. That is a long task; and the half-way stage of adolescence is always difficult, when the innocence and irresponsibility of childhood are left behind and the wisdom and power of the adult not yet attained. That is the state of most of humanity today, but it is an adolescence unnaturally prolonged. Feeling and thinking are not synonymous, and man is a thinker, as the very name implies. Let us then exercise our birthright, put thought into our actions, and question the purpose of life. For, when the heart is made wise by the power of the mind, and the mind energized by the power of the heart, then only is the person ready for the next step, the transformation of the human-man into the Divine-Man, the goal of all nature’s evolution.

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TO CALL myself a pacifist it is enough to reject the effect, but to be able to call myself nonviolent I must also renounce the causes.

—VINOBA BHAVE

## LEARNING TO LAUGH

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Oh, eyes sublime  
With tears and laughter for all time!

—ELIZABETH BARRETT BROWNING

WHAT IS GRIEF? Why, if grief is a necessary part of life, do we speak of the Song of the Spheres? Why does *Light on the Path* say that the utterance of Life is not a cry but a Song? Why did the Buddha grieve and weep *before* His enlightenment, while *after*, He could “laugh” and be glad? In the old story, the gods kicked the World into Space and laughed to see it roll! And man, on the earth, weeps and grieves!

We are moved to pity when we hear of or see the appalling suffering and misery of others. And some of those apparently not suffering are yet heaping up a dreadful future for themselves. How can we laugh? When we see how little we can do to help the sufferers, how can we be callous and not weep with them? Are we not inclined to feel that Arjuna was more right when he shrank from the killing of men, than Krishna who urged him to fight?

And yet, the Buddha laughed, seeing all, and His Song of Life has helped countless mortals. Is the value of laughter dependent on the weight of sorrow *out of which* it has grown? Is laughter but another word for understanding? Is it the Cry of Conquest, the opposite of the Cry of Fear? Is it the result of clear-seeing, the sweeping away of delusion?

We ask ourselves another question: Why do space and time make a difference to our feelings and grief? Why should the tale of sorrow and suffering in the Middle Ages affect us less than the tale of misery in the world of today? Why does suffering two years ago affect us less than the knowledge that it is still going on this minute? Yesterday's accident affects us less than today's. Why, when we hear the sounds of war, guns, bombs, sirens, are we more affected than when we do not hear them, though we know

they are being heard far away or just beyond the range of our ears? An accident abroad affects us less than one in our own town or country. The illness or death of our neighbour affects us more than the death of someone the other side of the world whom we know equally well. Grief today grows less tomorrow, until it is nearly forgotten. The bomb or fire-bell sounds near and we are upset, visualizing what is happening to those nearby; it sounds further away, and though the mind knows that the same thing is happening and people are suffering just the same, the emotional nature, after a minute's pause to feel and say, "Poor people," rationalizes, "That one was far away," and goes about its normal business. Yet it is the same person who feels sympathy with the one and forgets the other.

Do we have to get to the point, as did the Buddha, when our hearts are broken by the whole world's woe before we can see the unavailing nature of ordinary sympathy? Do the cries of distress deafen us to the Voice of Compassion which speaks of all suffering Humanity? Do the salt tears blind us so that we cannot help, and therefore we sorrow?

Yet, if we look at Nature, less evolved than man, the mountains are silent, and, in their very silence and age mock us, as Mr. Judge said. Plant life begins to emit sounds. The popping of the seed, the growth of the plant, the rustle of the leaves shows us life on its upward way. Insect and animal life makes louder noises. The hum of the bee, the search for expression in the dog, the horse, the cat, the hiss of the snake, the roaring of the lion, the chirping of the birds—all these sounds can be happy or fearful, but fundamentally it is the happy, joyous sounds that we remember most, and all combine to make the glories of Nature's Song of Praise. We tend to see, as did the Buddha, the joy of life in all living things as they strive for expression. But we also see, as did He, that mutual slaughter and destruction reign everywhere. In the plant world, through the bursting of the seed the plant is born; through the death of the flower—the masterpiece of the plant—the new seed is born. The butterfly grows from the caterpillar. The animal, through the absorption of the life of another, grows to maturity,

and dies, feeding the earth, the plants and the insects with its dead body. The cloud dies to become the rain which sacrifices itself to feed the earth or the stream, only to be drawn up again into the cloud. The weary round goes on. Fires burn through the destruction of coal, oil, or wood. Even cities grow out of the destruction of the countryside with its life and beauty; they are made by the sacrifices of stone and other parts of Nature and confine Man in small narrow streets. Human growth, too, is based on destruction. The youth grows out of the child, the man through the loss of youth, the wife gives up her individual self and the mother dies to live in her children. Nothing is permanent; Life is perpetual destruction. Nature is always moving, not merely in Space, but in Herself. "Where are the snows of yesteryear?" we ask.

And yet the Gods, who know all, laugh. How shall we begin to laugh?

We can begin when we see that nowhere is death a cessation of living; it presages rebirth; it is merely a change of form. Not even *merely* a change of form, but in fact, an increase in stature. The death of one grain of corn results in the graceful plant bearing the ear, green at first, then dried and made perfect by the sun until it becomes the golden grain ready to be cut down and to become flour and bread, giving life to other forms of life. Who has not felt sad when seeing the waving mass of golden corn being cut down and the field left a mass of stubble? But who does not feel grateful to Nature when, hungry and tired, he sees the bread made from the sacrifice? Vishwakarman "sacrificed *himself to himself*." Does not the "solitary Watcher" sacrifice Himself "for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE"?

There is no death. But there is change.

Shiva dances the Dance of Death, but there is a smile on His face. He absorbs the life as it is being freed, and we bask in the warmth of the fire, watching the sacrifice of the wood as it becomes the heat-giving and glorious flame, so we are watching death transformed into life. We are watching the freeing of Life from the enclosing Form. The form is resolved

into ashes which nourish the earth, so even they are not lost. It is when we link ourselves to the warmth that we gain comfort for the body that is cold and are affected by the beauty and the smell and the sounds of the burning wood.

When we link ourselves with the forms enclosing life our eyes are downcast and our inner life is cramped and confined within the enclosing walls of delusion. Only when those walls crumble and we look up do we see the resurrection of life. At every birth, whether of the sprout from the seed or the bird from the egg or the animal or child from the parent, there is joy: at every death of form, there is also joy and a forgetting of the prison-house of yesterday. This is why Shiva smiled, why the Buddha laughed, why Spring is ever the time of joy!

When we link our minds to the form, we dread its disintegration, watch its death in fear when it happens, and remember it afterwards. We have not yet learnt to let go, to see the expansion of the unit when it unites with other units and becomes UNITY. When the little bird leaves the nest and trusts its wings it has the sky to roam in. When man, the unit, loses his sense of separation and becomes part of the Unity of Life, he has the whole of Life for his home. When the body ceases to concentrate in itself all the consciousness of the man, it becomes the glorified vehicle of Life. When Prana ceases to be coloured by the personal equation it rebecomes Jiva, pure and unsullied. When Kama ceases to grasp Manas, thus building a strong wall round itself, and ventures outward into all other forms of life, it rebecomes Buddhi. Cupid has become Eros. When Manas ceases to be absorbed in Kama and, freeing itself, unites with Buddhi, then "The universe grows 'I'."

All death is a freeing of the higher forms of life from the bondage of the lower. The cry of the animal in its death throes at the behest of another animal in its search for life, is a song of freedom—like the crackling of the wood on the fire. The last sound of the human being is a cry—the expelling of the breath from the lungs. We must learn to change the cry of death from "My God, my God, why hast Thou forsaken me?" to "My God, my God, how Thou hast glorified me!"

Even pain is not an enemy but a deliverer; experience, however painful, is a teacher; it is all a putting right of what is wrong. Is this the way we can help? *The Voice of the Silence* tells us that we must lend our ear to "every cry of pain," and hurry to wipe the tear from the sufferer's eye. That tear has to fall on our heart and remain there "until the pain that caused it is removed." We have been putting too much attention on the effects and not enough on the causes, and so we have got into the position of the sympathetic person referred to by Emerson in his essay on "Experience," who

is placed in the dilemma of a swimmer among drowning men, who all catch at him, and if he gives so much as a leg or a finger, they will drown him. They wish to be saved from the mischiefs of their vices, but not from their vices.

We are told to let effects run themselves out. This does not mean a negation of sympathy or a slackening of the urge to help all sufferers, but it does mean that we must try to learn the Laws of Nature. In Chapter XI of the *Bhagavad-Gita* we see these laws at work but we do not combine the two ideas. Krishna swallows all the creatures who rush into His mouth "for their own destruction." But it is His mouth into which they go and He is Divine. It is He who slays, yet "the universe, O Hrishekesha, is justly delighted with thy glory and is filled with zeal for thy service." To see that "Thou art Vayu, God of wind, Agni, God of fire, Yama, God of death, Varuna, God of waters; thou art the moon; Prajapati, the progenitor and grandfather, art thou" makes us able to sense the Cry of the Spirit, "Hail! Hail to thee! Hail to thee a thousand times repeated!"

The Buddha, knowing this, urged men to go for *causes* as the only way to the ceasing of sorrow. The warriors in this battle are few, but when we see the truth of this we can laugh, for we have the key to Life. There is the Changeless in the changing, Infinite Time and Infinite Space, within which are our time and space, the undying Spirit within the dying forms. To see these things while in the forms which limit, will give us a sense of the fitness of things and improve our sense of propor-

tion. When we begin to live as men, not as bundles of emotions, we shall begin to see all Life as the School of Experience wherein we gain faculties and powers for the lifting of the heavy load which others bear. In this School we must learn to laugh and be cheerful. We can laugh at ourselves, at our efforts and our failings; we can laugh because there is deliverance.

When we have learnt the value of things we can help others, not before. When we can laugh at our failures we can help others to overcome theirs; when we use pain rightly and with a smile, we can help others to bear theirs; when we know the meaning of Life and the Laws of Life we can show others their workings. Then, when the Laws of Life move through us and we obey them, as do the bird and animal their instincts, then we can be as Nature, happy and free. When shall we be able to say that there is the Song of Life, the Song of Nature, the Song of Human Beings? When shall we be able to respond to the call of Nature:

I bid you but be;  
 I have need not of prayer;  
 I have need of you free  
 As your mouths of mine air;  
 That my heart may be greater within me,  
 Beholding the fruits of me fair.

Shall we not, through our sorrow, learn *how* to help? There is a lesson to be learnt in the words of H.P.B.:

Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races.

It is what we have learnt and assimilated that is the healing draught to others; not our feelings of impotent sorrow. It is easy to escape the effort to help by feeling sorry! To really help we must teach, practise, and promulgate the life-giving Truths; we must by our thought-life attract the absent Gnyanis to this earth; and above all we must consecrate ourselves, cheerfully, happily, to the service of Those whose labour of Love deals not

with effects (unless brought directly to Them in Their path as the present duty), but with Causes. Let us copy Them, and deal with those effects which we have the time, place and energy to deal with, *i.e.*, those which are our duty, and use all our general sorrow and sympathy as the motive power behind our urge to practise, promulgate and teach that "system of life and thought" which will prevent the sowing of seeds for future sorrow and suffering.

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HE WHO cherishes a beautiful vision, a lofty ideal in his heart, will one day realize it. Columbus cherished a vision of another world, and he discovered it; Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it; Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it.

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the liveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built.

To desire is to obtain; to aspire is to achieve. Shall man's basest desires receive the fullest measure of gratification, and his purest aspirations starve for lack of sustenance? Such is not the Law: such a condition of things can never obtain: "Ask and receive."

The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn; the bird waits in the egg; and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities.

—JAMES ALLEN

## THEORY VERSUS PRACTICE

A VERY COMMON failing in the life of the student of Theosophy is self-deception. It is a difficult fault to eradicate, since by its very nature the student finds difficulty in perceiving it, even when he looks for it, and if he does not look for it, he remains ignorant of it as it does not parade itself. The cause of this fault lies, of course, in the personality. No student but would admit that his personality gives him trouble. It has to be curbed and disciplined, with more or less success, according to the earnestness of the student. But everyone finds plenty of work to do on it. Certain phases of the personality, however, are not readily recognized as such, and the student often believes himself free of these.

To take a very common instance—belief in a personal god. All students of the Three Fundamental Propositions of Theosophy, as given in *The Secret Doctrine*, are perfectly aware that Theosophy does not admit of a personal god, and they would say that the personal-god notion militated against all ideas of right and justice. Further, they would openly express their disbelief in such a notion. But do they really disbelieve in it? Have they ever examined themselves on the point, or have they just taken their rejection of the idea for granted, as a fact?

Trouble may come—the student may be in great distress mentally, emotionally or physically. Does the idea of a personal god then make no appeal to him? Is he strong enough in his conviction of perfect Justice, that universal Law of Karma, to refrain from appealing for help to something or someone outside of himself? Is he strong enough to stand on his own feet and to be sure that whatever comes, comes well? These questions each must answer for himself, and in answering them dispassionately, a person may find that some idea of outer dependence, some longing for personal privileges, still obtains. He may intellectually agree that no external power can aid, that one has to work out one's own salvation, but does he apply this intellectual conviction, and if he does, is it sufficiently strong to stand the strain?

Mr. Judge writes of an occultist who, when he met with great misfortune, denied the justice of Karma. The personality had conquered once again through an unconscious belief in the personal-god idea.

The idea of a personal god is so deeply ingrained in the personalities of millions of people that it cannot be got rid of without deep searching into one's innermost being, and ultimately by the realization that "I, myself, am God." Until we have utterly transmuted the personality and purged it of all impurity, some lingering traces of this belief in a personal god—a belief we genuinely think we have cast away—will still cling and finally have to be eradicated.

Another Theosophical teaching is that man *is* a soul, not that man *has* a soul. Again, the student of Theosophy admits this in theory, but too often the life belies the belief. If we go to the Third Fundamental Proposition we find that the Eternal Pilgrim—who, for each one, is himself—is a spark of the Universal Over-Soul, which itself is an aspect of the Unknown Root. Most of us can do no more than accept this as a hypothesis, and *it must remain as such while our personality is uppermost. If we really knew it as a fact, we could not act as we do.* In too many cases of conflict between the personality and the soul, the personality wins hands down. The instrument controls its controller, paradoxical as it may sound. This is bound to happen at times, maybe, but the student of Theosophy should always try to keep alert to defeat the personality. He does not, alas, and then is apt to grumble at his lack of progress!

The demon of lust has to be conquered and the mind has to be restrained by practice and absence of desire before we can say with the conviction that is born of realization, "We are Souls."

The Law of Karma sometimes strains us up to breaking point as has already been pointed out. By self-examination nearly everyone can discover that he still wants some reward for his action, some personal appreciation. We may think we do not, but too often we do. We also have a habit of deceiving ourselves into thinking we want something for someone else, whereas it is really for ourselves we desire it. And so, while really acting person-

ally, we cheat ourselves into thinking we are acting altruistically.

Many of us talk of an Impersonal God, Souls, Karma, Universal Brotherhood, as if they were our familiar friends, part and parcel of our being, so to say. Whereas if we had really incorporated these great principles to any extent in our being, we should be well on the way to Perfection. It is once again the old, old story—Theory *versus* Practice.

So it would be always well to keep in remembrance the words of St. Paul to the Corinthians: "Let him that thinketh he standeth take heed lest he fall." Otherwise we are guilty of self-deception, fancying ourselves to be something that we are not.

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THE excessive specialization in modern science has led to the danger of losing sight of the fundamental fact that there can be but one truth, one science which includes all branches of knowledge. How chaotic appear the happenings in Nature! Is Nature a Cosmos in which human mind is some day to realize the uniform march of sequence, order and law? India through her habit of mind is peculiarly fitted to realize the idea of unity, and to see in the phenomenal world an orderly universe. It was this trend of thought that led me unconsciously to the dividing frontiers of the different sciences and shaped the courses of my work in its constant alteration between the theoretical and the practical, from the investigation of the organic world to that of organized life and its multifarious activities of growth of movement, and even of sensation. Thus the lines of physics, of physiology and of psychology converge and meet.

—J. C. BOSE

## THE TEN ITEMS OF "ISIS UNVEILED"

(With correlated references from the book)

9th. *One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it. (II, 588)*

But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Hence we discredit all stories of the aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot. (II, 589)

A familiar example of one phase of the power of the soul or astral body to manifest itself, is the phenomenon of the so-called spirit-hand. In the presence of certain mediums these seemingly detached members will gradually develop from a luminous nebula, pick up a pencil, write messages, and then dissolve before the eyes of the witnesses. These phenomena are real, and require serious consideration . . . . Dr. Francis Gerry Fairfield, author of *Ten Years among the Mediums* . . . "has personally witnessed, under conditions of test provided by himself, in his own room, in full daylight, with the medium seated upon a sofa from six to eight feet from the table hovering upon which the apparition (the hand) appeared. The application of the poles of a horseshoe magnet to the hand caused it to waver perceptibly, and threw the medium into violent convulsions—pretty positive evidence that *the force concerned in the phenomenon*

*was generated in his own nervous system.*" . . . The "force concerned in the phenomenon" is the will of the medium, exercised unconsciously to the outer man, which for the time is semi-paralysed and cataleptic; the phantom-hand an extrusion of the man's inner or astral member. This is that real self whose limbs the surgeon cannot amputate, but remain behind after the outer casing is cut off, and (all theories of exposed or compressed nerve termini to the contrary, notwithstanding) have all the sensations the physical parts formerly experienced. This is that spiritual (astral) body which "is raised in incorruption." (II, 594-95)

The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self, without his retaining in his physical brain any recollection of such an intent—that is one phase of man's dual capacity. It may also be effected by elementary and elemental spirits, to whom he may stand in the relation of mesmeric subject. Dr. Fairfield is right in one position taken in his book, *viz.*: mediums are usually diseased, and in many if not most cases the children or near connections of mediums. But he is wholly wrong in attributing all psychical phenomena to morbid physiological conditions. The adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them. The adept retains perfect consciousness, shows no change of bodily temperature, or other sign of morbidity; requires no "conditions," but will do his feats anywhere and everywhere; and instead of being passive and in subjection to a foreign influence, rules the forces with iron will. But we have elsewhere shown that the medium and the adept are as opposed as the poles. We will only add here that the body, soul and spirit of the adept are all conscious and working in harmony, and the body of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another . . . . The medium need not exercise any *will-power*. It suffices that she or he shall know

what is expected by the investigators. The medium's "spiritual" entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being, as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleepwalker. And that is why "the materialized form sometimes knows more than the medium," for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state, as the spirit entity is finer than itself. Generally the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena. (II. 595-6)

The *projection of the astral entity*, in a more or less corporealized form . . . is no more a miracle than one's reflection in a looking-glass. No one can detect in such an image a particle of matter, and still there stands our double, faithfully representing, even to each single hair on our heads. If, by this simple law of reflection, our double can be seen in a mirror, how much more striking a proof of its existence is afforded in the art of photography! . . . Our thoughts are *matter*, says science; every energy produces more or less of a disturbance in the atmospheric waves. Therefore, as every man—in common with every other living, and even inert object—has an *aura* of his own emanations surrounding him; and, moreover, is enabled, by a trifling effort, to transport himself in *imagination* wherever he likes, why is it scientifically impossible that his thought, regulated, intensified, and guided by that powerful magician, the educated WILL, may become corporealized for the time being, and appear to whom it likes, a faithful double of the original?

If the sensitized plate can so accurately seize upon the *shadow* of our faces, then this shadow or reflection, although we are unable to perceive it, must be something substantial. And, if we can, with the help of optical instruments, project our *semblances* upon a white wall, at several hundred feet distance, sometimes, then there is no reason why the adepts, the alchemists, the savants of the secret art, should not have already found out that

which scientists deny today, but may discover true tomorrow, *i.e.*, how to project electrically their astral bodies, in an instant, through thousands of miles of space, leaving their material shells with a certain amount of animal vital principle to keep the physical life going, and acting within their spiritual, ethereal bodies as safely and intelligently as when clothed with the covering of flesh? There is a higher form of electricity than the physical one known to experimenters; a thousand correlations of the latter are as yet veiled to the eye of the modern physicist, and none can tell where end its possibilities. (II, 619-620)

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A SERENE FORTITUDE in the face of disappointment and chagrin should be our goal. If you have evaded all unpleasantness in life your happiness is placed in unstable equilibrium by the constant dread that some unavoidable disappointment is just around the corner. If you have faced pain and disappointment, you not only value your happiness more highly, but you are prepared for unpredictable exigencies. Just as we can immunize ourselves against certain bodily diseases by stimulating our reserves to overactivity by taking graduated doses of toxin into our bodies, so we can immunize ourselves against adversity by meeting and facing the unavoidable chagrins of life, as they occur. There may be happy human vegetables who have succeeded in avoiding unhappiness and pain, but they cannot call themselves men.

—W. BERAN WOLFE

## SELF, THE DISCIPLINARIAN

[Reprinted from *The Aryan Path*, October 1930.—EDS.]

The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also *Paramatma*, the highest soul.

—*Bhagavad-Gita*, XIII, 22

TO DISCIPLINE the lower nature by the higher is to raise the self by the Self. The superior aspect of our being has to look after the sensuous and passional part in us.

Discipline which is imposed upon boys at school is only partially effective, as it is imposed from without. Modern educationists are finding out what the old Gurus well knew, that unless the understanding and willingness of the pupil are at work, the discipline imposed remains impotent.

The school of life imposes upon us all certain discipline; we chafe against this because we have not grasped that this is an honest universe and in it nothing happens by chance but everything is an effect from a previous cause, which effect in its turn becomes causal. The real and only teacher who can discipline us is our own Higher Self.

Suffering, chastisement, frustration, which under the Law of Karma we encounter, discipline us provided they succeed in bringing the lower and satanic nature of ours in contact with the Higher and Divine in us. Thousands suffer but do not learn from their suffering. We learn from life-events, especially the painful ones, only when our thinking-discriminating nature reviews and evaluates the event. Generally people see the finger of an outside God in all their life-events and so pray to Him and try to propitiate Him and thus prepare themselves to become rank atheists. We have to learn to see the finger of our own Higher Self, for *there* is the source of all adjustment and discipline.

People often say, "If I can take care of my moods and selfishness I should be all right." They do not know the mechanics of the human machine, and ignorance cannot succeed in psycho-

logical experimentation any more than in physical. One has to know whence moods and selfishness arise, what superior agency can cure them, and how. All this knowledge is available in the *Bhagavad-Gita*.

The thirteenth discourse describes the human machine; how it operates ordinarily, what is the effect of its perfect operation, and what is the technique for the latter.

Concentration on the contents and characteristics of the Higher Self in us is the alpha and omega of the Hidden Life.

What the Inner Ruler in each one of us is, should be the subject for study and reflection. Once its powers are intellectually known by us we will be ready to use them and realize in ourselves their strength. We are universal and impersonal intelligences; each one of us has to know this fact in our personal being. This is evolution. When the separated personal man recognizes that he is neither separate from the whole of Nature, nor is he the mask known to his fellow-mortals, but that he is a Centre of Life and Light in himself, he takes the first step. This intellectual recognition results from study, from meditation, and from the spirit of sacrifice.

Now, in the above-quoted verse we are taught the characteristics of the Higher Self.

In the innermost recess of the heart dwells the Lord who is the Supreme Self—Maheswara and Paramatma. In each one of us is the Lord, and in all He is a ray of the One Self. The Supreme Self is like the Sun, and Its ray dwells in each and acts as the Lord in the body.

The verse gives four striking characteristics of this Lord, the Inner Ruler immortal in us—(1) the Spectator, (2) the Admonisher, (3) the Sustainer and (4) the Enjoyer. If we could in some measure grasp this fourfold function, we should see light in the midst of the darkness which now prevails.

The God in us is the eternal witness of all that happens in or to us. The body has its powers, the mind also, with which it functions; will and feeling produce other phenomena; but whoever the agent producing action of body, speech or intellect, the Spiritual Soul, the Real Man, is the Spectator. It is true that

there are Godless men, *i.e.*, men who having denied the existence of their spiritual principles, have lost for themselves the sure guidance that comes from the Higher Self. Even such can retrace their steps by honest enquiry and persistent search. This Being in us who watches the panorama of events, has to be recognized by our brain-minds. For then he manifests his second power.

The God in us is the admonisher; whenever the senses of flesh, dragging the mind after them, make us commit wrong, as invariably happens, the Higher Self speaks. It uses our conscience which is the voice of all our accumulated experiences and tells us what not to do, where to desist. It is always well to listen to the voice of conscience, but we must learn to make sure that it is the voice of conscience, and further that it is in accord with the expressions of laws which constantly operate in Nature. When through the study of first principles and basic fundamentals which metaphysics give us we give culture to our conscience, the Higher Self reveals to us his third power.

The God in us is the sustainer of all our actions. This might sound strange and raise the question: Can the Higher Self sustain the wickedness of the lower self, with which men are so closely identified? It is to be understood that every action of ours has a lesson to impart and every experience yields its power to the human soul. When we have acquired the habit of attending to our voice of conscience, and when we have learnt to move after thought on the basic principles involved in our movement, we do not indulge in deliberate wrong-doing. These two processes are our safeguards, and yet, being but frail mortals, we do commit errors. Because of the attention we have paid to our conscience, and the precaution we have taken to consult the codes of the Science of the Self, we gain even from our error due good. This is because of the sustaining characteristic of the Higher Self. His sacrificial nature is great. He, so to speak, makes himself a scapegoat for the foibles of the lower self, because that lower self has brought itself in line with the vision and admonition of the Higher. And as sacrifice always begets joy, we see how the Higher Self enjoys.

The God in us is the enjoyer. In his own realm, *i.e.*, in his own native state, the Self has no opportunity to learn about the mighty magic of prakriti or matter. That is why he embodies himself in matter, and learning in and through it becomes master of matter. When his agent and ambassador, the lower self, lives and moves and has his being rooted in the higher, the latter enjoys the process of unfoldment and growth. Like the bee, the Higher Self sucks the nectar of Life, till it is all-knowing self-conscious Life.

To attain contact with, and experience, the nirvanic bliss of the Spiritual Self, we must begin by recognizing the existence of the divinity in us. Next, we should proceed to listen to its admonitions and advice, and learn through proper study its ways and methods, so that its sustenance reaches us. Then its joy and bliss will be ours, and in face of trouble and encumbered with pain, we shall still radiate the Light of Wisdom which is peace and happiness.

—B.M.

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I CAN well imagine that I might have lived in former centuries . . . that I had to be born again because I had not fulfilled the task given to me. When I die my deeds will follow along with me. I will bring with me what I have done. In the meantime it is important to insure that I do not stand at the end with empty hands.

—CARL JUNG

## IN THE LIGHT OF THEOSOPHY

Two European scientists, working independently, have turned up evidence that cyclical sunspot activity can cause physical ailments among people on earth (*Omni*, May 1984). An English epidemiologist, R. E. Hope-Simpson, has reviewed the course of the six major influenza pandemics of this century and found that they were "synchronized" with cycles of sunspot activity.

How exactly do solar cycles affect the workings of human bodies? According to Solco W. Tromp, director of the Biometeorological Research Center in the Netherlands, sunspot cycles influence such vital biological processes as blood sedimentation rate (BSR) which parallels fluctuations in the amount of albumin and gamma globulin. These substances, in turn, can signal changes in resistance to infection. Over the last 30 years, the Dutch researcher has been collecting figures on 730,000 healthy blood donors around the world, and his finding is that peaks in BSR in human beings have coincided with periods of maximum and minimum sunspot activity. "It's most likely," concludes Tromp, "that this is caused or triggered by extraterrestrial forces."

The Sun in Occult Philosophy is not a globe in combustion, but simply a world, a glowing sphere, behind which is hidden the *real* Sun, the visible being only its reflection or shell. The Sun *in abscondito* is the heart of the solar system whence vital energy is radiated into every part of the great body.

There is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction of the Solar HEART*. The universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon the earth;

and as our globe itself breathes every twenty-four hours. The dark region is *not* due "to the absorption exerted by the vapours issuing from the bosom of the sun and interposed between the observer and the photosphere, "as Father Secchi would have it, nor are the spots formed "by the matter (heated gaseous matter) which the irruption projects upon the solar disc." It is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then everyone would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood. (*The Secret Doctrine*, I. 541-42)

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Instances of multiple personalities leading a Dr. Jekyll and Mr. Hyde type of existence have been reported from time to time and have excited much interest. Among the celebrated cases are those of Chris Costner Sizemore, the Eve of *The Three Faces of Eve*, and Billy Milligan, the subject of the book *The Minds of Billy Milligan*, by Daniel Keyes. Under psychiatric treatment, Milligan was found to have 24 distinct personalities, many of these personalities being completely unaware of the others.

According to Richard Restak's special report in the June *Science Digest*, such "multiples," unlike normal human beings, show variations in their brain-wave patterns. A speech pathologist has evidence that each of a multiple's personalities has a different voice pattern. What is more, when multiples shift to another personality, they alter the way they walk, stand, sit and gesture "to a degree that no actor can match."

There is reason to believe that the different personalities of a multiple *have* to differ significantly from one another because of the way they are formed. Multiples begin creating their different personalities in childhood, when, almost without exception, they suffer from some kind of abuse or trauma. Billy Milligan said he was beaten and sexually abused by his stepfather. Chris Costner Sizemore was routinely "whipped" or spanked hard for small transgressions. She was a lively, sensitive, creative child

in a rigid, authoritarian family, and when very small, she witnessed two scenes of physical horror. . . .

A patient of psychiatrist Eugene Bliss, of the University of Utah Medical School, described exactly how the "core" personality creates alter egos: "She concentrates very hard, clears her mind, blocks everything out, then wishes for the person—but she isn't aware of what she is doing." . . .

Future multiples are also extremely suggestible and tend to daydream. They create more and more imaginary characters, until they become hostage to these alter egos. "When self-hypnosis is used frequently," writes Bliss, "it brings with it the attendant risks of amnesia, multiple personalities and a host of other terrifying experiences." . . .

All of us, perhaps, are more prone to multiplicity than we would like to admit. There may be a continuum, says psychiatrist Frank Putnam, with "daydreamers at one end and the multiple personality at the other end." We all know people who are extremely moody or changeable; they could in fact be people with a moderate degree of multiplicity. We ourselves may behave very differently in different circumstances. Think of the ad executive who suddenly takes off to become a beach bum or the fearful person who, in an emergency, makes a daring rescue. We experience ourselves in these new roles, but afterward we may say, "I can't believe I did that." We may even have trouble integrating this "new self" into our old self-image.

What W. Q. Judge wrote in reply to a question contains a hint for understanding such a phenomenon:

Physicians . . . cannot explain how a man suddenly loses his identity and becomes a raving maniac. Or in milder cases, where a man periodically becomes for months at a time some other person with no memory of the former state, and so relapses from one to the other. . . . Karma rules in this as in all else, and it is only when one limits his view of Karma to this one life that he can be confused. . . . Remember, the mind of each is connected with the body in a certain definite manner and not merely in an imaginary way. This definite method is by certain channels and filaments or nerves; among the most difficult to explain are the magnetic and electric ties for the mind. Now our hold upon the body we have been born into may be so weak that we are not able to keep possession of these channels, and stronger forces may even unconsciously go in where we have tried to stay. This is not caprice any more than it is caprice that water will leak

from a tank if there be any cracks. So there may come a time that the building called the body, which we hoped to occupy for a long time, becomes so imperfect that our mental tenancy is no longer possible and we drift off altogether, leaving it to the use of other forces or intelligences good or bad; or, as is often the case, we are now driven out for a time and then again get complete possession for a short term, until in that process the cords of magnetism and the electric channels are clogged up or destroyed so far as we are concerned, when we leave altogether. (*Forum Answers*, pp. 32-33)

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In modern society, especially in large cities, many are affected by episodes of sadness and discouragement. Distressing events happen from time to time in the lives of all of us, but most sufferers do not see themselves as having a psychiatric problem and make a spontaneous recovery. The severely depressed are those who have suffered a serious crisis but have no immediate way of putting it right. In cities in Europe and North America where surveys have been made, 10 per cent of the people, the majority of them women, have been found to suffer from depression of this sort—crisis without alternatives.

The findings are that a severe event or major difficulty by itself does not increase the risk of depression very much, but in combination with a vulnerability factor such as being without an intimate and confiding relationship with another person, or not having a job outside the home, the probability of depression rises significantly. Keith Oatley, a lecturer in psychology at the University of Sussex, writes in *New Scientist* (London) for June 7:

Our hypothesis about the majority of depressive episodes is that implicit in most severe events and major difficulties is a sense of mutuality which has been lost. Mutuality implies a predictable relationship with other members of the community in which one lives. Moreover, maintaining it affects the person's sense of herself or himself. . . .

According to this hypothesis, vulnerability consists principally of having no alternative means of experiencing oneself as being worthwhile after a severe loss. In our unemployment study, for instance, those who became depressed were those who had little

alternative social interaction outside work. It was as if they had located that sense of worthwhileness and purposefulness, which is lost during depression, largely in their jobs, and in the mutuality and social interaction that their jobs provided. While they had jobs, they were well. But without them they began to suffer many of the symptoms of depression.

The reason that more women than men, and more people of lower socio-economic status, become depressed in our society is quite simply that women and working-class people on average have lives with more possibility of things going seriously wrong, and fewer social and economic possibilities for dealing with the kinds of things that do go wrong.

This does not mean that depression has nothing to do with one's personality. We found evidence in our study, for instance, that people differed in their ability to put new plans into operation after a setback, and in their dependence on external structure in their lives. It does mean, however, that depression is not just a matter of personality. People withstand adversity better if they have support of family and friends and the wider community.

Depression is a mixture of mental and bodily symptoms. Severe losses and disappointments, in the absence of social support and alternatives, affect both one's capacity for purposeful action and one's physiological coping mechanisms. This can also predispose to physical ill-health.

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Devouring a feast and then vomiting to eat some more was accepted social conduct at ancient Roman orgies. Today such behaviour, when persistent, is looked upon as a disease, called bulimia. Bulimia sufferers, a majority of whom are women, gorge an enormous amount of rich food, then purge their bodies by vomiting or by taking laxatives and by fasting for hours or days, until the compulsion to binge again takes hold.

It is now realized that those who suffer from this cycle of gluttony and starvation are also severely and chronically depressed. When treated for their depression, 90 percent were able to substantially reduce or even stop their binge eating—even those who had indulged themselves every day for up to 15 years. (*Omni*, May 1984)

Psychiatrists admit that they do not know for certain why

antidepressants suppress the urge to overeat, and assume that the same imbalances in body chemistry underlie both bulimia and depression so that the two conditions are effectively controlled with identical medication.

Theosophy has always taught that attempts to cure or prevent physical disease are useless apart from rectification of the moral-emotional lesions from which they arise. The larger lesson physicians, psychiatrists and the lay public alike have to learn is that there is a vital connection between state of mind and state of health. The prime physical curse of the race, in eating as in so many other directions, is the performance of the action for the sake of enjoyment only. This is a morally evil basis, and results in a clogging of the mental and moral as well as of the physical faculties. Application of the principle of the "middle way"—moderation in all things pertaining to individual desire—requires first a mind that is equipoised.

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Amnesty International, the worldwide Human Rights organization with its base in London, has appealed to Governments all over the world, in its report published in June, to abolish the death penalty. Expressing concern at the high incidence of executions carried out worldwide, the organization pointed out that at least 1,669 people were executed and another 1,160 sentenced to death last year. These figures represented only cases which were in its knowledge and the real figures could be far higher because many Governments did not disclose death sentences and executions. A majority of known executions throughout the world were carried out following procedures which fell short of international norms for a fair trial. (*Free Press Journal*, June 26)

Calling for an end to executions, Amnesty International said, "We oppose death penalty as the ultimate cruel, inhuman and degrading punishment and as a violation of the right to life."

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
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THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
THE KEY TO THEOSOPHY  
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## By William Q. Judge:

THE OCEAN OF THEOSOPHY  
LETTERS THAT HAVE HELPED ME  
THE BHAGAVAD-GITA  
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THEOSOPHY (LOS ANGELES)

# The United Lodge of Theosophists

## DECLARATION

**T**HE policy of this Lodge is independent devotion to the cause of Theosophy, without profiting attachment to any Theosophical organization. It is loyal to the great founders of Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too important to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profound conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however constituted, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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