

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

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Vol. 65, No. 10

August 1995

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### THE WORK THAT BECOMES WORSHIP

[Reprinted from THE THEOSOPHICAL MOVEMENT, March 1969.]

WORK connotes the use that we make of energy in order to achieve specific ends. The performance of works becomes pleasurable or tiresome, tiring or exhilarating, according as the energy is supported by or denuded of enthusiasm. To the student in his classroom, the study of Milton may be boring. To the *littérateur*, it may become a mode of relaxation and even of aesthetic enjoyment. Science may be able to measure the quantity of energy expended in doing a particular work. But science has no formula to assess the value of the very act of engaging in any work; and yet, it is this value which is of paramount importance to the person. For instance, work may be undertaken to achieve personal objectives or to bring beneficence to other lives. But, long before the first step is taken towards action, the work of planning the course of that action is going on silently and often subconsciously in the vast laboratory of the person's make-up. It is this inner working which is already producing action and reaction on the inner planes of being which should engage our attention. For, whatever aspect the work may assume, it has already caused a stirring or ripple in the mental, moral and psychic planes of life. However trivial the act (and this may be in thought only), these planes of life record its repercussions and are either enriched or impoverished by the impact. Since

it is in these actions in embryo that lies the secret of the value of the work to be done, it is here that the greatest vigilance is to be exercised.

It is vital to the student of Theosophy that he understand that work can no longer be judged by ordinary standards nor assessed at its face value. A new dimension in knowledge is opened which must first be studied and then put to daily and hourly use.

Take, for instance, the case of the student who is fired by the philosophy and whose tendencies, inherited from prior lives, lead him to a recognition that he is a child of Light. Because of this awakening, he may decide to dedicate his life to the service of the cause of Theosophy. He probably leaves a remunerative job. He takes a much reduced allowance or none. He forgoes holidays to which he was previously accustomed. His hours of work now join the night to his day. And he glories in all this. These are conditions which normally would deter any ordinary person, but which strangely enough whet his zeal for more strenuous service. For months, and sometimes for years, he surrounds himself with a halo of righteous endeavour. He is content. During these hours of honest endeavour, the student has generated good Karma pleasing to his Ishwara. The forces which he has used, he has in the act of usage transformed into higher moral and psychic energies. This is all to the good. But it is not nearly enough. The next stage may find him bankrupt still. It is for preparing oneself for this arduous stage that the first exists as a preparatory plane of effort.

During the initial years of honest striving, the student rarely pauses to consider the real motive which induced his activity. Yet, it is this motive which alone colours his effort, and unbeknown injects either a drop of elixir or of poison into his cup of life. It is these thin attenuated things called motives which have to be studied first in oneself and then in others. For instance, what was the urge that drove the student to actions to which he was hitherto unaccustomed? Was it the desire to win acclaim or to seek personal satisfaction? Was it the novelty of the thing which appealed or was he running away from impossible situations of his own past creation? Then, further, were his choices the result of a swing of the

pendulum away from the ignoble and the sordid towards goodness and virtue, with the possibility that the very force of the sway might swing it back to its previous unsavoury position? Each such circumstance that builds motive is sure to have its own peculiar reaction in the future, and will have impressed its own particular colouring upon the lives that throng the gross as well as the subtle planes, and which though unseen and impalpable are being affected by the thoughts, feelings and works of men.

So now the student passes on, under the impulse of Nature, to the next stage. He now finds the labour hard, the orders irksome. His superiors and even his companions in work tend to become tiresome. He sees in them faults and limitations where previously all seemed good and desirable. If he is cogitative enough, he will have discovered that he is now trying to compare the end-results of his efforts with the image which he had created of the ideal, and finds them wanting. A chink has developed in his armour and through it are now trooping in the worst of enemies—doubt and dejection. He is no longer insulated against attacks from within or without. He still carries on the work, but it is now mechanistic. The higher force now seldom presides over his endeavours, and in consequence the taste of dust and ashes creeps into his mouth.

That this difficult stage must itself be an effect of a precedent cause is evident. But the student is more likely to search for it in his dubious past rather than in the hours of his sacrificial work; and it is here that he is likely to miss out the lesson which is now being presented for his education. He has to find out what it was that he had missed when the path was rosy, the lack of which has now suddenly spread a carpet of thorns at his feet. He may shy away from this search and prolong his agony for years. If such a condition is not overcome in time, the student may lose his enthusiasm and the urge for noble actions may suddenly desert him. But the hours of gloom do not necessarily sound the knell of shattered hopes. They may on the contrary be likened to the dark hours that precede the dawn. What lessons have these hours to teach the disciple?

The answer which comes readily to the mind is that self-complacency had been allowed to creep in. With little or no great opposition encountered in the first flush of enthusiastic participation, the student had not prepared himself for the coming battle. Though this answer does give a correct solution, it does not take into account the more serious lapse. It is on a correction of this major fault that depends the future life of a disciple among co-disciples. To understand the rationale of the remedial measures, it is necessary to first grasp the philosophical basis for the adoption of such measures. For this, each one has to ask: Who is the disciple within me? And then the next question: Who is HE whose disciple I have constituted myself?

If Theosophy has taught us aught, it is the sevenfold constitution of man. Rightly interpreted, it should give us startling revelations about ourselves. The classification reveals that each lower principle serves the purpose of transmission of the wishes of the higher on to the lower plane with which that lower principle is consubstantial. Our own experience will have taught us that the lower principle has the tendency to rebel against control or guidance, and, like a wild horse, has to be broken in and tamed to obey the slightest touch of rein or spur. Even the unlearned recognize that the mind must subjugate and control desires, and the latter in turn must be so purified as to be able to curb physical appetites. The mother, albeit unconsciously, teaches the child to do this, and the same training is normally heightened in the classroom and the academy.

But the mind itself is no high principle at our stage of evolution. More often than not, it leaves its high duty and joins hands in the pranks and aberrations of unrestrained desires. Since the mind itself is a vacillating, unsteady instrument in most cases, it becomes necessary to enter upon a rigid course of discipline. It is here that the difficulty lies. The student's consciousness is mostly centred in the mind, so that to reach to the next higher principle he has to send his aspirations soaring upwards along a so-to-say disused and unaccustomed path. This next high principle has to be invoked to enter a tabernacle which has to be cleaned of all impurity. The worker who started his effort in philanthropy should have under-

stood that as there are seven principles in man and seven planes on which his consciousness functions, so philanthropy itself must have seven aspects, and further that it can replenish or rather regenerate its power for good only when he can touch it in its higher aspects corresponding to Manas or the fifth principle. The philanthropy which is permeated by desires and emotional urges is like fireworks which are things of beauty but which sooner or later must extinguish themselves and leave the night blacker for their absence. The ordinary worker has a certain quantity of this type of philanthropy generated in him through his enthusiastic contact with the philosophy. The electric force has passed into him and is stored there as in condensers. For his work, the student starts expending this priceless hoard, and so gradually his stock of that force diminishes to the point of denudation. This is one explanation of the fact of sincere workers becoming lethargic and finally becoming what may be called the drones of Theosophy. To avert this catastrophe, the disciple has all the wherewithal ready to his hand.

Even in ordinary physical-plane objects, recharging or replenishing is done through a conduit or a link which connects the store of power (or the generator as the case may be) to the receptacle which is to receive and in turn store or consume that power. If the linking arrangement is disconnected or corroded or clogged, the flow from the one to the other stops or barely trickles through. Pursuing the same analogy, we have to test out the cable or the conduit channel which links the mind to the higher Ego. This pathway is there and is never totally obliterated except in the case of the thoroughly depraved. It may have remained unused by the mind for such lengths of time as to be almost forgotten; it may have become overgrown with weeds; it may have dwindled into a hardly discernible track, but *it is there*. It can be cleaned of all debris, and the constant tread of the pilgrim-disciple can make of it a highway by persistent usage. To reach to the conduit, the only means available to the mind is aspiration. The mind has to kindle the leaping, darting flame of a purified desire and send it soaring to the highest that it can think of. Here again aid is to be taken from the

philosophy. The mind is an emanation, a fragment of itself which the Soul has projected into a body for the gaining of experience. Having sent out a portion of itself to draw together the five senses and the mind, it remains aloof yet constantly near; unperceived, yet clearly perceptible to senses above the five now in manifestation. It can be felt and searched for even amid the storms of incarnated existence.

Once that the mind shows how to shake off mortal attachments and the chains which fetter it to earthly desires, it can cross over the threshold and in uttermost felicity repose in the embrace of its parent. Just as a son who young in years goes to a university far from home, and after a long absence returns in joy and abounding love to his earthly parents, so too does the mind turning its face homewards find its ecstatic rapture in the proximity and close union with its real parent. That moment past, the mind returns to its habitat of flesh, but how richer, how spiritually regenerated is the coming back! The promise which the philosophy gave is no more mere words upon a printed page. The promise stands requited. The link is established even for the fraction of a moment and the individual carries the power of that contact with him. The storehouse and the eternal seed have become approachable and their force is available for the work among mortals.

It now becomes the duty of the disciple to seek his guidance, knowledge and strength from this source, exclusive of any other. He can no longer place his reliance on earthly knowledge or on the moral codes of his social environment. He is now a servant of his Self, but he is not expected to be servile. He is the ambassador of an exalted authority accredited to a particular earthly domain. His poise, his grace and behaviour must be in keeping with his high office. He has, however, to understand that the trust which is reposed in him can be discharged only if his connection with his Lord is permanent and the Presence easy of access at all times. Since the line of communication shrinks or clogs up with even the slightest approach of impurity, the worker has to seclude himself from all taints. He can do this effectively by utilizing all moments of leisure in keeping the passage clean and free of obstructions.

Road maintenance along this particular highway is an all-time job.

Once that the worker has found his moorings in the True, it becomes his task to bring the beneficence of the higher force to permeate his work. It is now his duty to bring his neighbour on to the right path, to gather around himself a nucleus of souls dedicated to the same lofty ideals—and lo! he has turned his work into worship.

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## DREAMS AND THE DREAMER

IN many religious philosophies, the human body has been compared to a house. The soul is the resident in the house. That house, generally speaking, is either a temple in which the soul performs his ritual of life, or a reformatory in which the ignorant criminal is learning his lessons of life. The latter, alas, is more often the case than the former. Then there are bodies that are but mausoleums—decorated tombs of dead sleeping units. It was Marcus Aurelius who said that man is a corpse always carrying a ghost—like a modern mausoleum.

The body is prone to sickness and disease, culminating in death, and for that reason at least it were well if we did not identify ourselves with it. Theosophy says that the body is a vehicle of the soul who is the real "I" in us, the Inner Ruler, and must be assigned its proper place. But if overindulgence of the body is bad, so is its neglect, for disease and death disappoint the soul who needs a body to function through.

The real health of the body is to be judged by its efficacy as the dwelling-house of the soul. Is it a prison-house in which the soul has to follow the discipline of the prison? That is the position of an athlete, among others. Is it a tomb in which death resides? That is the position of the wicked person. Is it a school and a reformatory? That it is for most men and women. Is it a fortress of the warrior-soul who fights against evil? That is the body of the educator and the reformer. Or is it a temple in which the sage meditates and labours for the betterment of humanity? That is the position of the Adept.

So the body must be examined as the home of the soul. The soul is the dreamer. The sage is a dreamer of wisdom; the poet is a dreamer of beauty; the saint is a dreamer of goodness. Each one is a dreamer in the body and the nature of our dreams determines the nature of our body. We may dream of lust or of love; we may dream blessings or curses—but we do dream.

What is sleep? It is the condition of the body when the dreamer ceases to dream in and through that body. When the dreamer ceases

to dream in the mind, the mind goes to sleep. When the dreamer ceases to dream of himself, he himself goes to sleep—that is *pralaya*, dissolution. He does not get dissolved; he exists, but does not know that he exists.

So each one of us is a dreamer and the kind of dreams we dream builds the body. Is it gross or sensitive, capable or incapable of meditation, able to love or to hate or to be lukewarm, efficient or otherwise? Next, whether we are awake or asleep in the body, we dream. Because people do not understand the rationale of dreams, how they are caused, what their language is, who the real dreamer is, the word *dream* is used in a very restricted sense. Once we get hold of the central idea that the soul is the dreamer, we bring the subject out of the realm of confusion into that of order and harmony. While awake, the body is the habitat of the dreamer. Even the waking body can have a nightmare; every drunkard knows that his worst nightmares are when awake and not when asleep. In the waking state, we can and do build fanciful castles in the air which tumble when we come to, that is, when we realize that we are riding our own hobby-horse. Also in the waking body we have symbolic and creative dreams—the condition of a novelist, of a poet, of a playwright. Again in waking bodily life we can have prophetic dreams—when engaged in contemplation we see by the power of visualization what must inevitably take place. Our words and acts in waking life are the result of the dreams of the soul.

There is an intimate relation between soul and body. As dreamer, the soul needs subjects for dreams. The painter needs a model; the musician needs an instrument; the poet needs a theme; the philanthropist needs a cause. Each one as soul needs a subject to dream about. The body supplies that need. The body is a device of nature. It puts the soul in touch with the awakened universe. Our senses are so many receiving-stations to which messages from the remotest corner of the universe can come. But by no means is the ordinary body a perfect receiving-station. There are far more things in the universe which we do not know about compared to what we do know. For every process in nature with which we are familiar, there are a score about which we are ignorant. All the

same, our body puts us, the soul, in touch with a living, awakened universe. The trained body of the perfected Adept is able to register every event on earth as in the infinitudes of space at his own free will.

That concept of body brings us the real explanation of the sleep of the body. When it is not able temporarily to function as a receiving station, we say it is asleep. When it is disabled permanently, we say it is dead. A really good body is one which brings to the dreamer or the soul the best or highest types of subjects for dreams. But the dreamer continues his task of dreaming even when the body, unable to function as a receiving station, falls asleep. The soul or dreamer dreams either with the help of the new impressions which the waking body brings, or with the help of the already gathered material when the body is asleep. What is the difference between the soul dreaming in a waking body, and the same soul dreaming in a sleeping body? In the waking condition, the soul is gathering new material for his dreaming. The soul then is like the reader of a book who makes notes and registers what the book has to say. Then the book of waking life is closed and the state of sleep is entered. But the soul continues to think, to evaluate all that he has read. Every critic and journalist knows the two processes: reading a book and then reviewing it. So we as souls gather material and dream while awake; but when the body is asleep, we dream without gathering fresh material. Naturally the soul is able to dream more efficiently or more intensely when he has not the double task of receiving impressions and of evaluating them at the same time. When the body is asleep, the soul, freed from the task of receiving impressions, is concentrated on evaluating things. These two states of the dreamer, the soul, in the waking or in the sleeping body, are called objective and subjective states.

From all this it is clear that the dreams of the soul in one or other condition depend on its unfoldment or evolution. So let us look at ourselves and analyse the types of souls who are the dreamers of dreams. How many kinds of dreams can the soul-dreamer have? There is a fourfold dreaming, to which we must now turn.

(1) There is the lower self who dreams carnal dreams, awake or

asleep. These dreams are not necessarily evil or wicked; they are rather dreams of egotism and selfishness, fancies in which we build castles to dwell in and lord it over others. When a person is looking at the world from his own point of view, with himself at the centre, he is the carnal man. He may not be visibly wicked now, but he is heading towards it. Each of us has a carnal self which feels that it is at the centre of the universe. Fortunately, our love for relatives and friends, our feeling for our country, our desire to help our neighbours, our aspiration to learn, to grow better and nobler—all these temper the carnality in us. Only the great Adepts are entirely free from carnality; we are but trying day by day to free ourselves from it—from egotism, conceit, competition, and hatred. This is *mukti* or emancipation; this is *Nirvana* or salvation. True freedom implies liberating ourselves from the binding fetters of selfishness.

(2) There is the thinking self above the carnal—the dreamer who dreams in the language of coherent thoughts. Helped by school-education and self-education, he studies, he thinks. So each one of us is also the dreamer who thinks, who ideates.

These two are the most aggressive selves who live in the human tabernacle and fight each other—Kama, the carnal self, and Manas, the thinking self. The former is the great exploiter; it exploits all our higher faculties, all our virtues. Man uses his knowledge to benefit himself, his own separated self, and thus it is that he makes trouble for himself. Manas, the thinker, does not exploit; he ideates; but he has to obtain strength so that he can resist the exploitation by the carnal dreamer within. Manas, the human soul, the dreamer who ideates, is not so well versed in the affairs of the world as to resist the temptations of the carnal nature. But there is hidden within us the Christ who is able to say to carnality, "Get thee behind me, Satan."

(3) That is the third self or dreamer—the evaluator. Kama exploits; Manas thinks; but Buddhi evaluates. This third dreamer knows the values of all things. He is like the expert sales manager in this mighty department store, a very attractive store, that we call the world. In this store are stocked all manner of things—white things and black things and things inbetween. He knows the value

of each. This discriminator or evaluator indulges in a third kind of dreams. Having thought and studied, he is able to put a price on everything.

(4) The fourth and the highest dreamer in us is the inspirer who uses his perfect knowledge of the values of all things, and proclaims that knowledge so that others may be saved from the glamour of false values. This inspirer is Atma, the Spirit, the Supreme Self.

The carnal self and the thinking self are the most active dreamers in us; the evaluator and the inspirer the least active. The various stages of human unfoldment depend upon the predominance of one or the other of the selves in us.

To know what happens to us when we are asleep, we need to look at ourselves when we are awake. Are we exploiting others, with the help of our own thoughts, ideas and mental energies? When we think that by our cleverness we have outsmarted or defeated another, what have we done? Our lower or carnal or egocentric self has exploited our own ideation, our own higher and thinking self. This is the way of Kama.

Anyone who lives in his carnal self during waking life will continue to live so in his sleeping state. For, that which sleeps is the body, and the dreamer goes on dreaming in terms of his carnality. So we must curb that animal nature, that egocentric self, that carnal devil in us, by stopping the exploitation of our ideation. Let us not use our mental power, our intellectual ingenuity, to gain our own personal ends. It is necessary to expand our conception of selfishness. There are many selfish attitudes and acts which pass off as unselfishness. The mother who loves her child and through that love does injustice to others' children is selfish and indulging in her own carnal self.

What kind of dreams we shall dream tonight depends on the kind of dreams we have been dreaming during the day. Night is but the shadow of the day and we continue to dream in terms of what we have garnered during this day and all other waking days. That is the important principle to grasp. If we have roared like a lion in human shape, roar we shall in lion-shape when the body is asleep,

says an adage—which is a real occult fact. If we have spread the fragrance of unselfishness in waking life, we shall, like flowers, radiate sweetness in our sleeping condition. The fact to note is that while in waking life we have the power to change our condition, in sleeping life that power is absent. People often wonder why they dream of ugly things, things they would never do in waking life. This is because they have the power to check their thoughts and acts in waking life, whereas to check a dream is to leave the dream state; the person must wake up.

So we need to stop the exploitation of our thoughts and ideation by the carnal self. The thinker, the Manas, is the real labourer and the lower passion-nature or Kama exploits his power. The labourer must be awakened, he must be taught, he must learn and refuse to be exploited. For this, he will need the aid of his superior, the evaluator. He must learn the true values of all things which the lower, carnal self tempts him with, and to learn that, he must go within to the superior spiritual nature of Buddhi, or intuition—the only true judge within us. The nature of Buddhi is not only wisdom; it is also compassion. So the moment one knows the true value of things by the mind, that moment one also aspires to present those values to others who are in the struggle of life, and thus the inspirer is born in us.

In the perfected Adept, the carnal self is absent. The Adept inspires by his perfect knowledge of the values of all things. Therefore he teaches great truths, fundamental principles which enable us to get at those true values ourselves. He is the Inspirer, the Judge and the Educator. He teaches us in terms of justice; he presents to us Truths for which we are ready, instruction which is suitable for us. He is able to inspire us because he knows what we *need*, not what we *want*. We take from the world what we want; the Adept and His Occult World will give us only what we need. By Baptism of Water, we cleanse ourselves of our carnality. By Baptism of Fire, we pay back to Mother Nature, in woe and sorrow, every debt we have incurred. By Baptism of Air, we rise to supernal heights. By Baptism of Akasha, we read the entire Book of Nature, the whole Record of Supernal Truth.

A real Guru is necessary in spiritual life. The Book of Nature is before us—we are free to take what we can; but do we know what is best for us to take? We go to it with our wants and fall into dark paths of evil knowledge or black magic. Let us not make any mistake—the real Guru cannot be found outside of our own heart. By dreaming bold dreams, pure dreams, wise dreams, by cooperating with the Lodge of Masters and doing Their Work in the world, we shall awaken ourselves in that Holy Land of Perfect Dreams where live these Great Ones—Perfect Dreamers who send inspiration, who deal justice, who give instruction. Let us dream of Them by day and we shall awaken in Their realm by night.

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THE afflictions which arise in the disciple are Ignorance, Egoism, Desire, Aversion, and a tenacious wish for existence upon the earth.

Ignorance is the field of origin of the others named, whether they be dormant, extenuated, intercepted, or simple.

Ignorance is the notion that the non-eternal, the impure, the evil, and that which is not soul are, severally, eternal, pure, good and soul.

Egoism is the identifying of the power that sees with the power of seeing.

Desire is the dwelling upon pleasure.

Aversion is the dwelling upon pain.

The tenacious wish for existence upon earth is inherent in all sentient beings, and continues through all incarnations, because it has self-reproductive power. It is felt as well by the wise as the unwise.

—*The Yoga Aphorisms of Patanjali*

## THE NEOPHYTE'S TRAINING

H.P.B. brought forward publicly to our age the fact that there are Wise Men, Elder Brothers, who have lived on earth, sometimes in one place, sometimes another, and whose work is of two kinds, both having as objective the welfare of Humanity. One aspect of Their work is to help forward the evolution of the world, to serve as intelligent co-operators with the great Universal Laws. The other aspect is to accept and train pupils to do this work, until they, too, become proficient.

The questions arise in the mind of the earnest student: How shall I make myself such a pupil? How shall I attract the attention of a Master? But these should not be the first questions that arise. The first question should be: How shall I make myself *worthy* to become a pupil of the Great Ones? It is because this question is not asked seriously enough that so often disappointment follows the first rush of enthusiasm on hearing of the possibility of becoming a pupil of the Elder Brothers.

To make oneself worthy of something, one must get knowledge of what is required and, since chelaship comes at a later stage on the way to becoming perfected, it is obvious that the requirements must be very high. All of us become enthusiastic when we hear that there are ways and means of helping the world, but often we fail to go behind that emotion, good as it is, to realize that we need to be greatly altered in ourselves before we are capable of rendering aid. As students of Theosophy, we have one great way of helping, *i.e.*, spreading the philosophy of Theosophy. If that is as far as our desire goes, it will be good work and a stepping-stone to chelaship in future lives, because the Theosophical Movement is the Work of the Great Ones in the world, and in working for it we are working for Them and binding ourselves to Them and Their Work. The earnest "plodder" in the Theosophical field often goes further on the Path than the zealot whose enthusiasm dies down with the "sameness" of the apparently unrecognized efforts. Part of our enthusiasm is bound up in the idea "to do, to do"; it should be concentrated on the determination "to be, to be."

For what are the essentials of chelaship? H.P.B. has given them thus in *Lucifer*, June 1889:

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is *a state of mind* rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period....

It should never be forgotten that Occultism is concerned with the *inner* man who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

The first requisite is, then, "a spirit of absolute unselfishness and devotion to Truth," the moral basis or motive. *Then* follows self-knowledge, the power to know ourselves as we *really are*, mental self-analysis; and after it, self-mastery, the practical application of what we have learnt, through the power of the will.

Why are these so necessary? Is it not because in the course of his future training the neophyte will have to develop all the powers at present latent in him? What is needed is not merely to be willing to help the world, but to gain the faculties which will make one an intelligent co-operator with Nature's forces, a controller of them, in fact. When we realize how difficult it is to control our present feelings, *e.g.*, anger, jealousy, untruthfulness, conceit, personal pride, etc., it will be seen that the vital powers, the awakened power of the will, for example, the immense force which plays through all parts of one's nature and therefore can as easily strengthen hatred as love, will be infinitely harder to control. Clairvoyance, real clairvoyance, brings not only the power to see good but also the power to see the evil that exists, and this power must not be developed by one who is not able to stand the sight of the blackness of horrors that lie in the present and the future, while realizing that he is powerless to help, save a little here and a little there.

If the pupil was being trained to leave the world, to see and to

feel only harmony and bliss, it would be easy; but he is being trained to go back into the world with heightened sensibilities, with work to do to the best of his ability along the lines laid down—for it is not *his* work but Their work. When we remember how difficult it is to keep our path of Theosophical work along the Original Lines, we have a faint glimpse of the task ahead. In the life of the neophyte there is no "let-up," no rest and no turning back. He needs courage, tenacity of purpose and a determined Will. These are only possible when he has decided on his goal, has fully realized that he needs help to reach it, and *knows* with an inner sense from where that help will come.

At first, when he starts to build the known virtues into his character, he has only the books to guide him; but even here he meets with difficulty, for it is fairly easy to build virtues in action, but difficult to build them in the inner man. For example, he knows that he must "make of pride and self-regard bond-maidens to devotion"; he must learn to efface himself, so that he can "step out from sunlight into shade"—again fairly easy unless such effacement means "to make more room for others." The very thought that he is practising self-effacement gives an inner pride, and true it is that every vice has to be fought on all planes. Though we may start on the way full of hope, the song of hope dies down as we progress, and we begin to doubt and despair, and ask ourselves why the Masters do not appear, why They are silent. If the depths of despair arouse the renewed determination to go on, without blaming this and that, it is well, for in time we will realize that it is not Their fault but our own if we cannot meet Them. H.P.B. wrote in *Isis Unveiled* (I, 17):

Travellers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized. Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered

again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back.

Many have turned away from this Path and sought other Gurus who are willing to make themselves known. Such impatient ones turn from one Guru to another, seeking, but finding only temporary relief each time. It is necessary for us to understand why the Theosophical Adepts act as They do. One of Them wrote in the early years of our Movement:

On close observation, you will find that it was never the intention of the Occultists really to conceal what they have been writing from the earnest determined students, but rather to lock up their information for safety's sake, in a secure safe box, the key to which is—intuition. The degree of diligence and zeal with which the hidden meaning is sought by the student, is generally the test—how far he is entitled to the possession of the buried treasure....The Occult Science is *not* one in which secrets can be communicated of a sudden, by a written or even verbal communication. If so, all the "Brothers" should have to do, would be to publish a *Handbook* of the art which might be taught in schools as grammar is. It is the common mistake of people that we willingly wrap ourselves and our powers in mystery, that we wish to keep our knowledge to ourselves, and of our own will refuse—"wantonly and deliberately" to communicate it. The truth is that till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most *if not all* of the Secrets are *incommunicable*. The receptivity must be equal to the desire to instruct. The illumination *must come from within*.

There is, however, also the other side of the picture. Love, devotion, loyalty are heart qualities, generating the response of the spiritual quality that the heart symbolizes. All life is a struggle to *become one with*, first another, then the whole, and the fire that is kindled by *mutual* love, loyalty and devotion is that which in time burns up the neophyte's lower nature and makes him one with the

spiritual heart of the world. The response from Them is sure, for Their love is so much greater than ours. Few there be who avail themselves of the promise which They have given us, but whoever will can do so by fulfilling the conditions which one of Them has stated thus:

I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions....

Only the progress one makes in the study of Arcane knowledge from its rudimental elements, brings him gradually to understand our meaning. Only thus, and not otherwise, does it, strengthening and refining those mysterious links of sympathy between intelligent men—the temporarily isolated fragments of the universal Soul and the cosmic Soul itself—bring them into full rapport....

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed your mind. We may move in cycles of activity divided—not entirely separated from each other. Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the *Shadow*-world—your world and ours outside the precincts—and it is our law to approach every such an one if even there be but the feeblest glimmer of the true "Tathagata" light within him—then how far easier for you to attract us.

May we aspire to the first necessity—"a spirit of absolute unselfishness and devotion to Truth"—"the feeblest glimmer of the true 'Tathagata' light"!

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## THE EXAMINED LIFE

WE would save ourselves much trouble if we introduced into our lives the exercise of self-examination. Without recourse to self-examination, which helps us to unfold and strengthen the voice of conscience, large numbers of men and women commit mistakes and go astray, often unconsciously to themselves, and suffer anguish of mind and of heart. People desire happiness and aspire to do the right, but will not examine themselves, their motives and ideas, their methods and habits; nor will they take up the study of the fundamental problems of existence—why they are here and what the meaning and purpose of life are. Whether vicious or virtuous, they are like animals; they do not grow or progress.

Each one of us passes through myriad experiences, but how much do we lose by the non-memorizing of those experiences! Just as people read scores of books but fail to profit by their contents owing to inattentive perusal or indiscriminate acceptance or rejection of thoughts therein presented, so also we pass through marvellous experiences but most of the time are unaware of the fact and allow these experiences to pass into the abyss of forgetfulness instead of using them as opportunities to learn lessons from.

Each day of our existence is coloured by the motives, the thoughts and the deeds of the previous day and days. In order not to allow the process of that colouring to take place automatically but to make use of it intelligently, the student is advised to consider his actions and his disposition, including his weaknesses. This is an important factor of spiritual discipline. Such an examination uncovers the hidden vices, petty-mindedness and small selfishnesses, as also the hidden good. It reveals the extent to which the personal self has worked under the radiant influence of the Inner Ego, or has gone on its own, regardless of the latter.

The highest ideal of man's duty may be described thus in the words of Robert Crosbie:

We have no greater duty to perform than to make clear and clean our natures—to make them *true*, to make them in

accord with the great object of all life, the evolution of the soul.

This is the practical work which every probationer must undertake. Through it only will he become a "Theosophist by nature." Day by day we should labour, and register to what extent we have cleansed ourselves of weaknesses; to what extent we have shaped the lower on the model of the higher—for by that only will we make our nature *true*, *i.e.*, in accord with Great Nature or universal principles.

Nature compels us to examine the whole of our life at the time of death. We then see, in full detail, the pictures of our whole life-process. Wise people adopt its lessons in daily life. The most suitable time for this daily exercise of self-examination or prayer is at the end of the day. It does not matter what method we adopt; the important thing is that we review regularly each day all that we have enacted during that day—including our thoughts, feelings, words and deeds—without trying to explain away our slips and blunders. Noting our good points and our defects, we must resolve to strengthen the good and eliminate the others.

In some cases we are not quite sure whether it was right or wrong that we did. Or we may think that we are sure of our position, but may later find that we were wrong! It is very necessary, therefore, that we always have a good basis to justify or criticize ourselves. We often behave like an advocate or a lawyer, trying to make excuses for our client, our lower self. It is the position of a judge, impartial and wise, that we should take. To be a good judge, to deliver correct judgments, we must possess knowledge. False knowledge is worse than ignorance; it is a potent cause of a large number of actions which, unconsciously to their authors, produce troubles for themselves and others. Hence the great value, the uttermost necessity, of study. Our self-examination will be somewhat barren unless the laws of life, of growth, of good and evil, are understood. Calm judgment tells us what is wrong and evil, what right and good, but when we judge ourselves in the light of the divine Science we are able to see what we lack of Spirituality, of

the Sage-Light. The memorizing, not verbally but by heart, of the ideas, fundamentals and principles of the immemorial philosophy of Theosophy provides clues and keys to the meaning of the events and occurrences in our lives which are mostly sealed for us.

Each of us, if honest and earnest, when he examines himself will say with St. Paul:

...to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do....I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

All ordinary men and women when they look within come upon this "law of sin." Some people disparage self-examination because its first, fear-begetting and therefore depressing result is that it brings to our attention our many weaknesses, bad tendencies and objectionable habits. People dislike to be shown or to see for themselves their own weaknesses. As the student develops earnestness and is more thorough in making applications of the lessons of the Esoteric Philosophy, he perceives clearly and recognizes fully what kind of a mortal he is. We need not be depressed; we should rather be glad that at long last we have become aware of our frailties, foibles and blemishes. Even when we pursue self-examination it takes time for us to detect our defects. This happens because we permit our mistakes to delude us; we explain them away to ourselves instead of using our understanding to penetrate them. Only when real sincerity of heart and honesty of mind are sufficiently developed are we able to evaluate our weaknesses. We ought to ponder over these words of Robert Crosbie:

No one who sees his mistakes can be a hopeless case. The moment we see that we are deluded, that moment we are no longer deluded, although we may be surrounded by the consequences of delusion and have to work through them. Any trouble and hindrance comes from self-identification with delusion and mistakes; this is the delusion of delusions.

No self-examination should end with the noting of the foibles

and frailties of the lower self. One last act in the ritual of introspection should always be performed: the Higher Mind, *Buddhi-Manas*, must be gentle to the lower, like a mother who, after chiding the child who has done wrong, speaks soothing words and encourages him to do better, for he *can* do better. Our *Kama-Manas* is a pupil and a learner. One aspect of it, *Antahkarana*, has to become the chela of the Great Guru, the Higher Self. To "raise the self by the Self" is the real business of life.

If the examined life, as Socrates held, is alone worth living, it is also the hardest to live. "Most people," Nietzsche tells us, "during their whole lives do nothing for their own ego but only for the phantom of their ego that other people talk about." We never face ourselves squarely; never examine ourselves with candour and resolution. He who would learn from himself must first unlearn a great deal, and self-examination is difficult for many because learning by unlearning is not an easy task.

The student-aspirant must endeavour to make self-examination a continuous process. At every stage he must learn to view his own conduct in the light of universal principles, with detachment and resignation.

One of China's great teachers, Mencius, brought this message:

If a man love others and that love is not returned, let him examine himself as to his love for others. If he rules others, but his government is not successful, let him examine himself as to his wisdom. If he is polite to others but they impolite to him, let him examine himself as to his real respect for them. When by what we do we do not achieve our aim, we must examine ourselves at every point.

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THE greatest of faults, I should say, is to be conscious of none.

—CARLYLE

## THEOSOPHICAL STUDY

SOME critics of Theosophy bring forward the argument that it is a cold, dry, intellectual system of thought and does not contain the inspirational element that some modern philosophical and "New Age" cults, sects, etc., emphasize. This is a serious argument and needs to be looked at closely. If the Theosophical Movement attaches so much importance to Universal Brotherhood, and if, as H.P.B. says in the first of her Messages to the American Convention, "Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features," then why do students of Theosophy spend so much time in studying the philosophy instead of in *doing* something for the good of all? If we acted on the above-mentioned principles, then indeed would "dawn a day of joy and gladness for all men and women." The problem is the actualization of these principles in the modern world and the incredibly few people who are able to follow this advice in the right spirit. The key lies in true knowledge. Action without the right kind of understanding can cause more harm than good, and this is why we must labour to obtain a thorough intellectual grounding in Theosophy along with its more practical aspects.

It is important to develop some kind of balance. Too much "head learning" can create this dry intellectualism, but on the other hand too much of the heart quality without the necessary knowledge can result in overemotionalism, as is evident from observing the followers of the various religions of the world and of the many cults that have sprung from these. It is true that we need to get to the essence of the teachings given out to us and to try to see why the Masters decided to reveal them after long ages of silence and secrecy. If we start to look closely at *The Secret Doctrine* and other Theosophical works, we can see clearly that what is given out is a definite set of teachings that assign to man his place in the evolutionary scale. These teachings show us that it is impossible to separate ourselves, except in imagination, from the overall scheme, and therefore the conclusion that we can draw is that Theosophical

teachings urge us to live the life that will enable us to fit ourselves into this plan.

That is why it is of vital importance that we extract the essential teachings from the conceptual ones. The development of intuition is something that is of vital importance to all serious students. This happens to us almost imperceptibly as we progress in our Theosophical study. This study enables us to read between the lines and discover the hidden meaning in the scriptures and spiritual writings of all the great world religions and philosophical systems. It is possible to forget that this capability was developed as a result of Theosophical study and meditation. In fact there have been many erstwhile students who have turned their back on Theosophy and gone their own way, without giving any credit to Theosophy for the initial impetus that allowed them to grow. These individuals chose the easy way instead of "the hard and thorny way to Jnana."

It is a wonderful alchemical process that goes on in the mind of the aspirant as he pursues his studies. A great veil is lifted from the previously inscrutable teachings of the East. Of course there is veil upon veil behind, but at least a start has been made.

The process of translating Indian, Tibetan, Chinese, Japanese and other Oriental teachings into English continues and many scholars have been involved in that work. While some of them have done a fairly competent job, others have entirely missed the symbolic meaning of ancient texts. A serious student of Theosophy will have little difficulty in separating the wheat from the chaff. Genuine teachings will stand out like beacon-lights in the darkness of the material world and will be welcomed by all "lovers of Truth." The vigilant student will always be on the lookout for gems of spiritual thought and meditation. These, in all cases, corroborate what was written over a hundred years ago in works like *The Secret Doctrine* and *Isis Unveiled*. This tends to strengthen our faith. This is faith based upon knowledge of course, and an increase in this helps to remove another brick from the wall that separates us from the Self of all.

To realize our Oneness with all things, what can be of great help is study of genuine Theosophical literature—using the term in a

wider sense, that is, inclusive of spiritual texts and many invaluable gems of thought that have come down to us. There is a great difference between outer and inner knowing. One may read a book superficially, or the essence of that work may percolate through to the inner man. We sometimes find, when we are writing or in conversation, that certain ideas "pop" into our minds and we then realize that the work did indeed leave its impression. But the opposite is also true. We may understand something very clearly with the brain, but it may not register with us at a deeper level and is soon forgotten. Is this not the difference between true ennobling literature and the vast amount of superficial stuff that is produced nowadays, which is easy reading, attractive to the senses, but ultimately says very little?

Surely some effort is needed to understand the mysteries of life. The Sages of old have given their lives to realize the Truth, so can we conceive that by reading one or two books we can become enlightened, as some so-called "teachers" promise? The process, in most cases, is a slow one. As the Neo-Platonist Plotinus says, it is like working at a statue, chiselling away all that is excessive, straightening all that is crooked, bringing light to all that is overcast. Eventually the rough stone of the lower mind is transformed into a beautiful form of marble, representing the Higher Mind. The length of time needed to complete this work depends upon the individual. Some may appear to progress very quickly, but this might be the result of efforts along the same line in prior lives.

We must never underestimate the transforming power of Theosophical studies. Words in themselves cannot bring about changes; it is the spirit behind them that does so. Of course we need to approach our literature in the right way. H.P.B. told us to "read for ten minutes and think for ten hours," which very few of us actually do. But this was not just an idle statement made in a careless moment. If the teachings are to take root in our very souls, we must be sure that we fully comprehend their import. Also, we should not separate our spiritual life from our material one. If we complete our studies and meditations in the morning and then feel that we are

through with our Theosophical duties for the day, we are very much mistaken. We should increasingly focus our whole attention on the Divinity within—all the time. The Christian mystics said that we should "take the Kingdom of God (or Heaven) by violence." The realm of divine knowledge is taken by force or perseverance, and it is these qualities that can see us through the worst of trials. To find out how the Divinity within can guide us in our day-to-day lives is the greatest of discoveries, much greater than all those technological inventions of science that are made much of. It is in fact the highest that men and women can aspire to. The Theosophical Movement was started with the main aim of helping mankind to awaken to its higher nature. This is clear to see provided we do not get lost in the technical and intellectual side of the teachings. In an article entitled "Is the Desire to 'Live' Selfish?" H.P.B. writes :

It has been said over and over again that the ultimate end of every aspirant after Occult Knowledge is *Nirvana* or *Mukti*, when the individual freed from all *Mayavic Upadhi* becomes one with *Paramatma*, or the Son identifies himself with the Father, in Christian phraseology. For that purpose every veil of illusion which creates a sense of personal isolation, a feeling of separateness from THE ALL, must be torn asunder, or, in other words, the aspirant must gradually discard all sense of selfishness with which we are all more or less afflicted. (THE THEOSOPHICAL MOVEMENT, September 1966)

This is what we all should aim at if we are to actualize Theosophy in our day-to-day lives. It is all a matter of looking at the teachings in the right way and with the right motive. It is like viewing the same object from different angles. We get varying impressions of that object. In the same way our motive determines exactly what we get from Theosophical teachings. If our intent is a selfish one, then we are likely to develop a creditable understanding of the surface teachings of *The Secret Doctrine* and appear very learned in the eyes of the world, but it is only the man or woman who develops compassion that can understand the true esoteric meaning of the work. A true comprehension of Theosophy brings

about an inner change in the student, which might be imperceptible to those who tend to be impressed by mere intellectualism. But this will not concern the real students whose only desire is to feel inwardly the gradual dissolving of all sense of separateness between themselves and their fellow creatures. For them this is the only "goal" worth considering.

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THAT which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities.... And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals and vegetables have other properties that are only to be apprehended by still other and underdeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

—W. Q. JUDGE

## W. Q. JUDGE

[This memorial article, published in *Theosophy* (formerly *The Path*) for June 1896, is by Julia W. L. Keightley, previously Julia Campbell Ver Planck, but perhaps better known by her *nom-de-plume*—Jasper Niemand. This name is known in the Theosophical world as the recipient of the famous "Letters That Have Helped Me," written for her and for Dr. Archibald Keightley—and for the use of others later on—by W. Q. Judge, at the express wish of H. P. Blavatsky. Mrs. Keightley was of great help to Mr. Judge in getting out *The Path* and wrote for it under various names.—EDS.]

IN thinking of this helper and teacher of ours, I find myself thinking almost wholly of the future. He was one who never looked back; he looked forward always. While the activities of the body and the mind were engaged each moment in the duty of that moment, yet his heart was set upon the promise of the future and the song of his soul echoed the music of cycles yet to come. We think of him not as of a man departed from our midst, but as a soul set free to work its mighty mission, rejoicing in that freedom and resplendent with compassion and power. His was a nature that knew no trammels, but acknowledged the divine laws in all things. He was, as he himself said, "rich in hope." This quality of his soul appears to be near to the root of much that has become so instantly, so largely helpful to us now; it seems the origin of the great leap which the Theosophical movement has taken during the last month. To those who were in some degree admitted into the orbit of that large mind, the scope of its plans seemed a wonder which the passage of time only increased. He wrote recently that we should now turn our attention to work in the United States in order to have there "a world-compelling and sky-defying place for Theosophy," and to all who comprehended the forward stride of the movement seen at the last convention, this prophecy seems very near fulfilment. How well he knew that the thought germ sowed today was the seed of a wider tomorrow! Continuously, habitually, he sowed such seeds in every heart, knowing that like nature, he

must oftentimes sow to waste a thousand seeds for every one that germinated, and so knowing, he calmly continued to sow. To the organizing, formative, building power possessed by him we owed much, and equally we found that the master builders must often demolish in order to build. While Mr. Judge organized on the one hand, he pulled down on the other, breaking up forms of thought, moulds of mind, crystallizations of habit and feeling, quite regardless of the cost to himself. Looking at the work as he left it, his object becomes apparent. That object was to solidify, to unify; or rather to prepare for the unification which others mightier than he would bring about. In the fulfilment of this duty he was absolutely careless of misinterpretation, careless even when he inflicted a wound upon our surface natures, for he knew the occult significance of that saying: "faithful are the wounds of a friend." When he wounded the lower forms of self, it only caused loyal souls to seek refuge in that wider nature which is the Self divine. While he felt pain when friends turned against him, pain in that warm human heart possessed by him, yet he mastered that pain and unflinchingly did again and yet again his duty. If he gave such warnings, no man ever gave greater joy, wider delight to his friends. And all who would be his friends were that. It must then be clear, as we survey the past, that our leader prepared the soil, the human soil, for the harvest to be sown. Now soil must be harrowed; storms as well as sunshine must sweep over it; it must now lie fallow and now give birth. In all these functions assisting, as the husbandman assists the fields, he presided over certain offices to his pupils as preparation for the sowing of the grain; and that grain is not various but is of one species and origin. From it harmony and unity have germinated. In these continuing, who shall say what universal harvests shall not gladden the courses of the stars?

Mr. Judge joined another office to that of evolver. He was a conserver. When one came to work under him, one was at first surprised, perhaps annoyed even, at his insistence in small things. It was, keep your desk thus; or, dip your pen thus; or, make your entries and copy your letters in this fashion, and not in your own way. Presently one found that the sum total of attention in these

details was greater celerity with less waste of energy, or greater mental freedom often obtained by greater ease of bodily action. All he did had a meaning when you came to put it together. That change which men call Death has completed the puzzle; the picture stands before us perfect in all its parts. William Q. Judge was a teacher fulfilling a teacher's task. Before he left his body he was working in and for the future. Hence it is that we now feel him to be—aye, let the truth be spoken—we *know* him to be more fully alive, more freely working than ever. Rejoicing in his splendid freedom he still beckons us into the future.

That future as he saw and sees it is majestic in its harmonious proportions. It presaged the liberation of a race. It struck the shackles from the self-imprisoned and bade the souls of men be free. It evokes now, today, and henceforward forever, the powers of the inner man; it promises to these powers, still latent but drawing near to the birth, opportunity of education, of ordered evolution, assistance from men to mankind, from The Soul to all souls. Death, the magician, opened a door to show us these things. If we are faithful, that door shall never close. If we are faithful—only that proviso. Close up the ranks and let Fidelity be the agent of heavenly Powers. Down the long lines of history, Freedom then shall march triumphant, her way paved with the fragments of great empires, and on her brows the trophies of the soul. Those empires were builded, every one, as forms of men are put together, for the use and self-enlightenment of the soul, and must give place to other and higher forms when that soul has expressed their essences and reaches forth to other heights of Being. To see America, the cradle of the new race, fit herself to help and uplift that race and to prepare here a haven and a home for Egos yet to appear—for this he worked; for this will work those who come after him. And he works with them.

—JULIA WHARTON LEWIS KEIGHTLEY

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## IN THE LIGHT OF THEOSOPHY

Synaesthesia, a condition in which the senses mingle and interchange, "is at least 10 times more common than scientists thought," reports *New Scientist*, May 27. Recent surveys show that around one in every 2000 people "see" sounds as distinct colours. Cambridge University neuroscience students Lucy Burt and Fiona Smith-Laitten, who conducted the surveys, found that in most cases of synaesthesia, words, letters or numbers were perceived in colour. But there were others, though comparatively few, who could experience coloured music, with different notes, pitches and instruments all distinctly tinged. The more complex forms of synaesthesia, say the researchers, include crossovers between other senses, such as sight and smell, or touch and taste.

Theosophy says that interchange of the senses can take place, for every sense pervades every other, there being really only one sense acting through different organs of sensation. All senses are but differentiations of the one sense-consciousness, and "one sense must certainly merge at some point into the other," says H.P.B. Hence we can feel colours and see sounds.

So also sound can be translated into taste. There are sounds which taste exceedingly acid in the mouths of some sensitives, while others generate the taste of sweetness; in fact, the whole scale of senses is susceptible of correlations....Moreover they can all be intensified or modified very considerably. You will now understand the reference in the *Vedas* and *Upanishads*, where sounds are said to be perceived. (*Transactions*, p. 44)

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According to a WHO study, doctors around the world are failing to diagnose many of those with serious psychological problems, such as depression. And when they do make the right diagnosis, they often give the wrong treatment. Yet, on average, the study found that people with mental health problems are disabled three times as long as those suffering from physical illnesses.

The results of this largest study ever made of mental health problems show that people the world over have similar problems, although they may give different names to the same set of symptoms. The researchers studied more than 25,000 patients who went to their doctor complaining mainly about physical problems rather than psychological ones. The study, which spanned 15 centres in 14 countries, was designed to find out whether psychological disorders are more common in some countries than in others. The researchers also wanted to know how good doctors were at spotting symptoms, and whether patients were receiving proper treatment.

The most common illnesses were depression, general anxiety disorders and nervous exhaustion. Most patients complained of physical symptoms such as pain. Only five percent said they had psychological symptoms. Mental disorders were found to be more common among women than among men, among the less educated, and among those with physical illnesses.

The findings dispel the view of many anthropologists that different cultures suffer from different symptoms. "This just did not show up," says Michael Von Korff, associate director of the Seattle Center for Health Studies, one of the centres in the WHO study. However, some conditions appear to be genuinely more common in certain parts of the world. Also, attitudes to mental health problems differ. In Japan and China, for instance, people with depression are less likely to mention their symptoms. Such an illness is not considered serious enough to see a doctor, but is looked upon as something one is expected to live with. In India and Africa, people are more likely to consult a spiritual healer than a doctor.

There needs to be a perception on the part of both doctors and patients of the relation between philosophy of life and mental health, and of the fact that man is something more than a thinking animal. The recognition by medical men of something within each of us higher than brain consciousness and transcending the narrow personality would be a long step in the right direction. The psychology of the ancient East, restated in modern Theosophy, offers a factual basis for this hypothesis in its precise classification

of the constitution of man. The successful physician to sick minds must have grasped and himself applied the principles of mental and soul health and must be able to lead his patients to the life-giving knowledge of the spiritual nature of man, his aim and destiny. For want of such knowledge, it is no wonder that many doctors around the world are unable to diagnose and treat patients with serious psychological problems.

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As noted in "In the Light of Theosophy" for November 1994, the Earth is not the only planet where there is water. Researchers have found suggestions of the presence of water not only on other planets in our solar system, but even in distant galaxies.

The latest finding is that water, or at least superheated steam, exists even on the Sun. In a research paper in the journal *Science* (Vol. 268, p. 1155), a team of astronomers led by Lloyd Wallace of Kitt Peak National Observatory in Arizona, report finding the steam, not in the hot gaseous heart of the Sun, but on somewhat cooler dark blemishes called sunspots, which are transient regions of intense magnetic field on the Sun's surface. While the temperature of the Sun's surface is 5785 K, Wallace's team found that the effective temperature in its sunspots is 3300 K, and water can form at that temperature. This is about the same temperature as the surface of red stars, where astronomers have found strong evidence of water. Fluctuations in the amount of water these stars contain are believed to have a major effect on their evolution.

In *Transactions* (p. 101), H.P.B. calls water "the first cosmic element," not to be confused with the terrestrial element, but rather its noumenon. The cosmic elements are "not confined to our little Solar System."

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Scientific tests have shown the masterfully drawn animal images, discovered last December in the Chauvet cave in the south of France, to be between 30,340 and 32,410 years old, making them the world's oldest known cave paintings. Archaeologists and

experts on prehistoric art studying the great underground gallery with its more than 300 animal paintings, many of them leaping or running across great panels, are "stunned" as much by the quality of the artwork as by its great antiquity. (*The Times of India*, June 10)

According to the French Ministry of Culture, the test results have "overturned the accepted notions about the first appearance of art and its development," for they show that "the human race early on was capable of making veritable works of art." Until lately, experts had generally believed that early drawing and painting began with crude and clumsy lines and then gradually became more sophisticated over centuries. Jean Clottes, the French rock art specialist who led the scientific exploration of the cave, admits that the date "upsets all our thinking about how style evolved." And he adds:

We can no longer argue that the development of art was linear because we see now that it was not just a matter of a crude sort of art at first and then a slow improvement. This shows us that early art, just like art of the past few thousand years, had ups and downs, that there were periods when art had a heyday or was less important, and that there were artists who were more backward or more gifted.

The theory that mankind advanced from savagery to civilization, and that the so-called "Stone-Age" man was "as savage and brutal as the brutes he lived with," has dominated scientific thinking for so long that it is no wonder that scientists are "stunned" by the recent finding. Only a few perceptive among them have said that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization.

In *The Secret Doctrine* (II, 720), H.P.B. reproduces an engraving made by a Palaeolithic or early Stone-Age "savage" and comments:

This engraved antler proves as eloquently as any fact can that

the evolution of the races has ever proceeded in a series of rises and falls, that man, perhaps, is as old as incrustated Earth, and—if we can call his Divine ancestor "Man"—far older still....

"The primeval savage is a familiar term in modern literature," remarks Professor Rawlinson, "but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way.*" (*Antiq. of Man Historically Considered*) In his "Origin of Nations, pp. 10-11, he rightly adds: "*The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a 'golden age' which has no features of savagery or barbarism, but many of civilization and refinement.*" How is the modern evolutionist to meet this consensus of evidence?

We repeat the question asked in "Isis Unveiled": "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth has disappeared, and some archaeologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?" (II, 721-22)

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The physical risks of blood transfusion from a donor are well known. Theosophy would add that there are other risks as well, as blood has occult properties.

One solution that has been suggested is auto-transfusion—using the patient's own blood during an operation. German doctors studying 120 colon cancer surgeries found that patients who were given their own blood, drawn and stored before the surgery, had a far lower infection rate compared to those who received blood from donors. The theory is that receiving a transfusion of one's own blood stimulates the immune system to fight infection. (*Body Care*, March 15, 1995)

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