

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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PHASES OF THE ARCHAIC WISDOM

I.—PAN-THEISM

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WILLIAM Quan Judge has made it clear that present seekers after truth have a specific duty to the future, beneficial to themselves and to all others. That duty is to purify and mould the types of mentality, of mental living and action, that will appear in future centuries, *i.e.*, to modify the present types by our efforts now to elevate and expand all forms of mental life so that there may be an ever purer and fuller co-operation of Buddhi and Manas.¹

Part of that effort may well be to regather the knowledge and power hidden in certain words that have been so greatly abused by loose or vulgar thinking that most of what they express now might be called mental mush, with little flavour or nutriment. The adulteration of food values is not limited to the physical plane; it is just as prevalent on the mental one. One purpose, therefore, of this study is to revivify a few words and make more definite the concepts connected with them.

The truest conceptions of Deity, of the Ancient Wisdom, and also of Pantheism are not well understood, especially in the West, where the ideas and traditions of ancient peoples were ground under Christian theology almost from its beginning. For the propa-

¹ Cf. *Letters That Have Helped Me*, Vol. II, Letter 2, Indian ed., p. 77.

gators of that new religion had the purpose of seizing whatever they could use of ancient thought and destroying all the rest. They wished to substitute it and to make it prevail throughout the world. Because of the consequent loss of old Knowledge by the general mind, definitions of Deity, of Wisdom, and of Pantheism are necessary, and the best place to find them is in the modern Teachings of Theosophy.

From that source are drawn the following definitions:

Deity is "the Absolute, the one Reality, both Being and Non-Being"; it is infinite, and the Universal Root of everything in Nature and the universe. Deity is not—

absent from the smallest speck of animate or inanimate substance...every such speck individually, and Kosmos collectively, is an aspect and a reminder of that universal *One Soul*. (*The Secret Doctrine*, I, 533)

That which...is respectively referred to as Spirit and Matter, is ONE in eternity as the perpetual cause, and it is neither Spirit nor matter, but IT—rendered in Sanskrit TAD ("that"),—all that is, was, or will be, all that the imagination of man is capable of conceiving. (*Ibid.*, I, 545)

Pantheism was "known, seen, and felt by the whole of antiquity." It *may* be physically "*re-discovered*," for

Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans, and the quiver of life of the smallest blade of grass. (*Ibid.*, I, 533)

The "Secret Wisdom," the "Secret Doctrine" and the "Wisdom-Religion" are old names for that Body of Knowledge first given by Divine Teachers and handed down by great Seers of archaic countries and periods. Thus it is that "the 'Wisdom-Religion' is the inheritance of all the nations, the world over." (*Ibid.*, I, xviii)

These quotations from H. P. Blavatsky's work, *The Secret Doctrine*, give all students of Theosophy authentic definitions of Deity, and of the Ancient Wisdom or true "Pan-Theism." We are not left to the vague half-psychic theorizing, or to the poetical imagery of little value, such as are now often connected with the

word "pantheism." That old Wisdom was and is a definite, logical, positive philosophy. It was a Body of Knowledge declaring the facts and laws concerning the evolution of the earth and man and their relations to Deity and Nature. All that modern science knows or will yet know is included in that Body of Knowledge. Some of its manifold meanings and applications are presented in the works of Madame Blavatsky as in those of W. Q. Judge and Robert Crosbie. Therefore that knowledge exists today as a philosophy and a science and may be applied anywhere in the world.

Furthermore, these ancient ideas have never disappeared from human thought. They have always been the highest Light in every religion and philosophy. Ignorance and self-seeking have often permitted only the most barren soil for them, but as influences they have never died. For the last several thousand years, that Wisdom-Religion has been best preserved in India and its next neighbour, Tibet, so that today the completest expression of it is to be found in the Aryan philosophies of those countries. In ancient times that Wisdom was formulated by exalted Teachers into rules and customs, and for centuries these were applied to high philosophic thinking and instruction, to tribal and national institutions and government, as well as to the home and to religious living. The *Laws of Manu* is an extensive presentment of such ancient customs and regulations, both mystical and practical. In spite of the ritualistic exotericism with which their primitive formulations have been overlaid by half-ignorant or self-seeking priests, these *Laws* still convey esoteric values and suggest pictures of the social conditions and institutions of that olden time when men were still under the guidance of high Initiates.

A central point in this discussion is necessarily the word "pantheism." It is a compound both modern and Western, meaning "all God-ness." In ancient times there was no need for such a special word, for the Wisdom-Religion constantly promulgated that idea as the truth and it was exemplified in the lives and Teachings of the Divine Teachers. Only later, when men in general had slipped away from the pure teachings, was the need for such a word felt. Then, by-and-by the word "pantheism" was formed. For the makers of

that modern compound the Greek word *theos* was coloured by the personalism and worldly grandiosity which Christian theology had put into the word "God."

Again, Plato's use of the phrase *To Agathon* is worth noting. He meant by it the highest Good. But the concept of the "Good" is discoloured in that same theology by its dogma of the natural man as an unredeemed sinner. For Plato, *To Agathon* meant the "everlasting right, and fitness of all things"—the highest possible concordant Law, Order, Harmony. In Plato's passage defining Meditation, *this* is the "Universal Supreme Good" which the seeker is to strive for.

It is probable, however, that the Greeks used *theos* both for the Absolute Principle—when they ventured to mention THAT—and for many lesser gods. In this second use, *theos* named only a being who had reached a high state of development, hence exhibiting "God-ness." A *theos* was a mover, a goer, an active power for good. The heavenly bodies were called *theoi*, gods, Beings of Light, moving through the heavens on their errands and duties of further evolvment. The inexact use of *theos* by the Greeks, and by the Romans of *deus*, easily passed into Christian theology. But Christian thought opposed the idea of *many gods*, calling them instead Angels, Powers, and other such names. It kept some of the nobler Greek and Roman concepts, and built up a supposed Being—omnipotent, all-knowing, but still a personalized Being, outside of Man and Nature. The gods of the Romans, and to some extent of the Greeks, were, so to say, political Beings, Rulers of states and makers of war. These ideas, somewhat vaguely phrased, were all moulded into the Christian God, who ruled everything, with the world as his domain.

The word "pantheism" is, from that point of view, philosophically unsatisfactory; yet, because it is used by many thinkers as a name for the declaration, made by the Ancient Wisdom, of *the identity of Deity with Man and with the Universe*, the use of "pantheism" will continue. It must be clearly seen, however, that "pantheism," when the word was coined, expressed its makers' understanding of those *remnants* (unorganized bits) of the Wis-

dom-Religion still existing in the mental atmosphere. The Ancient Wisdom was at length so covered over in the West, so Christianized, that little logical philosophy remained available to the public there, only certain doctrines, feelings and attitudes of mind. The highest thought throughout the centuries was still clinging to such true doctrines and feelings, and these the Church steadily opposed as heretical because they soared above or endangered its own dogmas and intentions. Yet the coiners of "pantheism"—in which they emphasized the second (*basic*) syllable—succeeded in embodying their truest perception of "all-God-ness," because that perception is the foundational fact in man's nature and therefore in Religion. The highest minds cannot escape that perception. If everything else were swept away, this perception in and by itself is enough to restore the entire Wisdom-Religion.

Those who perceive all-God-ness, readily interpret a figure of speech that represents the Incognizable Principle as *clad* in visible appearances. Hence they are not puzzled by the poetry enfolded within the Old Philosophy when it declares:

...said the Flame to the Spark,... "I have clothed myself in thee,
and thou art my Vahan" [my vehicle].

When a man begins to learn that he incarnates as a Manasic Being, that his body serves as clothing for a deific Entity—in so far as he learns this—he sees that he actually is a being able to manifest "god-ness," that he is becoming himself a god. He has in some degree passed from under the dominion of his brain-mind and become conscious of the Manas within, of that Ray of the Higher Self contained in his physical body and somewhat controlling it. The more he dwells on all this and depends on it, the more his Self-control and his Self-life grow. He knows he is a vehicle of Deity. He sees, too, that other men are capable of this same experience, and therefore the godhood of himself and of all others becomes for him the most important fact. Some men in every age have experienced this inner evolution. They have little difficulty in recognizing the All-Presence of Deity. They are striving to be filled with It themselves and to see It in all other men and everywhere in

Nature. They are true Pan-Theists.

Hence there is scarcely a better test of a man's grasp of actual Wisdom than his conception of pantheism as all-God-ness. For this Fact—again let it be said—is the very root of the Wisdom-Religion. The everywhere-present deific Principle, THAT, admitting no separateness, containing everything and consisting only of ITSELF, single, one-natured, that deific Principle in very Truth is ALL, IT IS all-GOD, PAN-THEOS. Such pantheism is monotheism in the highest conceivable sense; and yet it is also polytheism in the highest conceivable sense. For the Wisdom-Religion—therefore Theosophy—expounds a secondary concept of Deity. It recognizes a multiplicity of powers, beings and properties which in the state called non-manifestation are hidden within the Unnamable ONE.

That ONE never enters manifestation; but at cyclic times there comes a point, a "moment," when the FLAME clothes Itself in Its Vahan, when the only Reality casts a reflection of Itself on the infinite Spatial depths, and exhibits certain *aspects* of Itself. This means that a portion of the infinitude of those powers and beings within the ONE passes, by Emanation—a mystery incomprehensible to the human mind—into manifestation. They make the beginning of the objective state. In the mystery of the emanating process, there occurs a transformation of the Absolute Life into the One Life, which is a vast collectivity of "Lives." The "first Emanations are the most complete abstractions mind can conceive." And yet they underlie the secondary and subordinate powers of Nature, and it is these abstractions which, becoming more and more concrete, finally phenomenalize in the objective universe.

Herein lies the key to the philosophic problem of the One and the Many, of Unity and Plurality, *i.e.*, those abstractions gradually becoming concretions in the illusory world. But the emanating, transforming process does not involve separation from the ONE, because the All-Inclusiveness of the Un-acting SUPREME surrounds and interpenetrates that distinction between the unaffected Non-Manifesting ONE and the Manifesting One, or the One Life. The One Life, as a manifestation, is illusive, says the Teaching, yet seeming to the Lives composing It, when these have reached a high

development, a positive reality. In that *aspect*-state, those divine properties, powers and beings become the collective *Vahan* in which the one SUPREME for the time being and in one aspect dwells. Thus they are at once a part of THAT and yet also Its Vehicle; and they are the active manifesting source of everything that exists.

This Secondary phase of Deity, though an Emanation or a Reflection of the ORIGIN, is identical with THAT, and all Its powers and attributes are equally within Itself and within THAT. The great difference is that the Second, the One Life, is active, creative, manifested; and that the One SUPREME remains ever inactive, non-creative, non-manifesting. In the SUPREME there is no discrimination, separableness, or recognition of powers and attributes. In the One Life there is constant modification and differentiation. The SUPREME is completely homogeneous. The One Life in manifestation is as completely heterogeneous. It is all contrasts, dualities. From the viewpoint of Eternity, the One Life is illusive because temporary. The experience which It affords is necessary for consciousness, including human consciousness, to grow into higher consciousness.

These ideas, however, cannot really be put into words; they must be intuited in the silence of the brooding, reverent mind and heart; and only reverence can bring that intuition. The extreme difficulty of phrasing such abstract thoughts, though only for oneself, quickly brings the perception of how, perhaps, it was that even in the earlier ages, when religion was purer, the efforts to help and to teach often lacked clearness in the minds of the helpers, and how the learners often failed to understand; so that gradually attitudes of mind and customs grew up that, helped by deliberate exploitation, resulted in formal religions, in the ordaining of special helpers as priests, in the instituting of many formalities and ceremonies and, along with this ritualism, an intermingling of worldly ambition and selfish power; ignorance of many kinds being both in part the base and the result of it all. And these bases and results largely characterize all modern religions.

THE LARGER LIFE

IN a footnote in the first volume of *The Secret Doctrine*, Madame Blavatsky says: "The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round just 18,618,728 years (as in 1888), as the Brahmanical teachings and even some Hindu calendars declare." During all this time, souls have trodden the same old path—have stumbled, fallen, wandered into byways, failed, succeeded, played truant as wayward children oftentimes do, and damned or redeemed themselves. In his attempt to reach the luminescence ahead, the individual has always had his quota of successes and failures, of moments of doubt and of faith, of glory and of gloom. It were therefore foolish to imagine that the soul's progress curve will plot a straight ascending graph. The immutable law of evolution decrees that each one has to ascend by his own self-induced and self-devised ways and means, checked by Karma. These checks are no arbitrary obstacles put by a jealous god to trip the unwary; the path is not being made difficult by cruel deliberation. The checks are of one's own making; they too were self-induced and self-devised, and in part represent one's self-made destiny. They represent the harvest of those deeds which were not pleasing to the nameless Lord within.

All this—the sowing of the seeds by the personal man, their blossoming, and the measure of time between sowing, ripening and reaping—is what is called Karma. At each stage is a guiding intelligence at work, for Karma, if it takes count of deeds and defaults, also takes the motive into account. Philanthropy may be a cloak that hides selfishness; friendliness may be assumed to extract profit out of the circumstance; ethics may be pursued and mortification imposed on oneself for self-glorification and the applause of others. Karma sees all this, Karma evaluates all this. For good it renders good; for evil, justice. Many have failed to perceive this aspect of Karma which weighs motives and metes out justice, and so failing have seen in it only the automotive aspect that

transforms the seed into the sapling and the tree. It is this wrong thinking that puts blinkers on our eyes and hides from us the sanction and the force that lies behind ethics. This attitude to Nature's Law poisons life and makes it bitter, inducing us to think that there is nothing left for us but to put up a futile resistance against the decrees of a vengeful god.

We all act through the instrumentality of what we call our mind. This mind is perpetually acting, perpetually generating thought. It is its nature that it can be enamoured of good just as it can be enamoured of evil. Thus thought, good or bad, precedes all action. When thought and action arise or manifest, they do not do so in isolation and are no longer our especial property. Thought, as it arises, becomes a vibration that enters into and energizes or ensouls a vast congeries of sentient lives. These lives have an intelligence of their own and feel the stamp of him who defiles them. By laws of supernature, these lives go out from us supercharged with the message of our thought. It is true that they run our errands. But sooner or later they will come home to roost. They may react on us immediately. On the other hand, like certain seeds of forest growths, they will take years to sprout and grow. If the impress these lives carried was ignoble, they will come back in the form of Karmic checks. When they thus precipitate as undesirable effects, they become palpable; but we cannot trace them back to their source, for they are not subject to analysis by the instruments and agencies known to our century. They may bring on a mild reaction—a tendency or an obstacle on the path—which can be readily overcome. On the other hand, they may come like avenging furies with the force of tornadoes at sea when the soul is tossed hither and thither and fears for its safety. This, only in regard to our thoughts—our broodings of mischief and evil and unbrotherliness which find no outlet in human action, but which remain only as fancies spun in the fabric of a brooding mind. We in our ignorance reason that since we have not translated thought into action, we have successfully bottled it up, safe from mischief, and that for that reason there should be no basis for chastisement. That such an argument is fallacious is easy of discernment.

In rare cases, the artist and the poet contemplate nature in the abstract and, in the words of Shakespeare, "give to airy nothing a local habitation and a name"—except for these, the thoughts of men weave a fantasy around other men, picturing them in circumstances and a locale fashioned according to the fabric dreamt up. Such thoughts, unbeknown to the thinker, carry his venom—if venom it be—and pour it into the person thought of. It is in this sense that the coveting of another's possessions becomes ruinous to the one who covets. The results of wrong thoughts and the retribution that must follow are both inevitable. The thought hurled by the thinker cannot but recoil like the boomerang on the mind that hurled it.

When action follows upon a thought, a circuit is completed between the thinker-actor, the lives he uses for his thought and action, the person or persons for whom the thought and action were generated, as also all others who by physical proximity or psychic affinity get affected by the action. When the person evokes anger, jealousy, hatred or carnal love, arousing these in another by his actions, he opens himself up as a target for attack by lives that have the stamp of the same or similar emotion. They enter his make-up through doors now left ajar by himself for their entry. They then reactivate past memories in those organs in him which vibrate to their touch, and the passional nature is aroused to fresh activity by past memories and the benefits obtained from past misdeeds. It is not as if on entry the lives start up an immediate commotion. They may have to bide their time for manifestation till a suitable cycle in the life of the thinker-actor provides the opportunity. Then at the right cue they troop out upon the stage and play their several parts, affecting him in his physical health, producing a deformity, beclouding his reasoning, lashing his passions to bursting point, or deranging his mind. The intensity of attack may be mild or lethal, depending on the intensity of the thought that propelled these lives. To the average person, it is a chance disturbance or a major calamity. In most cases, he does not know what has hit him, and not knowing, bows his knees to strange gods and stranger rites.

When the individual views his life in this larger perspective, he realizes that it is he himself who has decreed the good and the bad

that come to him. He understands that if he reaps the corn planted by him, he is compelled to weed out the poisonous growths that trespass on his garden. He has to acknowledge that the bad and wrong things that clutter his life have not only been deserved but have been desired by him at one time or another. The injustices that one meets, the hatreds, the jealousies, the oppositions that come cruelly from one's own household—these can no longer be regarded as impositions of a cruel providence. They are his own progeny of a yesteryear. They represent the retarding agents which he once hugged to his bosom and nurtured and which now beset his path where their very presence defiles. Yet, if he has learnt how to live through the unclean places of a lifetime, he will find that these have no longer the power to raise the devil in him, nor make him deviate from his fixed purpose. The past wrong cannot be easily erased, as it were, with a sponge. It will at each appropriate cycle produce its checks to progress. The fog may blot out all sight of the path for agonizing periods of time; yet one thing is sure—it must lift. The ripple of effect, like the great tidal wave, has to be allowed to run its course. In such dark moments that try men's souls, the disciple has to search for the instruction which is written there expressly for him. It provides him the opportunity to redeem the past wrong and to help nature to restore broken harmony.

To take up such a stance towards life requires a planning, a premeditated gathering and marshalling of forces to guard the weakened spots, the vulnerable parts of the battlements that hedge in the soul from the depredation of worldly forces. Sentry duty has now to be enforced round the clock. Each approaching thought or act has to be scrutinized, its credentials checked, its entry into the stronghold permitted or rejected with discretion. But the duty of the sentry is only one of several functions that the General must direct. His is the responsibility to plan strategy and counter-strategy, offence and defence. He has to envisage the subtle yet swift assault that the opposing forces will mount on his stronghold. He has to judge the strength and number of the tremendous armaments that will be thrown against him in the fray. He has to realize and face tremendous odds and yet remain firm in his resolve. If he trembles,

if he loses his faith in the highest, he is lost and his stronghold will fall and he will become a slave till death releases him from his bondage. Just as in the game of chess each move is to be planned not only for its immediate effect but for its strength which will be apparent only several moves ahead, so too in this glorious fight where the holy life is at stake. The wakeful pilgrim has to be watchful of attack and yet so plan his strategy that success must ultimately be his.

When he feels and understands his new responsibility, he is already one step ahead of the vast majority. He glimpses, however hazily, the larger life, and just because he is ahead of his fellows, they have a claim on him to share his hard-earned knowledge with them. While fighting his own battles, the student is called upon to search for him who knows still less than he, and, having found him out, to make him hear the Law. The missionary stage must evoke in him the missionary zeal—a craving so acute that he has perforce to say with St. Paul: "Even if I preach the Gospel, I can claim no credit for it; I cannot help myself; it would be misery to me not to preach."

The path may grow more thorny, the clouds more threatening, as on he goes, but he is no longer despondent because he perceives his own life as something that he has with pain created so as to rise above pain. In the moments of peace that flood his Soul, he realizes the sway in himself of an impersonal, intelligent force, and feels its embodiment in that secret part of him—his eternal heart. As he draws near to that centre, he finds peace and harmony and a certainty of knowledge that comes through an awakened intuition. A voice speaks to him where there is none to speak—the voice of the Most High. He has to understand its idiom, follow its behests, obey its commands. The General orders. The soldier obeys even if it means a ride into the gaping jaws of death.

Thus is a *Kshatriya* born.

MEDITATION

III

[We reprint here the concluding part of Henry Bedinger Mitchell's article.—EDS.]

ANY one of the difficulties touched upon may delay us for many months or even years. But if we persevere and make our effort at meditation a daily practice, we shall accomplish it more easily and more completely. Fortunately, the curious way in which one difficulty involves all the rest applies also to our successes, and we find that as we succeed in any one direction we gain power in all. We shall have periods when we seem to make very rapid progress, but these again will be followed by times of apparent failure, of "dryness" in the common Christian phrase. But on the whole we shall find we draw ever-increasing rewards of rest and inspiration.

As the meditation itself deepens, its effects grow stronger and more permanent. Many of these effects are very subtle, showing most clearly in a gradual reversal of our attitude toward our daily tasks and pleasures. At first, as we have already said, these take on a curious colouring of unreality. In fact, this is but the shadow of the far more vivid life of which we have become aware. A similar effect is noticeable after having gazed at any intense light; on looking away, everything else appears dark. Simple as this explanation is, the phenomenon itself has been the cause of very real dangers. It is not improbable that it corresponds with the second of the Temptations in the Wilderness. This is the temptation to destroy the physical life as something unnecessary to be considered, or to abandon all thought of physical law in our new sense of reliance upon spiritual law. More concretely and in our own case we are tempted to regard our outer duties as unimportant and perhaps to neglect them altogether.

Here our habits of obedience to duty as such stand us in good stead, and we pass through this period, brief or long as it may be, with them as the sole driving power in our outer lives.

But after a while we learn to see deeper than this. We see that our

duties are part of the great moral order in which we are beginning to take our place—the reflection in our outer lives of the will of the soul. To neglect them would be to neglect the very end we seek. When we have realized this, our outer lives, even in their most trivial details, take on a new and far more vital meaning than they ever had before. This is the second result of meditation.

With this there comes what at first sight appears a very strange and terrible effect. It is the throwing to the surface of the evil in us. We find old desires we thought long dead reawakening and clamouring to be heard. Our whole nature seems suddenly aroused and arrayed against itself. The line is not drawn so much between good and bad as between that which is of the soul and that which is not. It is quite obvious that such a result was to be expected, but it comes always as a surprise. We have reached the parting of the ways.

This period of struggle and of choice has been described in many ways at many times. We see before us two roads—two paths or ways of life. The end of one we know. It leads to fame and power and material success; to all those achievements which the world admires and for which it gives its great rewards. We feel the power in us to take these things for our own, if we will desire and work for them. The end of the other way we do not know. It is "the small old path that leads to the eternal." It is the path of duty and of sacrifice. It may bring us to fame and success or it may lead us through failure, privation and unending toil. But it is the path of service to the soul. To the first path we are urged by personal ambition, by fear, and by sensuality; to the second, by the high austere call of the spirit, which yet is vibrant and rich with love, with the new glory and majesty we are learning to know. This is the third of the Temptations in the Wilderness.

There is really nothing new in this parting of the ways, and the choice it here forces upon us, save that we are more conscious of it, and that, sooner or later, it must become determinative. A like choice is presented to us by every duty. Shall we fulfil it at the cost of pain and trouble, or shall we neglect it that we may have rest or pleasure? The sum total of these our small choices must decide our

great choice, and in time this great choice must be made by us all.

When it is finally made, more than ever does duty appear our friend. We no longer resent our lives, but become simply obedient to them. Then life itself takes us by the hand and teaches us. Each new task is a new gift, from each duty we reap a harvest of new insight and new power.

As our own lives become richer in meaning and purpose, the lives of those around us reveal a new dignity and beauty. We see beyond and through the mask of the personality to the soul behind which uses it. We see that all souls are one in the oversoul, and in the light of this greater revelation the old clash and conflict of personalities gives way to the love and sympathy of the soul. We begin to learn the unity of life and the brotherhood of man.

The last effect of which I would speak may seem to those who have not experienced it the strangest of all. We find ourselves no longer alone. The sense of companionship we spoke of in connection with spiritual reading deepens and becomes more personal. We become aware of a mighty company around us, and we realize that we are in the presence of all the great of all the past. We enter upon the heritage of the soul.

THESE, then, are the steps in meditation which lead us from the outer world to the inner:

1. Concentration: a power to be acquired in the tasks of daily life.
2. Contemplation: the keeping of the mind fixed in direction but without activity.
3. The awakening of the consciousness of the heart; the surrender to the love of the ideal.
4. The feeling of the presence and power of this ideal caused by the love we have for it.
5. The passage of the consciousness behind the forms of the ideal to its inner essence. With this, real meditation may be said to begin.
6. The resulting consciousness of a great stillness.
7. Dwelling in this stillness till we find its peace and power and

illumination.

To take these steps there is need of a thorough training of heart and mind. While this training is incomplete, the following barriers or difficulties may be looked for:

1. The difficulty of loving the ideal; of withdrawing the force of desire from the outer world and turning it toward the inner.
2. The inability to keep the mind upon these topics.
3. The danger of producing a negative condition which leads to psychism.
4. The tendency to fall asleep; the danger of sluggishness.
5. The deception caused by the mind awakening with the heart and weaving round it mental images: the danger of emotionalism.
6. The barrier of form: the obstruction caused by a hard or dogmatic mind.
7. The fear of silence.

Having experienced, even if only imperfectly, the illumination of meditation, we enter upon a cycle of outer activity in which though the light is itself obscured its effects become manifest and permanently our own. This cycle is marked by these stages:

1. A feeling of the unreality or unimportance of the outer life.
2. This corrected by the sense of duty.
3. The recognition of the sequence of our individual duties as the reflection of the law of the soul.
4. The performance of our outer duties from this point of view, as an expression of the inner life, looking always back to it for inspiration and rest.
5. The coming to the surface of all the desires of the personality.
6. The definite choice between these and the call of the soul.

Any earnest student may follow these various steps for himself and verify the statements made of them. It is written that a very little of this practice saves one from many evils and brings a great reward.

"LOVE ONE ANOTHER"

THOSE who have any interest in the welfare of their fellow human beings cannot fail to be concerned with the rising tide of violence and immorality in the world. It is almost as if society is gripped by some terrible insanity. In England, at the moment there is an "epidemic" of what is known as "road rage" which results from disputes between motorists, and several of these incidents this year have resulted in the death of one or more of those involved. This phenomenon has reared its ugly head only over the last few years, so why are people suddenly turning into violent brutes as a result of incidents that at one time would have only provoked a mild exchange of words? This is a problem that students of Theosophy should look into.

Of course "road rage" is just one manifestation of a problem that is widespread, and we have to try to find the cause. It may seem rather hackneyed to say that it is humanity's lack of understanding of its real nature that causes these problems, but this is nevertheless true; and we should be very much aware of this if we are to remain in touch with the essential mission of the Theosophical Movement in the world today. There can be a complacency in our attitude to all these problems, a tendency to wrap ourselves in our own comfortable cloak of Theosophical "orthodoxy" and continue with our studies in the same old way. But if we are to embody the attitude of those who were and are true Theosophists, then we need to have an active concern in society's welfare.

H. P. Blavatsky, W. Q. Judge, Robert Crosbie, Damodar Mavalankar and others were keen to preserve the Spirit of the Brotherhood of Adepts who were the real founders of the Theosophical Movement, and if we are to remain true to their ideals, then we need to keep in touch with the world's problems and find ways to apply Theosophical teachings to help to alleviate the suffering caused by the generally mistaken view of life that mankind has at the moment. In fact, this has always been the main purpose of Theosophical teaching. *The Secret Doctrine* is a book designed to help us to develop our intuitions and understand the divine nature of all.

Materialistic science and dogmatic religion slowly crush out our innate sensitivity as regards the spiritual truths of life, and it is a sad fact that, despite significant progress in scientific and religious thinking, the vast majority of men and women are still affected by the old materialistic views. It will be a long time before the general run of humanity catches up with the attitudes of the forerunners of thought in religion and science. In the meantime, do we have to put up with the disease of violence that spreads like a cancer throughout humanity?

Another marked development over the last few years is the increase of violence perpetrated by women. This is becoming increasingly common in the West at least. Perhaps many will be provoked to say that this is a result of Karma, arising from the fact that for centuries women have been dominated by men and have suffered at their hands in many ways. Now, women's lives have been transformed by a growing sense of equality with men. This may be true, but violence of any kind cannot be acceptable in a supposedly "civilized" society. In the *Bhagavad-Gita* (Chapter I, Judge's rendition), it is stated: "From the influence of impiety the females of a family grow vicious; and from women that are become vicious are born the spurious caste called Varna Sankar." It is very clear that "impiety" is rife in the modern world and that unless we return to a more idealistic way of life and view ourselves as spiritual beings we cannot appreciate the true value of being human. The above quotation from the *Bhagavad-Gita* is extremely relevant to today's society and contains not only the problem but also the answer. Impiety breeds violence and immorality, but true piety must not be taken to mean mere "devotion to religious duties and practices." Turning toward an external God or gods kills self-reliance; it is our own Higher Self who should be our true Guide in all circumstances.

If only people could appreciate the true message of Theosophy, then at least some of the burden of suffering that threatens to engulf humanity would be lifted. Instead, people in general are apt to regard it as a mere intellectual system of knowledge that is of no relevance to their daily lives. The fault for this misunderstanding

lies with some early students of Theosophy who consciously or unconsciously masked the altruistic basis of the whole system, transforming it into an intellectual club for the privileged classes.

W. Q. Judge, in his article "Closed or Open Lodges?" writes:

It can never be too often repeated that *real* Theosophy is not contemplation or introspection or philosophizing or talk, but work, work for others, work for the world. We are told that the one fatal bar to progress is selfishness in some one of its Protean forms. It will never be overcome by thinking about oneself, but by *not* thinking about oneself. And as we have to think about something, the alternative is thought for others and how to help them. As the mind fills with such schemes and the hands take hold of them, self-interest is displaced and egoism fades out. Selfishness dies of inanition, and altruism grows because constantly fed. And all this time true progress goes insensibly on. The mind clears of prejudices and fogs, the spirit grows more sunny and cheerful, peacefulness settles over the whole interior being, and truth is seen with greater distinctness. For the great hindrance to evolution is decaying away. (Reprinted from *The Path*, May 1890, in *THE THEOSOPHICAL MOVEMENT*, July 1977)

It is the ability to grasp the true value of Theosophical teaching that is required above all. It is also the desire to use those teachings to ease the pain of humanity that is the mark of the true Theosophist. We must all try to keep an eye on developments in the world around us and make sure that we do not become insensitive to the sufferings of others. It is relatively easy to shut ourselves off from society and feel comfortable by ourselves or with our little groups discussing Theosophical metaphysics. This is very good if we are contemplating ways to use this knowledge to help our struggling brothers and sisters; but if it is only to increase our own personal knowledge, then we are indulging in mere intellectual satisfaction which in the end will bring us nothing of lasting value. This is because this self-centred activity is actually helping to increase the illusion of separateness that "weans us from the rest" and we are in fact achieving exactly the opposite to that which we are aspiring.

This may be one of the cunning tricks of "Mara" designed to lead us along a *cul-de-sac*. So we need to work together for the good of all beings. We need to become like the fingers of one hand and, as H.P.B. says in her article "Practical Occultism":

The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

Unity is strength, and we must remember the parable of the bundle of sticks, easy to break one by one when divided, but unbreakable when united. We must be like that, our love for one another so deep that nothing can disturb the unity and harmony of the Whole. Although nowadays the word "love" is equated with sensuality and sentimentality, yet there is no other word that can effectively express what is needed; all else sounds cold and intellectual, and this is an attitude we need to banish from our consciousness. The world has reached a state in which no compromise is possible—either it is love or nothing. This is what Universal Brotherhood truly is—not a political or social awareness. Did not the Buddha himself say that hatred can only be overcome by Love? Are we to read words like these and ignore them? Jesus also said that we must love those that hate us. All great minds knew the power of Love and wanted us to be aware of it and use it. There is in fact nothing in the Universe greater than Love. In *The Theosophical Glossary*, we find the following under "Kamadeva":

Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.

This gives us a deep insight into the true nature of Love. It is indeed wonderful to contemplate that "first feeling of infinite tender compassion and mercy" and to try to actualize it in our lives.

Tenderness is something that we tend to ignore nowadays. It is somehow "out of fashion," and yet it is an amazing power that can work its magic in the hearts of most people and transform their view of life.

So this is the real "weapon" with which we can overcome the various insanities that threaten the world. It is an Herculean task that we must commence straightway. There is no time to lose. Let us reintroduce into the world the feeling of true Love and tenderness. Let us have confidence in the teachings of Jesus, Buddha and many other Spiritual Guides, and strive, to the best of our ability, to follow their lead. The only way that we can ever be safe is to transcend the deceptive power of mere words and place ourselves under the direct guidance of our Higher Self. Then and only then will we understand the true meaning of life. In the meantime, let us gain inspiration from these words of H.P.B.'s from her article "Le Phare de l'Inconnu":

Our [Theosophical] Society is the tree of Brotherhood sprung from a seed planted in the world by the angel of Charity and of Justice, on the day when the first Cain killed the first Abel. During the long centuries of the slavery of woman and the misery of the poor, this seed was watered by all the bitter tears shed by the weak and the oppressed. Blessed hands have replanted this seed in one corner of the earth and another, and in different climes, and at epochs far apart. "Do not to another the thing thou wouldst not he should do thee," said Confucius to his disciples. "Love one another, and love every living creature," preached the Lord Buddha to his Arhats. "Love one another," was repeated like a faithful echo in the streets of Jerusalem. (*She Being Dead Yet Speaketh*, p. 105)

I MUST first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous.

—PLATO (*Phaedrus*)

RESTORING HARMONY

WHAT is destiny? Is it some inevitable power by which we are governed? It is. But which "we" is referred to?

Theosophy tells us that the destiny of the human soul is to reach perfection, to reach conscious immortality, and whether this condition is attained in one great cycle of time or in another is immaterial. What is certain is that it must be reached by every human soul. It is a tragedy that we have emphasized the destiny that meets us in any one life and neglected the destiny of the soul, for only the knowledge of soul destiny can give us a long enough vista to ensure our co-operation with the soul in any life on earth.

What is destiny as ordinarily understood? It is those circumstances, difficult or otherwise, which we meet with in life, apparently fortuitously, that is, without our conscious volition. It is our "fate." It is the inevitable. Why is it so? Because, according to the laws of the universe, any disturbance of harmony has to be restored at the point of disturbance. During the process of disturbance, we often feel pleasure; during the process of restoring the broken equilibrium, we experience pain. Thus we learn the laws of the universe, and in time become their masters.

Two courses of action are open to us while we are learning Nature's laws: either we use those laws unselfishly, remaining in harmony with the whole, or we use them selfishly, for ourselves. In the first case, Nature regards us as "one of her creators and makes obeisance," revealing to us her mysteries; in the second, we have to face the consequences of disturbance of harmony.

For those who would learn the laws of life or of the universe, it is necessary to remember constantly the two kinds of inevitability—the one of the blessed goal; the other of "fate" as we meet it in our personal lives. What is inevitable must be faced. Why is it inevitable? Because it is *necessary*. Nature's laws demand it, and there is no escape. Why should we try to escape it when it points to progression, when it brings harmony, love, knowledge? Only when personal feeling and conceit get in the way do we mind putting right that which we have done wrong.

It is human beings alone who have the privilege of learning from suffering, for only they have the power of conscious choice. There is steady progression from the instinct of the animal, which at its stage always follows the natural law of its being, to reasoned instinct, to will-ful choice, till at last intuition is reached. We at our stage have to follow the laws of our being with reason, with mind.

Inevitability seems at first frightening, something from which there is no escape and which is overpowering. But when we meditate on it, it brings to life courage and fearlessness. If we keep the goal in the background of our consciousness, then the temporary difficulties are seen to be but a passing phase. And, just as we create all our difficulties, so we create all our blessings. The whole field of life and happiness is open to us. We can lift ourselves "higher than Indra," or sink "lower than the worm or gnat." It is up to us. The realization that we get what we ask for, what we work for, gives us a firm ground. No one has the power to hurt us if we act rightly. But all others help us on our way as we help them. Why can others help but not hinder? Because to help is along the line of unity, which is harmony, which is Nature's law. Hindrances are put in our way *by ourselves* (though apparently by others) to show us a vice we still possess or a capacity not yet our own, or a virtue not yet achieved.

THEOSOPHY warns us against ascetic retirement, save in those very rare and exceptional cases where the individual has brought over from his last preceding birth an irrepressible attraction for the life of the Spirit and repugnance for the life of the flesh. The normal man is in normal sympathetic relation with his fellow men at each successive stage of human development. But under the law of psychical differentiation, there are in each epoch beings ahead of the average of the race at that time. From their number develop the teachers, seers and saviours of mankind.

—H.P.B.

ASTROLOGY—IS IT SCIENCE OR FRAUD?

[Reprinted from THE THEOSOPHICAL MOVEMENT, January 1943.]

THERE is much talk today about Astrology. It is called a science by its devotees and nonsense by science. What has Theosophy to say on the subject? Has it a contribution to make to the discussion which will show the scientific aspect and disclose the false? Can it show humanity that there is a real and a false use of astrology, and warn it of the dangers of the latter and the value of the former?

Writing in *Isis Unveiled*, H.P.B. tells us:

Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit... Were we to record the failures and ridiculous blunders of astronomers, we are afraid they would outnumber by far those of the astrologers. (I, 259-60)

The Theosophical Glossary gives us information as to what this science is.

Let us see, then, what we can learn of this science—"the science that defines the action of celestial bodies upon mundane affairs," and "claims to foretell future events from the position of the stars." Present-day science ridicules all suggestion that there is a psychic relationship between the planets and men on earth. Even the well-known fact of the effect of the moon on vegetation has been denied outright by some leading scientists, and their views on Astrology are well known. It is interesting to turn to *Isis Unveiled*. There we learn that Father Kircher taught in the seventeenth century

a complete philosophy of universal magnetism...The sun, moon, planets, and stars, he affirmed, are highly magnetic; but they have become so by induction from living in the universal magnetic fluid—the Spiritual light. He proves the mysterious sympathy existing between the bodies of the three principal

kingdoms of nature. (I, 208-9)

Proctor admits that "The heavenly bodies *do* rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of the chief among those orbs—the sun—every living creature on the earth must perish." He admits, also, the influence of the moon, and sees nothing strange in the ancients reasoning by analogy, that if two among these heavenly bodies were thus potent in terrestrial influences, it was "...natural that the other moving bodies known to the ancients, should be thought to possess also their special powers." Indeed, the professor sees nothing unreasonable in their supposition that the influences exerted by the slower moving planets "might be even more potent than those of the sun himself." (I, 259)

Are we, then, at the mercy of the planets and stars? Are we caught in a vast clockwork Universe, moved hither and thither without our will? Who are we? What are they? Will a knowledge of Astrology, the psychological aspect of Astronomy, the physical, help us to understand the meaning of life? Or must we go beyond both to the Occult Science, and start our research into the subject with this as a basis?

It is the Spiritual evolution of the *inner*, immortal man that forms the fundamental tenet in the Occult Sciences. (*The Secret Doctrine*, I, 634)

What are the Stars? As man is not merely the body we see but also the presiding spirit within the body, so the stars and planets are but the bodies of the spiritual Beings within. According to an Occult Commentary:

"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein....The planets are its limbs and pulses..." (*The Secret Doctrine*, I, 541)

There are only seven planets (*specially* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of

the others in twelve different aspects, their combinations must, therefore, be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations. (*The Secret Doctrine*, I, 573 fn.)

Every active power or force of the earth comes to her from one of the seven Lords. (*The Secret Doctrine*, II, 29)

The Sun, Moon, and planets being the never-erring time measurers, whose potency and periodicity were well known, became thus the great Ruler and rulers of our little system in all its *seven domains*, or "spheres of action." (*The Secret Doctrine*, II, 621)

It is the knowledge of the natural laws that makes of seven the root nature-number, so to say, in the manifested world—at any rate in our present terrestrial life-cycle—and the wonderful comprehension of its workings, that unveiled to the ancients so many of the mysteries of nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand (prophecy, it is called) the influence which they will have on the course and development of the human races. (*The Secret Doctrine*, II, 621)

We see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. (*The Secret Doctrine*, I, 641)

Turning to man, we are told:

The descent and re-ascent of the Monad or Soul cannot be disconnected from the Zodiacal signs. (*The Secret Doctrine*, I, 668)

Like each of the seven regions of the Earth, each of the seven

First-born (the primordial human groups) *receives its light and life from its own especial Dhyani—spiritually, and from the palace* (house, the planet) *of that Dhyani physically; so with the seven great Races to be born on it.* (*The Secret Doctrine*, II, 29)

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. (*The Secret Doctrine*, I, 572)

The chief features of one's life are always in accordance with the "Constellation" one is born under, or, we should say, with the characteristics of its animating principle or the deity that presides over it. (*The Secret Doctrine*, I, 638)

There is an interrelationship between the Sun, the planets, the stars and Man (and the earth). Why such a relationship exists is shown by the following quotation:

The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence...follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA. The atoms emanated from the Central Point emanate in their turn new centres of energy, which...begin their work from within without, and multiply other minor centres. These, in the course of evolution and involution, form in their turn the roots or developing causes of new effects, from worlds and "man-bearing" globes, down to the genera, species, and classes of all the *seven* kingdoms. (*The Secret Doctrine*, I, 635)

The second point is that, though "there is a predestination in the geological life of our globe, as in the history, past and future, of races and nations, *this is closely connected with what we call Karma.*" (Italics ours) (*The Secret Doctrine*, I, 641)

Thirdly, that "the invisible tablets of the Astral Light," "the great

picture-gallery of eternity," holds "a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe." (*The Secret Doctrine*, I, 104)

The destiny of every man and the birth of every child, whose life is already traced in the Astral Light—not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT. (*The Secret Doctrine*, I, 105)

The key to the value of a knowledge of astrology is the Law of Karma. We are self-produced beings.

If the Dhyan Chohans and all the invisible Beings—the *Seven Centres* and their direct Emanations, the *minor centres of Energy*—are the direct reflex of the ONE light, yet men are far removed from these, since the whole of the *visible Kosmos* consists of "*self-produced* beings, the creatures of *Karma*." (*The Secret Doctrine*, I, 635)

Just as we have produced ourselves in the far past, so now we are producing ourselves. "We produce CAUSES, and these awaken the corresponding powers in the sidereal world." (*The Secret Doctrine*, I, 124)

It is this aspect of the teaching which can make a knowledge of astrology valuable. No past can harm us if we, first of all, realize that it is our own creation and that therefore we cannot blame God or Devil or our fellow-man for it. It is not the Stars and Constellations that bring us trouble and sorrow; they are, as it were, but the writing on the wall. Secondly, we must see the present acts, thoughts and feelings as the writing on the wall of the Future. We do not have to submit passively to the influence of the Stars, nor do we need to try to fight it. We need to *use* it. Though the Stars tell us that we are in the dark cycle of Kali-Yuga, there is much we can do, not so much with it as *in* it. It is the internal aspect of the Cyclic law that is important.

Yes; "our destiny *is* written in the stars!" Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations. (*The Secret Doctrine*, I, 639)

The danger of trying to find out what is to happen in the future in more or less detail, is that we tend to live in hopes (or fears) of that future and become slothful as to the present. We tend to take a negative attitude to life instead of using what knowledge we have as a mariner uses the stars—to guide his course. And since the secret knowledge of the science of astrology is still secret, it is well to bear in mind an adaptation of Item 5 of *Isis Unveiled*.

Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

WE ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self. Do actions we must, for no mortal can live without performing actions; those bring us back to earth for many weary incarnations, perhaps to final failure, unless the lesson is learned that they must be done with the right motive and the true aim. That stage reached, they affect us no more, for, like Krishna, we become the perfect performers of all action. And in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

For over a century, neurologists had believed that the cerebellum's function was just to help the brain co-ordinate movements, but in recent years a growing body of researchers has challenged that dogma. Far from being simply a specialized control box for movement, they argue, the cerebellum participates in many important brain functions, including cognition. (*Science*, 26 April 1996)

Various neuroanatomical studies have revealed extensive connections between the cerebellum and the higher brain structures. Taken together, the results suggest that

the cerebellum participates in functions ranging from the analysis of sensory information, to telling time, to solving puzzles....But these studies say nothing about what the cerebellum's actual role in cognition might be, says neuroscientist Richard Ivry of the University of California, Berkeley. "What exactly is the cerebellum doing?" Ivry asks. "Just to say it is involved in cognition doesn't get us any further down the road." Ivry's own experiments have led him to propose yet another, more specific, potential function for the cerebellum: His data suggests it acts as a clock that assists not only in the timing of motor control of fine movements, but also in other brain activities such as sensory discrimination....

James Bower of the California Institute of Technology says, "I think that the cerebellum is co-ordinating the acquisition of sensory data on which the rest of the nervous system depends." He predicts that the cerebellum is called into action particularly in anticipation of difficult tasks in which there is a need for high-quality sensory information. That idea fits with Ivry's meta-analysis finding that the cerebellum is activated on more difficult tasks, and also with work by Eric Courchesne, at the University of California, San Diego, which suggests that the cerebellum helps prepare the brain for anticipated events....Courchesne takes his interpretation beyond sensory discrimination, suggesting that the cerebellum helps prepare a variety of brain systems to operate at full efficiency.

In her article "Are Dreams but Idle Visions?" H.P.B. states that

"man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter." During sleep, the spiritual Ego "awakes the sleeping hemispheres and arouses into activity the sensory ganglia and the cerebellum." (*U.L.T. Pamphlet No. 11*)

In *Transactions of the Blavatsky Lodge*, H.P.B. explains the distinction between the cerebrum and the cerebellum; the one sleeps while the other is awake:

...this cerebellum is the organ of instinctual animal functions, which reflect themselves in, or produce, dreams which for the most part are chaotic and inconsequent. Dreams, however, which are remembered, and present a sequence of events, are due to the vision of the higher Ego....the cerebellum alone ...functions during sleep, not the cerebrum; and the dreams, or emanations, or instinctive feelings, which we experience on waking, are the result of such activity....That is to say that the waking consciousness recalls to activity the cerebellum, which was fading below the threshold of consciousness....

The function of the cerebrum is to polish, perfect, or co-ordinate ideas, whereas that of the cerebellum produces conscious desires, and so on. (pp. 32-34)

Many engineers and scientists who have graduated from India's premier institutions are now advocating a return to traditional scientific beliefs and methods. Can traditional knowledge be incorporated into modern living? Rajni Bakshi reports in *The Sunday Review* (June 23, 1996):

Vastushastra is not the only ancient Indian tradition which has been rescued from the cobwebs and reinstated with a vengeance. Deep in the heartland of Bihar, villagers are discovering that they can beat recurring drought by returning to traditional methods of water harvesting. In cities, scores of people are getting rid of those embarrassing street-corner heaps of garbage by feeding it to good old-fashioned earth-worms. Farmers, too, are returning to traditional methods of

agriculture because their lands are dying after prolonged use of chemical pesticides and fertilizers.

Can traditional techniques make a comeback on the threshold of the 21st century? Why are even some IIT [Indian Institute of Technology] engineers devoting their lives to retrieving traditional modes of production and management of natural resources? Are these merely mavericks? Or is this a trend? The People's Patriotic Science and Technology Foundation (PPST), a Madras-based group which has worked in this sphere for almost two decades, is confident that the future does indeed belong to the traditions of the past. The success of the PPST's second Congress of Traditional Sciences and Technologies of India in Madras recently indicates exactly how much action there is on this front, with more and more lay persons and scientists beginning to believe that traditional skills can be adjusted to contemporary reality to create decentralized livelihood opportunities in villages.

The PPST Congress brought together over 1200 people working on the modern applications of traditional knowledge in different fields. Among the lay persons who attended the Congress were farmers who wanted to exchange information on how to return to the old chemical-free methods of growing food. Many of them had heard about research which showed that before the British colonial period, parts of India had a food output which could compare per acre with what the Green Revolution areas boast of today. Some farmers are now trying to replicate those production figures through experimentation. They have begun the process of freeing their fields and crops from chemical inputs. However, after years of intensive use, the land does not easily recover from its chemical dependency. Several small, informal networks give such innovators mutual support and the means to learn more organic, eco-friendly ways to produce food.

There are today too many people in various fields advocating and working towards a return to the traditional methods for this to be dismissed as a passing fad.

Throughout history, man has been mainly concerned with manipulating nature to facilitate a comfortable existence. Towards his end, and with his superior intelligence, he has been successful in converting the resources of nature into artefacts of utility. Exploitative humankind has for too long domineered over vulnerable nature, and it is relatively recently that we are becoming aware of our folly, writes Karthik Subbaraman in *The Times of India* for June 26.

From an ethical perspective, this means that while man harnesses the resources of nature to suit his chosen way of life, he does not feel a responsibility or reciprocal urge to sustain them. Nor does he realize that his short-term—and short-sighted—demands must necessarily result in a long-term depletion of the very conditions that make possible his ease. Thus is laid the ground for a conflict between humanity and nature....

The ideological basis for the triumph of material man—who operates by instrumental reason and regards the universe as different from, and subject to, himself—is elaborated in Hegel's famed *Phaenomenologie des Geistes*. Here, the philosopher argues that the evolution of individual self-consciousness or self-awareness depends upon the securing and establishment of one's identity against the Other, or others. The need to subjugate others thus becomes imperative, if a sense of self is to be preserved....

As against this fraught version of the relations between humanity and nature—self and Other—the Upanishads enshrine a vision of the pervasive unity of the cosmos, the identity between the individual self and the universal Overself. In the *Chandogya Upanishad*, for instance, the young scholar Shvetaketu is made to realize that his learning has not brought him any closer to an appreciation of the reality underlying the world's appearances. To attain this, he must cast aside his scholarly arrogance and isolationism; his father, the teacher Uddalaka, guides him towards a more sensitive understanding of the interconnectedness of all things contained within the cosmos. Uddalaka enlightens him in the following words: "That which is the subtle essence of the universe, and of which all else is but an expression, That is Truth, That is Self, and That

thou art, Shvetaketu!"

In the Upanishadic view, the human body is composed of the five elements: air, water, fire, earth and ether. It could be argued, therefore, that in exploiting these, we simply exploit ourselves in the long run. We can only achieve a full and complete understanding of ourselves when we cease to assail the universe beyond our skins, as though we had no organic connection with it.

Antibiotics, once hailed as "wonder drugs," seem to be losing much of their "wonder." The medical community in India is discovering, much to its dismay, that disease-causing bacteria, which were once routinely knocked off by a course of antibiotics, are increasingly growing resistant to them. The result: "wounds that do not heal, infections that fight back with renewed ferocity, and a resurgence in diseases once thought conquerable," writes Sameera Khan in *The Times of India* for June 23.

Since the early 1940s, antibiotics—drugs that destroy infection-causing bacteria—have revolutionized medicine. However, excessive and prolonged use of these drugs has reduced their efficacy, as micro-organisms have become increasingly resistant to them. According to Ajita Mehta, consulting microbiologist at the Hinduja Hospital, Mumbai:

The post-antibiotic age has already dawned upon us. We will soon be in the same position as we were in the pre-antibiotic era—we'll be forced to watch patients die from infections that even a decade ago were curable by a simple antibiotic.

Disease-causing micro-organisms have been exposed so much to antibiotics, says WHO assistant director-general Ralph Henderson, that it has resulted in "a whole new generation of resistant organisms...making the life of any given antibiotic shorter and shorter." That is because "the bugs are clever enough to outsmart any drug." Says Nerges Mistry of the Foundation of Medical Research:

The mechanism of resistance differs from bacteria to bac-

teria. Sometimes, mutations in the bacterial DNA or alterations in cell enzymes or a thickened cell wall render it resistant to a drug. Some bacteria become drug-dependent....The scary thing is that genetic transfers between organisms lead to cross-resistance among bacteria.

Several community-acquired infections, including tuberculosis, malaria, leprosy, typhoid, gonorrhoea, pneumonia, dysentery and meningitis, are showing resistant strains. At least 70 to 80 per cent of all TB cases in Mumbais' public hospitals are said to be multi-drug resistant.

The irrational use of antibiotics to treat minor problems such as sore throats and mild fevers has created this situation. Instead of supporting inherent powers which, perhaps, may cause them to feel ill for a couple of days or so, most patients depend entirely on strong medical drugs to get quick relief. When the next illness will hit them, they can offer even less resistance; again a fresh dose of drugs. The intervals become shorter, and the vicious circle continues till the patient gets resistant to the drug. Should anything more be needed to shake the blind faith most lay people and many doctors have in the so-called "wonder drugs"? Should anything further be required to cause them to exercise a little common sense and caution in treating many physical ailments?

The following is extracted from *Ageless Body, Timeless Mind*, by Deepak Chopra:

Larry Scherwitz, a University of California psychologist, taped the conversations of nearly six hundred men, a third of whom were suffering from heart disease, the rest of whom were healthy. Listening to the tapes, he counted how often each man used the words *I*, *me*, and *mine*. Comparing his results with the frequency of disease, Scherwitz found that men who used the first person pronoun most often had the highest risk of heart trouble. In addition, by following his subjects for several years, he found that the more a man habitually talked about himself, the greater the chance he would actually have a coronary....

The antidote, Scherwitz concluded, was to be more giving.

"Listen with regard when others talk. Give your time and energy to others; let others have their way; do things for reasons other than furthering your own needs." In those words, he goes beyond the quantifiable data to issues of love and compassion, which appeal very much to our intuitive sense.

Love and compassion for others can help one to reduce the risk not only of heart disease, but of many other illnesses of body and of mind. Theosophy points out that selfishness is the chief cause of pain, sorrow and suffering in the world. It is only through forgetfulness of the personal self and altruism that one can progress in the spiritual life. Hence H.P.B. says that altruism is the keynote of Theosophy and an integral part of self-development.

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