

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE POWER OF A WISH—A RESOLVE—A VOW

Good resolutions are mind-painted pictures of good *deeds*: fancies, day-dreams, whisperings of the *Buddhi* to the *Manas*. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within.... Be a missionary of love and charity, thus in helping others win your own salvation. There are innumerable pages of your life-record still to be written up; fair and blank they are as yet. Child of your race and of your age, seize the diamond-pen and inscribe them with the history of noble deeds, days well spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness.

—MAHATMA K. H.

Before our next issue is out, the New Year according to the present secular calendar will be ushered in. The New Year festivities follow closely on the festival of Christmas and the holiday spirit creates an atmosphere of friendliness. Friendliness engenders optimism, and optimism impels people to wish and to resolve — to wish for something they want to have come to themselves and to others in the coming months and year, and to resolve to eradicate that which stands in their way as souls and to bring into their lives something that will instruct, will inspire them to lead a better, a nobler, life.

And yet people who, year after year, make wishes, resolves and even vows, taking advantage of the season's influence, do so without understanding the true significance of any of these. They only follow a custom without comprehending the soul-force that lies behind it.

The difference between a simple wish, a thoughtful resolve and a solemn vow, made to ourselves or to somebody else, needs to be looked into.

Good wishes for a Merry Christmas and a Happy New Year are expressions of the spirit of fraternity that is abroad. But what are wishes worth if they are not realized by ourselves or by others for

whom they are made? People do not ask why it is that these wishes are not realized and they do not ask because they are not precise and scientific in the wishes they make. Every wish should be charged with real, potential energy which will bring its blessing of peace and goodwill to him for whom that wish is made. But, generally speaking, our wishes, being backed up neither by the power of thought nor by the energy of will, do not come true, even though they are the expression of a good and sincere desire.

Wish
Resolution
A resolution is more potent than a wish, for it is backed not only by desire but also by thought. When we make a resolve we are supposed to have thought out the difficulties and obstacles that we are going to encounter, and to have calculated our strength and resources to overcome them. But very often in making a resolution we have in the back of our mind the thought: "I might fail in carrying out this resolve, but it is better to try and fail than not to try at all." That is true, but only to a certain extent; for, if a resolve has been made without proper forethought and knowledge of how to overcome the difficulties in our way, then in breaking it we weaken something in our psychic and spiritual nature. A little study of the true psychology which Theosophy puts forward helps us to make resolves which need not end in frustration.

Vow
The making of a vow requires something more than forethought. It is a solemn resolution born of absolute determination that there shall be no failure. The breaking of a vow means degradation through loss of self-respect. In the spiritual life, one sure test of success and the attainment of experience is the gaining of self-respect. If a man cannot respect himself then all his efforts count for nothing. In making a vow we invoke forces that are higher than the forces of ordinary thought. It is the higher will that comes into play.

There are two aspects of the will — the lower aspect which in man works with the help of thought, and the higher aspect which is the energy, the radiation, of the highest in us. This higher will is the most sacred power in the universe; it is creative and its expression makes man spiritual. When we take a pledge or make a vow we call into play that particular aspect of the will. In breaking a resolution we shake our confidence in ourselves and that is bad enough, but in breaking a vow or a pledge we sin against our higher nature. Vows which are self-energized and are made after careful self-examination, when kept as they ought to be, produce an inner change that is of the nature of true conversion — quite different from the effects of outer proselytizing.

That, in brief, is the psychology of a wish, a resolve, a vow. After understanding it, shall we not make only such wishes as are thought-engendered? Shall we not resolve only after due consideration of our weaknesses and limitations, our virtues and powers? Shall we not make only solemn vows which will flower into spiritual knowledge which is peace, into real strength which is sacrifice, into the radiation of love which is bliss and which throbs at the heart of the universe?

People often proceed rashly because they do not understand, or hold

back timidly because they do. There is a middle path which lies between rashness and timidity. By all means a sacred vow may be made after due consideration, but it has to be sustained by a firm resolve that, come what may, it shall not be broken. In terms of this resolve we can then proceed to formulate our wishes. Too often we go in the reverse order. We shower our wishes upon others, but they mean little save as expressions of good-will and fellowship. Many "resolves" are made, and many are broken, perhaps within 48 hours if not earlier. But if we proceed with the vow to do something to elevate our own nature during the year, and make our resolves and offer our wishes in terms of that vow, these will have added potency.

The wishes we send out or express to our friends are mainly wishes for material prosperity and benefits, but how do we know that these are going to be of help to those friends? Years of pleasure and prosperity may bring little experience of value, but in a solitary hour of anguish perhaps a wonderful experience may be had. Resolves that are made in terms of our fancy, without proper knowledge of what is good for us, are almost certain to end in failure. The spirit of resolution lies in the vow, in the will that energizes thought and feeling and results in action. If we attune ourselves to the inner, secret and sacred part of our being which speaks to us through the still, small voice, and make a vow in terms of the dictates of that voice, it will bring into our lives an ideal, an objective. We shall then know what resolves and wishes we should make in terms of that ideal.

A vow such as this, pertaining to the immortal nature in each of us, gives us an ideal to live for: "Through all obstacles, in the midst of all difficulties, I will act as a man, as an immortal soul ought to act." Our efforts to live up to this vow will necessitate the making of resolves. How shall we manifest the powers of the soul? How shall we behave in a given circumstance? How act in a particular environment? The need for knowledge is bound to be felt, and the knowledge that will help us is the Science of the Self, the Self which is at the basis of every form of life. From the resolve to gain that knowledge flows the wish that in all that Self may shine forth. For helping to make such a wish effective in any measure we need more than knowledge; we need that love which arises out of the recognition of the fact of Universal Brotherhood. He who preaches of brotherhood and does not try to practise it in the spirit of sacrifice falls into hypocrisy. His words, moreover, fall upon deaf ears. Only a lighted candle can enkindle others.

No man can make a vow for another, but each of us can make a vow in relation to his fellow beings. Take, for instance, the celebrated vow of Kwan-Yin:—

Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever, and everywhere, will I live and strive for the redemption of every creature throughout the world.

Why cannot we take a pledge such as this? — “I will not live for myself alone. I will not live for my family alone. I will not live for my town alone. I will not live for my country alone. I will not even live for mankind alone. I will live and work for the amelioration of the condition of every creature in the universe.” All are sparks of the One Reality and are struggling along the dark and narrow path, seeking the Light.

In formulating their wishes, resolves and vows, students of Theosophy should take into account their self-imposed obligations to the Cause they cherish. There ought to be a desire to improve the quality of their service to the Cause, to increase its quantity. Pure motive, aided by correct method, will free us from the bonds of personal Karma, so that the Ego's one consuming desire emerges — to serve all human souls according to the plan of the Great Servants of the race.

In an article entitled “Verdict Guilty — Now What?” in *Harper's Magazine* for August, Dr. Karl Menninger, M.D., a psychiatrist, pronounces the official “prison-threat theory of crime” an utter failure. He has little respect for the deterrent effect on others sometimes pleaded to justify harsh punishments, and he charges that many prisoners become in prison firmly committed to a life of crime. Under the present penal system, society, he charges, “converts individuals of borderline self-control into loyal members of the underground fraternity.”

Rehabilitation of the prisoner must be the aim of any rational system of penology, but the present system of determinate sentences means detaining “with heartbreaking futility some prisoners fully rehabilitated while others, who the prison officials know full well to be dangerous and unemployable, must be released . . . because a judge far away . . . said that five years was enough.”

Few will disagree as to the necessity of some move “to end the game of tit-for-tat and blow-for-blow in which the offender has foolishly and futilely engaged himself and us,” who, presumably, “are not driven as he is to wild and impulsive actions.” Obviously “our move must be a constructive one, an intelligent one, a purposeful one,” not one that is “primitive, retaliatory and offensive.”

If the modern psychiatrist only had the background knowledge of man's constitution as given in the ancient texts of India and restated in modern Theosophy, we could entrust to him with greater confidence the care of the psychically abnormal, but there can be few to disagree with his plea for replacing the “frightened vengeance of the old penology” by “a quiet, dignified therapeutic programme for the rehabilitation of the disorganized one, if possible, the protection of society during his treatment period, and his guided return to useful citizenship, as soon as this can be effected.”

JESUS—THE MAN

In these days when all that is known of Jesus of Nazareth is what is taught in the various churches of the many Christian sects and is so fragmentary, it is well for us to look at this great man from the Theosophical point of view. If this short article makes but a few read again the Gospel story and *The Acts of the Apostles*, to relive with Paul his journeyings among the few who struggled to keep alive the "theosophic" teachings of that century, to sense the wonder of that day when Jesus sat on the Mount and delivered his great Sermon to the multitude, then one more link will have been made with the chain of leaders, workers and guides in the great work of helping Humanity.

H.P.B. predicted that

belief in the Bible *literally*, and in a *carnalized* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos as pure Spirit. The very name has now become obnoxious and theological Christianity must die out, *never to resurrect again* in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists. . . . (*The Esoteric Character of the Gospels*, pp. 44-45)

But on the other hand she said that "the grand figure of the philosopher and moral reformer [Jesus] instead of growing paler will become with every century more pronounced and more clearly defined"; also that what the world needs is a less exalted but more faithful view of him. It is, therefore, interesting to study just what Theosophy has to say about the personality of this man whom it reveres as a grand philosopher and moral reformer. "The name Jesus," according to *The Theosophical Glossary*, "is rather a title of honour than a name—the true name of the *Soter* of Christianity being Emmanuel, or God with us (*Matt. i, 23*)."

When was he born? In the *Glossary*, under "Ebionites," we read that there is proof "that *Iassou* or *Jeshu* lived during the reign of Alexander Jannaeus [103-76 B.C.] at Lyd (or Lud)." According to the Talmudic *Sepher Toldos Jeshu*, he was the son of Joseph Pandira and was put to death at Lyd, also called Lydda. This man Iassou, who lived a century earlier than the era called Christian, we are further told, was the "adept ascetic around whom the legend of Christ was formed." We read in *The Secret Doctrine* (I. 577-78) that "genealogies and prophe-

cies notwithstanding, Jesus *the initiate* (or Jehoshua)—the type from whom the ‘historical’ Jesus was copied—was not of pure Jewish blood.”

According to the Gospel stories, Jesus was taken to Egypt when very young by his father and mother to escape the slaughter of the “Innocents” (infant boys). The correct interpretation of this “infant massacre” has been given in *Isis Unveiled* (II. 199-201). During the Herodian reign, Wise Men and Initiates, nicknamed the “Innocents” and the “Babes” on account of their holiness, were being persecuted. According to the *Sepher Toldos Jeshu*, Jesus, or Jehoshua, had been entrusted by Mary, his mother, to Rabbi Elhanan. Rabbi Jehoshua, who continued the boy’s education after Elhanan, “initiated him in secret knowledge.” When Alexander Jannaeus ordered the slaying of all Initiates, the Rabbi fled to Egypt, taking the boy with him.

Every tradition shows that Jesus was educated in Egypt and passed his infancy and youth with the Brotherhood of the Essenes and other mystic communities. The Essenes were the descendants of the Egyptian hierophants in whose country they had been settled for several centuries before they were converted to Buddhist monasticism by the missionaries of King Asoka, and amalgamated later with the earliest Christians. It was among them that Jesus was initiated into the Mysteries. Later, however, he preferred the “free and independent life of a wandering *Nazaria*,” separating or “inazarenizing” himself from the Essenes and thus “becoming a travelling Therapeute, a *Nazaria*, a healer” (*Isis Unveiled*, II. 144), for he found himself disagreeing with the Essenes “on several questions of formal observance” (*Ibid.*, II. 132)

There is food for thought in the word “Nazaraios,” for we learn that “Jesus was called *Nazaraios*, in reference to his humble and mean external condition; ‘for Nazaraios means separation, alienation from other men’ ” (*Isis*, II. 128). He is pictured as having long hair and it is recorded that

the *nazars*—or set apart—as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which “no razor touched” at any other time, and sacrifice it on the altar of initiation. (*Isis*, II. 90)

They were a class of Chaldean theurgists. The long white garment which Jesus is always represented as wearing was the dress adopted by the Nazarene Priests and the Pythagorean and Buddhist Essenes, as described by Josephus.

The oldest Nazarenes, who were the descendants of the scripture Nazars and whose last prominent leader was John the Baptist, though never very orthodox in the sight of the scribes and Pharisees of Jerusalem, were, nevertheless, respected and left unmolested. But the new sect to which the followers of Jesus evidently adhered became a thorn in the side of the scribes and Pharisees because they showed themselves “reformers and innovators.”

H.P.B. remarks: "How little Jesus had impressed his personality upon his own century, is calculated to astound the inquirer" (*Isis*, II. 335), even though "the civilized portion of the Pagans who knew of Jesus honoured him as a philosopher, an *adept* whom they placed on the same level with Pythagoras and Apollonius" (*Isis*, II. 150). His mission was short: "...he died because he could not help it, and only when betrayed.... When, finally, he saw that his time had come, he succumbed to the inevitable" (*Isis*, II. 545). As for the manner of his death, the Talmudists say that he

was thrown in prison, and kept there forty days; then flogged as a seditious rebel; then stoned as a blasphemer in a place called Lud, and finally allowed to expire upon a cross. "All this," explains Levi, "because he revealed to the people the truths which they (the Pharisees) wished to bury for their own use. He had divined the occult theology of Israel, had compared it with the wisdom of Egypt, and found thereby the reason for a universal religious synthesis." (*Isis*, II. 202)

Regarding his character, we learn from a footnote in *The Theosophist*:—

The position THEY [the Mahatmas] give to Jesus, as far as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man—*absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given him to explain; that of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so-called, Christian era. (Vol. IV, p. 261)

Two further quotations teach us more:—

As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. (*Isis Unveiled*, II. 150)

Tender and perfect in his nature, "the meek Judean philosopher" was a glorious example, for,

whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a lay figure

around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was a “Son of God,” is as undeniable as that he was neither the *only* “Son of God,” nor the first one, nor even the last who closed the series of the “Sons of God,” or the children of Divine Wisdom, on this earth. (*Lucifer*, Volume I, p. 327)

What was his Mission? In *Isis Unveiled* we read:—

There is quite enough in the four Gospels to show what was the secret and most fervent hope of Jesus; the hope in which he began to teach, and in which he died. In his immense and unselfish love for humanity, he considers it unjust to deprive the many of the results of the knowledge acquired by the few. This result he accordingly preaches—the unity of a spiritual God, whose temple is within each of us, and in whom we live as He lives in us—in spirit. (II. 561)

His motive was “to benefit humanity at large by producing a religious reform which should give it a religion of pure ethics; the true knowledge of God and nature having remained until then solely in the hands of the esoteric sects, and their adepts” (*Isis*, II. 133). This is brought out in the following extracts:—

From that memorable day when he preached his Sermon on the Mount, an immeasurable void opened between his God and that other deity who fulminated his commands from that other mount—Sinai. The language of Jesus is unequivocal; it implies not only rebellion but defiance of the Mosaic “Lord God.” “Ye have heard,” he tells us, “that it hath been said, an eye for an eye, and a tooth for a tooth: but *I say* unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Ye have heard that it hath been said...: Thou shalt love thy neighbour, and hate thine enemy. But *I say* unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (*Isis*, II. 163)

This shows clearly that he “recognized no Jehovah” (*S.D.*, I. 578). His commandments were simple. When asked what a man should do to have eternal life, he replied: “Keep the commandments.” When asked which ones, he answered:—

Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. (*Matt.*, xix. 16-19)

We can see, as Ammonius Saccas saw, that

the *whole which Christ had in view* was to reinstate and restore to

its primitive integrity the wisdom of the ancients—to reduce within bounds the universally prevailing dominion of superstition...and to exterminate the various errors that had found their way into the different popular religions. (*Isis*, II. 249-50)

A comparison of his teachings with those of Pythagoras and of the Buddha shows the truth of H.P.B.'s statement that

1, all his sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, his code of ethics is purely Buddhistic; 3, his mode of action and walk in life, Essenean; and 4, his mystical mode of expression, his parables, and his ways, those of an initiate, whether Grecian, Chaldean, or Magian. (*Isis*, II. 337)

Saddening but true is the following from *Isis Unveiled*:—

Alas, alas! How little has the divine seed, scattered broadcast by the hand of the meek Judean philosopher, thrived or brought forth fruit. He, who himself had shunned hypocrisy, warned against public prayer, showing such contempt for any useless exhibition of the same, could he but cast his sorrowful glance on the earth, from the regions of eternal bliss, would see that this seed fell neither on sterile rock nor by the wayside. Nay, it took deep root in the most prolific soil; one enriched even to plethora with lies and human gore! (II.303)

Perhaps these extracts will help us to see in the true light the "Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity." May the day hasten when the grand figure and ethics of this "philosopher and moral reformer...will reign supreme and universal"! We are told that this will only be "on that day when the whole of humanity recognizes but one father—the UNKNOWN ONE above—and one brother—the whole of mankind below" (*Isis*, II. 150-51).

PASSION AND COMPASSION

The storm lays low the tree that men call love;
Its roots upturned, all thick with clinging loam,
Sprawl piteously in the alien air,
Where earthy roots can find nor food nor home.

The ancients tell us of a sacred tree
With roots on high and branches spread below;
Perhaps the only love no storm can fell,
From roots sky-fed, transmits compassion's flow.

VARYING STATEMENTS OF UNVARYING TRUTH

II

It can be said that Deity is both the Divine Principle and the collectivity of its manifestations. This can only be clear if we understand how Principle and applications are linked. Similarly, Theosophy is both One and many; here we must try to understand the factors of differentiation by which the One gives rise to the many.

In regard to Theosophy itself, some of these factors are as follows:—

(a) The teachings present both an objective and a subjective side. On the one hand, there is the abstract idea of Theosophy itself, and what it really is: that is the objective side; on the other hand, when we think, feel and speak "Theosophy," we mean "that which we think Theosophy to be." The two may be nearly identical, or they may be widely divergent, depending upon our degree of realization.

In a way, the first aspect may be represented by the Science of Occultism, which presents to the disciple a set of definite teachings to be learned. The second aspect may be linked to the Philosophy of the rational explanation of things, which offers to the student a set of principles to be used for perception, discovery and cognition.

It should be noted that these aspects are complementary. The gathering of facts must be followed by their interpretation, and this in turn must be subject to the facts of a higher plane. In other words, knowledge must be followed and completed by opinion as to its value (a form of faith), in order to become a usable wisdom, and this opinion, or faith, will be a reflection of knowledge available on a higher level. Gradually, knowledge and faith, science and philosophy, must become one; the ultimate aim is the union of the Knower, the Knowledge and the Known, or of the Teacher, the Teaching and the Taught. Meanwhile, the duality of the objective and the subjective will give rise to widely divergent formulations. The First Fundamental Proposition of *The Secret Doctrine* quotes the *Mandukya Upanishad* as stating that the Absolute is "unthinkable and unspeakable," and we all *know* that the finite mind cannot encompass Infinite Space; still, the reverse of either proposition would be *truly* unthinkable, which proves that we do know something about the Unknowable.

(b) Theosophy is exoteric and esoteric. Many of the teachings now available to the public were secret in the past. H.P.B. refers again and again to the impossibility for Initiates to mention tenets expounded only in the Mysteries. And besides those teachings which are, so to say, "officially" esoteric, there are those which are incommunicable by their very nature. Moreover, other teachings, not necessarily esoteric or incommunicable, may be simply unknown to a given Messenger, while another one may have to fight a rear-guard action to cover up the traces of teachings formerly public and subsequently "withdrawn." It thus becomes clear why so many expressions of Theosophy in the

past appeared in entirely different forms: while trying to convey the inner knowledge to the awakened intuition, they threw a veil of confusion over the minds of the unprepared.

(c) As an application of the above argument, we must now consider that some of our teachings are only given in outline, *e.g.*, that of the Rounds and Races. This was equally true in the past, but whereas in our own time we can easily distinguish, in most cases, between the work of the Messengers and that of their helpers and followers, the distinction is more difficult as regards the past. Even so, there are examples in our own times where extensions of teachings, or elaborations, while considered as part and parcel of Theosophy, are not exactly in accordance with the theory as given (in outline) by H.P.B. Or at best they can be seen as very particular modes of extension of that outline. To the professional analyst, such differences are of capital importance, for he loves to take a structure apart. We should merely consider that *some* diversity of opinion is inevitable, for the reasons given, and that it plays a very useful role indeed. Only to those who do not wish to think for themselves will alternative interpretations never occur. As H.P.B. pointed out in the first of her Five Messages to the American Theosophists, some healthy divergences are very necessary to prevent students from drifting towards orthodoxy in Theosophy.

In regard to the Theosophical Movement, the factors of differentiation are more numerous, because its field of activity is essentially an outer one, in the sense that it works in space and time, depends upon human beings of varying kinds and degrees, and addresses itself to many different levels of quality, always with the same basic motives, but often with varying short-range objectives. We should take the following into account:

(a) *Cycles*: The shape, range and depth of penetration of the Theosophical effort will depend greatly on the cyclic and karmic requirements of the period. Consider the abundance of great philosophers in the relatively small territory of the Eastern Mediterranean between 600 B.C. and 415 A.D., from Pythagoras to Hypatia. This period is characterized by an exuberant growth of all kinds of philosophies and religions, resulting partially from the intensified contacts between East and West. The great philosophers of that time travelled to Egypt and India and the resulting fermentation of ideas produced the unique phenomenon of the Alexandrian School. The beginning of the Christian era, coinciding with the Age of Fishes within the great Sidereal Year, lies within this period. Jesus of Nazareth taught the ethics of the Sermon on the Mount and Apollonius of Tyana appeared "as a witness on the scene," for, with the extinction of the Alexandrian School, darkness was impending, and much of the occult knowledge available through the Mysteries, themselves degenerated, was withdrawn. A revival came with the establishment of the Arab universities in the Near East, North Africa and Spain. The 14th century witnessed the begin-

ning of a centenary effort decreed by the Tibetan Master, Tsong-kha-pa. Christian Rosenkreuz was born in 1358, but his effort flowered only in the 16th and 17th centuries, after which the main load of the effort was taken over by Masonry and the great mystics and philosophers of the 18th century. The last quarter of the 19th century formed the point of intersection of several cycles: the first 5,000 years of *Kali-Yuga*, the beginning of the Age of Aquarius and the 100-year effort to change the Manas of humanity. For the first time in our known history, the Theosophical Movement stepped into the public arena, in preparation for the crowning effort due around 1975.

(b) *Karmic conditions* are closely linked with cyclic forces; the one may be said to be an expression of the other. Examples are numerous enough. Think of the Karma of India, linked to that of England, thus spanning an arc of power across Europe and the Near East, and resulting in the protection of Indian treasures of art and philosophy against the destruction which might have been their fate if India had been occupied by the powers which invaded Central and South America in the 15th and 16th centuries and spelled the doom of the Aztec, Maya and Inca civilizations.

(c) *The nature of the soil*: Closely linked to cyclic and karmic conditions are the different characteristics of the races and nations involved in the struggle. Perhaps this is a delicate point, for it is by no means easy to define the character of a nation; admittedly, such characteristics exist. There must be the spiritual, mental and psychic qualities of races, nations and tribes, which will profoundly influence the nature and success of a Theosophical effort. The clearly Teutonic work of Paracelsus and Boehme, though not of great influence in the Latin countries, still arouses active interest in Switzerland and Germany. The relative clarity, exquisite delicacy and analytic reasoning power of a Saint-Martin were required to defend Boehme's teachings in France, which was also the centre of Mesmer's and Cagliostro's efforts. Rosicrucianism flourished greatly in England, the Low Countries and Germany. On the other hand, as soon as Masonry crossed over from England to France, it became practically a public affair! The U.L.T. should certainly take national characteristics into account in the presentation of Theosophical teachings to the public, although with the intensity of present-day communications, the strongly marked differences will tend to wane.

(d) The *strategy* of the Movement may be ever the same, but *tactics* must vary as a function of the preceding factors and of those which follow. Action adapts itself to the nature of the theatre, the forces at work and the means at hand. Hence the dressing up of Theosophical doctrines in Christian garb during the entire range of the Rosicrucian effort, down to the middle of the 19th century. Hence the spectacular efforts of a Cagliostro, a Saint-Germain and a Blavatsky as against the quiet, sustained work of a Boehme, a Saint-Martin, or a Judge. While Mazarin's secretary, Gabriel Naudé, could afford to

write an "Apology for the Great Men Accused of Magic," Giordano Bruno had to expound his philosophy facing the Inquisition. After the closing of the Alexandrian School, the efforts of the Movement became more and more secret, until it burst out again in the open in the 18th and 19th centuries. Quite possibly, while the effort is now carried on by the U.L.T. in countries enjoying freedom of speech, the Movement may be represented by Protestantism in countries such as Spain, where Church and State still reign supreme. The pressure of spiritual ideas, "as opposed to forms and dogmatism," will seek any opening it can get, and will drive wedges into the most solid walls of tyranny. The only condition for this is that such ideas be kept *alive* by use and development; otherwise they become mere forms in turn.

(e) While strategy and tactics must be the main factors determining the mission of a messenger or agent, his own spiritual, mental and psychic character, in addition to his heredity and education, will profoundly affect the manner in which that mission is accomplished. The revival of Paganism brought about by the Emperor Julian, the Apostate, in the Roman Empire during the fourth century was rendered possible firstly by his enforced removal to a remote and secluded area, while he was still a youth, where he could pursue his religious and philosophic studies; secondly, by his personal reaction to the Christianity enforced upon him, which made him turn to the Mithraic mysteries; and, thirdly, by his position in the Empire, itself a result of family links. The spiritual temperament of the messenger or agent, combined with his environmental qualities and limitations, causes him to concentrate on the religious, philosophic or scientific aspects of his mission, thus altering the shape of his work. Some will be predominantly mystical, others intellectual, others again will be theurgical, organizational, or political.

These differences are apparent from the earliest times and show up in organizations as they do in individuals. The famous discussion between Iamblichus and Porphyry as to the value of theurgy is a typical case. Another example may be seen in the universality of Paracelsus, whose works practically run the whole gamut of religion, philosophy, science and occultism, as against the concentration of Mesmer on his own particular line of magnetism. Again, compare the loneliness of Paracelsus, travelling alone all over Europe, with the spectacular attraction which Cagliostro exerted on his large numbers of followers. Perhaps the most striking illustration is the radical difference between two members of the same School, Martinez Paschalis and Saint-Martin. Martinez was a theurgist in the full sense of the word. Saint-Martin, who showed the greatest respect for his Master, soon started following entirely different methods himself, away from magic and phenomenalism, back to the pure philosophical and mystical pursuits of Boehme. Martinez and Saint-Martin are as different as night and day, but obviously as closely linked.

(f) The *status* of the messenger or agent in the Occult Hierarchy

of which he is a part is another factor which determines and modifies the form and direction of his work, and more especially its scope, both as to range and depth of penetration. Certain figures, such as Pythagoras, Apollonius of Tyana, Paracelsus, Mesmer, Cagliostro, Saint-Germain and H.P.B., come equipped with great powers. Their ideas and influence travel far and wide over one or several continents. They often cover a wide range of subjects: before H.P.B., the universality of Plato had never been matched, but the mental range of such men as Pico della Mirandola and Paracelsus in the fields of philosophy and science is as tremendous as that of Leonardo da Vinci in the sciences and the arts. Some of these men had the power to initiate disciples whereas others worked mainly with the masses. Some, such as H.P.B., are storm-centres; others are quiet, patient followers, recorders and transmitters; but they are all soldiers of a spiritual army, commanded and co-ordinated from above and from afar, and always in one way or another engaged in the struggle with the powers of dogma and inertia.

(g) Finally, there is yet another factor of differentiation which, although it is closely related to the two preceding ones, has nothing to do with either the personality of the agent or his egoic status; in principle, it is of an entirely impersonal nature while still using personalities for its implementation. Mr. Judge, in *The Ocean of Theosophy*, refers to *orders* of Initiates and specifically mentions religious, philosophical, ethical and military orders. We can infer from this, and from historical examples, that the Theosophical Movement works along different basic lines. It may be said that the U.L.T. forms part of an effort conducted along mainly philosophical lines. In Theosophy, philosophy always includes both religious and scientific aspects, but it is quite certain that, in our particular period, and in our own channel of the Movement, the *accent* is placed on the philosophical rather than on the religious or the scientific approach. The "U.L.T. Line" derives from certain aspects of H.P.B.'s work, and becomes reinforced in that of Mr. Judge and Mr. Crosbie. No doubt it is possible to find other traces of this line in history; Saint-Martin approaches it, as also Porphyry. The line or approach typical of H.P.B. may also be seen in Paracelsus, in Giordano Bruno, and to a certain extent in Cagliostro. But perhaps these categories are only further differentiations of the basic "orders" of which Mr. Judge speaks. These "orders" may be said to be reflected in the Theosophical Movement as lines of specialization or accentuation, as follows:—

- (1) Ceremonial and ritual (e.g., Masonry)
- (2) Theurgical (Apollonius of Tyana, Martinez Paschalis)
- (3) Magnetic (Therapeutæ, Asklepios, Mesmer)
- (4) Religious-ethical (Albigenses, Luther)
- (5) Scientific-alchemical (Paracelsus)
- (6) Philosophical-mystical (Porphyry, Boehme, Saint-Martin)
- (7) Theosophical (H. P. Blavatsky)

We should emphasize that these are not hard and fast divisions but represent an emphasis on one aspect of the Work which is particularly

useful in a given time and place, and with a view to the needs of the race and the available means.

After a consideration of these factors, it becomes apparent that "similarity of aim, purpose and teaching" does not apply to the Theosophical Movement in its wider aspect as it applies to the U.L.T., or to the Movement of the 19th-20th century. The unity and continuity of the Movement depend not so much on similarity of tenets as on similarity of aim and purpose: it is a question of basic attitude and motive, rather than of adherence to particular formulations of thought. Throughout history, in all the figures mentioned, we find binding characteristics, which are the burning desire to help and enlighten fellow human beings, the conviction that Man is intimately and eternally related with the Divine Principle, that the Universe is animated from within outwards by the high purpose of Perfection, and that all Life is a Universal Brotherhood. The messengers and agents themselves are characterized by their love of humanity, their respect for both the superior and inferior forms of being, their unfaltering attempts to lead the pure life, their keen minds and unveiled spiritual perception. These aspects constitute the essence of the Theosophical Movement, both on the visible and invisible planes; they form the thread of unity and the spiritual cement which bind and strengthen the units of the Great Army.

Mr. Norman Cousins begins his editorial, "Space Ships and Human Destiny," in *The Saturday Review* of September 26th, with a challenging paragraph:—

When viewed from the earth, the moon was behind a cloud at the moment the man-made rocket landed. But it was actually man who was behind the cloud. For he had not demonstrated his fitness to exist on his own planet, with all its natural advantages, much less earn the right to roam the heavens.

Man was gifted with, he says, besides the great natural facilities offered by the earth, intelligence, an æsthetic sense and what he calls "association," which we might equate perhaps with the sense of "belonging" to the immediate family, the group, the community, the nation, and, in the broadest sense, to the family of man. Man was, however, handicapped by "a staggering distortion in his sense of values," which allowed him, while insisting on keeping small weapons out of the hands of individuals, to tolerate the poisoning of his own atmosphere by radioactive materials and to entrust "planet-shattering weapons to large aggregations of human beings, so long as they were called nations."

Rejecting, as demeaning and insulting, the idea that the human mind can calculate, devise and concoct but neither reason, appraise nor comprehend, Mr. Cousins calls for finding "one small spot for a moment of quiet reflection." "The question that counts," he says truly, "is not where we are going in the universe but where we are going on earth."

STUDIES IN THE SECRET DOCTRINE

SECOND SERIES

II—FROM INSPIRATION TO INTUITION

[Reprinted from *Theosophy*, Vol. XII, pp. 68-73, for December 1923.—Eds.]

The writings of H.P.B. convey information and impart knowledge, but that was not the purpose of her mission. Because of her presence in their midst several earnest individuals availed themselves of the opportunity to tread that Path of Holiness leading to the *Sanctum Sanctorum* on the Mount Olympus wherein sages worship the Pure Spirit, omnipresent and impersonal, but her advent and stay in the world of mortality was not aimed at such an accomplishment. Many and wonderful were the phenomena she performed; great and staggering were the powers she possessed; grand and awe-inspiring was her life of unique sacrifices and marvellous wanderings, but even these do not fully reveal the objective of her toil.

What and how she taught, how and for what she toiled — these both examined together aid us to fathom the true purpose of her mission. The world to which she came, the age in which she appeared, the readjustment which her wisdom and activities produced, inaugurating a new era in this fifth Mind-Race, adequately studied and carefully reflected upon lead us to understand and help our humanity in whose spiritual service her labours and her love were devoted.

When the closing pages of *Isis Unveiled* are read as a preface to the Introductory and Proem of *The Secret Doctrine*; when the preface of *Isis* is related to the closing section of *The Key to Theosophy*; when solemn warnings of the *Five Messages to the American Theosophists* (perhaps uttered because the pointed hints of the last chapter of *Isis* had gone unheeded), in reference to the growth of psychism, are taken in conjunction with *The Voice of the Silence* — then and then only we are able to see, however dimly, the purpose and the plan of her mission.

Isis Unveiled exposed the errors of materialistic science and condemned the sins of corrupt theology. It did something more:—

...we have reinforced our argument with descriptions of a few of the innumerable phenomena witnessed by us in different parts of the world. . . . Having laid a foundation by elucidating the philosophy of occult phenomena, it seems opportune to illustrate the theme with facts that have occurred under our own eye, and that may be verified by any traveller. Primitive peoples have disappeared, but primitive wisdom survives, and is attainable by those who "will," "dare," and can "keep silent." (*Isis*, Vol. II, p. 586)

Then follows what in several respects may be regarded as the most vital, important and highly practical closing chapter twelfth. After fulfilling in ample measure her promise, H.P.B. writes:—

By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practised throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. . . . We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. . . . The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God. The trinity of nature is the lock of magic, the trinity of man the key that fits it.* (*Isis*, Vol. II, pp. 634-35)

Thus the unequivocal deduction at the end of the two volumes. These are replete with facts, hitherto unknown or little known, a wonderfully reasoned co-ordination of the same. She draws conclusions by a flawless logic and points a sure direction, which would take us out of the labyrinth of a dark civilization. The voice “raised for spiritual freedom and our plea made for enfranchisement from all tyranny, whether of *Science* or *Theology*,” in the fore pages of the first volume entitled “Before the Veil,” has not only succeeded in removing the doubts of the honest and intelligent seeker of the Truth and thus removed his bondage; it has also brought the conviction that the track she pointed out led to the Stream, which crossed, brought him to that Other Shore, where breaks that Other World, facing which he is able to affirm — “we pass from what we see to that which is invisible to the eye of sense.” The last sentence of *Isis* follows the above words: “Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.”

The thread is taken up in *The Secret Doctrine*.

It has been shown in the first series of Studies how the modern student of the Ancient Wisdom suffers from the Karmic limitations of our age. H.P.B.'s earlier volumes offer a thousand mortifying rebuffs to an honest intelligence, but succeed in opening his reason and intuition in some measure, preparing him to receive the instruction recorded in

The Secret Doctrine which “embraces the esoteric tenets of the whole world since the beginning of our humanity” (Vol. I, p. xx). For a proper appreciation of this instruction something more than ordinary comprehension is needed. It was pointed out how a latent spiritual faculty is unfolded by the right study of the book. Now, the full understanding of all its contents is possible only with a complete unfoldment of that faculty. The understanding of the contents of *The Secret Doctrine* and the unfoldment of the faculty which is attained thereby react on each other. The more we study, the greater the unfoldment; the more the unfoldment of the faculty, the greater the understanding of the instruction. The deliberate and conscious attempt on our part to accelerate the force of this interplay is essential to transform the intellectual recognition of the teachings into spiritual realization. Thus *The Secret Doctrine* becomes a living book and a book to live by; do not live by it and the volumes remain cold and dead, a mass of confusing issues, a veritable jungle of details of some interest but of no value.

The book sets out to attempt this unfoldment because its possibility exists. The time is ripe. “An era of disenchantment and rebuilding will soon begin — nay, has already begun. The cycle has almost run its course; a new one is about to begin” (*Isis*, Vol. I, p. 38). The operation of this faculty is subject to the Karma of the cycle under which we are. It is, therefore, accompanied by great disabilities and grave dangers, both of which are pointed out and reiterated by H.P.B. In thus speaking, a clear picture of the modes and ways of higher unfoldment is presented.

H.P.B. endeavours to protect the mind of the individual and the race against the recrudescence of lower psychism by giving “philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of indiscriminating faith” (*Isis*, Vol. II, p. 636). *The Secret Doctrine* goes further. Its structure and the method of presentation bring about an inner mental change, which makes the appreciation of a higher ethics imperative and an application thereof gives birth to a new and nobler morality. Thus comes before our vision the true purpose of the mission of H.P.B., the true inwardness of her message: to introduce the force of an unknown knowledge in the mind of the Race and thus to purify it from the dross and the dregs and the taint of set notions and blind belief; thence to reconstruct that mind, first by a daring iconoclasm and then by a persuasive creative force. For their fulfilment both these processes depend on the student. Material is provided by H.P.B. and the method of using it has also been shown; but correction must be self-correction; individual effort for a man, an association, a church, a nation, a community or a race, must be self-induced and self-devised. The principles are put forward and they are all the direction and guidance we really need; the applying of those principles in pursuing a definite course of action is what we should aspire to.

Ethical and moral was the prime purpose of H.P.B.’s mission: to

engender a new vision in the heart of man; to bring him to a recognition of his own divinity; to convince him of his own latent spiritual energies; to make him utilize those energies, to transform him into a self-reformer before he became a reformer of his fellows; to learn before teaching; to live by the higher morality of a loftier ethics which in itself would be an introduction of that morality and ethics in the body politic of his family, tribe, community, nation and race. In a very real sense H.P.B.'s work was with individuals, for, to her, individuals are the units who make up humanity. Self-correction and self-reformation is what her writings induce us to undertake; then follows the capacity (1) to see clearly; (2) to discern intelligently; (3) to be inspired by the vitality of the spiritual Will; (4) to create by right speech; (5) right energy; and (6) action which is sacrifice.

Thus her writings perform a twofold miracle: By a purificatory rite the student gains clear vision, discernment, inspiration, and makes with their help the gift of wisdom and compassion through holy living and by performance of sacred service.

This double duty *The Secret Doctrine* faithfully discharges. In doing so, however, it encounters two difficulties: One is related to the limitations imposed by cyclic law on the mass of mankind; the other is the self-engendered and self-imposed limitation of the student himself. We have to reconcile ourselves with the first, by an appreciation of the causes thereof. In "Answers to an English F.T.S." the following appears:—

This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-seeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences—is to be sought elsewhere. It rests entirely on the impossibility of imparting that the nature of which is, at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter. This tremendous difficulty is now explained to the few, who, besides having read *Esoteric Buddhism*, have studied and *understood* the several occult axioms approached in it. It is safe to say that it will not be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.

It is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. Now, if the *Kama* or *Will* principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (*Manas*), thus making of every man on earth of that race a *free agent*, a *fully* responsible being—the *Kama* of our hardly adult *fifth* race is only slowly approaching it. As to the sixth sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect of the men of the fifth to sense the nature and essence of that which will be fully *sensed* and perceived but by the sixth—let alone the seventh race—*i.e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the fifth rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. (*The Theosophist*, Vol. IV, p. 296)

The second difficulty inheres in us. In the Preface to *The Key to Theosophy* and in the Introductory (*S.D.*, Vol. I, p. xlvi) this is clearly pointed out. Therefore, the approach to *The Secret Doctrine* implies some activity, however rudimentary, of Buddhi — "the faculty of cognizing the channel through which divine knowledge reaches the 'Ego,' the discernment of good and evil, 'divine conscience' also" (*S.D.*, Vol. I, p. xix). Anyone in whom Buddhi has not begun its operation can but be devoid of the spirit of enquiry about the soul and its science. If the Secret Doctrine makes of man a Superman — "the Initiate, rich with the lore acquired by numberless generations of his predecessors" (*S.D.*, Vol. I, p. 45) — H.P.B.'s *Secret Doctrine* unfolds in its sincere and persistent study "the faculty of spiritual intuition, through which direct and certain knowledge is obtainable" (p. 46). Spiritual Intuition "is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance," but the power of evaluating *objects and subjects near at hand*. The supernal beauty of a sunset which inspires a painter to superb creation is passed by unnoticed by an ordinary man. Not in seeing more things, but understanding those we see; not in amassing more wealth, but in using that which we possess; not in gathering more facts but in the gaining of the faculty to utilize those already gathered — such is the task before us. Therefore *The Secret Doctrine* speaks of clairvoyance as an aspect of *Jnanasakti* (I, p. 292).

The aim of the Volumes is to enable the student to so cleanse his mind of Kama that the flow of Buddhi or the radiance of Intuition may take place, his reason become pure and compassionate. Under Karma manasic evolution is ripe for a stimulus from without, an aid to nature, which unaided fails. The sands of Time have run their course and the war between the dual intelligence in man will come to a close — at least for those who are ready and willing to profit by the wisdom of the Ancients.

“Manas is dual — *lunar* in the lower, *solar* in its upper portion,” says a commentary. That is to say, it is attracted in its highest aspect towards Buddhi, and in its lower descends into and listens to the voice of the *animal* soul full of selfish and sensual desires. (*The Secret Doctrine*, Vol. II, pp. 495-96).

What we cannot accomplish unaided, is possible with the help which the writings of H.P.B. offer; the higher faculty of Buddhi begins to fecundate our intelligence and from *within* illumines our mind. To enable *The Secret Doctrine* to perform this miracle we must learn that primarily the study of its metaphysical propositions has to be undertaken. Our perception of universals is intuitional perception: to gain a perception of universals is to gain intuitional perception: the effort to understand and apply the propositions of the universals is to *operate* the faculty of intuitional perception: therefore “outside of metaphysics no occult philosophy, no esotericism is possible.”

—B. P. WADIA

This is my third Christmas in a cell. The sand crunches so hopelessly under the steps of the sentry that all the desolation and futility of existence rings from them in the damp, dark night. I lie there, quiet, alone, covered in the fourfold black cloth of darkness; weariness; bondage; winter; and at the same time my heart beats with an incomprehensible, unknown, inner joy, as if I were walking in radiant sunshine over a flowery meadow. And in the darkness I smile at life, as if somehow I knew the magic secret that all evil and sorrow lay defeated, changed into clear light and joy. And then I search myself for a reason for this joy, and find nothing, and am compelled to smile at myself again; I believe that the secret is nothing else but life itself; and the deep darkness of night is as beautiful and soft as velvet if only one sees it rightly. And in the crunching of the damp sand under the slow, heavy steps of the sentry sings too a lovely little song of life if one only knew how to hear it rightly.

—ROSA LUXEMBURG

A GREAT MODERN SCIENTIST—MAX PLANCK

The quantum theory which Max Planck put forward on December 14th, 1900, is credited with a large share in the revolution in modern physics; subsequent developments in atomic physics are greatly indebted to it. Planck was the first to recognize, since the rise of modern science, that the energy of radiation is emitted not continuously but in integral multiples of certain indivisible "quanta" of energy.

It is interesting to note that he referred to the radiation formula which he sponsored as having had merely the standing of "*a law disclosed by a lucky intuition*" until by research he had invested it with a true physical meaning. May not the words which we have italicized have, perhaps, a special significance in the light of what is stated in *The Secret Doctrine*, Vol. I, p. 612? We are told there that

one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana.

It is added that "it is at the close of great Cycles, in connection with racial development, that such events generally take place." The first 5,000 years of the *Kali Yuga* ended in 1897, but cycles overlap and Max Planck reported his theory of ultimate quanta of energy before the Physical Society of Berlin before the end of 1900.

Was Max Planck such a man as might be expected to qualify, perhaps, to receive higher help? Light may be thrown on this point by the amplification of the above statement from *The Secret Doctrine* which appears in an answer of Mr. Judge that was published in *The Theosophical Forum* for September 1892 and reprinted in our pages in March 1945 (p. 60). He wrote:—

I know—in a way I am not obliged to detail—that the members of our Great Lodge have full information, unknown to those outside the Lodge, of the "conscious efforts to obtain knowledge of principles and laws" on the part of good men and women, and in this search that help is frequently extended but is not seen nor recognized, although it is felt and has results.

Professor Walther Gerlach of the University of Munich, writing about Max Planck in *Universitas* in 1958, spoke of Planck's high-mindedness in dealing with other scientists. He never took an arrogant attitude but would always give respectful attention to the ideas of other scientists, including much younger men. Planck's own writings, indeed, show his readiness to accord generous recognition to other scientists' contributions.

The possibility that Planck may have received Adept help in arriving at the quantum theory is not ruled out by the importance in scientific research which Planck himself ascribed to "a gift of intuition and willingness to work hard." He wrote:—

When the pioneer in science sends forth the groping feelers of his thoughts, he must have a vivid intuitive imagination, for new ideas are not generated by deduction, but by an artistically creative imagination.

The "mysterious help" given to rare individuals in unravelling the arcana of Nature might well appear thus to the recipient. It is no doubt rare for "voluntary visitors," as Thomas Paine called thoughts "*that bolt into the mind of their own accord*" and are not produced by reflection, to be recognized as Paine recognized them, saying that from them he had acquired all the knowledge that he had.

Planck's approach to Nature was reverent. He declared that he who had reached the stage where he no longer wondered about anything merely demonstrated that he had lost the art of reflective reasoning; which recalls Carlyle's verdict that "the man who cannot wonder, who does not habitually wonder (and worship) . . . is but a Pair of Spectacles behind which there is no Eye." Planck declared that

the element of the wondrous in the structure of the world picture increases with the discovery of every new law. . . . The goal . . . is the creation of a world picture with new elements which no longer require an improvement, and therefore represent the ultimate reality.

He believed a demonstrable attainment of this goal to be impossible, but said that, "in order to have at least a name for it, for the time being, we call the ultimate reality, 'the real world,' in the absolute, metaphysical sense of the word, *real*." Lecturing in November 1941 on "The Meaning and Limits of Exact Science,"¹ Max Planck called the real world of metaphysics "the goal of all scientific endeavour, a beacon winking and showing the way from an inaccessibly remote distance." He said also in that lecture:—

Metaphysical reality does not stand spatially *behind* what is given in experience, but lies fully *within* it. "Nature is neither core nor shell—she is everything at once." The essential point is that the world of sensation is not the only world which may conceivably exist, but that there is still another world. To be sure, this other world is not directly accessible to us, but its existence is indicated, time and again, with compelling clarity, not only by practical life, but also by the labours of science. For the great marvel of the scientific world picture, becoming progressively more complete and perfect, necessarily impels the investigator to seek its ultimate form. And since one must assume the existence of that which one seeks, the scientist's assumption of the actual existence of a "real world," in the absolute sense of the

¹ *Scientific Autobiography and Other Papers*. By MAX PLANCK. Translated from the German by FRANK GAYNOR.

word, eventually grows into a firm conviction which nothing can shake any more....

But significant as the achievements may be, and near as the desired goal may seem, there always remains a gaping chasm, unbridgeable from the point of view of exact science, between the real world of phenomenology and the real world of metaphysics.... we catch here a glimpse of the boundaries which exact science is unable to cross. May its results be ever so deep and far-reaching, it can never succeed in taking the last step which would take it into the realm of metaphysics.

In his lecture on "Religion and Natural Science," included in the same volume, Max Planck expressed confidence that the faith in miracles would have to yield ground step by step before the steady and firm advance of the forces of science and that its total defeat was "indubitably a matter of time." He declared that every process in nature was subject to a universal and up to a point knowable law.

Yet he recognized a firm foothold as "a prime requisite of one's conduct in life," and called "the candid faith which nothing can confuse... the very fountainhead of the mightiest incentives to significant creative achievements." He reminded his audience that "at the dawn of our own era of civilization, the practitioners of natural science were the custodians of religion at the same time."

He said that "the very greatest natural scientists of all times — men such as Kepler, Newton, Leibniz — were permeated by a most profound religious attitude." In another lecture he described the devotion to science of Galileo, Kepler, Newton and many other great physicists as, "consciously or unconsciously, a matter of serene faith in a rational world order."

Max Planck deplored the rapid spread of the atheist movement, "allegedly in alliance with natural science." Its victory, he warned, would not only destroy the most valuable treasures of our civilization, but — what is even worse — would annihilate the very hope of a better future. He defended the systematic unification of mythological traditions and the translation of "an unfathomable deity... into the holiness of intelligible symbols," which he said always point beyond themselves. "A religious symbol," he declared, "be it ever so venerable, never represents an absolute value but is always only a more or less imperfect sign of something higher and not directly accessible to human senses." He pointed the way to religious tolerance through the recognition that others' symbols can be as sacred and beloved as one's own. And he saw religion and natural science as "fighting a joint battle in an incessant, never relaxing crusade against scepticism and against dogmatism, against disbelief and against superstition." Though he considered that the proper attitude to ethical questions could no more be gained from a purely rational cognition than a general world view could ever replace specific knowledge and ability, he added that "the

two roads do not diverge; they run parallel to each other, and they intersect at an endlessly removed common goal.”

This approximates quite closely to what Madame Blavatsky wrote in “Is Theosophy a Religion?” (*U.L.T. Pamphlet No. 1*) She also held that “Truth is one, even if sought for or pursued at two different ends.”

To a world threatened with falling more and more under the sway of scepticism and denial, Planck’s firm stand against materialistic negation was little, if at all, below his scientific achievements in importance. And no less important to his fellow men than either was his unwavering adherence to truth and probity in the face of one of the cruelest trials that could have come to him. Max Planck’s eldest son had fallen at Verdun in 1916. Planck was 86 years old when his son Erwin, the only surviving child of his first marriage, was involved in the abortive attempt upon Hitler’s life on July 20th, 1944, and condemned to death. Max Planck stood so high in general esteem that his endorsement of the German Dictator was apparently deemed worth bargaining for. A reprieve for his son was offered at the price of Max Planck’s signing an oath of loyalty to Hitler, which would naturally have been publicized as an endorsement of Hitler’s policies and, by implication, a condemnation of his son’s action. He refused to sign such an oath. The fact that Erwin Planck was executed only in January 1945 may point to the offer to his father having been kept open for several anguished months, but the integrity of a lifetime proved incorruptible, at what a cost we can only imagine.

Lecturing in Göttingen on “Phantom Problems in Science” on June 17th, 1946, a little over a year before his death, Max Planck bore witness to the absolute ethical values in moving and inspiring words:—

In the world of religion and ethics... a considerable role is often played by the viewpoint that is adopted as a consequence of the special conditions involved in a given problem. Thus, the moral standard of truthfulness often appears to be loosened and weakened in a regrettable manner. I want to disregard here completely the conventional lies to which people resort for the sake of social amenities. But truthfulness, this noblest of all human virtues, is authoritative even here over a well-defined domain, within which its moral commandment acquires an absolute meaning, independent of all specific viewpoints. This is probity to one’s own self, before one’s own conscience. Under no circumstances can there be in this domain the slightest moral compromise, the slightest moral justification for the smallest deviation. He who violates this commandment, perhaps in the endeavour to gain some momentary worldly advantage, by deliberately and knowingly shutting his eyes to the proper evaluation of the true situation, like a spendthrift who thoughtlessly squanders away his wealth, must inevitably suffer, sooner or later, the grave consequences of his foolhardiness.

“These absolute values in science and ethics,” he declared, “are the ones whose pursuit constitutes the true task of every intellectually alert and active human being, a task which confronts all men again and again, in one form or another.”

Albert Einstein’s just tribute to the great Nobel Laureate at the commemoration service held by the American Academy of Sciences shortly after Max Planck’s death on October 4th, 1947, stressed less the creative idea of immeasurable value which Planck had given to the world than his integrity. Dr. Einstein declared it fitting, in fact essential,

that representatives of all those who strive for truth and wisdom should gather...from all four corners of the globe to bear witness to the fact that even in our day, when political passion and brute force hang like swords over the heads of harassed and distressed men, the banner of our idealistic search for truth has been held aloft unbesmirched.

“This ideal,” which, he said, united scientists everywhere and for all time, “was personified in rare perfection in the person of Max Planck.”

Obviously, great discoveries are not the product of intelligence alone. Men of genius, in addition to their powers of observation and comprehension, possess other qualities, such as intuition and creative imagination. Through intuition they learn things ignored by other men, they perceive relations between seemingly isolated phenomena, they unconsciously feel the presence of the unknown treasure. All great men are endowed with intuition. They know, without analysis, without reasoning, what is important for them to know.... The discoveries of intuition have always to be developed by logic. In ordinary life, as in science, intuition is a powerful but dangerous means of acquiring knowledge. Sometimes it can hardly be distinguished from illusion. Those who rely upon it entirely are liable to mistakes. It is far from being always trustworthy. But the great man, or the simple whose heart is pure, can be led by it to the summits of mental and spiritual life.

ALEXIS CARREL

FOR OLD SOULS IN YOUNG BODIES

“THINK NOT LIGHTLY OF EVIL”

“Frederick, will you go on with the translation, please?”

Frederick Craig, tall and slim, got up less briskly than usual. It was evident from his first words that he had a heavy cold. “May I write it out, please?” he croaked.

“Certainly, Frederick,” his Latin teacher answered sympathetically. She was a tall, angular spinster, but she took a warm, motherly interest in the well-being of every one of her pupils. She showed no favouritism, but she could not have denied feeling very kindly towards this manly boy whose manners reflected his careful upbringing and put his blunter schoolfellows to shame.

“We’ll go on to the next sentence,” she said to the class, “while Frederick writes out his translation of this one and brings it to me.”

It took Frederick a very short time indeed to write out the translation, so surprisingly short a time, for such a difficult passage, that his teacher felt anxious. Frederick was a good student, but was he as good as that? She did not take up the paper he had laid on her desk until the class had emerged successful from their struggle with the next sentence. When she did pick it up and read the polished translation she looked stricken. She did not read the translation aloud. Instead, she exclaimed, “Why, Frederick!” in a voice that broke a little. She stood quite pale and still, her grey eyes, behind their thick lenses, fixed sadly on the boy. Frederick’s face first flushed, then paled, but he did not take his eyes from her good, plain, troubled face. At last, ending the longest and tensest two minutes he or any of the class had ever experienced, Miss Stevenson spoke: “I will see you after the class, Frederick.” And she asked Dorothy Ayers to attempt the sentence they had omitted, which she did, rather stumblingly.

The class, the last one of the day, ended and two unhappy people faced each other across the teacher’s desk. “I could never have thought you would not play fair, Frederick,” she said sadly. “Do you feel right about trying to pass off as your own work something you had copied out of a book?”

“No, I don’t, Miss Stevenson. I felt terrible when you looked at me like that—so sorry and disappointed in me! I’ll do anything you say to make you feel all right again.”

“Was it the first time you had used a printed translation in the Latin class?”

“No,” Frederick admitted honestly, “but it was the first time I had copied it out. And it was the last time! I’ll *never* do it again. Please, does that make you feel all right?” His voice was anxious, pleading.

“Sit down here beside me, Frederick, and we’ll see together why I felt sad and still do feel so. Did you feel right when you did it, Frederick?”

"Today, ma'am? Not quite right, but it didn't seem so very wrong." A paroxysm of coughing stopped him.

His teacher waited for it to pass, but then she asked: "But when you did it the first time?"

"No, I felt then that I shouldn't do it. But I'd seen the book in a shop and used my pocket money for the week to get it. And it seemed more interesting when I read it in English than digging out the meaning of each word. And then I thought the work had all been done; why should I have to dig it all out for myself?"

"Do you want to learn Latin?" The boy nodded. "Do you think you ever would do it that way?" He shook his head, not very far from tears.

But Miss Stevenson was not to be put off. "You say you felt the first time that you shouldn't do it. Have you asked yourself why?"

"It was just that something inside seemed to be saying, 'Don't.' And afterward it was as if it kept saying, over and over again, 'That was wrong!' I remember it didn't let me get to sleep right away that night."

"And then?"

"It got easier and easier to do it and I had almost forgotten it had ever looked so wrong to me."

"My poor boy, do you know that means you heard your voice of conscience less and less as you got used to ignoring it? When a man sets an alarm clock for six o'clock and then turns over when it rings and goes to sleep again, and if he keeps on doing that day after day, will the alarm wake him up at all after a while?"

"No, I suppose not," Frederick admitted. "He would stop hearing it."

"Nobody can afford to ignore that warning voice, Frederick. It's the voice of all that we have learned, stored up in our consciousness, warning us not to do wrong and get into trouble and make trouble for others. If we don't listen to it, more and more things that seem to us wrong now will look less and less wrong and we will slip into doing worse and worse things."

"I feel so sorry I have disappointed you, Miss Stevenson."

"Disappointing me is a small thing compared to disappointing your own Soul! And what about the bad example set to the others?"

"Oh, I do see that what I did was very wrong; and it had come to look like such a little thing! But can you tell me how I can keep from slipping into mischief again in some other way?"

"Listen to that inner voice when it says 'Don't!' and you will hear it more and more clearly. And there is a very strong and helpful warning about disobeying it that was given by Gautama the Buddha 2,500 years ago. I know it by heart but I'll gladly copy it out and give it to you if you like, for you to think of when you are tempted to do a thing you think may be wrong. He said: 'Think not lightly of evil, saying, 'it will not come unto me.' Even a water-pot is filled by the constant

falling of drops of water. A fool becomes full of evil if he gathers it little by little.' And the opposite is also true: 'A wise man becomes full of goodness even if he gathers it little by little.' "

"Oh, I say, that is good! I'll be very thankful to have it, and honestly I'll try to think of it. And thank you very much, Miss Stevenson! They don't have time to talk to me like that at home."

Dr. Maxine Greene of the New York University, in an article in the *Saturday Review* of August 22nd, sees in modern writing evidence of "A Return to Heroic Man," a judgment which many will acclaim as hopeful but which will be denied, no doubt, by those who call the ancient Greeks naïve for having held man to be meaningful in any cosmic sense. Dr. Greene finds that, in much of the literature of our time, "the tragic insight is being reborn and redefined," suggesting "new grounds for belief in the ineluctable dignity of man," which determinist writing had in effect denied. From picturing man as the helpless puppet of environment and circumstances beyond his control, as Zola and Dreiser had done, Joyce, in his *Portrait of the Artist as a Young Man*, had made his hero, Stephen Dedalus, recognize freedom and self-awareness as possibilities. Dr. Greene suggests that Joyce "was reaching for a means of reconceiving the human being in his confrontation of forces greater than himself," in a universe apparently "ruled by an indifferent god." Ernest Hemingway, while seeing around him the collapse of a moral order, could yet show man "standing up to darkness, trying to learn how to live in it," and even an Existentialist like Jean-Paul Sartre recognizes that it is in the power of man to create values and make order out of chaos.

True, "we can affirm ourselves by making the tragic gesture," reconstituting in so far the dignity of man; and Dr. Greene concludes that, "affirming, we can justify our sense of worth and restore the heroism lost to the world." It seems, however, but too likely that, until man recognizes his own responsibility for his obstacles and hampering circumstances, such a courageous stand as befits the dignity of man must often seem a gesture of despair. But what a mellow light is thrown upon the world by the ancient yet ever reasonable concepts of Karma and Reincarnation -- far older than the Greeks, who, Dr. Greene remarks, "did not root their ideals in a cosmos that was reasonable and just."

To make a cosmos out of chaos it is needful but to admit that

the soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit. . . .

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

“CAST NO ONE OUT OF YOUR HEART”

Be charitable. Do not let people be asked to step out, no matter what they do; when they want to go they may go, but don't have threats nor discipline, it does no good but a lot of harm.

Forgive, forgive and largely forget. Come along, then, and with me get up as fast as possible the feeling of brotherhood.

—W. Q. JUDGE

Work, study and companionship in the United Lodge of Theosophists are three gates to the inner life. The inner life involves a proper attitude of mind towards one's own work and one's efforts for the Cause, towards one's opportunity to study and learn, and towards all friends and brothers. It is an *inclusive* fellowship, charitable, tolerant and strong in the exercise of patience. It is a silent bond between us, hidden in each heart.

The making of Theosophy a living power in our lives is a matter of habitude, inspired by one-pointedness. He who seeks to know the secret workings of his heart observes more deeply the hearts of others, and in humility and friendliness withholds all judgments, allowing Time, the great purifier, to act upon events and people.

This does not imply a negative or lazy attitude. W.Q.J. enjoined “Unity—Study—Work” upon us as a parting *mantram*, positive and active, using the power of words to convey the *practice* of Ideal Theosophy. If there is unity, no one can be cast out of one's heart. If there is to be study, no one can be sent out of the “Hall of Learning.” If we are all to work together, none may be denied the opportunity—nay, each should be encouraged—to pull his weight.

H.P.B.'s last moving and powerful plea to all of us, her pupils—“Keep the Link unbroken! Do not let my last incarnation be a failure”—ought to find a shrine in our inner consciousness, and serve as a constant focal point from which to direct our attitude of mind towards others.

The *Work* first! But we shall not know or be able to do the *Work* without study. Nor shall we be able to study or to serve the masses, as H.P.B. enjoined, unless we know how to unite with one another.

This is not always easy. We see the world reflected in the “U.L.T.” as it is reflected in each one of us. “The fight is in the mind”—between the perception of justice and righteousness on the one hand and our desires and inclinations on the other. *The Voice of the Silence* offers a key to the problem of harmonious relations with all our brothers in the words: “Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.” Who of us can judge the heart of another? The claim to do so is a negation of U.L.T. principles.

Whatever the situation, we have the last words of W.Q.J. to steady us: “There should be calmness. Hold fast. Go slow.” This is

the one safe method all can apply in handling people and situations. Many situations, however created, must be given *time*, for great Karma will resolve them. We need not precipitate events, far less assume to act as "Karmic agents." Principles must be firmly stated and the duty of defending a brother against unjust attack may not be evaded, but for the rest shall we not allow Theosophy to fight our battles for us, turning for light and comfort to the writings of W.Q.J. and H.P.B.? Let us not hurry events. As we are eternal souls, there is an eternity of time and there will be many incarnations in which to resolve all differences and to mend all breaches. But let there be no talk about others even if they appear to us to be breaking Theosophical principles and violating the principle of unity. Let us instead turn for guidance as to our course to the Section on "What Is Practical Theosophy?" in *The Key to Theosophy*, to *The Voice of the Silence* and to *Letters That Have Helped Me*. There we shall find the following practical injunctions, our own obeying of which will leave us little time for concern with how others seem to be applying or neglecting them:—

LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight.

Never do a thing by halves; *i.e.*, if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all.

No Theosophist should be silent when he hears evil reports or slanders spread. . . . You must demand good proofs of the assertion, and hear both sides impartially. . . . You have no right to believe in evil, until you get undeniable proof of the correctness of the statement.

Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err. . . . never allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked.

. . . true or false, no accusation against another person should ever be spread abroad. . . . keep silent about such things with every one not directly concerned. But if your discretion and silence are likely to hurt or endanger others, then I add: *Speak the truth at all costs.*

Let each of us also

be ever prepared to recognize and confess one's faults. . . . rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts.

Let thy Soul lend its ear to every cry of pain. . . . Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Shun praise, O Devotee. Praise leads to self-delusion.

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Step out from sunlight into shade, to make more room for others.

Harmony demands tolerance. We can learn from all; we may exclude none. In the words of Mr. Judge:—

Troubles are ahead, of course, but...do your best to make and keep good thought and feeling of solidarity.

The way gets clearer as we go on, but as *we* get clearer we get less anxious as to the way ahead.

FROM AN UNPUBLISHED LETTER

“Taking knowledge” should become a habit. And it is not only from books but from people, things and objects and also from events that we can learn. Everyone and everything has its own message for us. Nature speaks to us in its own language of sublime silence — through numbers and forms, colours and sounds, words which make events, historically repeated, intuitively prophetic. In our own speech and deeds we learn the motions of our own thinking and feeling. To learn thus we need to be seeing without and serving that without. But it is the Inner which sees and the Inner which serves. Next, in the Inner is the individual “I”-centre and the Universal All-Wholeness. The triple universe — of the without, of the within of the “I,” and of the All, the Most High — this should come to our consciousness as we walk, talk, eat and act. Every breath is triple.

This leads to *continuous* meditation, the first step to which is to do everything with attention. Attention is the power-expression of *Dhyana*. Concentration begins with attention. Attention directs us to accuracy and punctuality. The feeling of “to do, to do,” as Judge puts it, makes us rush and attention is the remedy to slow down and become rhythmic. This forces us to eliminate many actions as unnecessary. So we are forced to examine our motives and there purity of causation comes in.

Now, we are doing something every moment: we are reading the newspaper or studying the *S.D.*; we are sitting or we are walking; etc. Well, we have to learn to be attentive to our functions. How do we walk — at what speed, with what rhythm? How do we talk — fast or deliberately, drawlingly or rhythmically? Just try to concentrate on how you eat — do you eat slowly and deliberately, or do you gobble and get to work? Do you register the taste? And so on. You will soon find that in all this there is a subjective and inner process and an objective, outer process. Other steps follow as we go on.

DEFENCE OF THEOSOPHY

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One of the causes which led to the disruption of the forces drawn together by H.P.B. in her body politic of Theosophy was the failure of those who surrounded her to support the movement against the criticism of an opposing world. Another aspect of the same feature was responsible for the disintegration which followed the death of Mr. W. Q. Judge.

The power of the faith which is in us can be truly gauged by the strength with which we defend it against attack. What our faith really means to us is shown by our power of sacrifice on its behalf. To walk by our Goddess of Faith when she is popular, to follow her as she trails in glory an acclaimed heroine, to take pride in her name and fame, is no proof that we are her true votaries. When she is defamed and despised, when all that men throw at her are scorn and contempt, when dressed in rags she walks unnoticed or abused—in that hour the heart meets its true test. To defend what we hold to be true at any cost, and defend it with justice to our own convictions as well as sympathy for the sincere beliefs of other men, is an experience which every human soul has to pass through.

The faculty of being true to ourselves is the resultant of a process by which we show our fidelity to what we deem to be true, either by the power of thought and reason or by the force of instinct and feeling. Even through the vice of fanaticism the immortal soul of man acquires the virtue of faithfulness to truth. The process is slow and painful, as are all processes of Nature. To be aggressively faithful to what appears to us to be correct is the beginning of a slow and exhaustive ascent to the serene, indomitable and conquering altitude, where one stands unshaken in defence of Truth perceived, devoid of aggressiveness, enmity or hatred; actuated by the spirit of helpfulness towards those against whose adverse criticism such defence is offered; permeated by devotion and energized by knowledge.

H. P. B. was an exemplary defender of the Faith. It was her invariable habit to defend Theosophy against all odds even at the cost of dear friendships. She sacrificed everything when her Goddess of Faith was attacked, and never for an instant did she hesitate. Not satisfied with the splendid example set, she taught the necessity of such action as a spiritual exercise; and when her students and pupils proved weak in this defence, her fire and zeal, in themselves a salutary lesson, urged them to perform their duty.

Like other characteristics pertaining to H.P.B.'s being and teaching, this attitude is met with in the lives and labours of all true teachers of the Wisdom. It is to be found in the teachings and activities of Mr. Judge. Damodar K. Mavalankar earned his grace, among other things, by a similar offering. The lessons which emerge from the obser-

vation and study of this characteristic are valuable for the aspirant of today.

The new enthusiast in Theosophy goes through the octave of fanaticism, from aggressive abuse to the passive superciliousness of a "superior" person. Just as the embryo passes through all the phases of its long past evolution of millions of years in the short period of ante-natal life, the Theosophic embryo runs the gamut of his own psychological experiences, when in this incarnation he takes up the thread of his own inner growth and the outer service of other souls. One of these experiences is related to the defence of his own faith which may be mere belief or the direct perception of acquired knowledge, which carries its own natural conviction. Few of us can help being Theosophical fanatics for the simple reason that we have been untheosophical and then non-theosophical fanatics in the past. The duration of such fanaticism depends on the unspent force of that ante-natal fanaticism, and on our own efforts, now and here, to embody in ourselves the living power of Theosophy. In this second feature the important practice of self-correction is involved.

What is the best way to ward off attacks on Theosophy, its Teachers and students, its movement and activity? Attacks are the result of ignorance; when not directly rooted in abject prejudice, they are the outcome of the fear and hatred of people whose vested interests Theosophy threatens or exposes. As all vested interests thrive on the ignorance of well-meaning men and women, we are in truth face to face with one mighty enemy — Ignorance, a foe against which we have to have a weapon of defence.

There are two main methods which can be employed; H.P.B., Mr. Judge and other true followers of the Wisdom used both of them. The first consists in a counter-attack on the offensive and offending attackers — to pick holes in their methods and movements and to show their admirers how faulty and false these are; at the same time and in this very process to show what therein is true and genuine, which holds fast admirers to them, and how that which is true is taken amiss and that which is genuine is mishandled. This procedure, however, requires a deep knowledge of those methods and movements and also the capacity to deftly use the weapons of attack. An offensive demands greater preparation, for it includes schemes of self-defence in case of defeat, and also the plans to bestow order and good government in the enemy's land when victory is won. The second method is this: Do not expose the vagaries, inconsistencies, fictitiousness, and falsehoods of the offender against Theosophy, but unveil the utility, the consistency, the beauty and the truth of our own philosophy and position. Such a picture will radiate its own benign influence and work its own magic on the multitude who are victims of ignorance and vested interests.

The Masters of Wisdom fight ignorance century by century, by the unique process in which these two modes resolve themselves in full harmony.

In our early struggles on the plane of Theosophy we often suffer from an unbalanced enthusiasm and are apt to launch ourselves on the stormy tide of the first method. In copying her noble example in attacking science or theology, spiritualism or neo-theosophy, we forget that we do not possess H.P.B.'s knowledge, not only the positive knowledge of the facts, but also the insight into what is false or fictitious, and why. It is the way of wisdom, therefore, to learn to utilize first the second of the two courses above mentioned. Nothing can defend Theosophy as well as Theosophy itself. Let her speak for herself — through us. Let us spread the good tidings of Theosophy and present to all those we contact the strength, the beauty, the encompassing truth of Theosophy. Under this method some are bound to shed their scales of ignorance and prejudice. When through repeated efforts our own knowledge has grown and our insight has unfolded, we will be ready to wield the weapons of the first method.

It is a practical craft — spread the teachings of Theosophy far and wide so that the power of Wisdom will act as its own defender.

First, comprehend that the defence of Theosophy and the active effort to spread broadcast its message go hand in hand. Assimilating the teachings we should make ourselves radiators of the power of Theosophy. This achieved, remains the undertaking to help others readjust their mental contents. It is wrong to suppose that it is absence of knowledge which produces anti-theosophical attitudes or expressions; often it is the existence of wrong ideas, of false thoughts, of incorrect reasoning. Our task would be comparatively easy if we had only ignorant babes to deal with; we have to work with human beings whose minds are already energized by non-theosophic notions. It is much more difficult for such minds to make readjustments.

Let us remember that the vigorous demonstration of anti-theosophic feeling follows an accumulation, in silence and passivity, of non-theosophic views. To counteract this silent accretion we must needs work in silence for the accumulation of Theosophic feeling. Belief in false creeds should not be met with make-believe in theosophical principles — thus err many of our young enthusiasts. Knowledge must disband belief and enlightened conviction disrupt unintelligent faith. To obtain knowledge and possess such conviction, study and reflection and hearing the doctrine retold are necessary, not only for our own personal advancement, but as an institution which helps in readjusting the minds of others less "advanced" than we are. The acquiring of knowledge by persevering study should not be undertaken in self-interest, but as a duty to the evolution of the race itself.

Next to study of the doctrines is the task of bringing others to that study. Discrimination is to be used in the circulation of right books. Excellent books are available for enquirers, for beginners, as well as advanced students. Let us not err by a rigidity of rule in recommending these books. It is the part of wisdom to determine which particular book will help a particular person. If we can ascertain the impulse

which has brought him to approach Theosophy, if we can gauge his bent of mind, his capacity to think and reflect and his temperament, we can find out the book which will most appeal to him. There is a line of least resistance for him, as well as an avenue of response.

By our own study, individually or in classes, and by living our own lives according to the teachings, we are accomplishing the positive work of collecting the sinews of war. By the second step of spreading correctly the true teachings of Theosophy we have already carried war into the enemy camp of ignorance; every mind readjusted by the books means a loss for that enemy. Vigorous assault is bound to come upon us and then our success will depend on our genuineness as students. Make-believers, or those who learned by rote, or those who failed to assimilate, or those who played a memorized role, and their like, will desert. Those who learned for the sake of teaching, who obtained and amassed to offer it in loving and intelligent service — they will stand to the greater glory of Man.

—B. P. W.

In the course of a review in the *Saturday Review* of September 12th, the distinguished American thinker Howard Mumford Jones challenged Professor Elton Trueblood's argument, in *The Idea of a College*, that a Christian college of liberal arts is superior to any other type. Students of Theosophy who recognize the duty pointed out to them by Madame Blavatsky — "to promote in every practical way, and in all countries, the spread of *non-sectarian* education" — will appreciate Mr. Jones's firm but courteous insistence that "the great, the enduring, tradition of learning is older and broader and deeper and richer than Mr. Trueblood's picture of the Christian college as the crown of a liberal education." He points out, without animus, that

in the long history of education Christianity has sometimes helped and sometimes smothered development. Obviously there were no Christians in Plato's world or in Buddha's world or in the world of Confucius. Obviously learning was kept alive by the Saracens during centuries when European Christianity proved incapable of the task. Obviously the great movement of humanism in the fifteenth and sixteenth centuries was sometimes allied with, but frequently hostile to, Christianity. Obviously, under our Constitutional procedures, the state university is divorced from theological presuppositions of any kind. Obviously the Roman Catholic institutions of higher learning are peculiarly consistent Christian institutions, but I think it would be difficult to prove that their excellence, when they are excellent, is a function of their theological presuppositions only.

IN THE LIGHT OF THEOSOPHY

A helpful, informative book, *The Will to Live*, written by an authority on preventive medicine, Dr. Arnold Hutschnecker, is condensed in the September *Reader's Digest* (Indian edition) under the title "Have Faith in Your Health." From the Theosophical viewpoint, it is heartening to find many medical authorities recognizing that our mind and our emotions play a vital role in affecting our physical health, for good or ill; that man is, in fact, "not a combination of parts put together on an assembly line," but a complex and unified whole. The state of our emotional health, states Dr. Hutschnecker,

is as important as our physical health, for in our emotions are buried the deeper roots of our will to live, and this is the vital force which does much to determine whether we are ill or well.

A leading psychoanalyst has stated the case eloquently: "The fact that the mind rules the body is the most fundamental fact which we know about the process of life. All our emotions are accompanied by physiological changes: fear, by palpitation of the heart; anger, by increased heart activity, elevation of blood-pressure, changes in carbohydrate metabolism."

Fatigue without cause, often in the absence of any exertion whatever, is an experience almost all of us have shared. . . . Think of fatigue as a sign of an inner war, consuming energies which would otherwise be available for our daily living. If we probe for it, we find under the fatigue a deeper problem—anxiety. The man who drives himself to the point of exhaustion is a man ridden by anxiety. Fatigue is the symptom we are aware of, because it is conscious. . . .

Anxiety is thus a predominant underlying symptom of many illnesses. Whether the complaint is fatigue, insomnia, indigestion, colitis, constipation or diarrhoea, or an allergy of one sort or another, this form of emotional disturbance generally lies behind it.

The author gives instances of cases he has treated to substantiate his viewpoint: chronic ulcers, digestive disorders, urticaria, migraine, sciatica, colitis, obesity and many other functional disturbances are all, in the ultimate analysis, traceable to emotional factors such as the need to be loved, fear of losing an important business opening, resentment to unjust treatment, one's emotional response to the people one lives or works with, the struggle for emotional independence, the undertaking of more responsibility than one can conveniently shoulder, etc.

Medical treatment, Dr. Hutschnecker regrets, has been "mainly directed at symptoms—something to bring down fever, something to alleviate pain." The illness is rarely attacked at its source. The patient must help the doctor by trying to understand what is ailing him.

To achieve the best that is in us, the most in accomplishment, happiness and health, we must learn to cultivate the will to live. . . .

Most of the factors that have made us what we are were beyond our control. We realize this, not to weep over it, but also not to let it pursue us through life. We cannot rewrite the past, but we can modify the present, and shape the future.

Suppose, for instance, you were to recognize that you need love—most of us do. Why not ask for it? . . . There are good ways of asking for love. The best is to *give* love. . . .

When we stop learning, we begin to grow old. When we stop being interested, we begin to grow old. When we stop using our bodies, we begin to grow old. There is no physiological age at which we must stop all activity. Hence there is no age at which we *must* grow old.

But if we are to enjoy a long life in which there is health and wisdom and inner peace we must first grow up. We must deal with immaturities left in us from childhood, and consciously seek maturity.

To live long, not only in years but in the enjoyment of them, we must understand and control the forces which shorten life. Both early and late, we must allow ourselves time to cultivate the will to live.

The *Unesco Courier* for October is a most interesting special issue devoted to "Africa's Lost Past: The Startling Rediscovery of a Continent." In one of several fascinating illustrated articles Henri Bart describes "Great Zimbabwe: Ruins of an Unknown Negro Civilization." Not only are there at Zimbabwe a hilltop stronghold with a conical tower and an elliptical building on the plain below, girdled by walls 30 feet high and 20 feet thick, which were discovered by a European less than a century ago. There are also ruins, though less well preserved, at other sites in Southern Rhodesia, and one in the Transvaal, and numerous other sites where gold, copper, iron and tin were mined, which is claimed to prove "that an age of metals grew and flowered across some 12 centuries before Europeans entered a land they had thought entirely savage."

The West African forest Kingdom of Benin, with its centuries-old remarkable techniques of bronze-casting and its many works of art in ivory, wood, pottery, etc., was at the height of its power when Benin was found by the Portuguese in the 1480's. Its people were not then and still are not literate, but even in the 15th century they had traditions reaching far into the past. The people still refer to Benin's first dynasty of kings coming from Ife (pronounced "eefay"), the holy city or spiritual capital of the neighbouring Yoruba tribe, called "the most prolific in art in all Africa." Dr. K. Onwonwu Dike, Professor of History in University College at Ibadan in Nigeria, who is directing important research into Africa's past, writes that most of the stories concerning the 12 kings of that first dynasty, preceding 35 subsequent rulers, have a mythical and magical character which throws little light on the history of Benin. This may, however, seem to others reminiscent of the wide-spread tradition of early divine rulers which is found in

many parts of the world.

The earliest datable art in all Negro Africa, said to be the terracotta sculptures of the Nok Culture on the Central African plateau, is stated to have been shown by Carbon-14 test (described as an atomic bomb by-product) to have flourished from 900 B.C. to 200 A.D. We are told that

a study of the hundreds of fragmentary heads and figures in the Jos Museum reveals an astonishing degree of artistic invention, especially in the imaginative treatment of the human head in terms of cones, cylinders, spheres and many other conceptual forms, which does not suggest that this art can be attached to any other known tradition.

In the light of the Theosophical teaching of the rise and fall of civilizations, there is nothing surprising in the primitive conditions found by European explorers in recent times in a continent which had in centuries gone by produced such artists, mighty builders and cunning workers in metals.

It is interesting also to recall what Madame Blavatsky wrote in *The Secret Doctrine* of the extraordinary variability of racial types existing on the African continent, "from black to almost white, from gigantic men to dwarfish races," which she ascribed to their forced isolation. She wrote:—

The Africans have never left their continent for several hundred thousands of years. If tomorrow the continent of Europe were to disappear and other lands to re-emerge instead; and if the African tribes were to separate and scatter on the face of the earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy. (*The Secret Doctrine*, II. 425)

The benevolent work of Alcoholics Anonymous continues to help "incurable" alcoholics to gain self-mastery. In the September 1959 *Atlantic* an anonymous professional man writes from personal experience of the value of the help received from this organization whose members have themselves been helped by it to win the battle against alcohol and who are giving of their time, energy and money to help and encourage those still slaves to it. Each A.A. group is self-supporting, no outside contributions being sought or accepted. Collections are taken at each meeting for the expenses, which include the serving of coffee and refreshments for those attending.

No questions are put to individuals who come, and complete anonymity is observed. No surnames are asked, each being known to the others only by his first name. One is free to come and go and come again, and no one asks if he has failed in his resolve to give up drink or kept it. For the compulsive drinker, no compromise in the shape of "moderate drinking" is possible; it has to be a clean break with alcohol. Complete abstention is his only hope.

At the meetings the alcoholic is met with understanding sympathy with his struggles from those who have fought and won the battle. The idea that what man has done man can do gives him new hope. It takes moral courage to say in introducing oneself: "My name is Robert (or "My name is Kate"). I am an alcoholic." And the very facing of the problem honestly and openly strengthens the moral stamina. Being named as Chairman of the meeting, though one may not feel quite sure yet that he has won the victory, gives a new confidence and strengthens the individual's resolve.

The alcoholic is impressed with the fact that the effort must be made by himself. The idea is given that, however helpless against alcohol the compulsive drinker feels, a power greater than himself could restore him to sanity if he would turn over his will and his life to God, as each understands God to be. No acceptance of the idea of a Personal God is demanded. This seems to admit the Theosophical reply given by H.P.B. in *The Key to Theosophy* when the inquirer asked, "Where does a Theosophist look to for power to subdue his passions and selfishness?" She answered: "To his Higher Self, the divine spirit, or the God in him, and to his *Karma*."

She made plain the harmful effect of alcohol in all its forms, saying that it "has a direct, marked, and very deleterious influence on man's psychic condition," adding that "wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs."

Anyone, however, who feels self-righteously inclined to look down on the compulsive drinker may be reminded of Mr. Crosbie's answer to a question about the nature of the drunkard. He said that a drunkard "has so trained the 'lives' in his body that they call for certain stimulants." He recalled the verse which says that it is not what goes into the mouth that defiles a man, but what comes out of the mouth. And he reminded the questioner and others:—

We may not be physically drunken with wine, and be drunken with ignorance and self-righteousness. A drunkard can stop drinking more easily than the generality of people can stop their selfishness and desires.
