

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE DAWN OF BUDDHAHOOD

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As the vasika plant sheds its withered flowers, so you, O Bhikkhus, should shed passion and ill-will.

The Bhikkhu who is calm in body, calm in speech, calm in mind, who is firm, and who has thrown out the baits of the world, is named “The Tranquil One.”

Rouse your self by your Self, examine your self by your Self. Thus self-guarded and mindful you will live happily, O Bhikkhu.

For Self is the lord of self; Self is the refuge of self; therefore curb your self, even as a merchant curbs a fine horse.

The Bhikkhu fulfilled of joy and with faith in the teachings of the Buddha attains the state which is conditionless — the Abode of Peace.

—*The Dhammapada*

EVERY PHENOMENON in Nature is caused by its noumenon in Super-Nature. Also, every event in history reflects great happenings in the worlds of *Nous* and *Psyche*. The eternal history of the Spirit casts shadows in the life of humanity and of nations. *The Secret Doctrine* (I. 52 fn.) teaches that every man has to accomplish this eternal history in himself in order to exist as Spirit.

What is this accomplishment? Through our strifes and struggles, racial and national, political and social, progress is being achieved. Mundane events are avenues of individual progress: our national life serves as a playground for the exercise and training of the human soul; all outer environmental activities serve the same purpose. The

human Spirit causes an awakening of the human soul in the world of matter; the individual first recognizes that as a soul he is guided by the Inner Spirit and then responds consciously to the influence of that Spirit. Taking refuge in the Wisdom of the Spirit, he proceeds through self-effort to the great accomplishment.

What is that accomplishment? To be born as a Christ-Man. To express in the corpus the Light of Christos. To reveal through the human mind and heart the Glory of the Most High.

The winter solstice heralds the Season of Awakening in Nature. In the story of the human soul, Christmas points to the Birth of Christ or Christos in the individual consciousness. This birth results from man's deliberate effort to activate *Buddhi*—the pure but passive casket of Atman, inseparable from the manifested Universal Soul. Says *The Secret Doctrine* (II. 231 fn.): "It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul."

Right knowledge of Theosophy transforms our ordinary mind. Theosophical ideas presented to the mind stir it to correct ideation. The mind slowly but surely takes the right shape as steadfastly the student keeps company with Theosophy and with other learners of Theosophy. The shapes of thoughts and ideas change when steadfastness is relaxed. Old and traditional mental habits reassert themselves and take the student away from right ideation to fancy, fantasy, and multifarious sensations. A quick return to Theosophical thinking and Theosophical company is the one sure remedy. Thus the power of steadfastness grows. It is on this cohesiveness or steadfastness which holds a man together that the development of *Buddhi*, the discerning power, depends. Without steadfastness, *Buddhi* cannot be properly and systematically activated. In the last chapter of the *Bhagavad-Gita* the kinship between steadfastness and discernment is indicated.

Theosophy calls upon man to know himself: he is not his body; he *has* feelings but he is not his feelings; he has thoughts but he *is* the thinker. But he is more than the thinker.

In the esoteric language, it is not the form of flesh, blood and bones, now referred to as Man, which is in any way the MAN, but the inner divine MONAD with its manifold principles or aspects.
(S.D., II. 635)

Theoretically this is not very difficult to grasp, but to live by the light of the inner divine Monad is very difficult, and the task requires

constant knowledge of the manifold principles or aspects referred to by H.P.B. Our divine aspirations are all we can really count on, and they seem not only to fluctuate but are inadequate for the great task to be performed, leading to the grand accomplishment. Nevertheless these divine aspirations are the seeds of great powers. Sown in the soil of knowledge, manured by extinguished desires and passions, watered regularly, adequately and steadfastly, these seeds will sprout, grow and become sturdy plants. This technique is indicated in the following words of *The Secret Doctrine* (II. 587):

To the Eastern Occultist the TREE of Knowledge in the Paradise of man's own heart, becomes the Tree of Life eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas and the Ego to liberate themselves from the thraldom of sensuous perception and see, in the light of the one eternal present Reality.

In the story of the divine incarnation, Krishna, the Hindu Christos, we come upon something which facilitates our comprehension of how Man comes to know himself — his own Divine Self. The process of learning "Not this, not this, is man" may well be seen in the murdering by Kansa of the seven children of Devaki, symbolizing the Light of Ishvara, the Logos, before the Real Man, Krishna, is born. We have to part or separate from our seven principles — *i.e.*, transmute them — before we reach the Krishna or Christos state, and know our Divinity in our own self-consciousness.

The unfoldment of Buddhi is the first practical task which the earnest student of Theosophy is called upon to undertake. The Science of Occultism teaches that Buddhi is dual — Wisdom and Compassion. By love true knowledge is acquired; by right understanding the power of brotherliness and of unity is unfolded.

This is a very uphill path: there is loneliness in company; there is solitariness in pouring out affection; there are misunderstandings and even condemnation for service rendered; well does the intuition of the poet sing:

In loneliness must be the Way,
And difficult and deep the debt
Of constancy to pay.

And one denies, and one forsakes
And still unquestioning he goes,

Who has his lonely thoughts, and makes
A world of those.

But loneliness vanishes; love is felt flowing back to us; misunderstanding and condemnation are seen as creators of understanding and appreciation. We become great and free as we fix our sight on the glorious and gracious figures of the great Gurus.

When the high heart we magnify,
And the sure vision celebrate
And worship greatness passing by,
Ourselves are great.

Every day opens with a dawn; but there will be the Great Dawn when within our own consciousness the Power of the Perfected Christs and Buddhas is felt and begins to take shape.

WHY so many educated Englishmen reject the doctrine of the perfectibility of man, illustrated by the fact of there now existing Masters of Wisdom, passes my comprehension, unless it be true, as seems probable, that centuries of slavery to the abominable idea of original sin, as taught by theology (and not by Jesus), has reduced them all to the level of those who, being sure they will be damned any way, are certain they cannot rise to a higher level, or unless the great god of conventionality has them firmly in his grasp. I would rather think myself a potential god and try to be, as Jesus commanded, "perfect as the Father in Heaven" — which is impossible unless in us is that Father in essence — than remain darkened and enslaved by the doctrine of inherent original wickedness, which demands a substitute for my salvation. And it seems nobler to believe in that perfectibility and possible rise to the state of the Masters than to see with science but two possible ends for all our toil: one to be frozen up at last and the other to be burned up, when the sun either goes out or pulls us into his flaming breast.

—W. Q. JUDGE

THE THEOSOPHIC PHILOSOPHY

II

THE CHIEF DIFFICULTIES in the way of the student in grasping H.P.B.'s teachings are two: (1) modern scientific theories of evolution and (2) chronology.

According to the ancient wisdom, the human body is a concretization of the shadow (Chhaya)¹ of the Lunar Gods (Barhishad Pitris), which body was human in form but mindless — possessing consciousness but not self-consciousness. This mindless form was informed by or lighted up by the Solar Gods or Fire Gods (Agnishwatta Pitris) or Mind-born Sons of Brahma (Manasa Putras), also called Manasa Dhyanis² — “those who made of Man a rational being, by incarnating in the senseless forms of semi-ethereal flesh of the men of the third race,” explains H.P.B. Three lines (and not one as in modern science) of evolution are named in the Esoteric Philosophy (*The Secret Doctrine*, I. 181):

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris), the “givers of intelligence and consciousness” to man and:

3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. The body serves as the vehicle for the “growth” (to use a misleading word) and the transformations through Manas and — owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the Highest Dhyanis or “Logoi.” Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

Civilization, as the reader will easily infer, did not begin in rank savagery, for the earliest mind-race of humanity had its Instructors —

¹ In Hindu mythology, Chhaya was the name of a creature produced by Sanjna, the wife of Surya, from herself (astral body). Unable to endure the ardour of her husband, Sanjna left Chhaya in her place as a wife, herself going away to perform austerities.

² We give only Hindu terms here; in her writings H.P.B. has given terms from other philosophies also, for the same doctrine was taught everywhere in the ancient world.

the beneficent Entities who, symbolized in Prometheus, brought light to the world, and endowed humanity with intellect and reason.

What was the Religion of these early races when Divine Instructors lived and laboured for the benefit of humanity? Says *The Secret Doctrine* (II. 272-73):

In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.³

At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called *religion*. That is to say, he was equally as ignorant of "gay religions, full of pomp and gold" as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety — as a feeling expressed by a child toward a loved parent — then even the earliest Lemurians had a religion — and a most beautiful one — from the very beginning of their intellectual life. Had they not their bright gods of the elements around them, and even within themselves? Was not their childhood passed with, nursed and tendered by those who had given them life and called them forth to intelligent, conscious life? We are assured it

³ "The name is used here in the sense of, and as a synonym of 'sorcerers.' The Atlantean races were many, and lasted in their evolution for millions of years: all were not bad. They became so toward their end, as we (the fifth) are fast becoming now."

Madame Blavatsky says that Atlantis and Lemuria are not "the real *archaic* names but have been adopted for the sake of clearness" (*S.D.*, II. 323 fn.). She adds: "Most of the correct names of the countries and islands of both continents are given in the Puranas."

was so, and we believe it. For the evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the NOUMENOI of the actual and the future Elements, just as the Angels of the Seven Powers of nature — the grosser effects of which are perceived by us in what Science is pleased to call the “modes of motion” — the imponderable forces and what not — are the still higher noumenoi of still higher Hierarchies.

The very long story of the vicissitudes of this Fair Philosophy is very fully narrated in the writings of H.P.B., especially in the second volume of *The Secret Doctrine*.

The problems raised by the second difficulty, that of chronology, are also fully examined by H.P.B. who accepts the fabulous figures of Yugas, Manvantaras and Kalpas, which she tabulates, adding that “as the Brahmanical figures given above are approximately the basic calculations of our esoteric system, the reader is requested to carefully keep them in mind.”

H.P.B. claims that she learnt of the existence of this body of knowledge from her Gurus. She begins her very first book thus:

The work now submitted to public judgement is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science.

In the Preface to *The Secret Doctrine* she states:

These truths are in no sense put forward as a *revelation*: nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history....

This work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation.

In 1889 (*Lucifer*, Vol. V, p. 157) she asserted:

What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

It is of this Esoteric Philosophy, constant and consistent, that H.P.B. wrote in *Isis Unveiled*: "There can be but one truth, for two small truths on the same subject can but constitute one great error." And in *The Key to Theosophy* she stated: "We have no two beliefs or hypotheses on the same subject."

Let us turn now to the actual contents of the Philosophy of Theosophy. We shall summarize its metaphysical principles, in the words of H.P.B. herself, as far as possible; and then examine some basic ethical implications of that Philosophy, for "the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man."

(1) Theosophy teaches no *Atheism*, but it rejects every anthropomorphic God. It teaches the existence of the One homogeneous divine Substance-Principle which is

the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest. . . . It is called "Substance-Principle," for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception of the System.* It is latent in every atom in the Universe, and is the Universe itself. (*S.D.*, I. 273)

(2) The Universe is "the periodical manifestation of this unknown Absolute Essence":

It cannot be identified with a *being* of any kind, that can be conceived by human intellect. It is best described as neither Spirit nor matter, but both. "Parabrahmam and Mulaprakriti" are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos. (*S.D.*, I. 273)

(3) The One Logos is no *personal, extracosmic* God, but only the aggregate of the Dhyān-Chohans and the other forces.

(4) What sustains the Universe? "It is worked and *guided* from *within outwards* . . . by almost endless series of Hierarchies of sentient Beings . . . who are the agents of Karmic and Cosmic Laws." (*S.D.*, I. 274)

(5) What are these Hierarchies?—

Each of these Beings either *was*, or prepares to become, a man. . . . They are *perfected*, when not *incipient*, men; and differ

morally from the terrestrial human beings... in that they are devoid of the feeling of personality and of the *human* emotional nature — two purely earthly characteristics. (*S.D.*, I. 275)

(6) Man is “a compound of the essences of all the celestial Hierarchies” (*S.D.*, I. 276) and has reached the appropriate equilibrium between matter and spirit, thus winning for himself the right of becoming divine, through self-experience. “The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit,” by self-induced and self-devised ways (checked by Karma), “throughout a long series of metempsychoses and reincarnations.” (*S.D.*, I. 17)

(7) Therefore Man, by paralysing his material nature and acquiring spiritual knowledge, can make himself superior, in one sense, to any celestial Hierarchy or class. The relation between Man and the Hierarchies and his correct attitude to them is set down in these inspiring words by H.P.B. :

Neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever-unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (*S.D.*, I. 280)

The ethical and practical aspects of the Theosophic Philosophy can best be summarized by using *The Voice of the Silence*, which may be accurately described as the Book of Theosophical Yoga.

(1) Of the Universal Soul we are told:

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them! (p. 26)

Alaya is the Universal Soul. There is a God in each human being,

and each human being is an incarnation of his God. All that an average man can know of his God is what he knows of, through and within himself.

(2) What about ourselves?—

Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex. (p. 9)

The vast majority in the human kingdom, entirely careless of their spiritual privilege-responsibility, live in their animal sensual nature and thus court pain and suffering which at some time or another act as awakeners.

(3) Life has to be looked upon as a battle:

...no warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle. (p. 43)

(The "living" is the immortal Higher Ego, and the "dead" — the lower personal Ego.)

(4) Anyone who aspires and wills can abandon the life of the senses and begin to live as a Soul. For such the instruction is given:

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body — the shrine of thy sensations — seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha. (pp. 28-29)

(5) To seek the Self one must recognize the real nature of the mind, which is dual. It is called "the great Slayer of the Real." And of it much is said:

Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul. (p. 28)

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast. (p. 20)

(6) The subduing of the carnal mind becomes possible by the practice of certain *Paramitas* or Virtues — Charity and love immortal; Harmony in word and act, counterbalancing the cause and the effect,

leaving no further room for Karmic action; Patience sweet that nought can ruffle; Indifference through which illusion is conquered and Truth is perceived; the dauntless Energy that fights its way to the supernal Truth, out of the mire of lies terrestrial. The acquisition of these spiritual qualities should be through the practice of *Dhyana* or Contemplation, which is both a power and a virtue in itself, and which makes the attainment of the Great Self possible. The quality of *Prajna* "makes of a man a God, creating him a Bodhisattva, son of the Dhyanis."

(7) The Path of Holiness bifurcates into (a) the Path of Liberation — very well known and extensively practised in India; and (b) the Path of Renunciation whose great importance is not truly recognized and whose practice is very spare.

The PATH is one, Disciple, yet in the end, twofold. Marked are its stages by four and seven Portals. At one end — bliss immediate, and at the other — bliss deferred. Both are of merit the reward: the choice is thine.

The One becomes the two, the *Open* and the *Secret*. The first one leadeth to the goal, the second, to Self-Immolation. . . .

The first Path is LIBERATION. But Path the second is — RENUNCIATION, and therefore called the "Path of Woe." (pp. 44-45)

To the man who has attained spiritual perception it is said:

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed. . . . (p. 73)

Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. (pp. 75-76)

The Grand Path of Renunciation of the very bliss of Nirvana, so that suffering humanity may be served, is the goal pointed out. Of these Divine Renouncers it is said:

Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow. (p. 74)

Thus, from the metaphysical and philosophical, as from the psychological and psychological side, the truth of Interdependence and of Universal Brotherhood is stressed in Theosophy.

“The essence of Theosophy is the perfect harmonizing of the divine with the human in man” (*Five Messages*, p. 6), and the starting point of that holy labour is some comprehension of this passage:

In the Catechism, the Master is made to ask the pupil:

“Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul.’” (*S.D.*, I. 120)

THEOSOPHY strikes down to the very root of human existence. The Oriental philosophy is the sole panacea for the spiritual sickness that now affects the Western mind. The more they examine it, the more will they find that upon its solid basis of absolute truth alone can they rebuild the structure of religious thought which has been shattered by modern science. How deeply instructive should all this be to educated Asiatics, whose confidence in their ancestral teachings has been unsettled by the pernicious influence of materialistic pessimism!

—*Supplement to The Theosophist*, October 1884

COMPASSION

LAW

Compassion, as a mirror,
Reflects and encompasses
All that It touches
While Itself
Remains
Untouched and undiminished.

Its consummate action
Is that of re-action,
A potency
Motivated by
Universal Love.

The First Desire,
Divine in Nature,
By Its force
Maintains the Universe;
A working law,
A power,
That creates,
That unites.

ASPECTS

A progress in harmony,
It eliminates
The need for brotherhood
Since no separateness exists,
Having been replaced
By an inner touch,
A linking,
That has no limits
But is of itself complete.
Composed of feeling and duration,
It prohibits false action
On any level.

Having no confines,
 It knows no limits and no bounds,
 Is boundless,
 An energy possessed of itself,
 A constant becoming,
 An understanding,
 A joining without ending,
 A communication beyond doubt.

Compassion
 Is a motion,
 Spiral in form,
 Without beginning or ending,
 A natural reciprocity,
 That is exact,
 From which nothing is excluded,
 And each thing plays upon itself
 And all others;
 A recognition that exempts,
 A quality of cognizance,
 Reaching forward and backward,
 The line that encompasses.

Out of Divine Compassion,
 The spiral of existence descends,
 A motion that
 At its lower ebb
 Promotes action
 Although itself does not act,
 But is a potency of action
 From which true action comes.
 As in a dream,
 When the dreamer awakens,
 The dream is still there.

*I am the leaf, the flower, the stem, the root.
 I am the essence carried forward.
 Out of compassion I cause to produce
 Form out of these essences which are in me.*

*As the form contains the essence
So the essence contains the form.*

Once the form is perceived
The essence is concealed,
Lying dormant,
Awaiting the touch
Of the immaculate hand
To conquer the Universe.

As that which is compassionate
Has no desire
Beyond that of compassion,
There is no thought
That cannot be compassionate
And no action that cannot be
Motivated
By compassion.
True compassion is
True consciousness
In the act of doing.

Even a little compassion
Multiplies itself.
That is the mystery.
As fire burns,
As leaves turn in the wind,
As snow melts,
As breath enters and leaves the body.

ACTION

Compassion as a force,
A column of energy,
Causes action
To alter its motive
From that of separateness
To that of Unity.

*As we move
The one
The two
Out of which comes
The three and the seven
Linked by architectural design
To the ten.*

All immortality
Wasted away
For the want
Of that
Comprehension.

Compassion is a means of joining
That once employed
Engenders its own image,
Causing a current to roll,
A natural movement,
That joins the joiner
With the act of joining
And frees
The limits of understanding.

*Compassion as the living plant,
The tree for which it is named,
Extends its leafy branches,
Falling downward,
Bringing its own illuminated darkness,
That passes through light
As feeling does through thought.*

True compassion
Eliminates all that is not One,
Casting away
That which is not necessary
And binding
That which is necessary
In truth
And in strength,

A binding
 That produces its own counterpart.
 One must first be compassionate
 With oneself
 In order to be compassionate
 With all others.

Sentimentality and Pity are the enemies of Compassion,
 Destructive in nature,
 An antagonism productive of separateness.
 Compassion knows no selfishness,
 It is Truth,
 As false compassion is untruth and dissolution,
 A corruption that expels true compassion
 For its worldly illusion,
 Love based on selection
 And controlled by a desire that impedes,
 Causing that which is infinite
 To become finite and limited,
 With a beginning and an ending.

Compassion is without limits or reservations,
 Is inclusive,
 Separating nothing,
 Joining all.
 It is correct cognition,
 An understanding,
 Mutual,
 Reciprocal.
 The ruling passion,
 It controls
 The universe,
 By Its degree of presence
 Bringing forth unity, love and peace
 And by the degree of Its absence
 Separateness, hatred and violence.
 As the highest consciousness,
 It produces unity
 At whatever level It is approached,

There being but one essence of Compassion
Of which all levels partake.

One cannot approach
The Divine
Without Compassion.
It is the greatest solace,
That which finds rest
In Itself.

A NEW YEAR GREETING

OUR New Year Greetings! We wish our readers, of all creeds and classes, real creative activity of the mind. This means we wish them freedom from discontent, from mental hurry, from distracting needs. But Theosophy is different from priestcraft; neither does it bestow its blessings vicariously nor does it send away the one to whom the blessing is offered to continue to live in ignorance and in hope. Theosophy says: "Greetings, brother; may the blessing of peace and contentment come to thee! But thou wilt have to toil for it. Nobody can lift the weight of disease from thee, but thou canst throw it off by one mighty shake of thy shoulders. Do not hope, for it is written on the Wall of the Temple of Nature — 'Abandon hope all ye who enter here.' But be sure that within thy heart is a power mightier than hope — Wisdom; for, the Soul is the Knower, the Creator. On that Temple Wall is also written — 'Shun ignorance; mistrust thy senses; seek in the Impersonal for the Eternal Man; seek, O Beginner, to blend thy mind and Soul.' "

Let us be idle in sense-thirst, in feeling-gratification.

Let us be engaged in mind-yearning which prompts us to seek the Christ within the mind, the Christ whose nature is Wisdom.

FROM THE POLAR LANDS

A CHRISTMAS STORY

[This story by H. P. Blavatsky appeared in a small volume of tales published soon after her death under the title *Nightmare Tales*.—EDS.]

JUST A YEAR AGO, during the Christmas holidays, a numerous society had gathered in the country house, or rather the old hereditary castle, of a wealthy landowner in Finland. Many were the remains in it of our forefathers' hospitable way of living; and many the mediaeval customs preserved, founded on traditions and superstitions. Christmas trees were being prepared and implements for divination were being made ready. For, in that old castle there were grim worm-eaten portraits of famous ancestors and knights and ladies, old deserted turrets, with bastions and Gothic windows; mysterious sombre alleys, and dark and endless cellars, easily transformed into subterranean passages and caves, ghostly prison cells, haunted by the restless phantoms of the heroes of local legends. In short, the old Manor offered every commodity for romantic horrors. But alas! this once they serve for nought; in the present narrative these dear old horrors play no such part as they otherwise might.

Its chief hero is a very commonplace, prosaical man — let us call him Erkler. Yes; Dr. Erkler, professor of medicine, half-German through his father, a full-blown Russian on his mother's side and by education; and one who looked a rather heavily built and ordinary mortal. Nevertheless, very extraordinary things happened with him.

Erkler, as it turned out, was a great traveller, who by his own choice had accompanied one of the most famous explorers on his journeys round the world. More than once they had both seen death face to face, from sunstrokes under the Tropics, from cold in the Polar Regions. All this notwithstanding, the doctor spoke with a never-abating enthusiasm about their "winterings" in Greenland and Novaya Zemla, and about the desert plains in Australia where he lunched off a kangaroo and dined off an emu, and almost perished of thirst during the passage through a waterless track which it took them forty hours to cross.

"Yes," he used to remark, "I have experienced almost everything, save what you would describe as *supernatural*. This, of course, if we throw out of account a certain extraordinary event in my life — a man I met, of whom I will tell you just now — and its, indeed, rather strange, I may add quite *inexplicable*, results."

There was a loud demand that he should explain himself; and the doctor, forced to yield, began his narrative.

“In 1878 we were compelled to winter on the north-western coast of Spitzbergen. We had been attempting to find our way during the short summer to the pole; but, as usual, the attempt had proved a failure, owing to the icebergs, and, after several such fruitless endeavours, we had to give it up. No sooner had we settled than the polar night descended upon us, our steamers got wedged in and frozen between the blocks of ice in the Gulf of Mussel, and we found ourselves cut off for eight long months from the rest of the living world. I confess I, for one, felt it terribly at first. We became especially discouraged when one stormy night the snow hurricane scattered a mass of materials prepared for our winter buildings, and deprived us of over forty deer from our herd. Starvation in prospect is no incentive to good humour; and with the deer we had lost the best *plat de résistance* against polar frosts, human organisms demanding in that climate an increase of heating and solid food. However, we were finally reconciled to our loss, and even got accustomed to the local and in reality more nutritious food — seals, and seal-grease. Our men from the remnants of our lumber built a house neatly divided into two compartments, one for our three professors and myself, and the other for themselves; and, a few wooden sheds being constructed for meteorological, astronomical and magnetic purposes, we even added a protecting stable for the few remaining deer. And then began the monotonous series of dawnless nights and days, hardly distinguishable one from the other, except through dark-grey shadows. At times, the “blues” we got into were fearful! Lamps were used only for scientific purposes: the rest of the time we had to content ourselves with God’s light — the moon and the Aurora Borealis. But how describe these glorious, incomparable northern lights! Rings, arrows, gigantic conflagrations of accurately divided rays of the most vivid and varied colours. The November moonlight nights were as gorgeous. The play of moonbeams on the snow and the frozen rocks was most striking. These were fairy nights.

“Well, one such night — it may have been one such *day*, for all I know, as from the end of November to about the middle of March we had no twilights at all, to distinguish the one from the other — we suddenly espied in the play of coloured beams, which were then throwing a golden rosy hue on the snow plains, a dark moving spot. It grew, and seemed to scatter as it approached nearer to us. What did this mean? It looked like a herd of cattle, or a group of living men, trotting over

the snowy wilderness. But animals there were white like everything else. What then was this? . . . human beings?

"We could not believe our eyes. Yes, a group of men was approaching our dwelling. It turned out to be about fifty seal-hunters, guided by Matiliss, a well-known veteran mariner, from Norway. They had been caught by the icebergs, just as we had been.

" 'How did you know that we were here?' we asked.

" 'Old Johan, this very same old party, showed us the way' — they answered, pointing to a venerable-looking old man with snow-white locks.

"In sober truth, it would have beseemed their guide far better to have sat at home over his fire than to have been seal-hunting in polar lands with younger men. And we told them so, still wondering how he came to learn of our presence in this kingdom of white bears. At this Matiliss and his companions smiled, assuring us that 'old Johan' *knew all*. They remarked that we must be novices in polar borderlands, since we were ignorant of Johan's personality and could still wonder at anything said of him.

" 'It is nigh forty-five years,' said the chief hunter, 'that I have been catching seals in the Polar Seas, and as far as my personal remembrance goes, I have always known him, and just as he is now, an old, white-bearded man. And, so far back as in the days when I used to go to sea, as a small boy with my father, my dad used to tell me the same of old Johan, and he added that his own father and grandfather, too, had known Johan in their days of boyhood, none of them having ever seen him otherwise than white as our snows. And, as our forefathers nicknamed him "the white-haired all-knower," thus do we, the seal-hunters, call him to this day.'

" 'Would you make us believe he is two hundred years old?' — we laughed.

"Some of our sailors crowding round the white-haired phenomenon, plied him with questions.

" 'Grandfather! answer us, how old are you?'

" 'I really do not know it myself, sonnies. I live as long as God has decreed me to. As to my years, I never counted them.'

" 'And how did you know, grandfather, that we were wintering in this place?'

" 'God guided me. How I learned it I do not know; save that I knew — I knew it.' "

STUDIES IN MAGIC

II.—MYTHOLOGY IN MODERN LIGHT

An *extra-cosmic* god is fatal to philosophy, an *intra-cosmic* Deity — *i.e.*, Spirit and matter inseparable from each other — is a philosophical necessity.

—*The Secret Doctrine*, II. 41

THE NEW industrial man has “come of age” as he looks out in all directions so that his mind may exercise its new mastery over his material circumstances. And the new directions in which the mind is stretching out will be wider even than the broadening field of technology. The new technical developments will themselves demand imaginative and subtle planning, if their consequences for human lives are to be enriching rather than destructive. Man, who has tamed the machine, has emerged from the experience a nobler being than what either Veblen or Marx wrote of or imagined. The limiting factor for educational and cultural advances in this society will no more be material poverty but lack of imagination and talent. The popular mind has become quite capable of understanding the concerns and styles of religion in this new social climate. There is every possibility of a humanistic religion flourishing in an age which is slowly beginning to rebel against Freud’s association of religion with savages and infants. As Arnold Toynbee expects, this zest for religion may be one of the few possible solutions to the affluent world’s problem of profound boredom. In his *Change and Habit* Toynbee writes:

The true end of Man is religion. . . . We are now moving into an age in which it will be more difficult to ignore the truth. In this coming age of mechanization, atomic power, affluence, and leisure, religion will surely come into its own as the one boundless field for freedom and for creativity that is open for unlimited aspirations of human nature.

Before Toynbee’s prophecy comes true, the sanctity of the earth has to be restored and the world, so long looked upon as a storehouse of raw materials to be plundered, has to be understood as a living reality and a spiritual entity, even as Mrs. Browning could visualize:

Earth’s crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.

In the childhood of humanity, man was trying to interconnect varied physical phenomena by ascribing to each effect or set of effects the agency of a separate spirit or causative will. Thus were born a multitude of Nature-Spirits and tutelary gods of various kinds, deities of the woodland, grove and valley, of sea, river and mountain, gods of the household, of the farm and the workshop, of seed-time and harvest, gods of marriage, childbirth, death, burial, etc. The ill will of the deities was feared and their goodwill sought; and thus arose propitiatory ceremonies, prayers, rites and rituals.

Nature seemed to surround man with a significant power; the human mind was guided by a sure and governing inclination, and was not, as it is now, left to deceitful and easily misled reflection. Religious perception was not at first the result of reflection on the all-presence of the Almighty, who appeared to man not in the plenitude of wisdom and love, of power and holiness and ideal attributes, but as the Lord having power over all things. The intimate relation with divinity and nature was, therefore, calculated to produce a common language which must, according to the constitution of nature and the soul, have been a symbolic language of pictures. All things were reflected upon man as upon a mirror, and man explained to himself their meaning. As Jacob Boehme says:

The first human beings found everything easy; the mysteries of nature were not so hidden from them as from us, as fewer sins were upon the earth. It was from this cause that Adam, who had passed from the wonders of Paradise to the wonders of this world, was the centre of all worldly things; who not only knew the natures, properties, and species of all animals, but also of all plants and metals, and therefore gave names to all things — to each one according to its properties, as if he had formed a part of all things and had proved their powers.

The desires grew as the senses were led astray by outward excitements, and the inner silent communion with nature was gradually extinguished. In regarding the outward flowers and in tasting the fruits of the tree of knowledge, the inner eye became blind to the symbols and mysteries of nature, and the divine and symbolic language faded from the memory of man as the former paradisiacal nature now only bore thorns and thistles; that is, instead of regarding the inner life of the kernel, he now only saw the rough outward shell. As nature and the divine voice grew silent, so did his ear become deaf and his eye blind. According to Hamann:

Every act of nature was to the first man a word, the sign, emblem and pledge of a new, secret, inexpressible, but at the same time a closer union and community with the divine energy and idea. With this word present in the mouth and heart, language was as natural and easy as life itself. God, therefore, instructed man in his speech — the one original language.

Obviously, in the primeval state man stood in direct connection with nature, which to a certain extent may be likened to the relation in which the soul now stands to the body; no one can doubt that the earth was then moved by a much more energetic life than now and that man was more strictly in communion with it than at present; that he was simple and less separated in body and spirit, and possessed of a more comprehensive and reflecting mind than the present seeking, but confined and faulty, intellect. It is from such a plane that we are able to regard the ancient mythologies in their true light.

But gradually, from this identity with nature man moved towards a stage of objectivity which gave rise to a blend of wonder, awe, desire and trust — all transfigured by imagination, the expression of which in action was termed religious faith. The more penetrative is man's interpretation of himself, the loftier and purer has his religion become. From a sinner cringing for favours he comes to realize that he himself is "the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend," and that he cannot travel on the Path before he has become that Path itself. Thus, he not only widens the sphere of his dominion, but makes more exalted the character of the earth and the gods.

Ever since man gave up the concept that he was a creature of God and caught on with the idea of emanation or evolution, the word "supernatural" ceased to mean the "miraculous." Nothing is now beyond the law of Nature; everything that happens is the result of law — eternal, immutable, ever active. The universe cannot be disrupted into two different worlds, which the popular idea of "supernatural" has created, limiting and degrading as it does the grand and noble idea of Nature. Many things happen even today which in a prior period would have been called "supernatural"; but at best they can only be styled "super-normal." For what is ignorantly called "supernatural" or "miracle" is but the operation of forces antagonistic to what the scientists call "the well-ascertained laws of nature"; but they do come under the laws of "higher nature," if one may so call it; for they were "laws once 'known,' now unknown to science." Then Nature takes on a newer

dimension, expanding in every possible direction.

Such a wider concept of "naturalism" ceases to be any more materialistic, for what is inward and spiritual is as much a part of Nature as that which is outward and material. Rather is the former more natural, as it belongs to Nature's higher and more genuine self. As Julian Huxley once observed (*The Observer*, November 1961): "This very complex world is both the exterior world of Nature and the interior world of Man himself."

Hence is man in need of a religion which is an organization of human thought that acts as an intermediary with regard to this intricate and complex world.

Today, science no longer harbours the proud confidence of the old materialism and stands humble at the borderland of the Great Unknown, as is proved by what the great scientists have affirmed, whether it be Sir Arthur Eddington exclaiming: "Something unknown is doing we don't know what — that is what our theory amounts to"; or Max Planck: "The observations we make do not form the physical world — they only bring us messages from another world which lies behind them and which is independent of them."

When the child asks, "Where did that maker sit and fashion the big blue tent covering the earth?" and is told that there is no such tent, he immediately rushes to his friend to inform: "There ain't any sky!" "Yes," answers the friend, "but there's something there, ain't it?" The big blue tent, the fossilized concept of God of the religionists, may be dead; the false mental projection, being finite, must die. But within the warp and woof of the universe, there is order, beauty, and love — the song of the bird, the bloom of the flower, the flowing river; yes, there is still "something there!"

Instead of being frank by acknowledging its ignorance, the mind thinks it has answered the problem, like Oedipus's presumption of solving the Sphinx's riddle, when it creates a god in its own image, endowing it with superhuman powers. In spite of the winds of change blowing all around it, man clings to this image, appealing to it for help, guidance and refuge. It becomes, in short, something like Dr. Wallace's word-picture of god:

a deity that is no more than a magnified non-material man, an imperious grandfather, spatially located up in the sky, with flowing beard, and arms outstretched in stern creative gestures.

It is a protest against such word-pictures immortalized in the

anthropomorphism of Homeric and Hesiodic theology that pre-Socratic philosophers like Pythagoras, Xenophanes and Heraclitus cultivated a contemptuous attitude to poets in general; and this finds its culmination in Plato's *Republic* where poets are to be banned in his ideal government. Xenophanes has proclaimed his dissent from the crude presentation of gods and goddesses in the Olympian theogony, in the famous lines: "There is one God, greatest both among Gods and men, resembling mortals neither in form nor in thought."

With the progressive awakenings of man's intuitive faculties, outmoded thought forms of God have been swept away and many man-made idols have fallen down along man's evolutionary path. Such gods as Zeus, Poseidon, Thor, etc., which were once mighty and powerful, are now but museum pieces for children to gaze at. They have died because they did not embrace the wider consciousness of the evolving man; as expressed so clearly in the *Mandukya Upanishad*, God is not a person but a principle: "Unseen, intangible, unseizable, unmarked, unimaginable, indescribable, whose Self is its own proof; in whom the world has ceased; restful, blessed and secondless."

It is in this sense that one comes to understand the statement that the revelation of the great secret in theurgy would revolutionize earth and heaven, where by heaven is meant the human conceptions. Éliphas Lévi in his *Histoire de la Magie* describes a rare pentacle of Trithemius, containing the final secret and holy formula of the Great Arcanum:

This pentacle is composed of two triangles — one white and one black — which are joined at the base. Beneath the inverted apex of the black triangle, there is a fool crouching, painfully twisting his head, and looking with a grimace of terror at his own image reflected in the obscurity of the black triangle; while a man in knightly garments, in the vigour of maturity, with a steady glance and a strong yet pacific attitude of command, is balanced on the apex of the white triangle, within which are the letters of the divine Tetragram.

The exoteric explanation of this symbol is that the wise man rests in the fear of the true God, while the fool is overwhelmed by the terror of a false god made in his own image. But the esoteric explanation is given thus:

Uninitiated humanity creates God by a blackened, magnified, and distorted resemblance of itself, which it reflects on the illimitable background of stupidity and ignorance, then it crouches and shivers in the presence of the monstrous phantom. The

adept also creates God, not however, by reflecting his likeness on infinity, but the conception of his power and knowledge, figured by a symbol. This conception is reflected on the white triangle, that is, on the unknown world enlightened by the analogies of science. . . . The initiate is God for the profane, he is the actual finite deity who stands on earth for the hypothetical, infinite God, and he has the right of life and death over any particular conception of divinity which may at any time dominate the crowd of men. The end of magic is thus the *creation of gods* and the evolution of the deific conception in the élite of humanity.

Thus Jehovah is not the all-creating God, but is the God-creating man, the self-conqueror who by his own creative power is able to rule over the chaos of human passion, and over the blind forces of nature. The Great Arcanum, then, is the secret of the power of a completely emancipated mind over the slaves of superstition and ignorance. The unique Athanor (self-feeding furnace of the Alchemist) of philosophic and moral Alchemy is the transmutation of darkness into light, in the intellectual order, of gross matter into gold refined, of ignorance into knowledge, of dead substances into substances quickened by the energies of veritable life, of the mere animal into the conscious man, and of man into God.

(*To be continued*)

“For how much longer,” so I asked my Lord,
 My lover and beloved, my heart’s God,
 “For how much longer wilt Thou keep Thy face
 Close hid behind this screen? Sure it is time
 That Thou unveil Thyself to Thy slaves’ eyes!”
 He said, “I ever am without a screen!
 Seest a screen? Then that screen is thyself,
 Thy separative and egoistic self!
 While thou art fixed in sense of separateness,
 Countless as living bodies are the veils
 Thou flingest over me, keeping me unseen!
 Thy separated small self itself is screen!
 My-Self is but the self-less ever seen.”

—MUINUDDIN CHISTI

THE HOUSEHOLD STAGE

THE SUPREME IMPORTANCE of the Home and of the institution of Marriage as a maker of Men is pointed out in the philosophy of Theosophy. The dignity and prosperity of the home greatly depend on purity in marital relationship, on proper heart-adjustment between husband and wife, and on the unity of perception and of action undertaken by both. The ideal of the *Grihastha* is high and sacred, and some of its esoteric aspects are well brought out in "Living the Higher Life" (*U.L.T. Pamphlet No. 34*). Some useful thoughts on the same topic are to be found in the following article (reprinted from *The Path*, June 1890) by Harij — the pen-name of Dr. J. D. Buck. It is entitled —

BROTHERHOOD AND SEX

It will not be denied by any fair-minded and intelligent person that the brotherhood of man includes also the sisterhood of woman. The same altruistic conception is applicable to both sexes. Advancement along this line means undoubtedly the real progress of the whole human race. It is not possible, however, that the two sexes should advance along parallel lines and that those lines, while tending in the same direction, should never touch each other, should never coalesce. It is not generally conceived that this one principle of brotherhood under the inspiration of altruism is also the key to the truest and highest relation of the sexes. The contrast is usually drawn between separation of the sexes, or celibacy, and the present association of the sexes, *viz.*, animality; and all that is known of either of these conditions is far from satisfactory. No one imagines that in either condition the highest development for either individual is attained. The ideal perfection of either man or woman is not looked for either in any known monastic or social aggregation of individuals. Hence the question, Is marriage a failure?, has become a popular one for discussion. Most of the discussions upon the subject begin by ignoring the actual condition of things, show great ignorance of the real principles involved, and end either in confusion or despair of any real improvement. That selfishness is the real root of the trouble here complained of, and that the association of man and woman when really inspired by altruism is a very different thing indeed, lying as it does at the very foundation of every happy home, is not generally admitted because such relations are seldom seen.

Great as is man's selfishness in his lust for power and greed of

gain, it never reaches its limits except in his relations to woman. Here the selfishness of man is supreme. Everywhere else the selfishness of man manifests method and shows design. He formulates an object, and works towards its accomplishment. But in his sexual life man is an unreasoning animal dominated by blind passion, and woman or wife is often his victim as is the helpless animal in the claws of a tiger. His reason is sophistry, and his apparent kindness often only a snare.

The problem is by no means solved when, aware of all this, man deliberately turns his back upon woman and seeks in a life of celibacy relief from temptation.

The elements of an ideal life are not to be found except in the natural and existent. In our present condition man has need of woman, and woman has need of man. Each has something to give, to receive, and to learn from the other. The proof of this proposition is the fact that they find themselves thus associated, and that of the entire number of children born nature sees to it that there shall be no great disparity in numbers on either side.

If we are to follow the plain logic of Dame Nature, no man or woman has the right to live alone until the lesson is learned, and then living alone will be very different indeed from living for self.

When the animal instincts are simply suppressed, or stamped out, or, as is generally the case, burned out, man is in a very different condition from that in which these same gross elements are refined, elevated, purified, and preserved.

When the ancient writings declare that "In heaven the human being is neither married nor given in marriage, but is *as the angels*," and when mystics like Jacob Boehme represent the highest estate as sexless, these writers are seldom understood because the interpretation proceeds from the purely animal plane, while these writers speak from a different plane entirely.

The *average* condition of the man of the world in any sexual relation is satiety for individual woman, with the animal passion still unsatisfied, though perhaps restrained by law, by fear, or by religion.

In all true marriage, in any relation deserving the name of love, the condition is exactly the reverse; the animal is conquered and the true woman enthroned. This is the explanation of repeated marriages, of polygamy, and of concubinage; and in each of these cases human law generally ignores even nature, except the lowest animal life, to say nothing of the higher law and the divine life.

A great deal has been written and preached about "*Soul Mates*" and spiritual affinities. Most of such discussion is not only vulgar trash, but a great part of it arises from satiety on the animal plane, and is really an attempt to justify a change that shall by novelty renew the waning animal life. Stripped of all disguise, many such pleas are neither more nor less than lust masquerading in the holy name of love. What have pure animals incapable of one altruistic impulse to do with "*soul mates*" and spiritual affinities? One capable of spiritual affinity may find it as Christ did, by lifting the Magdalen out of the slum of sin and despair into the light of a love that is pure beneficence and crowned with beauty and blessing. Those who prate most of soul-affinities often mean, when stripped of all disguise, to drag down a pure soul to their own animal plane.

The love of a true woman will redeem any man from the dominion of lust, who really desires to conquer himself. The love of a true man will elevate and glorify any woman who really feels her womanhood and aspires toward its highest realization. No marriage can be a failure where these opportunities are sought, and few marriages are so bad that they cannot thus be turned to account in the real life of the soul. Equal love, equal intelligence, equal wealth and social position fade into insignificance in the presence of equal opportunity.

If, instead of longing for conditions that do not exist and that are not likely to exist, people would take the conditions in which they find themselves and make the most and the best of these, they would often be surprised to find at last that these very conditions are the best that could have occurred to them. They would find that in working through these conditions every obstacle had been a help, and every inharmony a gymnastic of the soul. These are but the lessons of Karma; and true courage and true progress consist alike in subduing the environment, never in running away from it. The embryo adept who sits idly longing for other worlds wherein to display his power will find himself a fossil to be laughed to scorn and trodden under foot at last by any plebeian who passes that way. The plebeian is an adept who finds in his surroundings opportunities, and who finds in his daily life an inspiration to better living and greater usefulness.

—HARIJ

ORTHODOXY AND OCCULTISM

[The following is reprinted from an interesting volume of essays entitled *Problems of the Hidden Life*. The book, published in London in 1889 under the pen-name of "Pilgrim," is dedicated to "All True Lovers of the Perfect."—EDS.]

WITHIN the symbols and doctrines of the Christian Church may indeed lie hidden all the truths of the Occult Philosophy, and another and abler pen has already traced the correspondences, but it is necessary to realize differences as well as likenesses, and while Christianity, as a definite system, has embodied for the world many noble ideas, it seems to the writer to have been able to display only one facet of the divine jewel of Truth — to have been able to trace only a short line of the celestial circle of Wisdom.

Putting aside all such unphilosophical dogmas as a personal anthropomorphic God — atonement by the vicarious sacrifice of another — eternal damnation and such like, which may be regarded as the outworks of the Creed, and which indeed many of its own professors deny or minimize, and coming to the essential kernel of the system — the inner stronghold of the faith — that which would be regarded as such by all its truest sons throughout these nearly nineteen centuries of its existence, it would yet seem to be but a one-sided statement — a partial view — compared with the all-embracing catholicity of the Occult Wisdom.

Unfortunately the outworks and excrescences above referred to have, during these many centuries, so warped the thoughts and feelings of the populations professing this religion that it is no longer the pure and exalted doctrine as preached by its founder, but something very different. There are, no doubt, here and there good and noble souls who practise the higher virtues of Christianity, but they are in such a minority that they are quite unable to affect the popular standard.

When one begins to analyse the stupendous outgrowth called Western Civilization, of which steam and electricity, in their practical uses, may be regarded as the types, and to ask how and by what means this vast fabric has arisen, we are informed by those who are able to see below the mere surface of things that the setting of men's minds in a certain direction must have been the factor, and it is only logical that if a man's highest religious duty is put before him as the saving of his own soul from perdition, a tendency of mind which may be characterized as the supremely selfish must naturally be set in motion. When the

converging lines of heredity through many generations have so strengthened this tendency that it has become a potent factor, the development *in excelsis* of the purely intellectual faculties as dissociated from the moral will be seen to be the inevitable result, and from this has naturally evolved the Western Civilization which is spoken of with so much pride. But are not nations, like trees, to be known by their fruits? "Do men gather grapes of thorns, or figs of thistles?"

What sins are dwelt on with more emphatic reprobation throughout the whole teachings of Christ than those of hypocrisy and cupidity? And where is hypocrisy deeper than within the Christian fold? So deep, indeed, that it has become an integral part of the nature, and is no more recognized as a vice than it was by the pharisees of old. And where is the worship of mammon more rampant than throughout the length and breadth of Christendom? The preachers of the Churches may utter faint-hearted protests, but the nations nevertheless remain prostrate before their idol, and as steam and electricity extend their sway, and new countries are laid open to modern progress, the more primitive races, to avoid extinction, join in the mad competition for wealth. But, whether conspicuously shown in the acts of States lustful to conquer fresh territory, or hidden in the individual character, where it displays itself in the haste to grow rich by fair means or foul, it remains none the less a gnawing canker at the heart of Christendom.

What a gulf there lies between the practice of modern Europe and the divine teachings of the Master!—

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

And again: "Ye cannot serve God and Mammon."

There is probably no teaching more thoroughly altruistic in its character, and which, if it could be literally applied, would exercise a more direct and beneficial influence on the human race than the teaching of Christ, but to the impartial student there seems to be none the spirit of whose revelation has been more perverted and degraded by his followers of all denominations, and following the spiritual law whose complement on the physical plane may be recognized in the axiom that action and reaction are equal, the moral height to which Christ's teachings soared is the measure which decides the depth to which such teach-

ing, when perverted, must inevitably fall, and Christendom may veritably be said to have become Anti-Christian.¹ All the religions of the world have more or less lost the divine afflatus by which they were originally vivified, but it has been reserved for Christianity to mould the life of the nations from the very blackness of the shadows cast by the "Light of the World."

When we ask to what goal or catastrophe this Western Civilization is hurrying, it is still more necessary to have the eyes of those who are able to read the signs of the times. The following is an extract from a letter, to which many of the above ideas may be traced, which was signed "A Turkish Effendi" and was published by his correspondent in *Blackwood's Edinburgh Magazine* of January 1880:

The persistent violation for eighteen centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm when labour and capital will find themselves arrayed against each other, when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern "progress." It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law — the love of their neighbour — and most strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened.

But to return from this long digression, take Christianity, I say, in its loftiest ideal, as taught and practised by its founder — and it certainly is a very lofty one — altruism in its most sublimated form, self-sacrifice incarnate upon Earth, giving of its life-blood to raise the sons of men, and drawing all to Him by the sheer force of divine love, until the believer's heart is set on flame, and nothing seems worthy in his

¹ It is an old declaration of the esoteric doctrine that "the counterfeit religion will last as long as the true one."

eyes short of absolute union with this divine personality who is at once his Saviour, his brother, and his God.

Yet, were you to analyse the thoughts and feelings of the most ecstatic saint, would they display more than an ardent soul, a devout mind, and a holy life?

Those of the Dualist Philosophy might indeed agree that such a one had his feet well planted on the narrow way — but the students of the wider Philosophy of Nature know well that everything on Earth — religion included — is under the governance of natural law. The attainment of perfection is not to be achieved by sentiment alone — *it is a scientific process*, and knowledge is the supreme enlightener.

Devotion or Bhakti is indeed a necessary prelude to progress in the religious life, under the guidance of whichever special cult the neophyte may aspire to, but it is the outer court of the Temple, and the Holy of Holies cannot be reached save by those who have attained knowledge.

Without some previous study of occult writings, this word knowledge will entirely fail to carry home the idea which it is intended to express, and let alone the liability to misinterpretation from this cause, how can anyone pretend to describe it who has himself none of this knowledge, who has not yet trodden one step of the path that leads there, and who can only strain with vague imagination towards the sublime conception of the inmost workings of Nature through her manifold diversity laid bare before the intuitive vision? However, although it is an act of temerity on the writer's part, these few words may convey some idea to those who are no further on the path than himself.

When the lower states of consciousness have been so welded in the fire of supreme emotion that duty, though involving the most appalling sacrifice, is no longer a thing to strive after with pain and struggle, but is a natural outcome of the life — the absolute expression of unity with nature — when the higher faculties, emotional, ethical, and intellectual, whose respective functions may be said to be the perceiving of the Beautiful, the Good and the True, have been so merged in one that the Buddhi or divine spark, which hitherto flickered, becomes a bright, steady, luminous flame — when the "Explosion," as St. Martin called it, has taken place, "by which our natural will is for ever dispersed and annihilated by contact with the divine" — then and then only is one fit to begin to tread the path of knowledge.

That it leads altogether beyond human experience, and entirely transcends what we can conceive, is but too apparent.

The 15th and 16th Rules in the second part of *Light on the Path* may help towards a vague apprehension of what this knowledge means.

15. Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.

16. Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

And the final secret of all may be said to be wrapped up in the mystery of "self." When the knowledge of the individualization of Being is reached, man has learned all that this world can teach him, and in the words "Know thyself" lie folded the ultimate possibilities of humanity. Knowledge is indeed the supreme enlightener.

There is no purifier like thereto
In all this world, and he who seeketh it
Shall find it — being grown perfect — in himself.

Whether any intelligible idea as to the knowledge itself can be evolved from what is here written, it will at least be apparent that *a goodness so exalted as to be scarcely imaginable as a human attribute is a necessary qualification for the commencement of the search.*

Well did Shelley write in his *Prometheus*:

The good want power, but to weep barren tears.
The powerful goodness want: worse need for them.
The wise want love; and those who love want wisdom;
And all best things are thus confused to ill.
Many are strong and rich, and would be just,
But live among their suffering fellow-men
As if none felt: they know not what to do.

And the current theologies of the world have not been able to remove the reproach. In the case of Christianity, the failure may, to a great extent, be owing to its sentimentality, and its failure to realize that to be supremely good it is necessary to be wise — though wise with a higher wisdom than that referred to in the above lines.

But Christianity's greatest fall has probably been its disregard of the facts of Reincarnation. Whatever interpretation may be put on the great Master's utterance on this subject, and however the early church may have regarded it, it is notorious that Christianity, as interpreted by its mediaeval and modern professors alike, has entirely ignored the evolution of the soul progressing through innumerable earthly existences,

and has instead adopted the illogical and unphilosophic dogma of a human soul born into the world from nothingness and meriting by its 70 or 80 years of earth-life an eternity of bliss or an eternity of misery.

It has been remarked by some Christians who are much enamoured of the self-devoted love exhibited by the founder of their faith, and the strong feeling of personal love and attachment thereby called forth from them, that Theosophy is cold because it does not dwell exclusively on that side of nature, but, while each separate religion that has existed in the world may be regarded as the analysis of one special characteristic of the mind, the occult philosophy gathers into one synthetic whole all its varied characteristics. The different religions, accentuating as they do different truths, may be regarded at the same time, according as one looks at them from the scientific or religious standpoint — and both views are equally tenable and mutually comprehensive — as natural evolutions of the peoples among whom they arose, and as revelations from the unseen universe of partial truths which have to be received and assimilated before mankind can be fitted to comprehend the supreme truth in its abstract purity.

It will be seen from the foregoing that what we call Theosophy is the supreme expression of all religion, as it is the final synthesis of all science — for it is faith merged in knowledge.

When one looks abroad on the world and sees how few even among the religious, the cultured, and the intellectual are able to grasp the truths by intuitive vision, while the masses of mankind are sunk in degradation and semi-barbarity, the mind is lost in the vistas of the future, during which the present religions, or those which may have taken their place, will have to continue their work of teaching.

Education is slow and evolution is tardy, and the whole circle of wisdom is slow to trace; but the march of nature has been, as it was bound to be — for the best; and the line of Pope, "One truth is clear, Whatever is, is right," seems more and more to be borne in upon the mind as an eternal verity.

Destiny has guided us till now, and has made us what we are, but we who now realize the omnipotence of the divinely guided *Will*, have become potentially the makers — let us take it in our hands and shape our own career, for the sooner we rise to the heights of our being, the sooner shall we be able to stretch down helping hands to the suffering humanity of today.

IN THE LIGHT OF THEOSOPHY

Meteorologists all over the world are very much worried about possible future changes in the earth's climate as a result of varied human activities and their impact on the planet's "fragile" atmosphere. Besides altering its composition, they say that man's activities are warming up the atmosphere, raising the global temperature and upsetting the delicate heat balance between the earth and the sun. Power stations, factories, homes, motor cars and jet planes dump the heat directly into the air. They also increase the amount of dust particles, water vapour and carbon dioxide, all of which contribute to the warming of the earth by "trapping" the heat waves re-radiated from the surface. As a result, meteorologists wonder what the climate would be like in the future.

A recent study by scientists from many countries predicts the disastrous consequences of a global heat increase and other great climatic changes set off by man's unwitting manipulation of nature. Their report, "Man's Impact on Climate," was prepared on the eve of the recent Stockholm conference on the human environment and has now been published by the Massachusetts Institute of Technology in the United States.

The scientists have warned that a global temperature increase produced by man's injection of heat and carbon dioxide into his environment may lead to a "dramatic reduction and even elimination" of all the ice in the Arctic Sea by the next century — an event of great consequence to human life. Even if it may not affect the ocean level, the melting of the Arctic ice might prove difficult to reverse, the report says. It is feared the melting might cause, particularly in the northern hemisphere, "large changes in precipitation, seasonal temperatures, wind systems and ocean currents."

Meteorologists believe the earth's climate is so fragile that even minor shifts in air temperature could radically alter wind, tide, rainfall and seasons. Man-made heat, which is known as thermal pollution, is expected to become a serious problem in the future because all forms of energy are ultimately converted into heat and this heat must eventually escape to the environment. The scientists' report warns there may eventually be industrialized areas of 1,000 and 100,000 square kilometres "where man-made heat will be equivalent to the net radiation from the sun."

Apart from the release of man-made heat, it is said that climate is also affected by deforestation, manipulation of surface and ground waters, and other activities that lead to an increase in the number and

amount of particles in the atmosphere. These particles influence the climate by disturbing the heat balance and by modifying the processes that lead to snow and rain. The study points out that man is already changing the cloudiness of the atmosphere in a significant manner "because there are local man-made clouds." Artificial rain-making by seeding clouds also has its side effects because any change in precipitation pattern influences the heat budget of the atmosphere.

In these and other ways man is learning that manipulation of Nature, thereby upsetting its delicate balance, can produce adverse effects.

Fellowship, a monthly published by the Fellowship of Reconciliation of Nyack, N.Y., carries in its May issue an article by F. J. Trembley under the telling title "The Ecosphere is One!" from which the following is extracted:

We are just beginning to learn something of the rules which operate in the earth's ecosphere. Understanding of these rules is based on a knowledge of chemistry, physics, biology, genetics, organic evolution, meteorology, geology and then knowledge of the vast interlocking systems which control the populations of the several million species of living creatures which inhabit the ecosphere. It has taken man a couple of million years to reach his present understanding of this extremely complex system, and the more we learn about the system the more aware we become of the incompleteness of our knowledge.

For most of the period of human life in this ecosphere, both historic and prehistoric, man had little influence upon it. . . . All living creatures of the ecosphere lived under the stern and inviolate rule of natural law or they did not survive and their kind disappeared from the ecosphere and other kinds took their places. . . . The healthy ecosphere always had a broad spectrum of many different species fitting into every available life-supporting niche. The ecosphere abhors any semblance of monoculture. . . .

There are no national boundaries recognizable on the ecosphere. It is *one*. The degradation of Lake Erie should not only concern New York State, Pennsylvania, Ohio and Canada, it should concern all peoples of the earth. Its poisoned waters flow to the Atlantic and to the oceanic waters of the earth. There is an ancient Chinese saying or proverb expressed in two words, *Dai Dong*, which simply translated mean the community of man, or that all men on earth belong to one great family and each of us is responsible for the well-being of every man, woman, and child

on earth. This begins to fit what we might call an ecospheric philosophy but it is still not broad enough. It should include all living creatures of the ecosphere. All are tied together. They act upon each other and affect each other everywhere on earth where life exists.

Through greed, misinformation and ignorance man has ripped gaping holes in the earth's ecosphere. This great disturbance of the natural operation of living systems has increased drastically during the last 200 years. The increase is geometric and the rate of increased destruction is itself increasing evermore rapidly. There are several faults of man and the rules by which he lives which can account for most of the degradation of the life-support systems of the ecosphere. The lives and activities of most animals are controlled by inherited instinctive wisdom. Any species of animal whose instinctive behaviour degraded the environment in which it lived did not exist very long. Natural selection removed its kind from the face of the earth. Man must learn how to care for the ecosphere and this learning requires a long, long period of time. Even now with ecological disaster staring at us . . . very little of the state of ecological affairs is taught in schools. . . .

One widespread misunderstanding is that economic laws invented by man take precedence over natural laws which control the ecosphere. No one has ever repealed a natural law. . . . We can modify nature somewhat. We can heat a house with fuel or electricity thus producing a warm, comfortable climate during northern winter weather. There are those who believe that man can do anything if he tries hard enough. This is not true, though it often appears to be. But at the expense of what?

Biologist-author Dr. Malcolm Lyall-Watson believes there is a definite link between ecology and the occult. In fact, he says that his own interest in the occult grew directly out of his study of ecology and that "the occult is merely ecology in its grandest, total sense." (*Psychic*, September 1972)

Ecology, he notes, deals with the inter-relationship of organisms with the environment. "However," he adds, "when we think of ecology — the relationship of life to its environment — we have to think of the total environment, an open-minded universe; and then we're into the occult. The problem in the West is that environment has been interpreted too narrowly."

His ecology-occult link views are expanded in a soon-to-be-published

book, *Supernature*. He notes that "the sun, the moon, Mars, do affect our lives. We may not yet know exactly how, but it's time we investigate. We human beings are operating our individual lives, or whole civilization, on a tiny fraction of our peak potential. Why evolution did we acquire all this potential if we aren't going to use it."

Dr. Karan Singh, in his article "On Happiness" (*Bhavan's Journal*, November 12), deplors that modern man, engrossed in the daily routine of life and overwhelmed by the inflated importance that he tends to give to his own role in running the world, should have lost the capacity to be joyful. The author is of the view that if we are to succeed in any measure in lightening the burden of others, we must first develop within ourselves the capacity to respond creatively and joyously to beauty. Many today have become so used to looking at the gloomy side of even the most beautiful things that they have become veritable prophets of doom, dismissing as unreal any sort of silver lining that may be pointed out to them. Despite all our difficulties and the imperfections around us and in us "we simply cannot afford the luxury of despair or pessimism."

Referring to the many definitions of happiness, Dr. Karan Singh writes:

Thousands of years ago the Upanishads recorded that man could never be satisfied by wealth, and that the only true form of enjoyment was by renunciation. This doctrine was later developed in the *Bhagavad-Gita* as renunciation not so much of objects as of the fruits of action. . . .

Within each individual, we are told, is the true fount of happiness, not merely at the exterior level of physical satiation but in deeper and deeper levels culminating finally in the great Ananda of self-realization. The cobwebs of our inhibitions, the constrictions of our social and political activities, the masks that we put on in the course of our daily lives, all these are swept away in the onrush of the mighty Ananda that beats like an ocean at the deepest levels of our consciousness.

But before we can reach the ocean we have first to discover the tiny spring of joy that bubbles within us, and then follow the path of its crystal streams as it makes its way laboriously, but surely, towards its destination. More, not less, idealism is the answer to man's dilemma in this nuclear age.
