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# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

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### LET US RESOLVE TO FORGIVE—REPENT—LOVE

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My brethren, be strong in the Lord, and in the power of his might

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

—*The Epistle of St. Paul to the Ephesians, vi. 10-13*

MONTH BEFORE LAST the Hindu community ceremoniously observed the worship of the nine goddesses whom the ancient Greeks called the Nine Muses. This was followed by the tenth day of victory. Modern Greeks have forgotten the Rite of the Nine Muses; in India, degradation and superstition have encrusted what was once a grand period of the feast of reason and the flow of soul. Very soon followed the Festival of Lights which ushered in the New Year according to one of the sectarian calendars.

This month not only Christendom, but the entire world, will make merry over Christmas, which but symbolizes the ancient Festival of the Winter Solstice, a fact forgotten by most people; then the New Year will be ushered in.

The Hindu year opens with the month of Kartik, sacred to Kartikeya, the God of War. He is the son of Shiva and is the per-

sonification of the power of the Logos. "Kartika is a very occult personage, a nursling of the Pleiades, and a Kumara," says H.P.B., and she adds that he is named "the mysterious virgin youth." Much has been recorded in *The Secret Doctrine* about him.

The month of January, which opens the year of the entire secular world of today, East and West alike, is sacred to Janus, the double-faced god, at once old and young — representing past and future.

Under their changed garb of modernity, ancient festivals represent certain grand mystical verities, in their mythical forms. They were instituted at different times of antiquity, of which our history holds no records, but Mythology does. They were instituted by the Sages whose gaze penetrated to the Soul of things. The festivals spoken of in the parables that have come down to us from ancient times can be comprehended even today by the student of Occultism; for the *hoi polloi*, there were in ancient times exoteric folklore and traditional observances through which their senses were entertained in a wholesome fashion, their minds were touched by the wand of wholesome curiosity, and their hearts were elevated by the customs which enabled them to forget selfishness, to give gifts, to express good will and to make righteous resolves.

In the modern world, educated in modern knowledge, the invisible kingdom of the Gods of Light and the Principalities of Darkness is forgotten. Inclinations of the senses and impulsive actions of the clever brain have become the soul of conduct.

In the course of the next few days, presents bought at temptingly decorated shops will be given to kith and kin and friends, and picture cards with amusing or pious doggerels will be posted to acquaintances. No doubt churches will be visited, as the Hindus went to their *mandirs* during Deepavali, and people will hymn the words: "Peace on earth and good will to men."

Universal truths are enshrined in the ancient Festival of the Winter Solstice, the modern Christmas and New Year, and the corresponding Hindu festival of Makara Sankranti. These remind us that the sun begins to move northwards. The days of light grow longer for honest labour, and the nights of darkness, of ignorance and lust, shorten.

Theosophy teaches that corresponding to the physical seasons there are the psychic and spiritual aspects of the four periods

marked by the two solstices and the two equinoxes. H.P.B. has said that the life of the earth is young between Christmas and Easter, and has added that mortals should take advantage of the motions of Mother Nature in worlds invisible and make good resolves with the right use of their wills.

Leaving the politics of greed and wrath and passion alone, let us ponder over some universal truths that will impersonalize our emotions and will enable us to see through the meanness and pettiness of human beings that hide their power of violence and retaliation.

Untruth hides a core of truth. Light persists in darkness. Immortality envelops mortality. Lessons can and should be learnt from man's inhumanity to man. How shall we learn the lessons? What resolves should Theosophical aspirants make this year?

Is there any student, aspirant, devotee, who is wholly and entirely free from passion and wrath and greed and pride? Also from kindness and generosity? Is not each of us responsible, however indirectly, for the sins of others? Let us resolve to repent for our sins of omission and commission and to assimilate the Compassion of Mother Nature.

Such an attitude naturally awakens in us the heart-power which resists not evil, or, to use Mr. Judge's phrase, "resists without resisting." Violence in feelings and in thoughts is bound to manifest in violent words and deeds. The world of politics and commerce is governed by competition, retaliation, violence. In human society, and even in human families, these forces of evil are to the fore. Only the one true Philosophy shows us how not to be competitive, why not to retaliate, and what violence implies. Let us resolve to learn and apply the fact that purity of mind requires a deeper comprehension of truth, that a human heart becomes enlightened only when correct memory, radiating from the glorious Library of Nature called *Akasha* or the Divine Astral Light, fills that heart. Non-violence sounds passive and negative; its active and positive aspect is Love Divine.

So our first resolve should be to learn to forgive all sinners.

Our second resolve should be to show real repentance for our own mistakes, foibles and frailties.

Our third resolve should be to unfold the jewel of Love in the lotus of the personality.

Sincerity and intellectual integrity demand that we cultivate Peace in our heart and Good Will in our mind—at least resolve to cultivate them—so that our prayer may be chanted, not only with the lips but in all sincerity: “*Peace on earth and good will to all men.*”

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PLAIN TRUTH and known facts hold good to the present day, and with all men. Therefore it is quite needless to disprove point by point the ruses, elegant epithets and insulting terms sent to the address of Mme. Blavatsky; they really do not matter. What, or where is she, when compared with the great and eminent men and even a *god*, who were far worse ill-treated than she is, by the bigots of their respective countries, and this invariably only because the victims *were in their way*? No comparison, of course, is here contemplated, as any such would be absurd. Yet the records of history are there to show *false accusations* lavished, in every case, on innocent men and women when the life and reputation of such became a danger to those who envied or feared them. Witness Socrates and Hypatia, Bruno and Joan of Arc, etc., etc. Remember the hundreds of martyrs, the latchet of whose shoes Mme. B. is not worthy of loosening, who suffered tortures and death at the hands of unscrupulous liars, of false witnesses and fanatical murderers. Does not Jesus himself head the hosts of the martyrs for truth in the Christian era? Were the reverend detractors to exhaust the whole vocabulary of Hungerford Market to abuse and vilify her, they would still never approach, let alone surpass, the insults lavished by the Pharisees on the head of Jesus—*their* Christ. “Thou hast the Devil,” said these dignitaries of the “grandmother” Church, the Synagogue, to the God of the present mother Church—“the Man of Sorrows.” And did they not denounce Christ as “that *deceiver* who said . . . After three days I will arise again”? And for that “deception” was Jesus flogged, and spat upon, and crucified. . . . All of which proves that fate plays ducks and drakes with gods as with mortals; that all of us are born, live and die under Karmic law, in consequence of which law few of us can know who is who, or what is what, in this world of *maya*.

—H. P. BLAVATSKY (*Lucifer*, November 1889)

## LIFE'S PHILOSOPHY

EVERY MAN has, within the limits of his knowledge, and either consciously or unconsciously, his theory of life. It is his idea of what is *desirable*, of what he should strive to obtain or to accomplish or achieve.

It does not follow that every individual has formulated that theory to himself; indeed there are comparatively very few who have done so. The great majority conform to the general standard of life of the community in which they live, without asking whether there is any wider, deeper knowledge to be obtained. They accept life as it comes. As to whether there is any after-life or what it may hold for them — that is a question with which they never concern themselves.

To this class belong, not merely the great masses who unfortunately have to live from hand to mouth and whose whole energies are absorbed in doing that; not merely, either, the great criminal class which is such a problem for our modern civilization, but also a very large proportion of well-educated men and women who have both the time and the opportunity for reading and study. To this latter class belong the great bulk of what is known as "society," which is very largely a feverish round of thoughtless excitement and "amusement," and the great middle-class community, whose spare time is taken up with less exciting but still trivial efforts to get "amusement" — theatres, cinemas, novel-reading, card-playing, etc. These in general have no theory of life beyond that which they can apply to the present time or to the immediate future. It has never occurred to them to ask whether there is any *reality* in such a life as they live — or perhaps we should say that they are absolute realists, the only things that are real for them being just these physical things which they can touch and which *are* to them just what they *seem*.

But in both these latter classes there are a small number for whom life has deeper and more serious aspects. They are what we may term broadly the religious-minded. They have a theory of life which extends beyond the present material world, a theory which, stated broadly, recognizes that man possesses or is an immortal soul or spirit, who survives bodily death, and who will be rewarded or punished in after-death life for the deeds done in the body. Here

we enter the troubled region of religious strife, of conflicting creeds and sects; and here we find that for the most part the individual has not thought out his own theory of life, but merely accepts, and conforms to, that of the race or community of which he is a member. He has not thought out his own theory because in general he has no wide and comprehensive knowledge, or perhaps more generally because his own theory or creed does seem to correspond with his very limited outlook on life and the world in general; or again, because that theory is placed before him with authority which he has not sufficient interest, intellect or courage to question or examine.

Doubtless there are in this whole class, which we here specify broadly as the religious class, many who have deliberately thought out their adherence to this, that or the other form of belief; and if we question these as to the grounds of their acceptance of beliefs with which perhaps we ourselves are at variance, we find that there is always some primary premise on which their beliefs are built. Granted that premise, the conclusions may be logically true. For example, the Christian "faith" in its broad traditional and historical form is based on the theory that the Bible is literally the inspired word of a personal God; and whatever may be the modifications in this belief which are taking place today, just over a hundred years ago it was considered a most shocking thing to question this, and one which branded a man as an atheist, not fit for respectable society. A little earlier still it meant torture and the stake.

If we ask why this traditional basis of Christian doctrine is so widely questioned and rejected today, it is quite evident that it is because of our greatly extended knowledge, not merely of the structure of the Bible itself, but also of the nature and constitution of the world in which we live, of its relations to the larger universe around us, of the biological history of life in general on this globe, and of man's history in particular. It is a matter of recent history that each step in this wider knowledge has been bitterly opposed by the upholders of the Christian theory. We have almost, but not quite, outlived this opposition to progressive knowledge on the part of this particular Western religion; but what of other religions?

Mohammedanism, based on the authority of the *Koran*, stands too near to the Christian type of belief to be free from the intolerance of dogma, though the Christian himself is regarded as an

"infidel" by this religion.

We turn then to the East, and here, although we are not altogether free from religious strife, we discover theories which are profoundly philosophical in their premises, and which, indeed, are based on such a wide and comprehensive view of the nature of man, and of the universe in which he lives, that they not merely stand in no fear of being upset by any scientific or other discoveries, but also serve to explain the evolution of religion in general. In other words, they are not a religion, but Religion itself in its very root and source.

It is these great comprehensive theories which constitute the basis of that teaching which was introduced to the Western world during the last quarter of the last century by that great teacher and writer, Madame H. P. Blavatsky, under the term, *Theosophy*. Those of us who have studied its teachings are continually finding confirmation of them not merely in the great Scriptures of the world, in the teachings of the best and wisest men that the world has ever known, but also in the progressive discoveries of modern science. One could not desire a better basis than that for a theory of life, though, until we have each in some manner or other proved it in our own experience, the teaching must be considered to be merely a working hypothesis. No one is asked to accept it on any authority whatsoever.

Let us glance briefly at the fundamentals of the theory. Every thinking man admits that there is one great fundamental Principle which is the Root and Source of the whole Universe, no matter whether that Principle be thought of as a personal God, an abstract Principle such as the *Absolute* of philosophy, or merely as some unconscious root Substance-Force. Let us here, in accordance with theosophical theory, call it the One Life, for we cannot imagine that what we know in ourselves as life and consciousness is a fortuitous product of dead matter and force, as some materialists have professed to believe. We might also call it Spirit-Substance, even as Jacob Boehme writes:

All is through and from God himself, and it is his own substance, which is himself, and he hath created it out of himself.

We have then this One Life or Spirit-Substance as the Root and Source of everything that has been, is, or can be in the Uni-

verse, both subjective and objective; and the fundamental teaching as to the nature of man is simply this: that the *Self* in man is nothing less in its real essential nature than this *One Life*, and that a real and true knowledge of what we are in the depths of our nature will disclose to us this oneness. As a matter of fact this is no mere philosophical postulate or deduction; it is the universal experience of those who have sought by intense aspiration to penetrate the depths of their own nature, and who are more generally known as Mystics.

What, then, arises in a practical manner from this fundamental principle? Simply this, that very evidently mankind as a whole has *lost* the knowledge of this unity! That ignorance of our true and rightful nature and powers, whereby we become subject to material and other conditions over which we ought rightfully to rule, results in the first place in a wholly false consciousness of *self*, and secondly in transgressions of the natural laws of our material nature, bringing about sin, sickness, and death. In a word, all the evil in the world is due to man's ignorance of his real nature, and of his rightful powers as a *spiritual* being.

What is it, then, that hinders us as individuals and as a race from obtaining a realization of our true nature and powers? The vast majority of our fellow men never have heard and never can hear of these teachings; and indeed would not understand them if they did. Moreover, although this fundamental teaching of *the divine nature of Man* has been presented over and over again, as far back as we have any literary records, it has just as often been materialized and debased by reason of ignorance, superstition or priestcraft.

• Yet surely we must grant to each individual, however low in the scale of evolution, the opportunity to rise to the highest. But how is that opportunity to be given? The reply is, by *reincarnation*.

We see on every hand that nothing is ever learnt save by experience. It is by experience that the individual, and through the individual the race, evolves from lower to higher types; but how much is accomplished by any one of us in one single incarnation of what there is to accomplish in the realization of our true spiritual nature and powers, the powers of a "Son of God"? Therefore must we incarnate again and again, until happily we have acquired that knowledge and those powers which will free us from this re-

curring cycle of birth and death, and make of each a pillar (a Cosmic Power) in the temple of our God, so that we go out thence no more (into incarnation).

But even when we come to know of these deeper teachings, there is much to overcome, much to conquer of the atavism which remains in our nature, always tending to repeat automatically the material experiences and desires of the past. And thereby it has been the teaching of all great spiritual teachers that the way to liberation is by non-attachment to "the things of this world."

In all the essentials of the teaching here so briefly presented, the teachings of Jesus and of Paul differ in no wise from those of Krishna or of Gautama Buddha. It is only the *form* that differs. In the one case the teachings were addressed to a race and a community familiar only with a concept of an anthropomorphic personal God; and so Jesus endeavoured to purify that concept by presenting the One Life "in whom we live, and move, and have our being" in the guise of a heavenly "Father." Knowing the deeper truth, and realizing it very fully in his own nature, he did not hesitate to claim his spiritual oneness with "God"; and he taught also that we are all "Sons of God," however much the Church may have obscured this teaching.

Paul also, being an initiate, taught that that same Christ consciousness which was in Jesus must be "born" in each of us if we are to attain unto "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (*Eph. IV, 13-14*). Gautama Buddha, on the other hand, having to deal with a race and community already familiar with the deeply philosophical teachings of the Vedas and the Upanishads — albeit hardened into a rigid caste system, and certain formal religious observances — had no teachings of any personal god or gods; and when questioned as to the nature of the one Absolute Principle, he remained silent, recognizing only its action in the manifested universe as immutable Law — a moral law, the law of Karma, as well as what we commonly call natural law. But the core of his teaching, as also of the *Bhagavad-Gita*, is also *non-attachment*. It is simply the attachment to "the things of this

world," the desire for sentient life (*Trishna*), which brings the individual back again and again into incarnation.

Here, then, very briefly, is the theory of life which Theosophy presents, and which lies at the root of all the various religions which we have to reject in their mere conventional or *exoteric* form. The Bible itself, when the mere letter of the narrative is rejected and its *symbolism* begins to be understood in the light of these principles, is seen to be a veritable storehouse of the Ancient Wisdom concerning man's essential nature, origin and destiny.

The narratives of the Doctrine are its cloak. The simple look only on the garment, that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers. (*The Zohar*)

In Theosophy we have once more in the world a re-presentation of "what the cloak covers."

To sum up: the Theosophical theory of life is based on the fundamental premise that the Self in man is one with the Cosmic Self. The consciousness of that oneness having been lost, the great object in life, the only *desirable* thing, is to regain it. This is possible only after the individual by bitter experience of the worthlessness of "the things of this world" in life after life, learns at last to cease to desire them, and turns his face towards his "spiritual home." The race as a whole can only regain its former spiritual status and glory as the individuals composing it achieve this conquest over their lower nature, and are "born again" (*Dwija*, twice born) into the "kingdom of heaven."

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We have constantly to remember the inexorable law, that we can only bring so much of the Kingdom of God into the world as we possess within us.

—ALBERT SCHWEITZER

# THOUGHTS IN SOLITUDE

## II

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THE VOTARIES of Religions that preach salvation only through the acceptance of their dogmas must inevitably be more or less animated by the proselytising spirit, and the more pretentious the claims of power to save by the inculcation of orthodox opinion, the more urgent must appear the necessity to spread those opinions as widely as possible. Indeed it seems imperative on one who holds such a faith in his heart of hearts, that he should spend his life in trying to spread it.

But when the true philosophic thought is attained and the law of Karma with its infinite ramifications realized as the all-prevailing power, how vain will seem all attempts to control or even deeply affect the destiny of others! Truly, Occultism teaches the widest tolerance, and though its student will doubtless as formerly try to influence all who are brought into contact with him in his journey through life, and if possible instil into them the thoughts that actuate him and give his life a definite purpose, yet will he realize that over his own life alone has he paramount power. He may exercise his worldly wisdom as the sower of seed may avoid what is most patently the rocky or the thorny ground, but he will gradually learn to cease to look for results from even the most promising, and will rise more and more on the wings of devotion to the true giver of the increase.

While therefore it is a subject for satisfaction if the Theosophical Society should indeed prove to be the dawn of that better hope for mankind, the nucleus of that Universal Brotherhood which shall overspread all lands, and which shall plant in the hearts of men the Science-Religion along whose lines will move the spiritual progress of all future Humanity, yet as a Society it can scarcely be expected to be free from the imperfections inherent in all organization, which being of the earth is necessarily earthly—and after all it is a matter of very small moment in what form truth is given to the world. This only is certain that truth must advance that no man can stay the wheel of evolution—that the Divine Wisdom which we believe animates us will one day be recognized by all mankind

as the only solution of the problem of the Universe, and as the guide to Life Eternal.

And Destiny will not be hurried— spite of our impatience— any more than she can be retarded. The evil Karma of the World must work itself out. The unclean man has to measure every depth of vice and taste of every spring of passion till the hour strikes for him also and his painful upward progress has to begin. So have the Rishis done who went before us, so have we done in past existences; indeed we may have but extricated ourselves from the slough, and the mire may still be clinging to our feet. For no man can transcend experience, and all earthly places, foul and clean alike, must be trodden by him. Nor when the words or acts of others come into direct antagonism with our own personality, any more than when the cruelty and injustice in the world at large are brought painfully before us, shall we continue to blame the actors, or allow the old prejudices “with their lurid colourings of passion” to dominate us any longer, for the true philosophic thought will have taught us to recognize that all acts are but the result of the “Three Qualities” blended in infinite combination—the great Karma of the World working itself out.

The deeper one looks into this Western Civilization of ours, and the more one realizes in what degrading depths its masses are sunk, in what heartless frivolity so many of the more opulent spend their lives, and in what superstitious intolerance its so-called Religious World moves, it seems indeed a forlorn hope to attempt to carry conviction of the Occult Truth or expect a widespread acceptance of it. But though this age of Darkness may exhibit an appalling depth of materiality, yet in all ages of the world the blind multitude are many and the lovers of Wisdom few. And indeed this love of Wisdom is no light attainment, but one for which the soul has been educated through lifetimes of experience and paroxysms of pain, for while the gratification of any of the senses still continues to give supreme satisfaction, there is no room in the soul for Theosophic thought. Not until by the slow education of repeated experience it is realized that the senses can no longer satisfy, that even the higher joys of communion with one's kind— though culminating in the ideal union of two souls— are but steps in the ladder to the Supreme Thought, can any true idea of the Divine Wisdom have been formed. Indeed a time will come for the student

when the gratification of the senses will actually cause pain. It may be ushered in for one through the sense of sight, when the most beautiful scenery on earth, and the most perfect combinations of mountain, wood and water only accentuate by their faint reflex the passionate desire for that land which no eye hath seen, that land which no eye can see. Or the symphonies of earthly music which once enthralled the soul may raise the longing for the song of the celestial choir to that ecstatic point where it becomes unrecognizable from pain. And so the student is driven inward to find at last his refuge in pure Thought, and he begins to perceive that the Eternal World of ideas is the only real World, the only one in which pure Being is to be found, and that this phenomenal existence is indeed but the circling of the nets of delusion, the restless tossing of the false salt waves of sense which reward "with droughts that double thirst" the deluded souls that float on them.

The more the student lives in this ideal world, the more will he find that the association with those whose interests are exclusively centred on earthly things becomes repugnant to him, and that even the calls of duty to descend from the tranquil heights of Thought, to the jarring discord of action in the world, are responded to with increasing pain, though duty in such cases is likely to be in process of changing her sphere of action. When the inner struggles of one still bound by ties of earth suggest such thoughts as these, surely the isolation from contact with the rude world of the most spiritual men, those who have achieved the sublime heights of Mahatma-ship, is no longer a thing to wonder at, but becomes apparent as an absolute necessity.

The desires above referred to of seeing the invisible, and realizing the divine, will probably if practised continuously enough, and with sufficient intensity, be the prelude to some partial lifting of the veil, when the ecstatic may reap in a moment of beatific vision more than he ever dreamed of, and receive accretion of strength for the coming years, though this is more likely to be the immediate reward of some supreme self-devotion whether in act or thought, and when the words of Krishna, "near to renunciation — very near — dwelleth eternal peace" will flash upon the soul as truth that requires no word of mortal man to give it authority.

But woe to the man who unduly cultivates his spiritual facul-

ties without being a complete master of his lower nature — the beast below will turn and rend him some day — the little bit of lust unconquered may be the means of his complete undoing. For as his astral consciousness develops, his whole being intensifies, including the small unconquered part of his physical nature, which he will then have to fight upon the Astral plane, in far more terrible struggle than had he conquered on the physical. It becomes in fact what is symbolically known as the "Dweller on the threshold" that has to be fought and conquered before the neophyte can aspire to gain the first glimmering of vision on the true spiritual plane. For it must always be remembered that our nature is threefold, "body, soul and spirit," as the initiate St. Paul expressed it, and until the personality has transferred all its forces unto the soul plane, it cannot expect to attain to that of spirit. From this it will be evident how necessary it is to live more and more continuously in the Eternal Thought until all fleshly appetites and desires of sense die off by sheer inanition.

The vague dreams with which life began, and which the child with memories fresh from "that imperial palace whence he came" pictured in a material way of a golden city with walls of jasper and with gates of pearl, and into which no unclean thing was permitted to enter, are lost for a while in the frenzied rush of youth and early manhood, but maturer years bring them back with an added pathos and a more spiritualized meaning. It is indeed the golden city we all seek — "a city which hath foundations, whose builder and whose maker is God."

—PILGRIM

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If you should say, "It is enough, I have reached perfection," all is lost. For it is the function of perfection to make one know one's imperfection.

—ST. AUGUSTINE

## THE NEW PSYCHISM

When waxing stronger, thy Soul glides forth from her secure retreat; and breaking loose from the protecting shrine, extends her silver thread and rushes onward . . . declare, O Disciple, that thy Soul is caught in the webs of delusion.

—*The Voice of the Silence*

A WAVE OF PSYCHISM has been sweeping over the Western world for quite some time and is now threatening to inundate India under the mantle of a respectability thrown over it by the claim that it invokes the powers of the Soul and that therefore nothing else than benefits can result from such practice.

The psychics of today do not operate in darkened rooms; they do not require closets or even the forming of a sympathetic circle of people avid of phenomena. They do not have spirit-guides that bring the reliquiae of the dead to life in order to give advice and messages from the other world. At present, the phenomena are more subtle and of a different kind from those that manifested during the preceding century. Just because these differences exist, the claim is made by modern psychics that they are not mediums, are not in rapport with the deceptive astral regions, and that contrariwise they are on the borderlands of the plane where true knowledge exists. They labour under this erroneous impression because it is their belief—resting at best on conjecture—that they are not intruders into the dangerous realms of elementals and nature spirits.

A considerable amount of sensational literature on these dangerous practices is flooding the continents, and just because startling results are obtainable without preconditions of purity and austerity, many rush into these dubious practices and succumb to the temptation to themselves try and tap the hidden forces of nature.

One of the uses of the astro-psychic force, for instance, is that employed by sensitives to locate underground water. In the beginning this dowsing for water was done by holding a three-pronged twig in the hand. In time, the branch was replaced by light aluminium rods, and later still by a pendulum of sorts—a piece of string weighted at one end and kept dangling as the person moved slowly over the ground that was to be prospected for water. The results were in most cases sufficiently accurate to arouse a feeling of

elation in the dowser. Very few cared to inquire or to investigate what forces they were arousing, nor whether they were purchasing the use of these forces at prohibitive prices and that too at great detriment to their soul-life.

From dowsing for water, the inquisitive went further. Could they dowse for metals and minerals? The answer was, yes; and with this widening of the fields of search, the craving for pushing oneself forward and for obtaining money by hardly any effort began to take a firmer hold on their psyche. The elemental forces which otherwise would not have been able to forge an affinity with the operator found themselves welcome and honoured guests and they liked it. One more human was willing to lend his body, mind and senses to these nature forces to work through — what more could they want?

As time passed and elation took a firmer grip on the psychics, dowsing was given a new and much wider field of operation. Could the pendulum be used to diagnose ailments and prescribe curative medicines? The answer was again in the affirmative. The operator, without any sound knowledge of man's anatomy, human chemistry and the sympathetic or antipathetic reactions peculiarly different for each human organism, began to prescribe medicine (mostly homoeopathic), as also the frequency of their dosage and the potency to be administered in exact values. For the psychic who was elated by the results which he could obtain without specialized study or established proficiency, the ultimate in the curative arts was reached! The curative medicine was prescribed by no fallible human intellect! The new method was infallible, or so they thought. The pendulum was consulted at frequent intervals, and the medicines were changed even by the hour if the pendulum so directed. That there were instances of failures as well as of effects which, though they were quick in coming, were equally quick in fading away, was brushed aside as either irrelevant or owing to causes extraneous to the malady being treated.

The dangers of this practice are evident. These cure-all dowsers choose to ignore the fact that the knowledge which they are willing to impart to all and sundry can be used by the unethical to subjugate their patients to their mounting ambitions. They choose to turn a blind eye to the fact that the astral, the infernal, light has the power to debase and corrupt minds that are initially pure. So

corruptive is this influence that, through a sustained contact with it the inner doors of man's tabernacle which nature has mercifully shut against undesirable entrants are unwittingly forced open and a whole host of malevolent entities are allowed unrestricted entry. The protective shrine of the quotation which heads this article is punctured and thereafter unpleasant effects are bound to follow the psychic's permissive practices that result in the wider and wider breachings of those protective barriers that nature has set up for his safety. *The Voice of the Silence* informs the disciple that, though the blossoms of life are to be found in the astral light, there is lurking under every bloom a serpent ready to strike and inject its lethal poison in him who would foolishly dare to pluck the flower.

The temptation to be sought after by the many and to be known and recognized as one through whom the psychic force manifests is immense. The more one succumbs to it, the more one allows oneself to be saturated through and through with the lower astral. The lure of this astral is great because it has a dangerous beauty of its own, and there is always the possibility of the disciple being caught and overcome by the deceptive yet dazzling radiance that it puts forth to trap the unsuspecting ego.

Theosophy has definite knowledge to impart in regard to such practices as are set out above, and it were well if students spread this knowledge especially at this time when psychism is being passed off as the legitimate offspring of the Higher and the Noetic Self.

I. The lower mind, the psyche in man which in Theosophy is called kama-manas, is nothing but the rational yet earthly intellect of man. This psyche is encased in matter and is therefore subject to its influence. It changes with every new incarnation and is therefore conscious for only one life-period. This lower soul or psyche manifests through the organic system and mistakenly imagines itself to be the real Ego, which it is not. It is from this lower self and not from the Ego that comes the "earthly, sensual, devilish" wisdom of which St. James speaks in the third chapter of his Epistle. The knowledge that comes from the psyche—the kama-manasic entity—is influenced by all the chaotic stimuli of the animal passions of the human body and is therefore a useless burden to carry on a pilgrimage to the highest.<sup>1</sup>

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<sup>1</sup>"Psychic and Noetic Action" (*Raja-Yoga or Occultism*)

II. Psychic tendencies generated in past lives manifest themselves at the appropriate time during the present incarnation. These have the power to glamour because they may be mistaken for spiritual forces if judged by some of the astounding results they produce. The intellect of man is not equipped to differentiate between the psychic and the noetic because intellect by itself cannot rise above the plane where psychic forces operate.

III. The emplacement of the psyche (the lower mind) is throughout the entire lower man. Memories of all actions which have not been of the essence of the divine are stored in this lower mind. These memories have a tendency to rise to the surface when the lower mind remains idle or inactive. They can be aroused also by association of ideas or by a disturbance in the bodily organ in which they are stored. They may be revived and forced into agitated turmoil by the similitude of vibration induced by proximity of men and places that have already been saturated by the vile atmosphere of what Eliphas Levi calls the astral serpent. Drunkards and men habituated to vice as also dens where unholy practices are indulged in are examples in point. This outside influence, if it sets into vibration a sympathetic chord in any human constitution, will invade it and produce an intoxication and an urge difficult to resist. Drunkards rarely if ever acknowledge that they are intoxicated so long as their drunkenness lasts. The unfortunate surcharged with astral effluvia or caught up in its bewitching images is in a similar unhappy predicament.

IV. Cutting capers in the astro-psychic atmosphere causes certain psycho-physiological changes to take place in the human body and these become hindrances to those who desire to approach Occultism in this or a subsequent life.

V. If the impulse to any action comes from "the terrestrial, devilish wisdom" (psychic power), the person's activities will be selfish, based solely on the exigencies of his physical, hence animal nature. This lower knowledge which deals with matter is dangerous and has to be surrendered by him who desires to enter the Way, the Truth and the Life.

VI. Occultism teaches that the personal, lower mind is but a temporary principle and is of the substance of the astral light. It is therefore a part of the mission of this Manasic Ray gradually to

get rid of this blind deceptive element which brings the higher into such a close contact with matter as to becloud its divine nature entirely and stultify its intuitions.<sup>2</sup>

VII. The pure noetic visions of seership can be obtained: (1) By paralysing at will the memories and the instinctual independent actions of all the material organs and cells in the body of flesh. (This is possible when the Ego, the higher mind, has consumed and subjugated for ever the passional nature of the personal lower self. It requires an Adept to do this.) (2) By the reincarnation of one who in a previous birth had attained through extreme purity of life and efforts in the right direction to an almost yogic state of holiness and saintship. (3) By reaching in mystic visions the plane of the Higher Manas. This does not depend on the will of the seer, but on the extreme weakness and exhaustion of the material body through illness and suffering.

In all other cases, it is simply mediumship.<sup>3</sup>

VIII. A medium is one in whose lower self or terrestrial mind (psyche) the percentage of astral light so predominates as to impregnate his whole physical constitution with it. Every organ and cell is subjected to an enormous and abnormal strain. The mind is continually engaged on the astral plane and quite immersed in that deceptive light whose soul is divine but whose body is infernal, for its waves are but the black and distorted reflections of the earth's memories.<sup>4</sup>

IX. One of the effects which follow upon the person's succumbing to invasion by the lower astral is to encourage in him the tendency to reduce his contribution in time, money and work towards service of Masters' cause. The increase or reduction in the effort to propagate the Wisdom-Religion is a good yardstick by which to measure the degree of one's success or failure in resisting the pull of the astral light.

X. A too close association with the "old terrestrial serpent" is infectious. Natures that are not altogether pure are liable to be driven headlong by the blind forces set in motion in the Light that carries on its waves all the errors and sins imposed on it.

XI. Wherever the phenomena that are produced or the advice given do not emanate from the so-called spirit-guides or the re-

<sup>2</sup>"Psychic and Noetic Action."

<sup>3</sup>*Ibid.*

<sup>4</sup>*Ibid.*

liquiae of the departed, they may be the result of a consultation with "familiar spirits." These were known and warned against as far back as in the days of Moses. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."<sup>5</sup>

Says Mr. Judge:

The "consulters with familiar spirits" were those who had in one way or another opened up intercourse with some powerful nature-spirits of either the fire or air element, from which information on various matters was obtainable. These elementals are difficult to reach, they are sometimes friendly, at other times unfriendly, to man. But they have a knowledge peculiar to themselves and can use the inner senses of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. . . .

The "familiar" is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of today in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that "familiar spirits" are devoid of conscience. . . . They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment and intelligence. . . . Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralysed.<sup>6</sup>

Any advice or attempt to put another in rapport with these "familiar spirits" is counter-productive in the spreading of Theosophy and must in time render the person accountable for leading his neighbour on to the wrong path. The warning and the law laid down by Moses is as valid today as it was in his time.

XII. Mr. Judge's answer on pages 101-102 of the book "*Forum*" *Answers* explains what is meant by "investigating" the hidden mysteries of Nature under every aspect possible, and the psychic and

<sup>5</sup> *Deuteronomy*, xviii. 10-11.

<sup>6</sup> "Spiritualism Old and New" (THE THEOSOPHICAL MOVEMENT, October 1974)

spiritual powers latent in man. The Third Object of the Theosophical Movement has been interpreted in various ways and Mr. Judge's views are best suited to those who desire to tread the upward way.

*Light on the Path* gives three safe and sure ways of acquiring true knowledge. These are lengthy and difficult processes, but a disciple can sidestep these only at considerable risk to himself and others. Says the text:

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.

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.

Inquire of the inmost, the one, of its final secret which it holds for you through the ages.

The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its reward until ages of experience have been accumulated. . . .

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✓ OUR lack of sincerity about our likes and dislikes makes it easy for the creators of ugliness to "get away with it." We are afraid to say frankly, "This means nothing to me; I can find nothing pleasing in it," when a fresh hideous experiment is put before us. . . . Why do we tolerate hideous sculpture, noisy, untuneful music, garish painting, indecent books, and crude decoration? One of the reasons is that we mistake experimentalism for progress — and lack of self-control for originality.

—M. I. CRAWSHAY

## WEAKENING THE HOLD OF THE PERSONAL IDEA

Work unselfishly for humanity . . . while striving to get rid of the strength of the personal idea.

—*Letters That Have Helped Me*

WEAKENING the hold of the personal idea upon himself is one of the most difficult tasks the aspirant must essay. Until he undertakes it seriously he has no idea of the strength and cunning of the lower self. Repulsed in a direct charge on the stronghold, the foe shifts his forces and stages a flank attack. The tendency to open boastfulness overcome, for instance, the lower man may seek by self-depreciation to spur others on to voice the praise he craves, and thus he wins his end by indirection.

Let us notice how frequently the pronoun "I" and the first person possessive come to our lips—what *I* did, said, felt, thought, *my* experience, *my* acquaintances, *my* interests. A man who lets his personality occupy the centre of his own stage may be a paragon of goodness according to the world's standards, but he cannot be a spiritual man. In fact, the attraction of the limelight is normally in inverse ratio to awakened spirituality, which is impersonality in one aspect.

Impersonality has no room for petty resentments or sensitive feelings. If we are busy enough for Theosophy we are neither keeping a jealous eye on the treatment accorded us by others nor being solicitous about our prominence in the Work. Even supposing an extreme case of there being so many workers in the Lodge that our active participation is rarely called for, none can prevent our devoting to Theosophy all the time that we can spare from other duties. Who will interfere with our studying the Teachings as deeply and understandingly as lies in our power, until we have made them an integral part of our mental and moral equipment? Who can forbid our devoting the energy and strength of each moment to the effort of embodying those Teachings in practice, thus building them into the permanent or soul part of us? But ever let us watch— are we getting personal satisfaction out of whatever we do?

The very presence of an earnest and well-disposed listener strengthens every meeting so that each one there derives a little

more from that lecture or class than if the sympathetic individual were absent. The spirit in which one attends the meetings not only affects the atmosphere of the Lodge but determines largely what benefit he himself shall receive. Those who go for help and instruction will get in some measure what they seek, but they whose motive is to give of their store, be it wealth or pittance, get vastly more, provided they forget themselves in their interest in the Work.

Impersonality is necessary for the right performance of any service to others and especially for Theosophical service. Most of our failures to do our best come from self-consciousness — from being overcome by the sense of our inadequacy. But it is indulging in personalities to think of how well others would perform the task we are essaying. The humblest match can fire a mighty torch, if it but burns with clear and steady flame. That steadiness we cannot attain so long as we are looking for results — our spirits leaping high in pride at every good achievement and flickering in shame at every failure to measure up to the standard we have set, even when we have done our best. The aspirant has to learn to become an impersonal, beneficent force in nature.

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NO ONE can study ancient philosophies seriously without perceiving that the striking similitude of conception between all — in their exoteric form very often, in their hidden spirit invariably — is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

—*The Secret Doctrine*, I. 341

## MORE THOUGHTS ON EMERSON

AGAIN the subject of Thought comes before us, it being one that holds an unfailing fascination, and again the mind of the western sage, Emerson, is seen to be in harmony with that of a woman he never met, that woman being H. P. Blavatsky.

It would have been a valuable meeting had time and circumstance permitted it to come about in fact. With no disparagement of Emerson, one cannot but see points where his actual thought might have been expanded, though the imagery in which he expresses it is always perfect. Separated in age by only eight and twenty years, and Emerson with markedly, though presumably unconscious Theosophic leanings, what an invaluable coming together of "great minds" that did, to a large extent, "think alike," there would have been!

Emerson, one cannot but think, would, to a large extent, have qualified as a Theosophist unawares. For does not H.P.B. herself say that one who "abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — Godward — is a Theosophist; an original thinker; a seeker after the eternal truth, with 'an inspiration of his own' to solve the universal problems"? (*U.L.T. Pamphlet No. 22, p. 5*)

That path Emerson had indeed entered upon and trod steadfastly, though never at the cost of losing his human contacts. That he was a warm-hearted, generous friend we have already seen in a previous article. His thought was no self-centred inward preoccupation; it was the potential of life, the circumstance maker, if we care to put it so, for "the soul," he writes in an essay on "Fate," "contains the event that shall befall it, for the event is only the actualization of its thoughts." A man's fortunes are "the fruit of his character."

There we have Thought expressed, so to speak, in terms of action. And surely we can all of us verify the truth of Emerson's statement. Our thoughts have brought us where we are, and made us *what* we are today. Granted, we have absorbed much of that Thought from teachers and writers, but it is our use of it that takes effect. From the dawn of consciousness we have been, in Emerson's apt words, "following the invisible steps of Thought," and where they have brought us may please or displease us, but we ourselves and we alone are responsible for it.

Does not it lie to us, then, to look ahead, to take note where those invisible steps can lead us? Our mode of Thought, and the content of our Thought, are things which from time to time we should examine carefully. This is not morbid introspection. Rather may it be likened to our care of our gardens. That there will be growth in due season is a certainty, but whether it will be of weeds or of flowers rests with ourselves.

H.P.B. warns us of two emanations, two Brother Powers, one of which is "the embodiment of 'Good Thought' (*Vohu Mano*), the other of 'Evil Thought' (*Ako Mano*)," which "two Powers are inseparable," she says. "on our present plane and at this stage of evolution." These are cosmic forces, but, as she would have us bear in mind, "the vehicle," that which operates, "is thinking man." (*U.L.T. Pamphlet No. 7*, pp. 1 and 2)

H.P.B.'s article, from which these quotations come, appeared in *Lucifer* in 1891, nine years all but a month after Emerson passed away. Again one thinks how very nearly they might have met, to explore, however briefly, what Emerson, a poet in prose, calls "the crystal sphere of Thought."

Thought can do many things, varied things. It can burden us, sadden us, pain us, or, alternatively, it can bring peace and illumination. To see "in the light of Thought" is a phrase of Emerson's, and in another context he says, "Thought is all light." Yet again, telling us that "by virtue of the Deity Thought renews itself every day," he goes on to state that "the thing whereon it shines, though it were dust and sand, is a new subject with countless relations."

Entitling an article of hers, written for *Lucifer*, January-February 1891, "The Babel of Modern Thought"—a contradiction in terms, but still today a sad truth—H.P.B. points out the contrast between the creative and non-creative usage of our capacity for Thought, she herself well knowing the Voice of the Silence and the communion to be had with It through the Higher Ego or Thinking Self. The ironic phrase is equally true of the age we live in, is it not? And Emerson likewise, had he known it, might have found it applicable to his. His affinity with H.P.B. is attested by many of his phrases, e.g., "An individual man is a fruit which it cost all the foregoing ages to form and ripen." Or, again, "Not thanks, not prayer, seem quite the highest or truest name for our communion with the Infinite." Do not these few extracts, to which others could be added, show the mind of Emerson as fully in accord with the

## teachings of Theosophy?

These are deeply perceptive observations, beautifully phrased, each word set like a jewel. They should be wholly acceptable to students of Theosophy alike in their content and their mode of expression. A Theosophist, though not a committed one, is what Emerson basically was, the yea or nay of it, however, not being in any way essential to our present study of his attitude to that basic factor in the lives of all of us — Thought. We need only say that he held Thought in reverence. To him it was a potency which must never be misused, though he may not go so far as Dr. Pirogoff, a contemporary of H.P.B., who saw “no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them *the direct embodiment of the universal mind* — a perfection inaccessible to our own (human) mind . . . because we have no right to maintain that man is the last expression of the divine creative thought.” (*U.L.T. Pamphlet No. 20, p. 7*)

Into such profundities Emerson does not enter. He confines himself to the humbler human mind through which we experience “thought,” a mystical and practically indefinable activity as a phrase of his own suggests. “A jet of luminous thought” is how he words it. Could we still think if we knew no language? Would not all that we could compass be *feeling*? Emerson does not tackle such questions. But he offers a rather curious basic statement. “Our thought,” he says, “though it were only an hour old, affirms an oldest necessity, not to be separated from thought, and not to be separated from will.”

We are thinkers, then, are we, from birth? But how, so long as every object our eyes rest upon is nameless? Ahead of us, none the less, lies the acquisition and use of language which will convey what we think to others, who will respond because they have a similar capacity. These, however, are the mere mechanics. To explain, define, and account for Thought still baffles us. What we can at least do is to value it aright, directing and employing it creatively.

What are we doing at this very moment as we read? We are thinking about Thought, are we not? Surely to do so implies a strange twofold capacity in that the “thing” we are considering and analysing is itself the “thing” that enables us to do so. Yet its mystery remains. Remains in the very act and moment of our using it, so that if we pursue it too far by conscious effort it can bring us only to confusion. There is but one thing we can do —

allow it to work in us creatively, thereby fulfilling, if we care to take it so, the very simple charge laid upon us by some words of Emerson's, namely, "through mutual reaction of thought and life, to make thought solid, and life wise."

Few can have written more sensitively, more intuitively of Thought than he. Few can have found finer metaphors or so have interwoven beautiful imagery with the fact which it was his purpose to state. But it was the value of Thought that mattered most to him. "Thought," he writes, "takes man out of servitude into freedom." This could well apply to religious dogmas, or, rather, to the escape from them that Thought, under the guidance of Theosophy, can bring about. If we ourselves have experienced it, let us note a brief but all-important reminder from Emerson — "The one condition coupled with the gift of truth is its use."

Though Emerson never called himself a Theosophist, his writings may be truly designated as "Theosophical literature" in the sense in which H.P.B. explains the term in her article "The Tidal Wave." She wrote:

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. . . . It is not he who repeats obstinately and parrot-like the old literary formulae and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost *truths*; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and *selfishness*, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors. (*She Being Dead Yet Speaketh*, pp. 17-18)

Ralph Waldo Emerson may well be counted as one of the "new race of authors" who worked for the "moral regeneration" of mankind of his own and succeeding generations.

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# THE TWO WISDOMS

## MUNDAKA UPANISHAD

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### I

THE EVOLVER first of the bright ones came into being, the maker of the whole, the guardian of the world. He taught the wisdom of the Eternal, the resting-place of all wisdom, to Atharva, his eldest son. And what the Evolver had declared to him, this wisdom of the Eternal Atharva of old told to Angira. He to Bharadvaja, the truth-bearer; and Bharadvaja taught it, in turn received, to Angiras.

Shaunaka, verily, of the great Lodge, approaching Angiras according to the law, asked him:

—Master, what should be known that all this may be known?

To him he replied:

—Two knowledges should be known, said he — what the knowers of the Eternal declare, the higher and the lower knowledge.

—Of these, the lower knowledge is: the Rig, the Yajur, the Sama, the Atharva Vedas; intoning, rites, modulation, definition, verse, the star-lore.

—But the higher knowledge is that by which the Unchanging is gained: that invisible, ungraspable, nameless, colourless, sightless, soundless; the enduring Lord, the all-going, with neither hand nor foot, the very subtle, the unfading, that the wise see well as the womb of the worlds.

—As the web-wombed spider puts forth and draws to him; as trees come forth upon the earth; as from a living man, his locks and tresses; so from this Unchanging, comes forth all the world.

—This Eternal glows with fervent power; thence is born the Food, and from the Food, the Life and Mind; what exists — the worlds — and eternal causation.

—Who is the all-knowing, the all-wise, whose fervent power is wisdom-formed, this is that Eternal; and, from this, Name and Form and Food are born.

—Therefore there is this truth:

The powers that the seers perceived in the sounds of the hymns,

were divided, each in their own form for the triple fire; "practise these constantly, ye who desire the truth, this is your path of good work in the world. For, when the flame curls in the fuel that bears what is to be offered, then let him guide the offerings in the space between the two paths of the sacrificial fluid. With faith it is offered. He whose fire-invocation fits not with the new moon, the full moon, the fourth month, and the autumn, where there are no guests, where the offerings to all the bright ones are absent, where the law is unfulfilled—he injures his seven worlds. The seven curling tongues of flame are: the dark, the gloomy, the mind-swift, the very red, the purple, the sparkling, the all-shaped bright one. He who makes the offerings when these flames are gleaming, at the fit time, like sun-rays they lead him to where the one lord of the bright ones reigns."

"Come! Come!" the offerings call to him; they carry the sacrificer by the rays of a shining sun. Addressing to him a loving voice, they honour him: "This is your holy, well-won world of the Eternal!"

—Infirm rafts indeed are these forms of rites of the eighteen sharers in the sacrifice, on which the lower ritual depends. They who exult in this as the better way, fools, they go again to sickness and death. Turning round in the midst of unwisdom, thinking themselves wise, fools, they go about staggering in the way, like the blind led by the blind.

Turning about manifold in unwisdom, you exult, children, thinking thus the work is done. Because these performers of ritual are not wise in their longing desire, in their folly they fall, losing their worlds.

—Thinking that oblations and offerings are the best, they know nothing better, these deluded fools. After enjoying this good work of theirs beyond the sky, they return to this or a lower world.

—But they who dwell in faith and fervour in this forest, full of peace, and wise, and free from the lust of possession; by the sun-door they, freed from lust, go forth, where is the immortal spirit, the unfading Self.

—Therefore let him who seeks the Eternal, viewing well the worlds that are won by rites, become indifferent to them, for the Uncreate cannot be gained by ritual works. And to learn this Uncreate let him draw near to the Teacher—the Sage, well-founded

on the Eternal — with fuel in his hands. To him approaching, with his wandering soul quite at rest, and entering into peace, the Wise One will declare truly the truth by which that Unchanging is known, the wisdom of the Eternal.

—And there is this truth:

As from a well-lit fire sparks of its own nature come forth thousandfold; so, dear, from that Unchanging, manifold beings are born, and thither they go again. For this shining, formless Spirit is within and without them, though unborn. This bright Spirit of the Unchanging, above Life and Mind, is the Supreme of the Supreme.

—From this are born Life and Mind and all the powers — ether, breath, the starry, the waters, earth the holder of all.

—He whose head is Fire; whose eyes, the sun and moon; whose ears are the fields of space; whose voice, the manifest Vedas; whose life is breath, whose heart is the whole world; from whose feet is the earth; this is the inner Self of all beings. From him the Fire whose fuel is the sun; from the moon, the powers of fertility, the trees upon the earth. The active force sows the seed in the passive, from this active power many beings are engendered.

—From this the Rig, the Sama, the Yajur verses; initiatory rites, sacrifices, offerings, and gifts; the circling seasons and the sacrificer, and the worlds where the sun and the moon have their power. From this the manifold bright ones are engendered, the lesser bright ones and men and beasts and birds. From this the forward and downward lives, from this, rye and barley; from this, fervour and faith and truth, the service of the Eternal and the law.

—The seven lives come forth from this, the seven flames, the seven fuels, the seven sacrifices; these seven worlds wherein the seven lives move; they are hidden in the secret place by seven and sevens. Hence the oceans and all the hills, from this the rivers flow, in all their forms. Hence come all growths, and the essence through which the inner Self stands in all beings.

—For Spirit alone is this all, and the works and fervour.

He who knows this Eternal hid in secret, he, dear, even in this world unties the knot of unwisdom.

## II

Manifest, near at hand, moving in secret verily is that great

support, and by it all this is upheld, whatever moves and lives with open eyes. Know this as Being and unbeing, the adorable supreme, beyond the knowledge of beings, most excellent.

The Being like flame, smaller than small, in whom the worlds are laid, and the dwellers in the worlds; this is that unfading Eternal, this is Life and Voice and Mind. This is the Real, this the Immortal; know dear, that this is the aim to be reached.

As bow, grasping the hidden wisdom, the great weapon; laying on it the sharpened arrow, aspiration; drawing the bow by thought bent on that Being, know that the mark is that unfading Eternal.

The holy aspiration is the bow, self the arrow, the Eternal they call the mark; it is to be pierced with steady aim; let the self, arrow-like, become one with the mark.

In whom are heaven and earth and the world between; in whom mind and all the lives are fixed, know that One as the Self, and be rid of all other voices, for this is the bridge of the immortal.

Like spokes in the nave of a wheel, in this all channels are joined together; this is he who moves within, through manifold births. Think on this Self as the holy aspiration Om; may you reach safe the shore beyond the darkness.

He who knows all, who is all-wise, to whom this greatness in the world belongs — this Self is set firm in the shining ether, in the luminous dwelling of the Eternal. In the form of mind, this guides the lives and the vestures, set firm in the food of the worlds; setting their hearts on it, by discerning this, the sages behold well him who shines as the bliss-formed immortal.

The knot of the heart is opened; all doubts are cut; all his deeds fade away on beholding this supreme who is the first and the last.

In the highest golden veil is the stainless, partless Eternal; this is the shining, the Light of Lights that the self-knowers know.

The sun shines not there, nor moon and star, nor this lightning, nor fire like this. After the shining of this, all shines; from the shining of this, all else receives its shining.

For the Eternal verily is this immortal; eastward the Eternal, westward the Eternal, southward the Eternal, and northward; below, above, extended the Eternal, this all, this most excellent One.

Two well-winged ones, well mated, cling together on the branch

of the same tree; one of the two eats the sweet figs; the other watches without eating.

On the same tree the spirit sinking down, for lack of the Master, is full of sorrow, wandering in delusion; but when he beholds the other, the beloved Master, as his own great Power, his sorrow is gone.

When the beholder beholds the gold-coloured maker, the Master, spirit, Eternal, the womb of worlds; then the wise one, shaking off good and bad, stainless reaches the supreme union.

This is the life which shines through all beings; knowing and understanding this, he declares there is naught beyond it. Rejoicing in the Self, delighting in the Self, doing all as the Self, he is the best knower of the Eternal.

Through reality and fervour is this Self to be gained, by perfect knowledge, by perpetual service of the Eternal. In the inner vesture is this starry shining one, whom the men of self-conquest, whose stains have faded away, behold. Reality conquers, verily, not falsehood; by reality is opened up the path, the way of the gods that the sages ascend by; their desire is fulfilled; there is that Real's supreme abode. Great is that, divine, of form beyond imagining; that shines forth as subtler than subtle. Further than far is it, and yet close at hand; for those who can see, it is here, hidden in the secret place.

Not by eye is it apprehended, nor by voice, nor by the other bright ones, nor by fervour, nor deeds. But by the grace of wisdom he whose being is pure beholds the partless One by the light of the soul.

This subtle Self is to be known in consciousness — the Self in whom Life has his fivefold dwelling. The whole inner power of mind is bound up with the lives, when the inner power is made pure, the Self becomes manifest.

Whatever world the pure in nature pictures in his mind, and whatever desires he desires, that world he wins and those desires; therefore let the seeker for power honour the self-knower.

He knows the supreme Eternal, the home where the world resting there shines bright. The desireless sages who draw near to spirit, reach that luminous One.

He who desires desires, and thinks on them, is born in that place through his desires. But all desires melt utterly away even

here for him whose desire is accomplished, who has gained the Self.

This Self is not to be gained by speaking, nor by reasoning, nor by much hearing; whom the Self chooses, by him it is to be gained; and the Self chooses out his form as its own.

This Self is not to be gained by the impotent; nor by passionate emotion, nor by undefined fervour. But one who strives by these means, after attaining wisdom, the Self of him enters the home of the Eternal.

Gaining this Self, the seers exult in wisdom, having attained it; rid of raging desire, and entered into peace. The sages, finding everywhere the all-pervading, united with the Self enter verily the All.

Very certain in the knowledge of the end of wisdom, self-conquered through the union of renunciation, of pure nature, in the worlds of the Eternal, when their time is ended, full of immortality they are together free.

The fifteen life-divisions are gone, the bright powers withdrawn into their shining potencies; deeds and the Self that takes the form of knowledge have all become one in the unchanging Supreme.

As the rolling rivers go to their setting in the ocean, giving up name and form; so he who has attained wisdom, rid of name and form, reaches the divine spirit beyond the highest.

He who verily knows the supreme Eternal, becomes the Eternal; there is none in his line who knows not the Eternal. He crosses over sorrow, he crosses over sin; rid of the knots of the heart, he becomes immortal.

So it is declared by the Vedic verse:

Let him say this wisdom of the Eternal is theirs who have fulfilled all acts, who know the rites, who are established in the Eternal, who sacrifice faithfully to the one Seer; and those who have duly performed the vow of the head.

The Seer Angiras taught this truth of old; let none learn it who has not fulfilled the rite. Salutation to the higher seers; salutation to the higher seers.

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## IN THE LIGHT OF THEOSOPHY

These days, with children constantly running into trouble, parents and teachers are faced with the problem: How much freedom should the youngsters be allowed to enjoy? Understanding and forgiveness may be laudable, but often they just do not work. The need is felt for oldtime discipline, where parents run the home and there is co-operation among family members.

Many young people today are caught in dependence-independence games with parents. Drugs, alcohol, and their whole life-style is nothing but a false kind of independence, while these teens have really been caught in a state of dependence. They do not have the skills to deal with life on their own. On the other hand, parents themselves are not prepared for such a rapidly changing culture full of distractions like dope, violence, and a peer group that means more to the children than a home and family. It is felt that the time has come for parents to stand up against a hostile culture.

David McCandlish, who ran a boys' club in Edinburgh some 50 years ago, writing in *Telegraph Sunday Magazine* (September 19) draws a contrast between standards then and now:

Unemployment in those days may have been worse than now, and the dole a mockery compared with unemployment benefit. But in several ways living was better. . . .

When my parents and their friends went away for a summer holiday they pulled down the blinds, shut the house, put a notice in one window where the keys could be obtained in case of emergency — and left, one would think, an open invitation to burglars. But it was never accepted. Nowadays the place would be stripped clean within 24 hours.

Today "respectable" people break the law and become criminals without turning a hair. They fiddle their Income Tax returns, smuggle in a bottle of scent, break the speed limit, all without a qualm. Indeed, they would feel insulted if you called them criminal. But 50 years ago there was a wide gap between the honest and the dishonest. A man had to be desperate before he took to crime. Working-class families especially had a fierce regard for their honesty, integrity and reputation. . . .

There was no serious juvenile crime — no vandalism, no mugging. The reason for this was simple. From infancy onwards any misbehaviour was punished. . . . From childhood on we were

set standards which guided us throughout our lives.

In those days both parents and teachers were deeply concerned about the behaviour and honesty of the children. If a child misbehaved, it was a slur on the family reputation, a black mark for the class in school. Parents and teachers knew that children were immature enough to need both guidance and control, and were not individuals capable of organizing their own lives, as so many modern parents seem to think. They knew that a child had to be encouraged to ask, to listen — and to obey.

If there is to be any hope for the future, we must go back to the standards of the thirties. We must re-learn that forgotten word: discipline.

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Physician Larry Dossey, M.D., author of *Space, Time and Medicine*, has some revolutionary ideas on using the power of time to combat disease. Einstein's theories, he says, may apply to healing as well as physics. Though the concept of a static, external world existing apart from us is no longer real from the physicist's point of view, we still cling to the idea of a real time — a time that flows and is divisible into past, present and future. Dr. Dossey outlines his ideas thus:

Our belief in a linear real time underlies our basic assumptions of health and disease, of living and dying. But this kind of thinking is tied to an older science, which depended on an external reality, a reality independent of our senses. This view of the world has been discarded by modern physics. If we revise our idea of time in order to be consistent with the modern physical views, we must say of it what we have been forced to say of the external world: time is bound to our senses — it is part of us, it is not "out there." And our concepts of health and disease consequently must be revised, dependent as they are on our view of time....

We have learned to hurry inappropriately. Our sense of urgency is set off not by a real need to act quickly but through learned cues.... The subliminal message from the watch and the clock is: time is running out; life is winding down; please hurry.

Interestingly, the perceptions of passing time that we observe from our external clocks cause our internal clocks to run faster. (Anything that demonstrates periodicity can be viewed as a clock, including many of our physiological functions.) Our

sense of urgency results in a speeding of some of the body's rhythmical functions, such as the heart rate and respiratory rate. Exaggerated rises in the blood pressure may follow, along with increases in blood levels of specific hormones that are involved in the body's response to stress. Thus, our perceptions of speeding clocks and vanishing time cause our own biological clocks to speed. The end result is frequently some form of "hurry sickness" — expressed as heart disease, high blood pressure, or depression of our immune function, leading to an increased susceptibility to infection and cancer. . . .

By taking thought in ways that "elongate" the time sense, time-sick individuals can alter many of the devastating effects of the time syndrome. . . . As we learn to meditate, or when we become familiar with the states of consciousness that are peculiar to biofeedback, autogenic therapy, or to other techniques employing deep relaxation, we develop a familiarity with a new sense of time. We begin to experience time in new ways. We begin to feel at home with time.

All time-riven events such as illness and demise begin to appear less menacing. Events in our daily lives such as tragic happenings, which used to stir us reflexively to remorse, now evoke less painful responses. We see the world differently through a new time. And as we learn to see a friendlier face of time, death itself becomes transformed.

A space-time concept of life and death, contrasting the old scientific view with the modern reshaped view, is presented by Dr. Dossey in the following tabular form. It is reflective of the vast strides physical science has made in the past century and of its changing attitude towards life and death.

#### TRADITIONAL VIEW

1. The body is an isolated, self-contained unit.
2. Birth and death are demarcations at the poles of life.
3. Time flows.

#### MODERN PHYSICAL VIEW

1. The body is in dynamic relationship with the universe and with all other bodies through actual physical exchange.
2. No demarcations in time exist.
3. The flow of time is a psychological, not a natural, event. No physical experiment has ever detected the flow of time.

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| 4. The matter that comprises the body is an absolute.  | 4. Nothing of the body's matter is absolute. All matter, as well as space and time, is relative in the modern view.   |
| 5. Death is a final, absolute event.   | 5. Death is not a final, absolute event, since it refers to a body that is coextensive with all other bodies and whose matter is not absolute.  |
| 6. Disease occurs because of derangements at the level of molecules (the molecular theory of disease causation). | 6. Atoms and all subatomic particles that constitute the body are in dynamic relationship to all other such particles in the universe. Where does the breakdown originate—in the body or elsewhere in the universe? Localization of disease causation to specific bodies, or to specific levels within bodies, is inaccurate. |
| 7. To live long is desirable, a short life is tragic.  | 7. Length of life is meaningless for the reason that passage of linear time does not occur in nature.   |

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"The Mystery of Cosmic Archives," an article by Raghavendra Rao in the November *Mirror*, recalls some strange incidents of battle scenes flashing before the eyes of baffled spectators, sometimes hundreds of years after their actual enactment. The *London Times*, for instance, had published not very long ago the story of a phenomenon witnessed by road repair workers in Northamptonshire, England. What they had seen was a mediaeval army in full glittering armour descending down the mountain road. The entire scene had flashed before their eyes "like a historical movie, complete with sound effects: the heavy roll of guns, mixed with the jangling of bits and clanking of steel scabbards."

Edgehill near Northamptonshire is a historic battlefield. On October 23, 1642, the Royalists of Charles I clashed head-on with the Roundheads of Cromwell; thousands were killed in the battle.

There is a similar story about the American Civil War. On

October 1, 1863, a small group of Union soldiers passing through Runger's Mill, Kentucky, saw a phantom army of soldiers, dressed in white, marching down the plain. The same phenomenon was observed at the very same spot by 10 Confederate soldiers 13 days later. The ghostly marchers, it is said, represented the men who were killed in the Civil War.

One of the earliest recorded cases of a "ghost army" is said to be the one that pertains to the Battle of Marathon, fought between the Persians and the Greeks in 490 B.C. Several hundred years after this great battle, Pausanias, the second century A.D. Greek traveller and geographer, reported that the neighing of horses, the shouts of the victors, the cries of the vanquished and all the other noises of bitter war were frequently heard on the ancient plain of Marathon.

There are similar tales of other battles. Even wars fought well within the reach of living memory have been committed to the so-called "cosmic archives." The *Mirror* article explains:

The late Dr. Nandor Fodor calls this phenomenon a "Great Memory," like a film stored in the cosmic archives of our planet. In India it is called "Akashic Records," while in the West it has often been described as "Cosmic Picture Gallery."...

"Areas that have served as scenes of violent activity often seem to become impregnated with a psychic residue that may continually be recharged for spectral restagings," writes Brad Steiger, well known for his books on psychic phenomena....

Scenes from the past can return and assume temporary reality. Memory patterns seem to linger on in the atmosphere and almost assume a solid form. But our modern science no longer regards solids as solids, but rather as congealed wave patterns. The whole imposing array of subatomic particles—electrons, protons, positrons, neutrinos—achieve "particle-like characteristics" in a manner similar to the way that "wave patterns in tones and overtones produce characteristic sounds." It is quite possible that powerful emotions like fear, hatred or sorrow could leave mental images on the psychic ether and in some rare cases an entire landscape may similarly get supercharged by an act of violence such as a grim battle, causing vast panoramic scenes to be stored in the cosmic archives only to be restaged at a future date....

According to Marconi, vibrations of every word uttered by every human being on this planet continue to remain suspended

somewhere in the cosmos. All that is required is an instrument sensitive enough to arrest these sound waves and then it might be possible to hear the divine words of Lord Krishna on the battle-field of Kurukshetra, or the voice of Jesus Christ delivering his Sermon on the Mount!

It is the astral substance that is the register of all sounds, pictures and other vibrations, which under certain circumstances become audible and visible and produce the phenomena that seem so strange to those who deny or are unaware of the existence of such a register. Says *Isis Unveiled*:

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for “micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part,” they went to the vast repository where the records of every man’s life as well as every pulsation of the visible cosmos are stored up for all Eternity! (I. 178-79)

Such science subjects as biology, chemistry and physics are obvious vehicles in the school curricula for the knowledge and understanding of our environment, but “Maths” lessons can also help to establish a familiarity with the planet, if children are given mathematical problems that increase awareness and stimulate discussion about global matters. This is the claim of Richard Schwartz, a New York professor, and he gives as an example: “In 1977, the world spent 400 million dollars on defence, which is roughly equal to the total income of the poorer half of the world. Estimate the average income of each of these two billion people.”

He points out that this teaches ratios, large number comprehension, word problems and division. It also brings home the problems of

extreme poverty and of vast military expenditure while basic human needs are not being met.

The professor also suggests examples of mathematical problems about population, poverty, waste and global hunger, all of which are necessarily connected. He demonstrates the fact that, by using up resources and creating pollution, the average Western European has an environmental impact 50 times greater than that of a poor person in the developing world. To say the least, the rich people in the Western world are wasteful, so the high birth rate of the poor in the Third World must not be blamed wholly for their poverty.

These facts can be presented factually, unemotionally and with no political bias, and be incorporated in the school curricula and maths lessons, Professor Schwartz suggests.

Commenting on this, Caroline Bagshaw writes in *Green Drum* (No. 42):

It is often said that academic studies haven't enough relevance to real life. Professor Schwartz wants to see this changed. Certainly, people need to study technological subjects, but, in my view, it's even more important that people should be fully aware of the mammoth global problems we are now facing.

If people are not aware, or are allowed to be dismissive ("it's their own fault they're poor; they breed like rabbits. And anyway, I can't do anything. I wonder if John and the kids would enjoy these pre-packed beefsteaks..."), there is no hope for any of us. Our resources will be used up. We will all be poverty-stricken.

Discussion in the classroom seems a long way from the plantations of Nicaragua, but it can change attitudes, and attitudes have power. It was attitude that promoted slavery and attitude that abolished it.

When most people thought it was acceptable to use blacks as a labour tool, it was accepted, probably even by many blacks. But a slowly increasing number of enlightened people revolted against the idea, so eventually it was impossible for it to continue. The same happened with flogging, burning at the stake and countless other wrongs.

With intelligent and informed discussion, particularly in the classroom, the same can happen with our modern problems of affluence and poverty, and must happen, if we are to survive.

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