

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

Vol. 66, No. 2

December 1995

LET US REGENERATE OURSELVES

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1957.]

THE Theosophical neophyte values *The Voice of the Silence* as a book of divine discipline. What type of discipline is divine discipline? It may be defined as archetypal discipline: it includes the discipline of the body and the sensorium, of the mind and the heart; it is the discipline of the whole of the personal man: what he should eat and how he should study; when he should put his body to sleep, the why of dreams, the way of waking and the how of doing things. This discipline affects his motives as well as his methods.

Who is the Disciplinarian?

- (a) The Inner Self beyond the personal man.
- (b) The Esoteric Philosophy or the Science of Occultism.
- (c) The Instructor, representing the *Guruparampara*.

The Inner Self is divine in essence as well as in substance; the Esoteric Philosophy is also divine in origin and content; the real Chain of Teachers is made up of links, each a possessor of Divine Wisdom, whose realization of the truths of the World of the Spirit is genuine and deep enough to enable him to pour out Compassion in the shape of instruction for the benefit of others.

There are worldly, ambitious and money-making gurus; there is worldly and false knowledge; but there are many good and earnest men who desire to learn, to grow in power. The shadow of

divine discipline is mundane discipline.

In *The Voice of the Silence* there are two golden precepts—sounds enshrined in words—whose reverberations must be heard if their real meaning and import are to be osmosed:

O Disciple, unless the flesh is passive, head cool, the Soul as firm and pure as flaming diamond, the radiance will not reach the *chamber*, its sunlight will not warm the heart, nor will the mystic sounds of the Akasic heights reach the ear, however eager, at the initial stage.

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

The radiance of the Spiritual Sun, the Light of the Logos, warms not the hearts of men; it reaches not the chamber or cave of the heart; and naturally, therefore, its radiance and voice are of no avail to the man of the world. The divine discipline is the training of the personal man so that the Hidden Light and the Soundless Sound are known. For this a prescription is given in the two verses quoted above.

However, something more than eagerness is demanded to attain divine discipline. Both action and inaction must find room in the learner; he must learn to act without caring for the fruits of action; he must act and yet feel within himself that he is not acting, *i.e.*, that he is not the actor.

"The path of action is obscure," says the *Gita* (IV, 17). "Even sages have been deluded as to what is action and what inaction. " He who learns to see "inaction in action and action in inaction" is described as a wise man.

The neophyte finds himself fettered by self-made fate; these fetters cannot be broken or done away with; they have to be faced and transmuted. Each and every fetter represents an effect, and care and knowledge are required in handling it. The right technique consists in examining our duties. The so-called conflict of duties can and should be resolved by every neophyte at the initial stage. Duty spells necessity; that which is necessary must be done; on the other hand, that which is unnecessary should not be done. Practice

of this rule of divine discipline takes us a long step towards freeing ourselves from the fetters of fate.

In deciding what is necessary and what unnecessary, we must not succumb to the demanding or persuasive voice of desires, or to the machinating and plausible pleading of the mind; we must seek guidance from that in us which is unaffected by the desires arising from the sensorium and from the mind. Within us is the Guide, Philosopher and Friend called the Higher Manas. But—he is far distant from Kama-Manas which is ever busy with the senses and the organs, with the flesh and the devil. Therefore we must seek aid from without: from the Divine Teachings we can obtain help readily and easily. No one can become a neophyte without aspirations, no one can become an aspirant without knowledge. To become a learner, study is the first step; knowledge purifies and elevates spiritual aspirations; Soul aspirations lead to the actual living of the higher life, and thus the neophyte is born.

The performance of necessary duties and the strict avoidance of all unnecessary actions develop both discrimination and detachment. Soon the neophyte is led to perceive that his new knowledge points to a higher necessity—the doing of deeds which are not only personal duties or karmas. The Divine Virtues of Charity and Sacrifice call for deeds and not only for words, for actions and not only for thoughts and feelings. Divine discipline requires that ideation and imagination be used in speech and deeds, and harmony be established between words and acts so that no further room is left for Karmic action.

Bearing all this in mind, let us return to the prescriptions offered in the verses quoted above about the discipline of body, mind and Soul.

(a) The flesh to be passive; the body to be agitated.

(b) The head to be cool; the mind to be tranquil.

(c) The Soul to be firm and pure as a flaming diamond; the Soul to be as limpid as a mountain lake.

The flesh represents sensuous cravings, *e.g.*, gluttony. The worldly indulge the bodily appetites. The activity of the flesh and the titillation of the senses produce bodily ailments, and even the

signal of disease is not heeded. Bodily health is necessary for discipleship. Therefore the neophyte has to learn to distinguish between two types of corporeal agitation. Even modern science recognizes that the body may be thrown into agitation under a wave of strong feeling. Thus attractions of personal affection which make people cling to life in the body, aversion to or fear of death, and all other likes and dislikes agitate the brain and the body.

However, desires of the sensuous nature and aspirations of the soul produce two distinct kinds of agitation. Agitation in and of the body can be engendered (*a*) by the without—by the cravings aroused by the sights, sounds, etc., of the world of objects; and (*b*) by the response of our higher nature to our aspirations which are built around our ideation and imagination. The first type of agitation of the body is a great hindrance in the living of the higher life. Therefore the neophyte is told to make the flesh passive—*i. e.*, inactive, so as to prepare it to be receptive. The corpus must be made ready to be a receptacle. The second type of agitation has to be inducted into the brain and thus into the whole sensorium. It is this second type of bodily agitation that is referred to when we are asked to make our "body agitated."

Next: Hot heads can never succeed in the neophyte's life. In *Letters That Have Helped Me* (p. 106, Indian ed.) Mr. Judge makes pointed reference to the heating and cooling influences and to the excitement and calmness of the mind and of the body. In the neophyte's discipline the mind plays the most important part. The starting point is the handling of the desire-mind. The head in the human body is the organ *par excellence* of the lower mind, and the mind made tranquil becomes the channel of the Soul.

The complexities of the lower mind or Kama-Manas are many. *The Secret Doctrine* points out that "Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling" (I, 38). The part played by ideation and by memory is also referred to. *The Secret Doctrine* (II, 701) contains also an important statement of practical significance to the neophyte: "The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him."

The neophyte must come out from among them who are "cabin'd, cribb'd, confin'd, bound in" by their senses. He must recognize the Manasic nature of his being and perceive the necessity of disciplining the senses for which a prior disciplining of the mind is essential. A quiet reflection on the two statements of *The Secret Doctrine* will bring him to the realization that "matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition" (I, 542). Kama-Manas, Manas freed from Kama, and lower mind influenced and guided by the human Soul, the Higher Mind, are three distinct states of consciousness, in each of which thought, will and feeling function. The mind cannot become tranquil when swayed by doubts and fears, attractions and aversions. Our disposition must be free from the taint of sensuousness, agreeably inclined to pure reason based on philosophical principles, and the will must be steadfastly resolute to follow the dictates of our divine conscience. A tranquil mind is not a passive mind; it is concentrated and is receptive to the influences and impresses of the Human Soul, the Ego, the Inner Ruler—a ray of the Divine Mind.

Theosophy teaches that the intimacy between the Divine Ego and the human personality is not established in the man of flesh till the neophyte learns to evoke, by purity, sacrifice and control, the power and the radiance of that Divinity.

When the mind is freed from desire and then trained to unfold its inherent latent powers, it becomes firm and pure under the benign influence of the Divine Man; it reflects the firmness of the diamond, and sparkles steadily with the colours of the Akashic heights. The second image shows that the personal soul becomes like unto a mountain lake, limpid and translucent.

In the calm of the soul lies real knowledge. Experience of holy, celestial Joy is the real sign of true spiritual life.

The mountain symbolizes the far-sightedness of Prometheus himself reflected in the purified waters of the astral personality which is capable of responding to the Wisdom of the Great Lord who dwells on the high altitude of the plane of Spirit.

Just as the worldly man reflects in his deeds and words worldly

illusions and delusions, so the neophyte begins to reflect, in his actions and speech, the sacrifices and wisdom of the Divine Man. The goal of the neophyte is to become divine here, in his present embodied state, purified of the dross and dregs of Kama, and shining with the Power of the Immortal and the Eternal.

ESOTERIC philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but theology cannot admit this philosophical truth. Teaching the dogma of the Fallen Angels in its dead-letter meaning, and having made of Satan the cornerstone and pillar of the dogma of redemption—to do so would be suicidal. Having once shown the rebellious angels *distinct from God and the Logos* in their personalities, the admission that the downfall of the *disobedient* Spirits meant simply their fall into generation and matter, would be equivalent to saying that God and Satan were identical. For since the Logos (or God) is the aggregate of that once divine Host accused of having fallen, it would follow that the Logos and Satan are one.

Yet such was the real philosophical view of the now disfigured tenet in antiquity. The *Verbum*, or the "Son," was shown in a dual aspect by the Pagan Gnostics—in fact, he was a *duality*, in full *unity*. Hence, the endless and various national versions. The Greeks had Jupiter, the son of Chronos, the Father, who hurls him down into the depths of Kosmos. The Aryans had Brahma (in later theology) precipitated by Siva into the Abyss of Darkness, etc., etc. But the fall of all these Logoi and Demiurgi from their primitive exalted position, had in all cases one and the same esoteric signification in it; the *curse*—in its philosophical meaning—of being incarnated on this earth; an unavoidable rung on the ladder of cosmic evolution, a highly philosophical and fitting Karmic law, without which the presence of Evil on Earth would have to remain for ever a closed mystery to the understanding of true philosophy.... The identity of thought and meaning is the one thing that strikes the student in all the religions which mention the tradition of the fallen Spirits.

—*The Secret Doctrine*, II, 515-16

LIFE AFTER DEATH

IT is a curious phenomenon of life, the central fact of the mighty magic of *Prakriti*, that men and women rarely inquire into what most certainly awaits them sooner or later, while they bother no end about matters of which they are somewhat uncertain. Thus, for instance, all of us are certain every morning when we awake that, at the end of the day, we will go to sleep; yet most people rarely ask about the nature and function of sleep. Trivialities of the day throw a glamour over the realities of life. Similarly, all know that each must one day die. Instead of showing rationality and seeking information about the purpose and process of death, people allow themselves to be glamoured by the shades and shadows of sense-life, of ambitions, of the ephemeral and the perishable.

If people do inquire about death, it is when they lose a close relative or a bosom friend; and, face to face with the parting, they allow themselves once again to be glamoured by the superstitions of religions and the orthodoxies of creeds. When religious texts do refer to death, people fail to understand the symbol and the cipher in which they are written. Scientists frankly admit that they do not know yet. Then there are the Spiritualists who say that the "spirits of the dead" survive and return to tell the tale; while the psychical researchers pronounce that the subject of soul-survival is not established.

The great *Jivan-Muktas*, the Masters of Wisdom, possess full knowledge of the condition of the human being in all his aspects, not only in life but also after death; not only in the waking or *Jagrat* state, but also in the dream or *Svapna* state. As the *Gita* puts it, what is the night of darkness to the ordinary person is like a day of active labour to the self-governed Sage. H.P.B. once said, "My days are my *pralayas*, my nights are my *manvantaras*." These spiritual teachers *know*, and when one or another of them comes into incarnation, he or she teaches the truths of after-death conditions, generally by parable or allegory—as, for instance, the Buddha taught describing the land of bliss, *Sukhavati*, which the Hindus call *Svarga*.

Death is not only an event, it is a process; and we often lose the meaning of the process in the event. Many factors combine to produce the phenomenon called death. To understand that process, it is necessary first to classify very roughly the constituents that make up the living human being.

Man is the spiritual, thinking Soul, one with the Universal Spirit, or Deity. Here are two factors: Man is a spiritual being and his spirituality expresses itself through his thinking. If thought be the measure of man, he certainly is in a bad way, because quite often he does not use his mind—his own real and substantial nature.

Man is also full of desires, good and evil ones. The *Gita* calls them *Kama*; the *Dhammapada* speaks of *Trishna*; the *Yoga-Vasishtha* refers to *Vasana*. These surround and envelop the soul, like smoke surrounds fire, or like rust envelops a piece of metal. When we say of a person that he has grown rusty, it really means that his desires have weakened his mind, have corrupted his thinking.

Next, the spiritual, thinking Soul needs a vehicle, an instrument, to contact the great universe of matter or *Prakriti*. But matter is more than what our five senses reveal to us. There is matter existing in a form which our senses cannot contact. When H.P.B. said this in the '70s and '80s of the last century, men of science laughed at her; when the Masters taught that electricity is a form of matter, ridicule was heaped upon them. Today, invisible rays are said to be the very basis of matter. Theosophy teaches that our body, *i.e.*, the Soul's body, is dual. There is the astral body, *Sukshma Sharira*, subtle and invisible; and there is the physical, visible body of flesh and blood. This astral body is sometimes called the sidereal body because it is made of starry matter, electrical and magnetic in nature. Perhaps the best name for it is the Sanskrit one—*Linga Sharira* or *Linga Deha*, the body of design, the body which gives size and shape and structure to the physical, visible body.

This astral design body is also called *Pranamaya Kosha*, the sheath or vehicle of *Prana*, Vitality or Life-Energy. Just as our

lungs inhale air from the atmosphere, and exhale it to inhale again, so also the astral body inhales *Prana* from the Ocean of *Jiva*, and as long as it is able to absorb and give out this *Prana*, so long the processes of life continue. That is one function of the astral body—it is the vehicle of *Prana*, Life-Energy. Next, in it and through it all desires, be they good or evil, express themselves. *Kama*, or passions and desires, are not a form or body during life; desires circulate in the astral body, like blood in the physical. This is important to note.

The astral body is also the habitat of the Incarnated Human Soul. Here the important fact to note is that the *whole* of the spiritual, thinking Soul does not incarnate; only a *part* of it does. Our real Self in its entirety is not here in the brain and the body. Just as the sun does not come down on earth, but affects it through its rays, so also only a ray of the spiritual, thinking Soul incarnates in the body.

What then is the function of the physical body, the *Sthula Sharira*? Just as our clothes protect our body against heat and cold and rain and snow, so also our physical body protects the astral against all the wear and tear of the world of gross matter. The astral body in turn keeps the physical body alive by giving to it *Prana* or Vitality which it has the power to absorb from the Ocean of Life that surrounds us. It does this because it is necessary for the Soul to come in contact with the gross world of matter.

Outside and above our body, outside and above our very Soul that says, "I am so-and-so," is the Higher Self, the Divine Self. That which says "I am so-and-so" is the incarnated part of the Soul. That part is the Thinker, and when he uses his own power, thought is the result. Then, we have feelings, desires and passions enveloping us. All this takes place in the astral body, which is the vehicle of *Prana* as well as the foundation of the physical body. This is how each one of us is now and here.

Death is a process whereby separation of these constituents takes place. Long before actual bodily death as we know it occurs, we are "dying," in the sense that separation between these constituents is slowly and gradually proceeding. At the moment of death,

that process is completed.

How does death occur? When the Divine or Higher Self, which is not incarnated in the body, sees that its ray or ambassador who is in the body cannot garner any more experience and knowledge through that body, then that Higher Self begins to withdraw unto itself the Incarnated Soul, and for that purpose it radiates itself from within the depths, *i.e.*, from outside. The Higher Self and the Incarnated Soul come closer and join themselves and thus that Incarnated Soul knows within himself that the time for casting off the body has arrived, however unconscious of it the brain might remain. There may be a hundred physical causes that wear out the body, but until and unless the Parent Higher Self impresses its child, the Incarnated Soul, *natural* death is not possible.

What happens within the depths of human consciousness is reflected in the brain of the dying body. When the two, the Higher Self and the Incarnated Soul, come together, that Soul sees, by the light of the Higher Self, the whole panorama of his life. When the eyes are closed and the heart stops beating, doctors pronounce the person dead, but he is not yet truly dead. He is passing through a most solemn experience. Hence the need for those attending at a deathbed not to disturb the dying person's vision of his life, but by their silence and their solemn thoughts to help him gaze upon his life-work in quietude and with concentration.

When the Soul's preview of his entire life in all its details is over, he casts off the physical body, and with it goes that part of the astral body which had been appropriated by the physical during life. It is this part of the astral which sometimes appears as a graveyard ghost. It is therefore wise to dispose of the body quickly, and Occultism teaches that cremation is the best of methods for all concerned—the dead as well as the living.

After the physical body is cast away, the Incarnated Soul in the company of his own Divine or Higher Self is now in the remainder of the astral body, *i.e.*, with desires and thoughts, memories and longings, good and bad. The Soul undertakes automatically the task of sifting the good from the bad. Just as the body throws away as waste matter that which it does not require from the digested

food, so also the Soul throws out of his system all foul thoughts and feelings and experiences which need not have been gathered at all and which are of no use to him. This is called the Second Death. Just as when we eat some poison stuff and suffer, and find relief by throwing out that poisoning element, so also the Soul discards the poison of passion and pride, of anger and selfishness, of lust and greed. And all the astral matter which got impressed by this poison stuff is also cast out. Passion and anger and lust and greed eat away the astral body like cancer eats away the flesh. So this *Kama* or passion, thrown out by the Soul, takes away with it the astral substance, and when the two coalesce, there comes into existence the body of desires, *Kama-rupa*, the form made up of passions. This discarded *Kama*, making a *Rupa*, form, out of the astral matter it drags with itself, is soulless. The human Soul has thrown it out. This *Kama-Rupa* is called *Bhuta*, devilish ghost. It has life and intelligence, but it is corrupted life, it is evil intelligence; and it is this corrupt, evil form which mostly visits Spiritualistic seances, and people are fooled into thinking that it is the "spirit of the dead" who visits. There are many types of *Kama-Rupas*—*Pretas*, *Pisachas*, and so on. The fashion of running to mediums, Theosophy says, is as dangerous as it is degrading.

Now the Soul has thrown away the physical body and its share of the astral; it has also thrown away desires and thoughts and tendencies evil in nature and their share of the astral. Remains the Soul himself, in company of his divinity, his Parent, the Higher Self, and with that Soul are noble feelings, pure thoughts, good tendencies, and that part of the astral which is their channel. The Soul's vesture is radiant and pure, for his ideation is noble, his aspiration spiritual.

Thus clothed, the Soul faces his own thoughts. He has now come to *Svarga*, the habitat of the Self who says, "I am so-and-so"; to *Sukhavati*, the abode of happy memories; but we must remember that Heaven is not a geographical locality; it is a state of consciousness.

Svarga is also called *Devachan*—the Land of the Devas. This term is used in Theosophical literature because it reveals to us the

real nature of the condition of the Soul after the death of the body. *Devas*, shining gods, are always depicted as being in a happy mood and invariably engaged in *tapas* or meditation. So the human Soul, freed from the limitations of the senses, liberated from the pain-giving desires and passions, clothed in the beautiful vesture of his own pure thoughts and pure feelings, has become like unto a *Deva*. He is now full of happiness and, plunged in *Dharana*, attentively holds to the beautiful images of his hopes, ideas, aspirations and knowledge.

This condition of *tapas*, meditation, is varied for varied people, but all do enjoy this condition. Patanjali gives four stages of meditation—*Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. These four correspond to the four stages in *Devachan*. There is first the *Rupa-loka* stage—meditation on forms and images made by ourselves in life, through our thoughts and desires. For instance, if a person loved a friend dearly, then in his *Devachanic* meditation the Soul has within his own consciousness the image of the friend, and that image is as real to him, nay, more real, than was the friend in earth-life. A religious devotee who has loved and prayed to his Allah or Jehovah or God or Bhagavan, sees the image of his own longings and thoughts, and he experiences in *Devachan* what he did not experience during his prayers in mosque or synagogue or church or temple.

The next stage is called *Arupa-loka*, formlessness—abstract meditation on ideas and not on concrete images. But whether the meditation is concrete or abstract, what is necessary for us to learn is that *Svarga* or Heaven or *Devachan* is the happy continuity of the good and the noble within each one of us. We live with images, pure and radiant, of those we loved on earth. These images may be called idols because they are idealized, and the Soul pours out his very best on those idealized images or idols.

Thus the Soul passes through concrete *Dharana* to abstract *Dhyana*, till he is absorbed in his own Divinity, his own Higher Self, in *Samadhi*. This is *Nirvana-loka*, one of the *Nirvanas* mentioned in Buddhist philosophy. Then the Soul knows himself and sees all the past lives he has been through. That high meditation

is of a very short duration for ordinary people. In that *Samadhi*, the Soul has a prophetic vision—what he is capable of undertaking in a new life, in a new incarnation on earth. Dwelling on that vision of the future, the Soul once again has thoughts of fulfilling new yearnings, and is ready to return to earth in a new body.

There is one practical thought with which we should close. Just as study is necessary for meditation, just as in orthodox religions the idol of Vishnu or Shiva or Virgin Mary is used to facilitate concentration, so also to have a fruitful Heaven-meditation or *Devachan* it is absolutely necessary to gather material and make preparation during this earth-life. One cannot begin to meditate or to worship without preliminary preparation, and earth-life is preparatory to life in *Devachan*. We shall assimilate by meditation in *Devachan* what we have longed for here. But if we do not yearn for pure happiness here, our *Devachan* will not be very fruitful.

All of us seek happiness. Some are finding out that happiness lies not in sense-life but in soul-life. We are steeped in lust, thinking it is love! We give our children trash to read, fancying that it is education! The sorrow-laden take to drink, thinking thus they can forget their sorrow! We fool ourselves, while Theosophy teaches us to face facts. It is the science of facts—facts about life in body and life after death; about life of mind and life of feelings; about, above all, how to be truly happy and how to make use of our yearning for happiness—by getting knowledge. Neither priests nor politicians nor men of science can give it to us. They may know many things, but they know little about real inner happiness.

We need knowledge of what we should do now and here to control our mind, to generate inner peace of the heart, to do our duties intelligently and efficiently, so that after death we may live and meditate like *Devas*, gods. Nay more, we need to develop habits and modes of life here which would transform this drab, sorrow-laden earth into a veritable *Sukhavati*, the Abode of Peace and Joy and Bliss. This world is a wilderness. Theosophy shows the way to turn it into an enchanting Garden of Eden, where every Soul is a Bird of Paradise.

THE ARCHETYPAL WAR

WAR is a symbol. Among other things it symbolizes the perpetual struggle for existence which mankind has experienced in the past, is experiencing now and will continue to experience in the future.

This struggle in itself is invisible, inaudible, intangible. But it is real. Events are concrete—or at least they appear to be so while they are taking place. The present is concrete, but the past and the future are not. Events represent the concrete aspect of the struggle for life—they come to birth and then die. But the struggle for existence goes on for ever. Seasons of pleasure and pain, like summer and winter, succeed each other. Man enjoys and suffers from heat and cold, but seasons pass and the struggle continues.

It is said that while there is life there is hope. Struggling to live, man longs for happiness and entertains the hope that, if not now and here, at death peace and understanding and contentment will come. But the Great Masters of Peace and Understanding and Contentment have ever taught that the death of the body does not result in an eternity of happiness.

The weapon of war is violence. War means drastic violent action, and even when the term is used metaphorically, as in the phrase "the war against evil," active fighting which destroys ignorance, superstition, wickedness, crime and sin is implied.

The Great Masters who have attained Peace and who point to the Path of Peace have also used the symbol of war.

Three great principles are taught by Them:

(1) All wars, between political parties, or in the human family and in society, between capital and labour, between nation and nation, are but effects; the destruction of any political or social programme, of capitalism or communism, of one nation or a group of nations, never removes the causes of war and so wars spring up again and the struggle for existence continues.

(2) The roots of war are in the consciousness of the human individual, wherein also are the roots of peace. Each is at once a man of peace and a man of war within himself. Each sees and engages in the violence of war or experiences it in his own violent

and evil nature. This violent and evil side of man emerges as a soldier in the political or social sphere, in family or nation, and he wages war violently, against the evil seen by his evil mind.

(3) Therefore man should turn within to his good side—"his good angel"; seek the man of peace within himself and use *his* powers to overcome his own evil, and to resist without resisting the crimes and sins of others, his fellow men, his brethren.

This archetypal war is named the Holy War because it aims at making man whole or holy, at integrating him: Out of his mortality the Immortal has to be fashioned. Out of his violence which is dark and destructive must emerge the power of Peace, the light of Understanding, the strength of Contentment. MAN has to be brought forth from the man who is slave or servant, merchant or monarch, patriot or priest, and so forth, all of whom struggle to exist, engage in strife to gain success, make war to win peace.

The Law of God, the Law which is God, ever leads the struggling mortal to change his school for learning from the without to the within. Not to north or south, east or west, zenith or nadir, should men and women turn if they aspire to possess the Light of Peace, Understanding and Contentment. The Masters teach that each mind should go within to the cave of the Heart. There the Immortal Warrior awaits the mortal fighter. There is Krishna waiting for Arjuna, bent on transmuting him into MAN, *Nara*—the Disciple who will attain Adeptship and become a Master.

Pain and sorrow envelop and permeate the vast concourse of mortals living in the jungle of rivalry, competition and strife, of jealousy, anger and hatred. Each one suffers but knows not why. He finds the vast Macrocosm inimical; other men and beasts, the vegetable and the mineral kingdoms, the invisible forces, all seem to him inimical; the wonderful stars in the heavens seem to signal to him that the Macrocosm is thwarting and frustrating him, overcoming and destroying him!

The Great Masters of Compassion repeatedly urge: Awake from this illusion born of ignorance; Man, know thyself; turn within; go to the cave of the heart; look at yourself—you are the

Microcosm, reflecting part by part, limb by limb, the Macrocosm; you, the small, are rooted in and have grown from the Great Whole.

The Holy War implies fighting your ordinary manhood, womanhood, childhood, and stamping upon it the hallmark of Manhood, of the Power of Nature, the Mother, the Light of the Most High, the Father.

The *Bhagavad-Gita* is Holy Writ, the Book of Divine Discipline, for the taming of the mortal egotist, enveloped in ignorance.

In Hastinapura, the capital city of the Kauravas, there were many people who did not belong to Dhritarashtra's fighting forces. Only a certain number made up the army. The Kaurava army had violent soldiers, and the aim and purpose of their chief, Raja Duryodhana, being dark and evil, even good minds like Dronacharya and Bhishma became confused.

This historical fact has a psychological correspondence: Most men and women struggle and suffer, unconsciously to themselves. They are not fighters. They try to avoid struggle and strife, but these do not leave them alone. They till the soil of Karma and toil and moil to escape pain. Suffering causes mental confusion and they join the army of inquirers and are cognizant of the evil without. They try to learn from Theosophy that they must become self-reliant, and devise ways and means to live rationally. If they pursue the study and application of Theosophy, they find that the army of the personality has violent motives and means. Each one of us is a Duryodhana, the apotheosis of the Kauravas. Each one of us, however, is also a Pandava and in each predominates one or another type of energy-breath which the five brothers symbolize. The Pandava brothers stand (1) for Law and Order, (2) for Calm Courage which opposes unrighteousness, (3) for the Supreme Energy which fights its way to the supernal *Vaikuntha*, (4) for the driving power to noble living, and (5) for the right approach to the regents of the stars.

When the Pandava in us predominates we fight our own personal Kaurava—we engage ourselves in Holy War. To conduct that War we need special knowledge. That special knowledge must be sought by every soldier favoured by Karma and Theosophy.

The gathering of the clans is the symbol of that stage in the student's life when he feels the need for right companions and seeks them and joins the army of the Pandava clans. These recognize Krishna as the Supreme Spirit, as their helper and guide and leader. But to Arjuna, Krishna was the Teacher, the Instructor; the Master calls His beloved disciple "my devotee and my friend." Unless the student-aspirant becomes the devotee and friend of the Master within, the Higher Self, and the Masters who gave the gift of immemorial Theosophy, he will not develop the breath, the energy, the *Prana*, which was the special possession of Arjuna, the Man, *Nara*.

We cannot adequately survey the two armies: our enemies confronting us, and our companions and helpers supporting us from behind; for a true survey we must seek the aid of the Master Krishna, the Charioteer, and request Him to place us in the centre of the battlefield. He knows where that centre is; we do not.

If concourse is followed by the survey of the armies, the latter brings on despondency. This is not felt by the ordinary devotee, but by the weathered and tried probationer.

John Bunyan's *Pilgrim's Progress* may be appositely quoted here:

This miry slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.

—M. K. GANDHI

THE STUDENT OF TRUTH

"WHAT should be our duty, then, as students of truth?" Here is a question put, as it were, to Mr. Judge by one such student, who surely speaks for all of us (*Vernal Blooms*, p. 146), even though, in the actual context, it refers specifically to the right attitude to adopt to modern science. But taking it as it stands, "What should be our duty, then, as students of truth?", we could not have a better starting-point for gathering together all that we can find in answer to it from the teaching of one of the greatest of Theosophists.

What a privilege to study Truth! What an undertaking to which to devote ourselves! It is like a great mountain rising above us, waiting to be climbed, and, like any good guide in such circumstances, Mr. Judge begins with a warning to us tyros. He reminds us that, in the present age, there is "so much materialization of thought" (*Vernal Blooms*, p. 144), and makes the telling point that "an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth" (*Vernal Blooms*, p. 122). This is indeed so. Many of us must have proved it. Have not we found that when our *mind* is overbusy with current matters (interesting enough in themselves as they are, admittedly), our *spirit*, though still functioning on its own plane, which is that of the Eternal Verities, cannot get its message through to our consciousness, so that, progressively, these things cease to be real to us?

Mr. Judge would have us beware of the cycle we live in, such is its deadening power. "This cycle is known as the dark one; in Sanskrit, *Kali Yuga*, or the black age. It is dark because spirituality is almost obscured by materiality and pure intellectualism.... Governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality" (*The Heart Doctrine*, p. 198). In 1893, Mr. Judge perceived that even his fellow Theosophists were in danger of putting mind before spirit. Some workers, he wrote, "have begun to pay too much attention to the intellectual side of Theosophy and too little to that phase on which the Masters who are behind us insist

and which is called by H.P.B. in *The Voice of the Silence* the 'heart doctrine' " (*The Heart Doctrine*, p. 3). "Oh, my friend," he urges a correspondent, "direct your thoughts to the Eternal Truth." (*Letters That Have Helped Me*, p. 1)

Now, "direct" implies effort; it is the total opposite of drifting with the tide. So we find Mr. Judge indicating two courses, one negative, one positive, for students anxious to be informed about their duty in the search for and service of Truth.

The first, the negative course, he states simply. "We are to avoid all these immoral things and many others not so regarded by the crowd at all, but which are just as much so because we know to what increased ignorance and darkness they give rise through the ferment which they cause in the nature, and that this impedes the entrance of the clear rays of Truth" (*Letters*, p. 29). A most salutary injunction, for all too often we tend to want to run ere we can walk, meaning, we think of Truth as something to be sought through mystic practices, but Mr. Judge restrains us with the practical good sense which always accompanies his deepest wisdom. To repeat some words of his already used in a previous article, but of which we cannot be reminded too often—"Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood." (*U.L.T. Pamphlet No. 18*)

"Immoral things," one takes for granted, are far from any reader of this magazine, so it is the "many others" we must recognize as a danger to us, since, as Mr. Judge rightly says, they can cause an inner ferment which will destroy our calm and obscure the clear rays of Truth. They are habitual to us, unfortunately. We acknowledge the harm they do us as soon as Mr. Judge begins urging "the need for less selfishness, less personality, less dwelling on objects and desiring them—or sensation" (*The Theosophical Forum*, July 1895). All of these are injurious. There is "a large number of persons," Mr. Judge fails not to remark, "who are in the class which has been deprived of spiritual discernment through 'diversity of desires'" (*Notes on the Bhagavad-Gita*, p. 136). "We must have fewer desires," he bids us. "Let those be high,

pure, and altruistic" (*U.L.T. Pamphlet No.12*). For, if we allow ourselves to remain in that class, we are no real students of Truth.

Desires blind our insight, and, primarily, "there must be in us a power of discernment" (*U.L.T. Pamphlet No.18*, p. 8), or else we may fail to perceive Truth, it not being always what we imagine it. We need not enlarge on this, but only say in passing that organized religion never shows us Truth *in its entirety*. "Religion is always man-made. It cannot therefore be the whole truth," says Mr. Judge (*Vernal Blooms*, p. 41). The various religions present various aspects of Truth, emphasizing now one and now another, and in the past have contended over them bitterly, as many martyrs could testify. But "Eternal Truth," says Mr. Judge, "is one and indivisible" (*Letters*, p. 12). How, indeed, could it be otherwise when Truth and Reality are a unity! If we know the Real we know the Truth, and *vice versa*.

Passing now from the negative to the positive, we are shown how even *desire* can be made to serve us, since, as H.P.B. says, "when desire is for the purely abstract—when it has lost all trace or tinge of 'self'—then it has become pure" (*U.L.T. Pamphlet No.7*, p. 13). Accordingly, we are to "desire truth with the same intensity that we had formerly wished for success, money, or gratification" (*U.L.T. Pamphlet No. 12*, p. 12), and to do more than desire—to seek. " 'Seek the truth by strong search,' by doing service, and by inquiry" (*Letters*, p. 121). Note those words, "by doing service." Mr. Judge believed firmly in "intelligent contact with life." In fact, one of his definitions of Truth is the "true knowledge of the spiritual condition of man, his aim and destiny" (*Path* Editorial for April 1886). So his bidding to any student anxious to fulfil his duty to Truth would be "not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word, if you have no more, strive to lighten the burden for some struggling soul" (*U.L.T. Pamphlet No. 36*, p. 3). As already noted, Mr. Judge puts *motive* always to the fore. Only an unselfish one can justify any act. So even our attitude to Truth should have as its basis "the enlightenment of oneself for the good of others" (*Letters*, p. 75), since, for all involved in them, "the events of life and their

causes lead to knowledge; they must be studied when they are manifested in daily life." (*U.L.T. Pamphlet No. 36*, p. 2)

"This brings us naturally"—to quote Mr. Judge—"to the proposition that the aims of the members in a Branch should be to eradicate selfishness and to promulgate and illustrate the doctrine of universal brotherhood, basing the explanation upon the actual unity of all beings. *This of itself will lead to the explanation of many other doctrines, as it underlies them all, great and small.*" (*The Heart Doctrine*, p. 77)

The italics are ours, not Mr. Judge's, for that last sentence seems to bear so vitally on what is the duty of students of Truth. The unity of all beings! A moment's thought will show us how it includes the two great doctrines of Karma and Rebirth, and immediately a distinct aspect of our duty to Truth will present itself. For, says Mr. Judge, "there is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study....*The ethics of Theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.*" (*The Heart Doctrine*, p. 79)

Here, if anywhere, our duty to Truth is plainly stated. "I, as an individual," Mr. Judge avows, "believe certain things are true, and I would be a poor sort of man if, believing certain things to be true, I did not try to show that they are." (*THE THEOSOPHICAL MOVEMENT*, September 1991, p. 384)

Should not all students say the same? In so far as they have gained a measure of "the light and peace and power of truth" (*Letters*, p. 71), should not they, "supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time"?

With this reference to the Masters let us complete an earlier quotation which was purposely broken off short. " 'Seek the truth

by strong search,' by doing service, and by inquiry, *and Those who know the Truth will teach it*" (*Letters*, p. 121). Here again is proof that in the spiritual life, as in the world of nature, law prevails and brings its consequences. The process of strong search, doing service, and inquiry "opens up a channel in the mind," says Mr. Judge, and "serves to make the conducting lines for the forces to use which the Mahatmas wish to give out."

So the duty of the student of Truth seems to expand illimitably, and we shall leave it to each to trace it further, as he may, concluding with an invocation which our devoted teacher utters in the very accents of the *Upanishads*:

May the Blessed Masters guide us to the everlasting Truth!
 May we tread the small old path on which the sages walk who
 know Brahman! May we all pass beyond the sea of darkness!
 Hari! Om! (*Path* Editorial, April 1888)

AT what epoch the dawning intellect of man first accepted the idea of future life, none can tell. But we know that, from the very first, its roots struck so deeply, so entwined about human instincts, that the belief has endured through all generations, and is imbedded in the consciousness of every nation and tribe, civilized, semi-civilized or savage. The greatest minds have speculated upon it; and the rudest savages, though having no name for the Deity, have yet believed in the existence of spirits and worshipped them. If, in Christian Russia, Wallachia, Bulgaria and Greece, the Oriental Church enjoins that upon All-Saints day offerings of rice and drink shall be placed upon the graves; and in "heathen" India, the same propitiatory gifts of rice are made to the departed; so, likewise, the poor savage of New Caledonia makes his sacrifice of food to the skulls of his beloved dead.

—*The Theosophist*, Vol I, p. 60

THE ORIGIN OF LANGUAGE

THERE are many obviously related words in common use in the many tongues of the Indo-European family of languages. The similarities between them point undeniably to a common ancestry.

It was Sir William Jones who paved the way for the subsequent developments in philosophy when, late in the 18th century, he pointed out the similarity of grammatical structure between Sanskrit, Greek and Latin. In the middle of the 19th century, Rasmus Rask and Jacob Grimm worked out the process of sound change, and in 1861 August Schleicher pushed the evolution of language back into prehistoric times. He posited three periods—a root period, a period of agglutination and, lastly, one of inflection. This order of development is borne out by the Theosophical teachings. *The Secret Doctrine* traces the tentative beginnings of speech back to the late Third or Lemurian Root-race, remarking that

language is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them—those who fructified and awoke to life the manasic element dormant in primitive man. (II, 199 fn.)

One of the Masters wrote that "long ages of silence were required for the evolution and mutual comprehension of speech...up to the first monosyllable uttering man."

H.P.B. defines monosyllabic speech as "that of the first approximately fully developed human beings at the close of the Third Root-race, the 'golden-coloured,' yellow-complexioned men, after their separation into sexes, and the full awakening of their minds" (*S.D.*, II, 198-99). The whole human race was at that time of "one language and of one lip."

H.P.B. describes this monosyllabic speech as the "vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races" known to the modern anthropologist, who are of mixed Lemuro-Atlantean descent.

The languages which developed from monosyllabic speech

were agglutinative, *i.e.*, simple words or word elements were combined in new compound words without change of form. Some races of the Fourth or Atlantean Root-race spoke these. Finally, we are told, "the primitive speech of the most civilized Atlantean races," which old Sanskrit works refer to as "*Rakshasi Bhasha*," almost died out. It is said to be almost limited now to the American aboriginal tribes, their continent having arisen during the palmy days of Atlantis.

Not only was writing known to the Atlanteans. It was that part of their race which advanced farthest toward the apex of physical and intellectual evolution that left the highly developed languages called "inflectional"—varying in termination to express case, number, gender, person, tense, etc.—to the nascent Fifth or Aryan Root-race, which has now been in existence about a million years, as a race quite free from its parent stem. "Sanskrit, as now known, was not spoken by the Atlanteans," but it is interesting to note that the first inflectional speech of our Fifth Race was the root of Sanskrit and is said to be now "the mystery tongue of the Initiates" of this race. There was, according to tradition, a time when the secret sacerdotal tongue, *Senzar*,

was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races. (*S.D.*, I, xliii)

According to some philologists, many of the words we use today were being spoken long before the Pyramids were built. *The Secret Doctrine* states that this is quite natural, parts of Europe being far younger than Egypt, and Europe, indeed, being the newest continent, newer than parts of the Americas, to say nothing of the still older Asia. Attempts to localize the formation of word roots in terms of the presence in certain areas of many of the animals and plants to which the ancient roots refer, seem foredoomed to failure.

Is the question of the origin of roots, then, unimportant? By no

means. H.P.B. cites Max Muller's argument that "the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series." No wonder she describes the "*potentiality of forming roots*" as "the great crux which materialists almost invariably avoid." (*S.D.*, II, 662)

But what may be a pregnant hint is thrown out in an unsigned review, in *Lucifer* for August 1889 (Vol. IV, p. 526), of *The Lingualumina or Language of Light*, in which it is remarked that "the speculations of Mr. Dyer indicate that he peradventure attempts to reconstruct the language spoken by the Pitris, and of which successive men have lost the key to the original roots.

These, it is said, were few and the processes which tended to their extinction are said to have been told in the legend of the Tower of Babel. Truly those who have sought for the primitive roots "have pursued a weary and an uphill path."

Another hint that may be worth the student's pondering over may be found in the "Conversations on Occultism," reprinted in *Vernal Blooms*, in one of which Mr. Judge says that "it is in the ancient Sanskrit and the language which preceded it that mantrams are hidden. The Laws governing their use are also to be found in those languages, and not in any modern philological store." (p. 143)

We shall not here go into the important question of the magnetic potency of human speech and the influences of words and sounds. But the importance of word roots is clearly evident from the description of the potency of names and words for good or ill, dependent on their letters and especially their vowels, which is given in *The Secret Doctrine*, Vol. I, pp. 93-94.

PEOPLE far prefer happiness to wisdom, but that is like wanting to be immortal without getting older.

—SYDNEY HARRIS

TEACHER AND FRIEND

[This tribute to Mr. Judge by Joseph H. Fussell appeared in *Theosophy* (formerly *The Path*) for July 1896.]

TO most Westerners the XIXth Century has been and is the age of common-sense and scientific accuracy. The tales of fairyland and of the knights of old are pleasing stories for childhood. The stories of King Arthur and the Knights of the Round Table, of Sir Gallahad and the mystic quest, may be good subjects to delight children or for poets to celebrate in idyll and song, but in sober truth—such is the verdict—the science of things has naught to do with them. History may tell us that no doubt such a hero as Cucullain of Ireland actually lived, but that it would be folly to believe all that tradition tells of his valorous deeds. So too, history allows existence to Cagliostro and St. Germain, but of course—historically, that is—these men never did the marvellous things related of them but were impostors and charlatans. Modern science, alas, is not the science of life, but of *things*, of externals apart from the living verities of which they are but the phenomena; and modern history has given us but the husk of the doings of men; the wheat is not there, living men are not there portrayed. If we wish to know the *living* men of the past we must turn to tradition and legend handed down from generation to generation and here and there recorded in the writings of some ancient—not modern and scientifically accurate—historian.

What will be the verdict of history on the lives of H. P. Blavatsky and W. Q. Judge? What verdict has already been given on their work by the world? Whatever may be the verdict of the future, we who have known H.P.B. and W.Q.J. know also how little understood these two great souls have been during their lives. Yet it is from this misunderstanding and misinterpretation of them and their work by the world at large and by the accurate scientists of today that in the ordinary course of events, if we may judge from the past, the historical verdict of the future will be drawn.

But, thank heaven! a living tradition will also be handed down

for the generations to come and will serve as incentive for renewed effort in the future, to ourselves maybe when we come again to this earth, awakening again the inner recognition of them in our hearts and the strong desire to help humanity and to serve even as they served.

It is not, however, always safe to foretell the future merely in accordance with the record of the outer experience of a few hundred years, and perhaps the science of *things* will some day become a "lost art" and the history of the husks of life a forgotten language, giving place once again—for it has not always held sway—to living tradition. This rests largely with us, the members of the T.S., and, if we continue the work which H.P.B. and W.Q.J. have begun, not only will their names live in the heart of humanity but the tradition and memory of their deeds and teachings in the far past, in age after age, century after century, as Warrior, Philosopher or Seer, will revive once more; and also, with that memory, will come again the knowledge of the divine heritage and powers of man and the strength to achieve.

There may be some who do not know that W. Q. Judge wrote under several other names, two of which were Bryan Kinnavan and William Brehon. Anyone may see for himself how distinctive was the style of each of these assumed(?) characters. And, maybe, if you have intuition, Bryan Kinnavan may tell you some of the events which happened in previous lives to him whom we knew in this life as William Q. Judge.

Most of us who came into close association with W.Q.J. used to speak of him as the Chief, and here I wish to speak of the Chief as a Teacher, for there were hundreds in the T.S. who looked upon and wrote to him as such. I speak particularly of this as I acted as his private secretary in such matters. Never have I known the Chief to turn a deaf ear to an earnest student or to disregard a sincere question. And also never did he try to mystify his pupils and never did he parade his greater knowledge. And yet many asking out of mere curiosity have had pretty severe treatment and those who came to him merely to criticize rarely saw the strong pure light which shone out of his eyes to encourage those who came to him

for aid. I know there were some who for a time felt very bitter against the Chief because of his first treatment of them, but such a feeling did not usually last long, but gave place to love and to an understanding of the wisdom of that treatment.

We all know how large a part conventionality and social pretence play in our lives and we must know too that unless the thick veils which have thus grown over the soul be torn aside we can never see anything but distorted images and can never truly know ourselves or the world around us.

In all cases it seems to have been the Chief's desire to help those who came to him to break through these veils, and many and many a time has he pushed against some little—or great—idiosyncrasy of conventionality, pride, self-esteem or temper until the breaking point has been reached and there has been an outburst on the part of the poor visitor. Yet the Chief did all this wisely, kindly, and when the outburst came so that one could see one's self face to face, and what latent possibilities, both good and bad, one had in one's self, then too came the wise counsel and a greeting to the very soul.

In fact W.Q.J.'s method seemed always to help us to help ourselves, to know ourselves, to understand our own imperfections and also to know our own possibilities. He and H.P.B. were alike in this as in many other respects. No one could be with either for any length of time—sometimes one visit was enough—without showing his or her real character. It was as though such an one were brought face to face with himself and saw himself stripped of his mask and of all conventionality and pretence. Some, however, refused to profit by this, preferring still to pretend to the world to be what they were not, and some afterwards charged H.P.B. and W.Q.J. with all the evil which was in their own natures and which had they had the courage to acknowledge and face it, they might have conquered for ever, by the aid offered them by these great souls. It must not be thought that in such cases only the bad side of the nature was displayed, but also the possibilities for good and an incentive given to put these into action. The real nature, whatever it was, showed itself.

Others may perhaps speak of the occult phenomena, and there were many such, performed by the Chief, but let me say that the Chief showed himself an Occultist, an Adept, in the complete knowledge of men which he possessed and in the aid which he gave, adapted to the peculiar needs of each.

For courage and fearlessness, for indomitable will and untiring energy, for unflinching performance of duty, for self-sacrificing love for the Society, whose great object is the uplifting of humanity, I have not met the equal of our Chief. More than that, he with H.P.B. stand out and in later centuries will stand out as two of the Great Souls of the ages, as two of the helpers, saviours, friends, of humanity.

Is this a fairy tale, a myth, a legend of some hero who lives only in my fancy? Be it so, I am a believer in fairy tales and prefer the gospel of life to the gospel of things, and the doctrine of the divinity of man and of the existence of our Elder Brothers to that of original sinfulness and dead level humanity. We have had one of the great heroes of the world with us and I count it the greatest of privileges to have served under him and to know him as my Friend.

—JOSEPH H. FUSSELL

WE must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists. And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptation or rejection.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

What atmospheric scientists had been warning over the years is already under way. Global warming has now become a reality and the effects could be catastrophic, says a report prepared by a prestigious U.N.-sponsored body, the International Panel on Climate Change (IPCC), made up of more than 1,500 leading climate experts from 60 nations. The gradual rise in worldwide temperatures is not a natural phenomenon, state the experts, but is caused by the unchecked pumping into the atmosphere of human-generated gases—carbon dioxide from industry and auto exhaust, methane from agriculture, chlorofluorocarbons from leaky refrigerators and spray cans. The report presents a rather fearsome picture of what could happen over the next century. *Time* magazine (October 2, 1995) puts it succinctly thus:

Unless the world takes immediate and drastic steps to reduce the emissions of heat-trapping gases, says the panel, the so-called greenhouse effect could drive global temperatures up as much as 4° C by the year 2100—an increase in heat comparable to the warming that ended the last Ice Age and with perhaps equally profound effects on climate. Huge swaths of densely populated land could be inundated by rising seas. Entire ecosystems could vanish as rainfall and temperature patterns shift. Droughts, floods and storms could become more severe. Says Michael Oppenheimer, a senior scientist with the Environmental Defense Fund: "I think this is a watershed moment in the public debate on global warming." ...

There might not be much anyone could do. Slashing emissions of greenhouse gases to stave off global warming would be straightforward enough, but that doesn't mean it would be easy. Among the strategies recommended in the new report: switching from coal and oil to natural gas, turning to nuclear and solar energy, slowing deforestation, altering land-use and traffic patterns, curbing automobile use, changing life-styles and employment patterns.

In other words, people in the developed world would have to

completely transform their society, and rich countries like the U.S. would have to subsidize poor but fast-developing nations.

One significant fact that emerges from the IPCC report is the close relationship of human activity with the accelerating rate of climatic changes and natural disasters. It is man, not nature, who is responsible for the problems we are now facing or will have to face in the not-too-distant future. The Law of Karma (cause-effect) works here as in all else. As is known to students of occult law, man is intimately connected, physically and psychically, with wide ramifications of conscious and semi-conscious powers in nature. The attitude of "man *versus* nature" always spells disaster; it is only when man becomes a co-worker with nature that the latter becomes his material ally, pupil and servant.

In a three-part article, "Power Within Thoughts" (*Ascent*, October 16, 19, 23), Cyrus Jehangir Sataravalla discusses how imperative it is to tap "the incredible dormant energy forces" within us to achieve outstanding success in any field. It is not by searching outside of ourselves but by turning within that we can find the solution to many of our problems. The author, who is a consultant in motivation and creative imagination, Pune, stresses the need to develop the faculty of imagination, "that vibrant, magnetic doorway within man's subtler being to vast creative realms":

The ability to choose, control and discipline our imagination positively is our greatest creative power. One truth that I have come upon, is to keep uppermost in consciousness a vivid picture of circumstances as we actually want them to be. We often do just the reverse.

Imagination is that magical theatre within your inner space where you can fashion, forge, mould and bring alive your grander dreams.... Through time, inventors, scientists, captains of industry, explorers, artists, philosophers, poets and the common man have at some point in their lives become inspired with an ideal, and have finetuned it into a higher plane of consciousness, by holding steadfast to their vision. They were guided and graced in

time, to present humanity with great works, which have illumined the hearts of many down the centuries....The work of such achievers always lives on as a grand testimony and tribute for generations to awaken in their hearts even some part of that indomitable missionary frontier zeal and fiery spirit which dared reach for even the sun....

When the forces of dynamic will and positive imagination coincide, as one in harmony, you generate tremendous power, culminating in peak performance, consistently....Thomas Carlyle put it aptly when he said, "Instead of saying that man is the creature of circumstances, say that man is the architect of circumstances."...

We all are the direct result of a thought. We relate to everything on our planet through thoughts. You cannot so much as have a feeling, without first having a thought. Thoughts are much more than something that you do. Thought is in fact "who" and "what" you are. Just try not thinking for a while and you will see that thought is something we are inextricably linked to. It is not what is in the world that determines the quality of our lives, but how we choose to process our world via our thoughts. Our circumstances only reveal the kind of images we have chosen until now. The mind stores away all the images that we erect. All knowledge and thoughts achieve dynamic impact when acted upon. This is where thoughts get converted into "things."

The dynamic power of thought and imagination cannot be overemphasized. "All that we are is the result of what we have thought," says the opening verse in the *Dhammapada*. Not only is man thought-formed, but so is the universe. The one prevailing idea found in all ancient teaching is that the whole universe has sprung from the Divine Thought. "This thought impregnates matter, which is co-eternal with the ONE REALITY," and we have the visible universe of spirit and matter—the concrete image of the ideal abstraction. (*The Secret Doctrine*, I, 340)

Are the drugs currently being used for the treatment of psychological disorders like depression really effective? Some psychia-

trists are so convinced of the superiority of psychotropic drugs over other forms of psychotherapy that they project the idyllic possibility that biologically based substances may eventually be capable of correcting a spectrum of personality quirks and lacks. Writing in *Psychology Today* for September/October 1995, two noted researchers, Seymour Fisher, Ph.D., and Roger P. Greenberg, Ph.D., demonstrate that the "scientific" studies that support claims of drug effectiveness are seriously flawed. Perhaps the studies really prove the power of placebo, they say, and the folly of drawing any line between what is biological and what is psychological.

What then is the remedy for psychological disorders? Fisher and Greenberg observe:

How to go about mastering unhappiness, which ranges from "feeling blue" to despairing depression, puzzles everyone.... When antidepressant drugs hit the shelves with their seeming scientific aura, they were easily seized upon. Apparently serious unhappiness (depression) could now be chemically neutralized in the way one banishes a toothache.

But the more we learn about the various states of unhappiness, the more we recognize that they are not simply "symptoms" awaiting removal. Depressed feelings have complex origins and functions. In numerous contexts—for example, chronic conflict with a spouse—depression may indicate a realistic appraisal of a troubling problem and motivate a serious effort to devise a solution.

While it is true that deep despair may interfere with sensible problem-solving, the fact is that, more and more, individuals are being instructed to take antidepressants at the earliest signs of depressive distress and this could interfere with the potentially constructive signalling value of such distress. Emotions are feelings full of information. Unhappiness is an emotion, and despite its negativity, should not be classified single-mindedly as a thing to tune out. This in no way implies that one should submit passively to the discomfort of feeling unhappy. Actually, we all learn to experiment with a variety of strategies for making ourselves feel better, but the ultimate aim is long-term effective action rather than a depersonalized "I feel fine."

A treasure trove of Indian Tradition and Mythology, the encyclopaedic *Puranas* of which the 54th of 100 volumes has just come out in the UNESCO Collection of Representative Works, is described as "one of the most ambitious publishing feats of the century." (*Unesco Sources* No. 65)

The *Puranas*, of which 18 are generally considered *Mahapuranas* (Great Puranas), are a mixture of history and legend, all in the language of allegory and symbolism, and tell the tales of heroes and saints, but mainly of gods—that complex pantheon of Indian deities whose symbolical interpretation and esoteric meaning is known to few. The tales also serve as background for precepts to regulate individual and social behaviour and well-being. Like the great Indian epics, *Ramayana* and *Mahabharata*, the *Puranas* are *smriti*, that is, based on tradition, handed down by sages from untold antiquity.

Except for scattered and incomplete segments, this vast literature had remained untranslated in any international language until in the mid-1960s Lala Sunderlal Jain, founder in 1903 of the Delhi publishing house Motilal Banarsidass, approached UNESCO for support and sponsorship of the undertaking, which was to involve the best Sanskrit scholars for many decades. The first volume of the English translation in the Ancient Indian Tradition and Mythology series, devoted to *Shiva Purana*, came out in 1969; and the just published Volumes 53 and 54 form part of the *Skanda Purana*. With 46 volumes yet to go, this vast endeavour promises to continue well into the 21st century.

In *The Secret Doctrine* (II, 320), H.P.B. says that "taken in their dead letter the Puranas read as an absurd tissue of fairy tales and no better." But viewed as "written emblems," they are allegorical interpretations of occult and historical facts. Under their "exoteric fables," there is more wisdom concealed than "in all the exoteric facts and science in the literature of the world, and more OCCULT true Science, than there is of exact knowledge in all the academies." (*S.D.*, II, 336)

The Secret Doctrine further tells us that "there is not a word in any of the *Puranas* "that has not a special esoteric meaning." (II,

175 fn.)

...in the Puranas one may find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy tale-like allegories, would show that modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in the ancient Science, and were known to the philosophers in their general features, if not in such detail as at present! (*S.D.*, II, 253)

All this is very puzzling to one who is unable to read and understand the Puranas except in their dead letter sense.... Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy work hides and conceals entirely any spring for opening it, and thus makes the unintentional believe it has not, and cannot have, any opening in it. Still the Keys are there, deeply buried, yet ever present to him who searches for them. (*S.D.*, II, 585 fn.)

How flowers sprang up in the first place millions of years ago, is one of the central questions of evolution. Science believes that at the heart of evolutionary change is change in the genes that regulate development. Thus researchers like Elliot Meyerowitz and his colleagues are presently trying to unlock the secret by figuring out which genes were added or modified in ancient plants to bring about the development of flowers. (*Discover*, August 1995)

By studying the blossoms of a variety of mustard known as *Arabidopsis thaliana*, the researchers have identified the master genes that go into the making of these blossoms' different parts—petals, stamens, carpels (the sex organs), and sepals (the hardy green leaves on the outside of a flower). By altering these genes, they are designing new "floral freaks" with a view to shedding light on the evolutionary question of how flowers appeared. "Eighty percent of all food comes from flowers," says Meyerowitz. "If we really understood how they develop, we might improve crop yields."

One is left wondering if tinkering with evolution is the best way of understanding it! By changing the genes and creating "monster flowers," biologists are certainly not "working on" with nature; they are rather disturbing the natural equilibrium.

It is little wonder that how nonflowering plants became flowering plants is no more understood than plant growth itself—or the growth of any other organism. Nature has not yet yielded its secrets to modern biologists preoccupied with laboratory experimentation. Until the still-derided "life-force" or principle of life or *akasha* is accepted and its properties studied, biological secrets will not be unravelled.

How did plants develop and how to account for their endless varieties, some flowering, others nonflowering? H.P.B. explains:

The different variations of plants, etc., are the broken rays of one Ray. As the ray passes through the seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own freewill, to a degree.... A plant can be receptive or nonreceptive, though *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane....

The noumenal germ of the oak [or of any other plant] exists beyond the plane of the Astral Light; it is only the subjective picture of it that already exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral Light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and development of form. And here is the explanation of the curious fact according to the Vedantin assertion that each plant has its Karma and that its growth is the result of Karma. This Karma proceeds from the lower Dhyān Chohans who trace out and plan the growth of the tree. (*Transactions*, pp.97-98)
