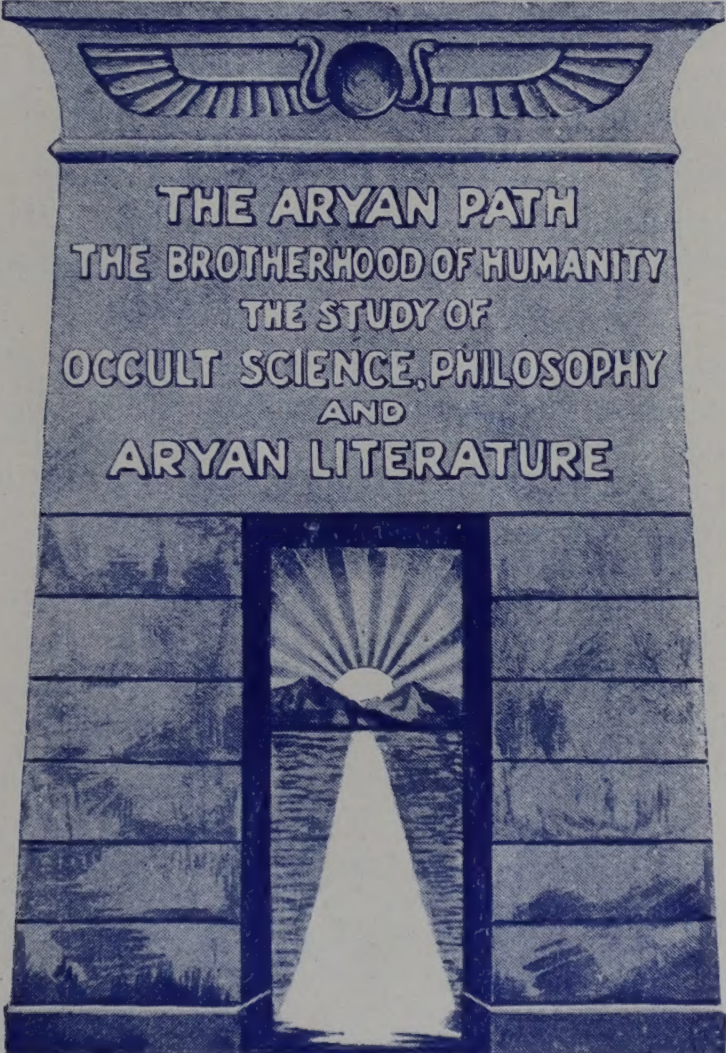




THE OSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XXI No. 4

February 17, 1951

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptance and its realization, in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves.

—W. Q. JUDGE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th February 1951.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1951.

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SALUTATIONS TO THE REGENERATOR !

During this month the Hindu festival of Maha-Shiva-Ratri, the Vigil Night of Shiva, will be observed by thousands of all castes, though understandingly by very few. As the meaning and messages of Christmas and Easter are not understood by the greater part of Christendom, so the festivals of Makara-Sankranti and Maha-Shiva-Ratri are not understood by millions of Hindus, be they peasants or factory labourers, professors in colleges or capitalists in palaces. Students of Theosophy should know the value of celebrating festivals of olden times which have a universal message and hold more than one meaning. Christmas is of Pagan origin, and the dread and appeasement or the devotion and sacrifice called out by Maha-Shiva-Ratri have also a very long history.

Rudra of Vedic lore, the precursor of Shiva, himself has a pre-Vedic origin. He is dreaded as the Destroyer and yearned for as the Regenerator. He has many names, each of which tells a tale. Shankara is one of His Names and as Shankara He is most auspicious. The first teacher of that name is known as the avatar of Shiva.

Shiva's title as the Patron Saint of all yogis—for he is not only Maha-Deva, the Great God, but also the Mahayogi, the Great Yogi—refers to His power which transmutes the ordinary man of rajasic passions into the chaste devotee of sattvic compassion and then into the impersonal Adept, transcending the three gunas. He is depicted as the most intellectual of the Hindu gods, for He is the God of Wisdom who insists on trying human reason as well as common-sense by forcing mankind to view with equal reverence his good and

evil acts. He is a type of St. Augustine's God who "prepares Hell for pryers into his Mysteries." The Chaste Ascetic—and yet He is Tryambaka, the sweet-scented increaser of prosperity; the Great Dancer and Musician—whose stage is the cemetery. He symbolizes and personifies the principle of Transmutation. He rewards self-effort, the disciplining of the mind by the Soul, the chastening of the Soul by the Spirit, and so He is revered by the Yogis and appealed to by the Chelas. As the Maha-Guru, the Great Guru, He is spoken of as the Master of Masters.

In this year of 1951 all students of Theosophy will do well to study the story of Shiva. Let us all derive the benefit of the real Transmutation which Wisdom Applied creates. This year, 1951, the Theosophical world should remember, for it is a double Centenary. In 1851 Mr. Judge's body was born; Mr. Judge was the pupil and colleague from the first of H. P. Blavatsky. And she herself underwent a Transmutation in that year, for it was in 1851 that she met her Guru in the body, the Master of her dreams, who charged her with the mission through which she was to learn and to teach during the next 40 years. The two physical-plane events have a very intimate psycho-spiritual connection; all of us should try to benefit ourselves, for the sake of the Movement; and what better method could there be than dwelling upon the meaning and message of Maha-Shiva-Ratri? The vigil of the dark night, attentively observed, will dispel the ignorance born of our separative personalities; the Light will dawn in our minds and its radiation will enable us to serve the mind of the race in its task of evolutionary transmutation.

THE INDIAN PHILOSOPHICAL CONGRESS SILVER JUBILEE SESSION

The Silver Jubilee Session of the Indian Philosophical Congress, held at Calcutta from December 20th to 24th, was rightly the recipient of many messages of good-will and of hope for fruitful deliberations when wise guidance is so badly needed by the world. Attended by many foreign delegates, it was a landmark on the way to mutual understanding between philosophers of East and West, and, it is to be hoped, to the wider recognition of a Universal Wisdom, the Perennial Philosophy or Pansophia to which Theosophy in its latest restatement testifies. For it teaches that no philosophy, any more than any science, can stand alone, each being a fragment of Truth, or of the Wisdom Religion.

There were important symposia and addresses, to a few of which we shall refer.

The first symposium was on "The Place of the Philosopher in Modern Society." The Pro-Vice-Chancellor of the University of Baroda, Rajasevasakta Prof. A. R. Wadia, admitted the value of philosophy, viewing things as a whole, in showing up the futility of racialism and nationalism, as it had disposed of religious claims to superiority. He also claimed that metaphysics was the ground and the unifying force of all sciences. He quoted with apparent approval Einstein's statement that "the most beautiful thing we can experience is the mysterious, the source of all true art, science and religion," and declared that "behind matter and sustaining it there is spirit."

He said also that if philosophy was "fundamentally a search for Truth, the East and the West must meet at some point," but he saw the claim of certain Indian philosophers that philosophy is supra-rational as a bar to this. The view that Truth could be known through something higher than reason, a claim put forward at last year's Philosophical Congress, "practically cold-shouldered philosophy."

Theosophy supports the claim that intuition is a higher faculty of the mind than ratiocinative thought. A coming together of the philosophers

of East and West is a desideratum, but not at the expense of denying the testimony of India's greatest seers and upholding the mentality of many modern philosophers. Has it not, as Mr. W. Q. Judge charged in *The Path* for December 1891 (Vol. VI, p. 283), rather savoured of impudence on the part of the modern philosophers

to ignore the development of philosophy in the East, where nearly all the mooted philosophical questions of the day were ages ago discussed and disposed of.

If they would acquaint themselves, he suggested,

with all human thought upon any doctrine they may be considering, then they might save valuable time and maybe avoid confusion in their own minds and the minds of the vast numbers of men who read their books.

If philosophy is, as defined by Sir W. Hamilton, "the science of things divine and human and the causes in which they are contained," is it not natural that it should draw for its explanations on the experience of higher powers than the mere brain-mind? H. P. Blavatsky, in fact, went so far as to deny the name of philosopher to one "who views the spiritual realm as a mere figment of superstition and regards man's mental perceptions as simply the result of the organization of the brain."

The very faculty of perceiving abstract truths is, according to Madame Blavatsky, essentially a spiritual faculty, and no less necessary to the philosopher than the power of thinking.

Prof. A. R. Wadia's call for keeping philosophy clear of its religious trappings is excellent if he means thereby keeping it free of entangling superstitions.

Prof. H. D. Bhattacharyya in the same symposium said that any who would go through the necessary intellectual and spiritual training could share the mystic's intuition and that those who had not done so could not deny its validity.

...science or search after sensibles and verifiables has not been able to silence the voice of enquiry beyond the seen and has been obliged to admit that entities and events do not explain themselves.

Scientists' deeper understanding of their special problems, he declared, was "bringing about a conviction that the phenomenal features of the world are rooted in more recondite elements and aspects which require a different mode of approach." He spoke of scaling the heights of metaphysical thinking to get a better view of their own restricted domain of enquiry.

Professor Bhattacharyya is convinced that "the Discovery of Man is the principal necessity of modern times just as the Discovery of Nature was of earlier centuries." To make the world safe for democracy and *vice versa* it is, he says, necessary to prove the proposition put forward by Hegel, that "the truth of individuality is kinship with the whole world."

The view-point of Theosophy on "The Place of the Philosopher in Modern Society" was presented by Sophia Wadia, the delegate from the United Lodge of Theosophists, Bombay, and illustrated by many quotations from the writings of Madame H. P. Blavatsky. Among the important points made were the rôle of philosophy in opening men's minds to a higher realm than the phenomenal and in explaining the purpose of life; the test of philosophy being the philosopher's attitude to life and his exemplification of his convictions in practice. Madame Blavatsky had written :—

The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. (*The Secret Doctrine*—I,—xx.)

It was brought out how religious differences led to strife, in which connection H.P.B.'s statement in *Isis Unveiled* (I. 39) was quoted :—

Is it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN? It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first create himself anew, so to speak—*i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice.

The radical unity of all things was insisted on

by the speaker as a fundamental principle of the Eternal Wisdom, restated in modern Theosophy. Philosophy might be described as the science of the whole, affirming the Reality of the Spirit to counterbalance the rapid material progress of science.

Philosophy and mysticism did not mean running away from the field of duty, as many in India, misconceiving and misapplying the doctrine of Maya, had assumed.

Esoteric philosophy, teaching an *objective* Idealism—though it regards the objective Universe and all in it as *Maya*, temporary illusion—draws a practical distinction between collective illusion, *Mahamaya*, from the purely metaphysical stand-point, and the objective relations in it between various conscious *Egos* so long as this illusion lasts. (*The Secret Doctrine*, I. 631)

...only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (*Ibid.*, I. 40)

Meanwhile true philosophy alone, offering to modern society a common faith, a common body of principles and a common moral discipline, could guide us.

In the symposium on "The Fundamentals of Living Faiths," different spokesmen described Hinduism, Jainism, Buddhism, Zoroastrianism, Christianity and Islam. The addresses brought out in all a stress on ethics and some conception of action and reaction; and there were other marked similarities between some of the faiths described, but there were also striking differences, bearing out the contention of Theosophy that each religion, pure at its source as a restatement of the Wisdom Religion, has since become corrupted in varying degrees.

The unique claims of Christianity were particularly strikingly brought out, but Prof. Charles A. Moore mentioned a strong movement to remove extraneous influences and restore the teachings of Christ. If it succeeds, he believes,

then "original" Christianity may be found to be much more in harmony with the religions of the East than traditional Christianity has ever been. Such a development would entail a major revolution in Christian philosophy, but it may be the hope for the future religious unity and peace of the world.

Another hopeful note was sounded by Kazi Abdul Wadud in his address on Islam, who finds "good reason to believe that every great religion as originally conceived had in it possibilities of growth and fresh adjustment to environment." He contrasts the tolerance and elasticity of the Koran with the rigidity of the Muslim attitude towards religion, but takes comfort in the growing recognition of interdependence:—

...orthodoxy thrives in an environment of mutually exclusive societies; our awareness of the modern world and civilization cannot fail to affect the isolation of orthodoxy substantially.

Good as these papers on different creeds are, something vital is missing. Philosophers have a special problem facing them in the domain of the comparative study of religions. The historical and cultural links between the various religions are mostly missing and at present they are not subjects of research and study. These missing links when found will reveal a continuity, through rises and falls of cultural values. A kind of graph is needed to indicate the peaks of religious cultures, followed by decline to nadir points and reascent. As H. P. Blavatsky has well pointed out:—

...so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. (*The Secret Doctrine*, II. 794)

Shri D. M. Datta examined "Symbolism in Religion" in the light of the fact that signs and meanings pervade the whole realm of human experience, there being both natural signs and arbitrary or conventional signs, the word symbol being generally applied to the latter.

Symbols, he showed to be common in the various religions; they might be rightly or wrongly used. Even monistic Vedānta, he said, allowed the symbolic worship of an image at a lower stage of development. It became idolatry if God was contemplated as the image instead of the image

as God. Anthropomorphism made the wrong use of mental symbols. The world might be taken as the symbol of God, but the goal would be the reduction of the phenomenal world to God, just as written letters became complete symbols on the printed page by sacrificing their private existence for the sake of their meaning in words.

Madame Blavatsky's definition of a symbol is enlightening in this connection; she defines it as "*an embodied idea, combining the conception of the Divine Invisible with the earthly and visible.*" (*Isis Unveiled*, I. 22) She also quotes from the *Vishnu-Purāna* (Book I, Chapter 1):—

Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant who do not perceive that this Universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world *as one with divine knowledge*, as one with thee, O God!

She brings out many points of great importance on this subject of symbols, including the facts that symbology has seven departments, of which modern thinkers know very little, and that it was owing to "the mysterious power of Occult Symbolism" that the facts in the bewildering series of evolutionary progress could be recorded on a few pages of geometrical signs and glyphs. Not the least part of her contribution to the understanding of this subject is the light which she throws on the identity of esoteric symbols in many parts of the world, and of different eras,—this identity bearing its own witness to the one source from which the world's variety of knowledge has sprung.

An interesting paper was that of the late Prof. M. Hiriyanna on "A Neglected Ideal of Life: (*nivṛtlistu mahāphalā*). " In it he inquired into how the two disciplines *pravṛtti* and *nivṛtti*, or "activism" and "asceticism" may be reconciled in the life of the householder. He mentioned not only the *Gītā*'s stress on disinterested activity but also Manu's indication of conscious restraint as the better way for the householder.

One of the most beautiful and moving contributions to the Congress was the paper of the

late Sri Aurobindo on "The Indian Concept of Life," recalling in its masterly tracing of the upward progress of the Soul both the Third Fundamental Proposition of *The Secret Doctrine* and the teaching epitomized in *The Key to Theosophy* (pp. 152-3):—

...a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Saviour in each world and incarnation.

He brings out many eminently Theosophical teachings. For example:—

The peculiarity of the Indian eye of thought is that it sees or searches everywhere for the Spirit, and the peculiarity of the Indian will in life is that it feels itself to be still unfulfilled, not in touch with perfection, not justified in any intermediate satisfaction so long as it has not found and does not live in the truth of the Spirit.

Failure to find permanent satisfaction in anything short of the spiritual is not peculiar to Indians, but they are more conscious of that failure than most people in other countries.

Sri Aurobindo has traced the course of human evolution through the various stages, the Hindu scheme providing for the greatest variety in capacity and temperament, desire and self-interest subject at each stage to the great ideal of Dharma.

We cannot close this review without mentioning our friend Prof. N. A. Nikam, the Honorary Secretary, who laboured hard to make the session a fine success. He presented to the Indian Philosophical Congress not only a readable and thought-provoking but also a very handsome Silver Jubilee Commemoration Volume. Our hearty congratulations to him.

ONE TRUE PHILOSOPHY

Below we print the message of greetings sent by the Bombay United Lodge of Theosophists to the Silver Jubilee Session of the Indian Philosophical Congress held last December at Calcutta:—

The United Lodge of Theosophists gladly responds to your invitation and very heartily wishes the Indian Philosophical Congress, assembled at its Silver Jubilee Sessions, a great success.

The world is on its way to become one on the plane of knowledge and different schools of learning will be knit together more than ever. We will be able at last to demonstrate that philosophy is neither Continental nor National. The division of outlook now existing between Eastern and Western Philosophy must vanish. And like the Indian Darshanas, Philosophy must present different view-points of but one and indivisible Truth.

Wisdom according to our great Instructor, H. P. Blavatsky, is the Energy which works in all Nature. She states that Nature is Wise and so Theosophy puts forward the doctrine of Pan-sophia which is fully expounded in H. P. B.'s monumental works, *Isis Unveiled* and *The Secret Doctrine*.

The Love of Truth and Wisdom is not an abstraction, as modern speculative philosophers assume. There is a Power in Nature, and so in Man too, which is the very soul of mind and which is named—Compassion. True Philosophy is the study of that Principle, the Wisdom of Love, that Love which unites the many in the One. It is written:—

"Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

"The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE."

May the future years enable the Indian Philosophical Congress to unearth the precious stones of Wisdom which is Compassion and which will unite the present divided world and usher in Peace, abolishing wars and even the rumours of wars.

COMPASSION

This is the subject of the Presidential Address Prof. Clarence H. Hamilton at the Cincinnati meeting of the American Oriental Society, which is published as the leading article in the July-September issue of that Society's *Journal*. That address is eloquent of the advance of the Mahāyāna tradition in scholarly standing, as well as being a significant testimony to the importance of the Bodhisattva ideal.

Whereas in the Hīnayāna school concentration on compassion is taught but as instrumental to the winning of the peace of Nirvāṇa; in Mahāyāna, compassion is the central idea and constitutes, Professor Hamilton declares, "its universal humane value." Mahāyāna Buddhism does not only apply the term Bodhisattva to Buddha Śākyamuni in his previous incarnations, he explains, it makes it refer to a "way of life open to all his followers."

The central and pervasive motive of Bodhisattvas in seeking Supreme Wisdom is Compassion for all suffering creatures without distinction. The all-embracing compassion does not contravene Karma because the wisdom of the omniscient Buddha "is meant to be available for the good of all creatures, according to their capacity to receive."

Professor Hamilton names several of the great Mahāyāna scriptures—the *Diamond Sutra*, the *Lotus Scripture*, the *Lanlāvātāra*, etc., and quotes from the *Saddharma Puṇḍarīka Sūtra* and from the moving verses of Sāntadeva of Gujarat, whom he assigns to the 7th century:—

O that I might become for all beings the soother of pain !...

O that by raining down food and drink I might soothe the pangs of hunger and thirst, and that in times of famine I might myself become drink and food !

O that I might be for the poor an inexhaustible treasure !

All my incarnations to come, all my goods, all my merits, past and present and future, I renounce with indifference, that so the end of all being may be attained.

Professor Hamilton's address is especially valuable for the student of Theosophy as a commentary on *The Voice of the Silence* for, though that work is apparently not among the texts on which he has drawn, his article is thoroughly in harmony with its teachings. Translated by Madame H. P. Blavatsky from the priceless *Book of the Golden Precepts* (some of the treatises comprising which, she tells us, are pre-Buddhistic; others later), it is in the Mahāyāna tradition, and, "for the daily use of Lanoos," hardly has its equal. Prof. Radhakamal Mukerjee drew freely upon it in the article with a similar title, "The Law of Compassion in Mysticism," which he contributed to the May 1936 *Aryan Path*, on which Theosophical students would do well to refresh their minds.

The Voice of the Silence confirms Professor Hamilton's statement that, according to Mahāyāna thought, all "Enlightened Ones" are "but manifestations of one ultimate principle of Enlightenment or Buddhahood." For it says:—

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

And Madame Blavatsky explains in a footnote: "The 'MASTER-SOUL' is *Alaya*, the Universal Soul or *Atma*, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it."

Or, as Professor Mukerjee put it:—

Buddhahood is present in the hearts of all creatures and it is the Buddhahood which unites all in an ineffable communion.

An infinite Charity or Love, he explained, was the measure of "the unity of mind with that which *Is*," quoting *The Voice of the Silence* in confirmation:—

Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which *Is*, the more thou wilt become COMPASSION ABSOLUTE.

THE THREE FUNDAMENTALS AT AN INFORMAL "OCEAN" CLASS

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.—H. P. B., *The Secret Doctrine*, Vol. I, p. 13.

It was the conviction of Robert Crosbie that a proper comprehension of the Three Fundamental Propositions was necessary for the aspirant to Theosophical service. It has also become the conviction of almost all who have been assuming responsibility for the propaganda through the U.L.T. At its study classes these fundamentals are regularly considered, repeated and explained. At one such study-class, with *The Ocean of Theosophy* as its text book, these fundamentals were considered in Question and Answer form. It should be said that the answers here presented were originally given extemporaneously, and this quality will serve to remind the reader that the statements made are suggestive rather than authoritative. The obvious intent of the speaker was to turn inquirers to the recorded teaching itself, whence they might derive "an inspiration of their own" to answer their deeper questions, and to guide them across the ocean of Theosophy. Answers on the First Fundamental appeared in our last issue; those on the Third will appear in our next.

THE SECOND FUNDAMENTAL

Q.—What is the distinction between reincarnation and metempsychosis?

Ans.—The distinction lies in the definitions and misconceptions given to those terms by man. H.P.B. says that "metempsychosis" means, in the first instance, the changes which go on metaphysically in any and every being; that is, the very word "metempsychosis"—the transformations of soul—leaves matter out of consideration altogether. Every time, for example, we change a bad feeling to good feeling, there is a metempsychosis. Every time we change from courage to fear, there is a metempsychosis: It is temporary, but it is a transformation, no matter how short a time it lasts. It goes on in our own souls. So metempsychosis refers to man as a spiritual and psychological being, without regard to the world he may occupy, or the form that he might inhabit, or the state of consciousness in which he may at any given moment be. Metempsychosis deals with the changes through which the soul goes.

Now what is reincarnation? The word literally means "going into flesh again." This psychological and spiritual being may enter a body of matter such as is known to us, that we call flesh; that would be its *incarnation*. If it came a second

time into a body of flesh, that would be its reincarnation. H.P.B. originally used, in *Isis Unveiled*, the word "metempsychosis"; she refused to employ the word "reincarnation," because that word had already been pre-empted by the followers of Allan Kardec, who was an exceedingly well-known French Spiritualist, author of great numbers of text-books used in the French public schools. Kardec got interested in Spiritualism through two of his little nieces; he performed many experiments with them, and with others, and evolved a kind of philosophy. In this philosophy of his, he took that which we call the personality—that is, the human consciousness—to be the real being, and he thought that that human consciousness returned to earth again—that a man could be reincarnated in his own son or his own grandson. This return of the personality to a body on earth again he called "reincarnation."

The confusion of Kardec's teaching with H.P.B.'s gave rise to one of the great misconceptions that finally split the Theosophical Society. Some of H.P.B.'s students—among them Col. Olcott himself—thought that because she discarded Kardec's doctrine, she knew nothing about reincarnation, or else that she changed her mind after she went to India. Yet in *Isis* the distinction is made perfectly clear.

"Reincarnation" means the return of Atma-Buddhi-Manas to an animal body on this earth. "Metempsychosis" means the changes that go on in Buddhi-Manas as the result of the experiences gained through repeated reincarnations.

Q.—Isn't it also metempsychosis that takes place in the units of life going from one kingdom to another?

Ans.—When units of life go from one kingdom to another—that is, dying in one kingdom, losing their bodies and getting new bodies in another kingdom—that is re-embodiment. If it should be rebirth in bodies of flesh, it would be reincarnation; but if we refer to the changes that go on in the soul, then another term is used. If the soul, the reincarnating ego, has not reached the human stage, the process of re-embodiment is called transmigration. "Transmigration," properly speaking, as the word is ordinarily used, does not apply to the reincarnating ego. When H.P.B. came to write the *S.D.*, Kardec's word "reincarnation," because it was a materialistic term, had become popular and the Theosophists and Spiritualists were all using it.

So H.P.B., in *The Secret Doctrine*, had to employ the word in common usage. She adopted the term "reincarnation," but gave it an altogether different sense from the Kardec meaning or the Hindu meaning. We would do well to remember that *Karma*, as H.P.B. taught it, is not known in the world at all; that *reincarnation* as H.P.B. taught it is not known in any religion.

Q.—[Reading from a written question:] "A Perfected Being operating through a physical body would not be subject to reincarnation...."

Ans.—Let us observe that sentence. How could perfected beings operate through a physical body if they were not subject to reincarnation? "All beings up to Brahma"—which there means simply all life up to the life which is not manifested—"are subject to rebirth again and again." The highest being is as much subject to rebirth as we are, but rebirth is quite a different thing with them. They choose the time, place and

circumstances of their birth; they are conscious throughout. The opposite is the case with us.

The question goes on to say, "He might, however, choose to reincarnate." He does not choose to reincarnate, but he chooses the time, place and circumstances of his reincarnation. Then the question is asked, "Does pre-existence, then, necessarily involve reincarnation?" It doesn't necessarily involve reincarnation here, but so long as any being has anything to do with manifested life, if he doesn't reincarnate here, he must incarnate in some other place.

Q.—Is there no way of getting free from Reincarnation?

Ans.—Well, consider what the opposite of freedom is. The opposite of freedom means that we are the victims of forces over which we have no control. Freedom means we are in the same world, with the same forces, but we have control over them.

Q.—One of the Aphorisms on Karma states that effects may be counteracted or mitigated by the thoughts and acts of oneself or of another. The question is, how can an individual be affected except by his own thoughts and actions?

Ans.—We have to remember that nature's method of accounting is double-entry. We do not have a thought except in connection with someone else; we do not perform an act except in connection with someone else. Our thoughts and our acts produce an immediate change in us, but that is in the beginning of things. Since they are visited upon another, they produce a modification in him, willingly or unwillingly; and then, in the course of time, that which we sowed with other beings we reap from other beings.

If a man visited evil on us, and we knew it was evil but did not resent it; if we did not have any condemnation or blame for him, knowing how it came that we suffered at the hands of this person—then that Karma is done so far as we are concerned. Since one half of the problem has already been solved, it is immediately an amelioration of circumstances for the other half, although

not always to his consciousness: Otherwise, why should Buddha have said, for example, "Let the sins of the whole world fall on me"?

We come down to this statement, that there is no such thing as the Karma of any one, exclusive of the Karma of all. I might hurt my foot, which is one member of my body, and then I could counteract or mitigate the injury to my foot by using my hand. There is nothing hard to understand about that when we realize that self-consciousness is *Buddhi-Manas*—and there is only one *Buddhi-Manas* in manifestation. That *Buddhi-Manas* is the whole of humanity, not this individual or that individual. From the stand-point of enduring consciousness, there is only one man-consciousness here on earth; that is the consciousness of all humanity. So each physical personal being stands in relation to the collective consciousness of mankind—*Buddhi-Manas*—as, say, one of the members of the body stands to the whole body.

Each one of us is a portion of the body corporate of humanity, and any part of the body corporate—physically or metaphysically—can be used to injure other portions, or it can be used to ameliorate, mitigate or counteract any injury inflicted on, or about to be inflicted on, the rest. We know that is so. Here is an unconscious man who would die if someone didn't staunch the flow of blood. Isn't the effect of the collision by which this man was knocked unconscious and so wounded that his life-blood was ebbing away—isn't this *Karma* mitigated by the action of the one who stays the flow of blood? Here one of us has his rent coming due tomorrow, and is about to be thrown out on the street. A neighbour lends us the money, or the landlord gets a change of heart: isn't this *Karma* ameliorated?

Take our meeting here. Some of us get a strength from the collective mind, from the collective motive, which of ourselves we could not muster. That is a mitigation, a mitigation through others of the individual *Karma*. Otherwise, what is the sense of any association? All associations are either for good or for evil, and that means they can make good bad; or bad worse—or they can make good better; and evil less bad.

Q.—Given a certain situation, we say, it's "Karmic." Does duration depend upon Karma, or has the individual some choice in the matter? Is he the helpless victim of that situation, or can his will operate to change it?

Ans.—Don't we know that he has a choice? If you want to read a psychological study of the subject from the stand-point of Theosophy, it would be worth while to read a very short story by Edgar Allan Poe, "The Pit and the Pendulum." There was a man in a situation so awful that it's almost unbelievable and unimaginable. He reconciled himself to it. The story doesn't show him the victim—that is, the loser—in the struggle.

Everything that happens to us is Karma, and that's our usual view of Karma; we don't think of Karma except in terms of effects experienced. Yet there is the other side to it—the causes of those effects. Now, when anything happens to us, it is the *ego* who feels, whether in the body or out of the body. Out of the body, the *ego* knows the causes of those effects, and so he struggles, even unwittingly, when he is back in the body and no longer can perceive the causes. He struggles, although he does not understand why he struggles, against these bad effects.

An old school of Philosophy all down the ages has taught that man is the creature of the environment; that is, in fact, the philosophy of materialism. Now, notice the philosophy of religion. A man is just as much a creature in religion as he is in materialism. In one case, he is the creature of matter, of his environment, of his birth. In the other, he is the creature of "God." The materialist—the genuine one—knows that it is no use to struggle. He believes in Kismet, fate, destiny, no free-will. Yet he goes right on struggling, and does not perceive the contradiction in himself. So, the religious man believes that everything that happens to him happens to him by the will of his God, but he is as busy as a bee all the time: he does not perceive the logical absurdity of his own position.

Higher *Manas* is perception on the plane of causes; lower *Manas* is experience on the plane of effects. In other words, the teaching of *The Secret Doctrine* is very simple. H.P.B. puts it in

these identical words: Whenever the immortal ego incarnates, it becomes a compound unity of spirit and matter, which together act on seven distinct planes of Life and Consciousness. If we regard matters from that point of view, the problem begins to clear up.

We enter into union with our brother lives of lower grades of intelligence than ourselves. Now, while in union with them, we see through their eyes, on their plane. How else could we see? In other words, we become for the time being the other fellow—the animal self, the astral self, the Kamic self, the physical self. Not until the combination is loosed, whether by sleep, or by death, or by the regaining while in the body of Manasic knowledge, are we able to live free from the contingencies of the environment.

We could put it, according to the Seventh Chapter of the *Ocean*, in some such fashion as this: call what H.P.B. otherwise calls the immortal ego, or the reincarnating ego, by the name of *Manas*, without qualification. The moment that *Manas* enters into union with the forms of life on a lower plane than its own, *Manas* is modified by the union. Lower *Manas* is the modification of higher *Manas*; higher *Manas* is that part of *Manas* which is not modified by contact with matter. What part is that? What else than the part of *Manas* which is in contact with *Buddhi*?

If we regard lower *Manas* and higher *Manas* not as two separate things or as two separate beings, but think of lower *Manas* as a modification induced in *Manas* by its union with matter—that's what the word "incarnation" means—then we can understand the distinction. Mr. Judge goes on to show that the modification of this Lower *Manas*—the original modification—is subject to four further modifications: That modification in lower *Manas* induced by the body alone; that modification induced by the astral body; and the modification induced by the principle of *Kama*, or the intelligence which belongs in the astral and physical natures. Those are three of the modifications, and Mr. Judge says they are all due to memory. When we study our body, our body is seen to be a product of memory; our astral body is a product of memory; passions and desires are the product of memory—these are nothing but the reanima-

tion of the three forms of memory in matter. What reanimates them? Our incarnation.

And what is the fourth modification of *Manas*? Lower *Manas* is still integral with *Manas*, and so there is some Manasic action, even in that part of *Manas* which is present in the body and intoxicated, as we might say, by incarnation. But we want to know *why*. That's *Manas*. Whenever we are trying to find out the cause of a condition that afflicts us or others—not trying to dodge it, but trying to find out what caused it; whenever we are trying to cure the bad effects we are experiencing by admitting our share in bringing them about, and are determined to set up better causes; there is the action of *Manas* in the body—pure *Manas*.

Q.—Why should the important changes in a man's life come every seven years?

Ans.—It isn't strange at all; it's the most natural thing in the world. All the events of Nature move in just those cyclic orders. It is the Law of the whole universe. It pertains just as much to the atom as to ourselves and to the sun. This very universe we live in—in a state of intense activity now—will have a rest, retire into silence and secrecy, and then after that emerge again into another new mode of activity. It is the same way with ourselves. We are living here on this earth now, intensely active, and we are going to die; we will have our rest, and we will come back again to earth. We will reincarnate, as Theosophists say, because we have left unfinished business here. There are beings acting here that we were acting with before; we do not act at all alone; we all act together, and every time we act mentally, or morally, or physically, we involve the whole universe in our actions, some, of course, more remotely and some more immediately.

Just as a seed in the vegetable kingdom grows to a certain kind of fruitage and no other, so it is with us. "Causes sown each hour bear each its harvest of effects, for rigid Justice rules the World." There isn't any accident; there isn't any miracle, and there isn't any God that brings these things to pass in our lives. We have set up the causes for them; we have brought about these

events. So we can actually be the makers of our own destiny for good and bad, and we are making that destiny every minute. So long as we work for the good of all beings in the universe, we are acting for our divine destiny; but if we act for self, then for an infernal destiny.

If we really come to know this Law, we shall be more intelligent beings, and we shall bring to bear upon this earth that Law of Harmony and translate it into what we all would love to see—Universal Brotherhood. That's not only a name to Theosophists—that is what they are making all the time.

UNDERSTANDING THEOSOPHY

"The teachings of Theosophy are all recorded. There can be no question as to what they are. We need no interpreters or interpretations. Doubts as to their meaning are unnecessary. It is all there in the books. All we have to do is consult them." (This presupposes, of course, that their meaning is always plainly evident.) "He who runs may surely read aright. Truth is obvious." By this curious admixture of truth and error, by this subtle distortion of truth in every assertion, the mind can be ceaselessly self-deceived. There is no dogmatism like that which springs from a notion of infallibility. There is a vast difference between the illusion of knowledge and the acquirement of a conviction of truth, clearly and consistently perceived.

The grooves of thought against which Mr. Judge so wisely warned stem from human bias, prejudice and the illusions of the age. The greatest of these is the illusion of "I" and "my," the deceptive concept of the lower self, which involves mistaken notions of inferiority and superiority, in short, the heresy of separateness. Such is the Maya to be overcome in understanding Theosophy.

An egotistic assumption of near-infallibility of perceptive power blinds the mind to the eternal living verity. Failure to distinguish between the letter of the law and the spirit thereof is not uncommon. Yet the great task is to separate head learning from soul wisdom and to make the

former subservient to the latter instead of *vice versa*. To get out the kernels of wisdom, to discern the root meanings of applications, and to check these by means of the fundamental principles of Theosophy is a work of years and lives. Yet it is this practice that not only corroborates the essentials of Theosophy but also establishes them in our own consciousness as a sure guide to right thought and action.

We may not need to go to the interpreter's house, but the fundamental question regarding the true meaning of any Theosophical teaching is not one of interpretation or no interpretation. It is a question of true or false interpretation. The books themselves are renditions or interpretations. It is easy to overlook that fact. Our understanding is itself an interpretation. The study of any Theosophical text or communication or even of ourselves, requires the student, the recipient or the searcher to interpret correctly the meaning, first to his own mind and consciousness, and then, when and as necessary, to others. Otherwise, study and promulgation turn into mere parrot-like repetition without the needed fire of honest conviction, the power of truth realized. Understanding in the true sense is an inner soul process of digestion, assimilation and evaluation.

That the deeper meanings of Theosophical teachings are not always evident on the surface is a fact that becomes evident with soul experience. This is surely discerned by every earnest, patient and preserving seeker for the truth. It is especially so when the motive is to serve the Cause. It is a lesson that has been plainly pointed out by Those who brought the Message. Such indication is with no desire to confuse the issue. It is only to show that unfamiliar truths are not easily learned and cannot be grasped at all without earnest effort.

False notions, however popular, obscure the way to truth. The would-be Theosophist is not exempt from the fetters and delusions of the race mind. These have to be overcome one by one and often with herculean effort. Mr. Judge wrote in *An Epitome of Theosophy*:—

As this knowledge deals with laws and states of matter, and of consciousness undreamed of by the

"practical" Western world, it can only be grasped, piece by piece, as the student pushes forward the demolition of his preconceived notions, that are due either to inadequate or to erroneous theories.

It is all too easy to forget the significance of the affirmation: "Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings." This is not merely poetical; it is profound, comprehensive and true as well as beautiful. Theosophy is "unfathomable in its deepest parts," but that does not mean that it is always obvious near its shallower shores. Mr. Judge has pointed out in a number of instances how unprepared many people are to understand correctly certain aspects of Theosophical teaching. This is no fault of the teaching, but of human inhibitions. Thus, for instance, regarding the method of reincarnation, there are details that "would not as yet be received even by Theosophists with credence, although one day they will be." (*The Ocean of Theosophy*, Chap. VIII) Again, in his *Notes on the Bhagavad-Gita* (Chap. III, pp. 86-7) Mr. Judge observes:—

Although I have had some acquaintance with Occidental reasoning based on Occidental knowledge, it seems hopeless in the present century to elucidate much that is in this chapter. There are numerous points touched on by Krishna for which I find no response in Western thought. Among these are the verses on sacrifice. To say all I think about sacrifice would only expose me to a charge of madness, superstition, or ignorance; it certainly would on every hand be received with incredulity. And while sneers or disbeliefs have no terrors, it is needless to advert to certain points in the chapter. Yet in passing them by, some sadness is felt that a high civilization should on these subjects be so dense and dark.

Thus, concerning even the teachings that are given out, every student has to guard against misconceptions. It is said of the constitution of man:—

If the present seven-fold division, as given by Theosophical writers is adhered to strictly and without any conditional statement, it will give rise to contro-

versy or error. For instance, Spirit is not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be used as a general working hypothesis, to be developed and corrected as students advance and themselves develop. (*An Epitome of Theosophy*, p. 23)

In the attempt to explain the Universe as governed by Law, illustrations such as the ebb and flow of the tides may be given. A Theosophist would not accept as the whole explanation the statement that the ocean is attracted by the moon. He will not overlook the hint thrown out by Mr. Judge in regard to "Cyclic Impression and Return and Our Evolution":—

...as we have the tides in the ocean, explained as they say by the moon,—which in my opinion does not explain it, but of course, being no scientist, my view is not worth much—so in man we have tides, which are called return of these impressions....

This is something to start the student on the path of search. The answer, which differs from the popular one, is to be found in *The Secret Doctrine* by putting two and two together, so to speak.

Students of Theosophy are naturally of different grades, some higher and some lower, according to the efforts made through few or many lives. A reason why Theosophical teachings are often misconceived is plainly suggested by Mr. Judge:—

It is claimed by these higher students that, in the Occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. (*An Epitome of Theosophy*, p. 9)

It is the habit of mind induced by this false method of reasoning that has to be overcome if worldly ideas are not to make a pseudo-theosophy obscure Theosophy itself. A better understanding of Theosophy and of ways to apply it can be attained with the help of a knowledge of its fundamental principles and eternal Truths.

LEARNING FROM LIFE

Many a time the Theosophical student has been reminded that life is probationary and that the object of living is to learn. Yet if we analyze ourselves we discover that, though experiences come to us hourly, we have not distilled much wisdom from them. This sad state of affairs is proved, furthermore, by the fact that we go through the same joys and sorrows, moods, difficulties, little triumphs, and so forth, over and over again. Now, we are often told that "when the lesson is learned, the necessity ceases." The fact is that we have never realized that *going through* an experience and *learning* from it are not the same thing. Merely to accept what comes to us and expect that it will add to our store of wisdom without more ado is futile. Nothing is gained by man without self-induced effort.

Let us try, in the interests of progress, to understand the situation by the help of the teaching about the states of consciousness known as *Jagrat*, the waking; *Swapna*, the dreaming; and *Sushupti*, the deep-sleep state. These three states, through which every human being goes in the diurnal cycle, the second and third being usually experienced during the sleep of the body, are all possible on this side of sleep. Approaching them in this fashion for the purpose of our present study, they may be taken as corresponding to the Three Halls of *The Voice of the Silence*: the pilgrim has to pass through the Hall of Ignorance, in which he was born and in which he will die; the Hall of Learning bewildering, beautiful, but hiding under its every flower a coiled serpent; and then the Hall of Wisdom, after which he may attain a fourth state of consciousness, the prelude to "the seven Worlds, the Worlds of Rest Eternal."

Of the Three Halls, the first, Ignorance, corresponds to *Jagrat*. Here we have the personal man with his instruments, including the physical senses. One of his functions is to turn outwards and bring in a harvest of experience gained through the body and its organs. The second Hall corresponds to the food thus garnered and consumed but not digested. Every experience produces its effect and leaves the consciousness

different from what it was before. These effects are what Patanjali calls "mental deposits from works." These deposits build up the world of *Swapna* and though in many ways they make a pleasant atmosphere and engage our willing attention, yet from the point of view of spiritual evolution each one, and most particularly those that affect man agreeably, possess an element of danger which is compared in the ancient scripture to a snake with poisonous fangs.

Now the vast majority of men and women pass their time almost exclusively in these two Halls. They do indeed penetrate into the third, the Hall of Wisdom, for a comparatively very short time; every human being has his moment of *Sushupti* every night. But in most cases the sojourn is so brief and so utterly unprepared for, that it can serve only to effect the least of its purposes, however important even that may be. It gives man rest. It supplies a respite, however short, from the dazed condition produced by the whirligig of *Swapna* and its repercussions in *Jagrat* which ever demand more, more. But there is other treasure laid away for us in *Sushupti* which we have not yet learned to claim. How so, after millions of years of evolution?

The fact is, we are smothered in the mental deposits from our experiences. We act and consciousness undergoes a change. We are pleasantly or unpleasantly affected, but in either case we clutch the result of experience, hug our chains, in a very real sense, and relapse into a repetition of the action and a strengthening of the tendency to repeat it. Action and deposits lead to repetitive action *ad infinitum*. What shall we do? We must make an effort to raise ourselves out of *Swapna*, so as to pass quickly into *Sushupti* as is right and natural. The whole matter lies in our own hands.

First, a word about *Jagrat*, the sense, feeling and thought reactions from which create the dream state. Many students have failed to note that *The Voice of the Silence* calls this earth also a Hall of Sorrow, in which are set traps to ensnare the Ego. This Hall also represents *Jagrat*. Over the stormy sea of human life hover the broken-winged masses of mankind, the philosophy of life of many of them being a resigned admission that this earth is the dismal theatre of sorrow and

suffering, which must be borne. Millions perish in this hall of sorrow, the shocks resulting from their condition serving to bruise them into greater and greater insensitivity instead of energizing them. They are experiencing *Jagrat*, but chiefly its passive aspect.

Those souls which survive the perils of this Hall and avoid the traps are the viable units. They emerge from the Hall of Sorrow and find themselves in the Hall of Ignorance. An invigorating realization has come to them: the fact that they suffer from themselves and that the cause of their misery is Ignorance. But this ignorance they can remove and, with the vision of this fact, they become probationers in life's school, pilgrims, some of "the few" for whom this Hall represents the first stage in their journey to "the end of toils." Their waking state has become active and self-conscious.

Follows the second Hall, produced by the sediment of action in the first. There arises the next great struggle—one of understanding. The Hall of Learning—is not that exactly what the probationer needs? Yes; and yet he is self-deluded when he thinks of himself as in his right place in *Swapna*, or lingers there on his way to *Sushupti*. The first thing to grasp is that a sojourn in Hall the Second will never bring him to wisdom. It is now utterly valueless to him and all his effort must be directed towards passing through it as quickly as possible. It no more furthers his entrance into *Sushupti* than a prolonged stay in Kama-loka furthers his birth into Devachan.

It is the Hall of Learning but, before he can make use in *Swapna* of the material in keeping for his development, the store of the still unassimilated fruits of experience, he must first become conscious in some measure of what *Sushupti* has to teach. Learning can take place only after we have obtained some consciousness of the gifts of *Sushupti*, just as a child cannot gain understanding without a teacher or a text-book to supply the guiding principles. So, if we are considering the cycle of sleep, we can say that a stay in the second Hall has value during the descent from *Sushupti* to *Jagrat*. In the cycle of reincarnation we find analogous conditions. The review after death merely marshals the facts; it is after Devachan

and with the light of the spirit upon it that this material acquires significance, during the prospective vision before birth.

Why do the average men and women of our time profit so little by their experiences during sleep? Because the habit of losing themselves in dream consciousness during the day makes them tarry unduly in the same type of consciousness after falling asleep, with the result that the *Sushupti* stage is reduced to a minimum. This is the very opposite of what should happen. *Sushupti* must be increased and *Swapna* be reduced to the least possible duration.

As already remarked, this can be done. And it *must* be done by all who do not wish to become failures in the long run. The importance of this question has been preached to Theosophical students ever since 1888 when Mr. Judge wrote his pregnant article "The Three Planes of Human Life" (reprinted in U. L. T. Pamphlet No. 11). But few, however, have realized that it is a matter of life and death, spiritually speaking. Yet that is exactly what it is.

The Voice of the Silence says pertinently that the disciple must divest himself of his dark garments of illusion. Of what are these composed? Of the deposits we call fancies; of personal recollections, pleasant and unpleasant; of personal plans, to avoid this or to achieve that. It is dwelling on all these during waking life that weaves these dark vestures which, if allowed to become impervious to the light of the Spirit and as hard as iron, as they may become through constant revitalization, turn finally into a prison-house.

When we begin to grasp the vital significance of the problem we are dealing with, we are apt to think that we can make a dash for salvation, as it were, by making up our minds before going to sleep that we will not dilly-dally in *Swapna* but go on into *Sushupti* as soon as we can. This attempt by itself is, however, largely futile. To learn to resist the lure of the dream state means hard work and this work has to be done hourly while awake as the complete sevenfold man. No putting off the effect until the body is asleep! Much of the advice indicated as fundamental by the spiritual Teachers of our race is intended to assist the probationer in this particular struggle.

It is interesting and also encouraging to note how economically Nature works when once the probationer undertakes to shoulder the task of conquering *Swapna*. His task is to quiet the mind and transmute the deposits of personal *Kama-manasic* activity. How shall he bring about these desired effects? Theosophy has taught him that the only way to control the lower aspect of his being is to insist on the mind's occupying itself with study of and meditation on, not science or art, but the spiritual aspect of things as dealt with in the great scriptures of the world, including the latest reformulation of the ancient Wisdom by H. P. B.

He follows the prescription and discovers that the very effort of raising himself out of the sphere of influence of the personal deposits engenders in his being the spiritual forces needed for *Sushupti*. Hence there will never be a no-man's-land of consciousness, when he has rid himself of the chains of *Swapna* but has not yet collected material for the conscious enjoyment of *Sushupti*. The two processes are two aspects of one process and the probationer climbs, as Mr. Judge said, like a spider, along the little thread spun from his own substance into the free space of spiritual life.

REGARDING DUTY

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The average man who "comes into Theosophy" in earnest is apt to make that step largely because weary of himself. Theosophy opens a window into another universe. For the first time he realizes that he is self-imprisoned—that selfishness, both inborn and cultivated, has created a shell about him whose cramping, though he had known it not, was fast becoming intolerable. Like a breath of open air it comes to him that there is

no real necessity to be grasping, to be selfish, to be harsh, to be evil-tempered, or over-reaching; that, in fact, death itself, if but a release from these tyrants, is much to be welcomed.

With that realization, the aches of envy, hatred, malice and fear, begin to leave his heart, and leave it beating with a free and painless scope. He has learned that unselfishness is the law of life; but, that lesson being spiritual, is limited in application to its mental instrument. To him at first, unselfishness has no meaning other than such as the world attaches to it. This meaning is founded upon a belief that physical or mental well-being is the end in view and that only he serves who leads others to that goal. So there is an impulse to take men at their own valuation, to regard every man as a moral equal, and to feel that the harsh petals of every heart will fall open at the touch of a self-sacrificing spirit of brotherhood. It is a noble feeling; but it is all heart and no head, and there is disillusion in store for those who entertain it.

Life is not so simple as this. Humanity is not only selfish, but desirous of remaining so; not only deluded, but fondly wedded to its delusions. There are millions upon millions of our fellow human beings to whom altruism seems weakness, to whom justice and fairness appear foolish sentimentalities; there are millions upon millions who will accept the gifts of the hopeful philanthropist, even to his last penny of mental, moral and physical possessions, and will then tear him limb from limb and snarl at the bones because they hold no more meat.

Undiscerning trust is fated for sure disaster, else had the world been a heaven by now. The world can be helped only by the awakening of moral and spiritual perception—an awakening to be accomplished only by fanning into flame the human sparks blown within the Karmic circle.

IS MATTER AN ILLUSION?

It would appear that some students of Theosophy, fortunately a minority, are befuddled and bemused by current theories of matter. Having equated the Sanskrit term "*maya*" with nothingness, they find in modern atomistic theories support for a nihilistic attitude toward the objective world.

Under the combined spell of "*Maya*" and "subjectivism" they are convinced that the features of our common landscape, and the friendly folk they consort with in the space-time continuum are as non-existent (objectively) as the mirage of the desert; that concrete appearances are but clouds of luminous atoms circling at incalculable speeds. Yet they admit that the atom is only a metaphysical construction, a logical, hypothetical entity born of the scientist's creative insight and retained by him because it satisfactorily rationalizes certain aspects of physical reality.

What mental acrobatics are required to rear a practical world-view on such contradictory data!

Confronted with a significant work such as Emile Meyerson's, *Identity and Reality*, wherein logical fallacies and unresolvable enigmas inherent in scientific theories are skillfully exposed, one is impressed with the folly of taking those hypothetical speculations, arising out of modern physics, too seriously. Referring to the snag of non-entity upon which physics has stumbled in its formulation of the causal principle, the latter being basically a tautological statement, Mr. Meyerson remarks:—

We have explained, or rather denied, change, identifying antecedent and consequent, and the process of the world was stopped. There then remained a space filled with bodies. We have formed bodies of space, reduced bodies to space, and bodies vanished in their turn. It is emptiness, "nothing at all," as Maxwell says, non-existence. For time and space have been dissolved. Time whose course no longer implies change is indiscernible, non-existing; and space emptied of bodies, being no longer determined by anything, also disappears.

It is natural, then, that the intelligent layman should flounder about in bewilderment when the theoretical scientist himself stands nonplussed before the mystery of the universe which he can-

not, and never will, completely rationalize.

This matter, which the scientist has reduced to space, bears a striking resemblance to that undifferentiated Matter described in *The Secret Doctrine* as the *laya* condition of the "Great Mother." And *laya* is as absolute abstract space the "zero-point" of differentiated matter, in which is latent the life which later develops that sense of externality or objectivity which accompanies sensation.

But, to recur to the doctrine of *Maya*, does it mean in sober truth non-existence? When H.P.B. declares in *The Secret Doctrine* that all outside the immutable Absolute is *Maya*, is she not emphasizing the *changing* and *relative* nature of conditioned existence which is, she says, as real as the individual (ego) forged through æons of experience. The Absolute ground of being, symbolized by abstract space, is *real* (one would gather) because it is permanent, self-subsistent and a unity in the infinity of its length, breadth and depth. The spirit-matter duality is *unreal* in the sense that it is temporary and dependent for its being on motion, number and the resulting differentiation.

Compared to the mayavic world of mathematical symbols that the theoretical scientist seeks to impose on the commonsense view, the *relative* world of Theosophy is a palpable reality. The scientist has abstracted from sensory phenomena all qualitative characteristics like odours, tastes and colours. The facts of *feeling* and *sensation* have not been included in his transcript of reality. All that which does not lend itself to a logical and mathematical ordering is summarily rejected as unreal. But without the foundation of sensation discursive reasoning would be impossible!

In fact, those scientific philosophers who have carried their rationalizing tendency to an extreme limit may well undermine the belief of the man of average intelligence (who takes the trouble to read their pronouncements) in the external world of beauty and light. For certain ones among them now declare energy (mass), space and time to be identical and existent in the mind, along with the laws of nature—those useful conventions created for the scientist's convenience. And so, extended objects in space (for a long time deemed external)

are judged to be no less subjective than the ignored sensations. Indeed we have arrived at a very embarrassing state of affairs for, to borrow the words of Edwin Burtt in *The Metaphysical Foundations of Modern Physical Science*, finally "the whole universe disappears from space and only I exist, a collection of sensational points, nowhere!"

It has to be admitted that H. P. B.'s statements in *The Secret Doctrine* relevant to extended objects in space and the sensations connected therewith approximate to, if they do not actually coincide with, the modern scientific view. But while she agrees that characteristics of matter—colour, shape, odour, sound, dimension—correspond to subjective states of consciousness, *she never rules out the objective counterparts* of those states.

In the metaphysics which she presents spirit and matter are inseparably conjoined for all time in an indissoluble union. In fact, material existence, the very essence of which is relativity, is contingent upon their opposing tension and delicate balance. Were the twain torn apart, she tells us, chaos would ensue and the entire framework of things dissolve.

Without this subjective-objective duality, occult philosophy informs us, the miracle of self-conscious awareness could not be achieved, which was the purpose of the descent of the divine Fire and its voluntary assumption of veil upon veil.

If it is consciousness that has directed the evolution of the external, and is twin to it, by what logic do we assume that the concept of electronic matter is a truer picture of reality than those lively sensations by which we know we are alive and are glad? Why should the visible world of definite shapes be less real, because perceptible to the senses, than the invisible world of spinning electrons patent only to the mind? Some people are not so sure that a static world of concepts is superior to the changing flow of experience. Some are inclined to place practical, physical perceptions on a higher level than metaphysical concepts.

The gist of the above problem has been neatly phrased by John Nance in an article entitled, "Is Reason Always Right?" (*The Hibbert Journal*, July 1950), in which he criticizes the present-day trend toward subjectivism. He analyzes the in-

consistency of the subjectivist outlook thus:—

For reasons which remain, to me, quite obscure, it is to experience that we allot the limited field, and to Logic and Mathematics the main burden of interpretation. Since Logic and Mathematics are merely aspects of experience the situation is even odder than it seems at first. We say: "I am, because I think," and not: "I am, because I feel," even though we would be quite incapable of that sort of thought unless we could feel it.

In her clever and illuminating book, *Philosophy and the Physicists*, Susan Stebbing also takes pains to indicate the irrational utterances to which rational men are sometimes prone. She subjects statements of both Eddington and Jeans to a gruelling logical analysis, and this has the total effect of robbing some of their most weighty asseverations of dignity and sense. For instance, she shows that Eddington, when denying solidity to a plank (because physical matter in the interpretation of the physicist is electronic) is talking nonsense. She pertinently demands:—

If the table is non-solid, what does solid mean?
If the table isn't solid both solidity and non-solidity can be banished from our vocabulary.

An object may be non-solid from the stand-point of metaphysical truth but solid from the stand-point of practical truth. When H. P. B. defines matter (differentiated, not primordial matter) as the "totality of *existences* in the Kosmos, which falls within any of the planes of possible perception" (*The Secret Doctrine*, I. 514), she is enunciating a proposition of practical, relative reality. Without doing violence either to reason or common-sense we can accept this identification of matter with objectivity. In short, we are assured that as long as a perceiving consciousness exists we can always expect its material counterpart, the object of perception. Because spirit and matter are eternal co-ordinates of the opposite polarity, an external world of some sort shall eternally obtain, we are told, until at long last man completes the arc of ascent that culminates in Nirvana, when the separated ego is merged in the Atman and subject and object are melted into ONE.

The principle of duality, which necessitates that truth should have two faces—the metaphysical and the practical also forces us to view matter

under two aspects: the undifferentiated and the differentiated. In asserting the existence of undifferentiated matter (the Absolute immutable One) and differentiated matter (the stream of becoming in time), *The Secret Doctrine* makes equally tenable the immovable sphere of Parmenides and the flux of Heraclitus.

Thus in accepting both Absolute and relative Being the rational faculty and the sensations are simultaneously satisfied. Reason seeks to reduce the known to stark simplicity, to unity. And the reason for this may be, as Emile Meyerson has sought to prove in *Identity and Reality*, that the mind is compelled by the very constitution of its nature to seek for that which persists (the principle of identity) in time. Bertrand Russell, too, has made the *a priori* belief in the permanent and indestructible responsible for the concept of matter. The senses, on the other hand, creators of plurality, can only know the real under the guise of an objectivity whose very essence is diversity and multiplicity.

The matter of conditioned existence, or practical reality, arising according to H. P. B., out of its initial sevenfold division, has numerous gradations. Essentially an *upadhi* or vehicle, it is always the objective envelope of an animating, guiding intelligence. Even the soul, as the *upadhi* of spirit, from this stand-point is material though its essence is refined beyond conception. Hobbes's corporeal mind seems to have been in so far foreshadowed by Epicurus' doctrine that the soul is composed of "the smoothest, roundest and finest atoms," a doctrine which H. P. B. ascribes by implication to the "ancient Wisdom."

If matter is that which is objective, in gross or ethereal states, it is a logical assumption that the

ego is never without a body even though its instrument of expression or cognition is as illusive as the phantom body of our dreams in which we dramatize our multiple aspects, in a setting that is an approximate reproduction of the physical plane. Even the "inferior Dhyanis of the celestial hierarchy," H. P. B. says, are invested with a *Sukshma-sarira* or "dream-like" body.

H. P. B. also makes a point of the fact, attested to by occult seers, that the phenomena of our terrestrial matter are not necessarily duplicated in those invisible worlds and planes that occupy the vast plenum of "real" space, infinitely divisible into spatio-temporal relationships. This is so, she explains, because the inhabitants of such material worlds are subject to other laws and conditions than those which obtain on our particular plane, being endowed with senses and organs which correspond to those supersensuous states.

To conclude, certainly not all scientific philosophers imagine themselves (even theoretically) as functioning in a closed mental world which derives its variegated content from *a system of waves or radiations*. Theosophists, for whom *a way of life* is of primary importance, are as much objective idealists today as they were when H.P.B. wrote *The Secret Doctrine*, which was at a time when the mechanistic theory "explained" everything beneath the sun. Those of us who believe in *Karma-yoga*, who attach meaning to the "good life," and who are therefore anxious to preserve the objective framework of things in the interests of practical reality, have a very special preference for H. P. B.'s theory of matter as "the totality of *existences* in the Kosmos, which falls within any of the planes of possible perception." (*The Secret Doctrine*, I. 514)

IN THE LIGHT OF THEOSOPHY

We are very happy to note the news which P. T. I.-Reuter gives from Tokyo that the Buddhists of Japan are going to present a 10-ft. image of the Buddha, dedicated to peace, to the United Nations Headquarters. A Japanese artist has been working on the image for the last three years. It is going to be consecrated at a Tokyo temple ere it is installed at the Headquarters of the United Nations.

This is a good sign and a good gesture on the part of the Buddhists of Japan. We wish, however, that they had communicated with their co-religionists of Burma, Ceylon, China, India, Indo-China, Thailand and Tibet, so that the gift could have been made in the name of Buddhists all over the world.

As students of Theosophy we appreciate this gesture, but we greatly regret that the thrice-blessed festival of the birth, and enlightenment of the great Buddha and of his casting off of his body is not a holiday in the calendar of the secular state of India. We see that the birthdays of Jesus, Krishna, Mahavir, Mohammed and Zoroaster are all to be celebrated in India as public holidays; but why this omission of the Day of the greatest son of India in historical times? The Buddha Society of Bombay and the Maha-Bodhi Society of Calcutta should appeal to the Government of India to declare Buddha Jayanti an all-India holiday.

While the approach of Mr. J. S. Wilkie to "The Problem of the Temporal Relation on Cause and Effect," in *The British Journal for the Philosophy of Science* for November, is from the standpoint of physical science, students of the moral law of Karma will find food for thought in some of his suggestions.

He cites numerous thinkers, including Mill and Kant, both of whom use "the language of antecedent causation," but qualify the conception. Mill is certain that effect cannot precede cause, but not that it must follow cause. Kant declares that the arising of effects must coincide with the "causality of their causal agent" because if the

latter had ceased a moment before the effects would not have come about at all.

This recalls Aphorism 8 of Mr. Judge's "Aphorisms on Karma" (*U.L.T. Pamphlet No. 21*, p. 5), in which he states that "the effect is wrapped up in and is not succedent to the cause." Or, as *The Dhammapada* puts it:—

If a man speaks or acts with a sullied consciousness, then suffering follows him, even as the wheel of the wagon follows the hoof of the bullock. (p. 2)

Mr. Wilkie concludes:—

If we think of cause and effect as elements or aspects of one process, it follows that an effect must have a cause which is coterminous in time with itself; but this does not exclude the possibility of its having remote causes which precede it in time, nor does it exclude the possibility of causal chains.

He illustrates the latter by one billiard-ball striking another which in turn strikes a third; we could illustrate it on the moral level by each effect becoming in its turn a cause for future effects.

The important thing to note is that even Karma suspended by reason of the lack of an appropriate instrument is not exhausted but is held reserved for future operation; *i.e.*, the cause persists until it finds expression and equilibrium is restored.

Mr. Judge has given an interesting point on the relation of desire to the continuation of the act in its Karmic relation to the individual, for which the student may turn to his article on "Karma" in *U.L.T. Pamphlet, No. 6*.

In a fascinating lecture, "To Lhasa and Beyond," delivered on June 12th, 1950, before the Italian Institute of Culture at London and published in the First Issue for 1950 of *Art and Letters*, Prof. Giuseppe Tucci, well-known Italian Orientalist, describes his visit to Tibet in 1948. He was in quest of further material on the artistic history of Tibet, to supplement that in his seven-volume *Indo-Tibetica* and his *Tibetan Painted Scrolls*. He had visited Tibet before, but this time made a long stay in Lhasa and visited not only its neighbouring monasteries but also, nearly

40 miles to the East, Ganden on its mountain-top, with its 3,300 monks, "very famous not only for its rules, very strict, but because there Tsongkhapa died and his remains are still worshipped."

Though of course not all Tibetans are free from the contradictions of our human nature, Professor Tucci finds in the Country of Snows a "mystic intensity more wide-spread and strong," and the people as a whole still living undeniably "in a magical atmosphere," which

by establishing subtle communications between the limit of the body and the threshold of the soul, awakens, excites and moves certain psycho-physical capacities which may appear miraculous only because they are not common and universal.

Not only have some lamas by training developed telepathy, the ability to develop internal warmth, and other powers, so that "they are witnesses of facts willed, caused and controlled by them." Tibetans, Professor Tucci writes, "have still preserved a spiritual integrity." In Tibet "man still seems to have the faculty for quiet thought and integrated living." He was apprehensive of the threat of politics to the peace and isolation of "the unique country in the world where one could still pursue unmolested the only thing I believe worth living for."

McTaggart, distinguished among Western philosophers for his acceptance of reincarnation as the method of human progression towards perfection, had a curiously inadequate and limited idea of the final destiny of man. This is evident from the article on "McTaggart's Conception of the Beatific Vision," which Prof. Robert Leet Patterson of Duke University (U.S.A.) contributes to *The Review of Religion* for November.

Theism conceives "man's last end in terms of personal relationship to a personal God, of a fellowship productive of utter satisfaction,"

Professor Patterson writes. McTaggart accepted an impersonal Absolute. He thought that a personal God, if such there were controlling the universe, could be neither creative nor omnipotent and would be no higher than any other when all selves should be fully developed.

McTaggart's "Beatific Vision" is of personal relationships raised to the highest power. He wrote:—

We know that it is a timeless and endless state of love—love so direct, so intimate, and so powerful that even the deepest mystic rapture gives us but the slightest foretaste of its perfection. We know that then we shall know nothing but our beloved, and those they love, and ourselves as loving them, and that only in this shall we seek and find satisfaction.

Students of Theosophy will recognize in this a beautiful intimation of the final consummation of Nirvana.

The idea that, as Professor Patterson interprets McTaggart's view, "love of a certain depth and intensity is a greater good than any other value or possible combination of values" is true up to a point, but love for other individuals falls short of the requirement, as well as omitting the necessary element of breadth from the formula. One of the great Masters wrote:—

...it is... "the business of magic to humanize our natures with compassion" for the whole mankind as all living beings, instead of concentrating and limiting our affections to one predilected race... Until final emancipation reabsorbs the *Ego* it must be conscious of the purest sympathies called out by the æsthetic effects of high art, its tenderest cords to respond to the call of the holier and nobler *human* attachments. Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings—blood-ties and friendship, patriotism and race predilection—all will give way, to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love for humanity—as a Whole!

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