

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXVIII. No. 4

FEBRUARY 1958

MEN OF HIGHER MORALITY

Thou hast to fight thy way through portals seven, seven strongholds held by cruel crafty Powers — passions incarnate.

—*The Voice of the Silence*

Mahali asks the Master about the object of the holy life:

“Then, Lord, is it for the sake of realizing the practice of contemplation that the brethren live the holy life under the Exalted One?”

“No, indeed, Mahali. It is not for the sake of this that the brethren live the holy life under my guidance. There are other higher and more excellent things, Mahali, for the realization of which the brethren live the holy life under my guidance.”

“And what, Lord, are those higher and more excellent things?”

“Herein, Mahali, in this discipline a brother, by the utter destruction of the Three Fetters (of belief in the reality of bodyhood, doubt in the Master and His Teaching, belief in the value of rites and ceremonies), becomes a Stream-winner, saved from the Downfall, assured of attaining to the perfect wisdom. That, Mahali, is one thing higher and more excellent.”

—*Digha Nikaya*, I. 155

Each man, each woman, beholds the universe with his or her own sight. There are as many universes as there are men and women. The horizon of each differs, not only as to distance but also as to what is perceived and how. Each person is the centre of his own universe. The metaphysical truth that the centre is everywhere and the circumference nowhere casts a shadow in the world of *Maya*, and so every person will be found to be egocentric.

The boundaries of our solar system are unknown to those who are not familiar with astronomy. The mysteries of the layers of the earth below our feet are better known to geologists than to others. The common man enjoys the beauty of flowers though he may not be a botanist, while a learned man, in the name of science, may “botanize upon his mother’s grave.” Thousands have seen a lark ascending in the blue of heaven, but only a Shelley can sing to a skylark:—

Better than all measures
Of delightful sound,

Better than all treasures
That in books are found,
Thy skill to poet were, thou scorner of the ground!

The Secret Doctrine explains the teaching of consubstantiality. We sense only that which is consubstantial with our sense organs. Similarly our minds function, knowing and understanding what is consubstantial with them. Our knowledge is circumscribed by our minds and the capacity to know more depends upon what we already know and what use we make of it.

Only a fragment of the Divine Mind is known to us and even that is shadowed by distortions. Finally, each person's morality is rooted in feelings, or emotions which circulate in the blood. Some men are demoniac in nature; others good, with the potentiality of becoming divine. Our emotions are related to the Divine Heart and we feel the true of the Cosmos rarely, for personal selfish feelings tarnish our hearts.

The fate of the inert man of hard heart is death of the soul, unless he shakes himself out of his mental laziness, stirs himself to seek knowledge and begins to move; it is very likely that he will move to a deeper inertia if vanity and ambition incite him to action. The man of *tamas* should move to virtue, not to vice. He requires *right* knowledge to move to right *rajas*, which forms the *prana* of aspirations. The lower-tending *prana* will take him back to dullness and evil; the higher-tending *prana* will lift him to a life of harmony and rhythm — *sattva*. How the man of *tamas* rises through *rajas* to *sattva* is well described in that superb allegory, *The Dream of Ravan*.

Theosophy inspires its votary to re-form his morality, *i.e.*, to acquire a new code of ethics founded upon the principles of the Esoteric Philosophy — the first of which is brotherliness, which is related to the very first object of our Movement, corresponding to the First Fundamental Proposition of *The Secret Doctrine*.

Theosophy has the power to transform the demoniac disposition of the egocentric man. Its knowledge, if applied timely, can transmute the selfishness of the sinner, make him a kindly human and lead him to saintship. It is a hard task, and cycles must run their rounds, but Theosophy has this achievement to its credit; and the present-day sinner can do what his brother sinner of the past achieved. Knowledge to acquire a new mind and application to make the heart new, if will-fully used, will bring success.

The mundane standard of morality is the aspirant's strong foe. Violence, falsehood and hypocrisy are almost universal and, what is worse, are tolerated by most men and women as natural. The Hindustani proverb is gleefully quoted by sharp men of business and ambitious society women — "*ghee khana sakkerse, aur duniya khana makkerse*" (Eat and enjoy ghee by using sugar and live and enjoy the world by cunning).

Theosophy can help the individual to save himself and can enable

him to serve others.

Each student must make his moral perceptions consubstantial with the *Akashic* Light of divine morality. The rules of conduct of the evil, proud and egocentric person are different from those of the good man in whom unselfishness, kindness, generosity, tolerance and consideration for others are to be seen. Divine Ethics are superior to the morality of even the good. The *paramitas* or virtues have a divine character: mental *viveka* or discrimination and heart *vairagya* or detachment are the necessary starting points. Not the bodily senses and organs but the mind has to be taken in hand first. Mental discernment will enable the heart to become detached, and that which Mr. Judge has called mental devotion will come to birth. The mind must aid the heart and the heart must enlighten the mind.

To make the heart consubstantial with *Akashic* vibrations we need courage, for this exercise reveals to us our past blunders, frailties and foibles; face to face with the perception of our higher duty (*i.e.*, duty dictated by the Higher Self) we become dejected, and one of the early manifestations of this depression is the strong onrush of the very weaknesses the philosophy and our own awakening divine disposition have laid bare.

Arjuna was not an ordinary learner; he was the hero of a hundred fights; his despondency is not the ordinary dejection which every student experiences every day of his life. When the student has studied and applied sufficiently, has developed mental detachment and mental devotion sufficiently, he deliberately says to the Master within and the Gracious Guru outside:—

I pray thee, Krishna, cause my chariot to be placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the battle; with whom it is I am to fight in this ready field; and who they are that are here assembled to support the evil-minded son of Dhritarashtra in the battle.

These words breathe courage and determination; they reveal a perception of the ready field of battle and an eagerness to know the enemies rooted in the Evil Mind. It is the survey of the armies — the apprehension of the task ahead — which envelops Arjuna with penetrating despondency. His firm ground looks a slough of despond. The remedy which Krishna offers is, first, in the form of a reminder to Arjuna of the higher nature of the Warrior — not the personal good nature but the divine spiritual nature. And then is given superior knowledge to adhere to the precepts of the Wisdom.

As personalities we are influenced by the earthly Astral Light which is not wholly dark and evil. There are good but personal radiations of that Astral Light. But in the life of chelaship the whole of that Astral Light has to be transcended and an altogether new realm, that of the Divine Astral or *Akashic* Light, has to be touched and assimilated. Con-

substantiality with that Divine Light has to be obtained. A new morality based on the Divine Paramitas has to be developed by the courageous and listening Arjuna, the neophyte. The personality has to become impersonal; the person has to evolve into a Personage. Not only the horizon of the mind has to be widened in all directions, but also the horizon of the insight has to be deepened. The hidden Divinity in all forms of Life has to be discerned.

The neophyte has to learn to develop the New Morality — new to the personality but native and eternal to the Inner Ego. When the Light of Self-consciousness came to man there also came to him the Light of Devotion, which is now almost quenched; innately it exists, and by rising above those pairs of opposites which are enumerated in Chapter XII of the *Gita* the Devotee will be born.

The true Devotee loves God, the Omnipresent, the Omnipotent, the Omniscient.

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

Those who see are the mystical practitioners of the Higher Morality, who worship the Deity manifesting at every point of space and revealing new power every moment of time. Let us prepare ourselves, take off our polluted shoes representing our lower nature and perceive Heaven cramming all earth, everywhere.

Let us be men of the Higher Morality.

This great philosophy of Theosophy presents a basis from which the truest kind of morality can be perceived. True morality does not depend upon words, phrases, or conventions, but upon a *universal* perception of all things, whereby everything is done for good, every thought and feeling expended for the benefit of others rather than for one's self. A clear perception of one's own spiritual nature, and the motive to benefit mankind in every direction and in every case, without self-interest, are the two essentials for true morality. True morality is, in fact, a *universal existence*, and the beginning of it is in the desire to live to benefit mankind without self-interest or hope of any reward whatever; then, to practise and to help those who know still less than we do.

—ROBERT CROSBIE

OUR VICES AS STEPPING-STONES TO PROGRESS

“The vices of men become steps in the ladder, one by one, as they are surmounted,” says *Light on the Path*. But before they can be surmounted they have to be recognized, and our trouble is that we do not know ourselves — our real character. Or, rather, we fool ourselves that we are better than we really are. The quality of self-observation needs to be developed.

However, even when we do perceive our weaknesses it is a difficult thing to acknowledge to ourselves our own faults, because it hurts our *amour propre*. We never stop to think that we have such-and-such a vice, and forget that we are here because of our defects, not because of our virtues, and that “no one fault is any better or worse than any other fault.”

We often deceive ourselves that our defects have already been overcome; we cease to tackle our vices and give up the fight before the victory is won. This is dangerous and may lead to retrogression. There is no standstill in Nature; we either move upward or downward on the ladder of evolution.

In order to recognize and overcome our vices we need to train ourselves to become true Kshatriya Souls, fearless, firm and strong, incapable of fleeing from the field of battle, possessing the strength born of the unshakable conviction that it is possible to conquer ourselves. We need to learn to strengthen and use our power of will, our capacity to fight and conquer, the faculty to destroy and regenerate. To make self-purification a success, *Virya*, “the dauntless energy that fights its way to the supernal TRUTH out of the mire of lies terrestrial,” is essential. We must be in possession of that spiritual energy which can transform our nature as well as of the quality of endurance which never gives in; for “the life of the Chela, while full of noble possibilities, is a constant battle from beginning to end.” Even the Masters are not exempt from the struggle. Says one of Them: “We have to fight our own battles, and the familiar adage — ‘the Adept *becomes*, he is not *made*’ is true to the letter.”

Thus to the very end the inner impersonal man and the lower animal self are engaged in a constant conflict for supremacy. “This war will last,” states *The Secret Doctrine*, “till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man.”

So the task of the would-be chela consists not only in developing virtues but also in conquering all hidden vices that Karma may bring to the surface, for the virtues “are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way.” Soul-education is the training of the whole man into wholeness. It is an encouraging idea this, that our weaknesses and vices can become

stepping-stones as they are fought and overcome, thus enabling us to mount a higher rung on the ladder.

“No one who sees his mistakes can be a hopeless case.” Vices, however, cannot be overcome by a single effort; it is a gradual process. H.P.B. writes:—

Try to realize that progress is made step by step, and each step gained by *heroic* effort Conquered passions, like slain tigers, can no longer turn and rend you.

Patience is necessary as also the will to try and ever keep trying. We may succeed or fail in the social or business world, but there is no such thing as defeat in the spiritual life, except ceasing to try. Each failure, when recognized as such, becomes a success. Says *The Voice of the Silence*:—

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

And in a footnote H.P.B. explains that this is a reference to human passions and sins which are slaughtered during the trials of the novitiate, and serve as well-fertilized soil in which “holy germs” or seeds of transcendental virtues may germinate.

So long as we are conscious of our failure we are safe. We can repair the wrong done and transform the forces of evil into powers for good. At the very first recognition of a defect we must nip it in the bud.

For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction.

Also we have to take into account the fact that, as we advance on the Path, the vices we have to face and overcome pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, I will not be ambitious: it is not so easy to say, When the Master reads my heart he will find it clean utterly.

We have been warned that

Self personality, vanity and conceit harboured in the *higher* principles are enormously more dangerous than the same defects inherent only in the lower physical nature of man.

Likewise, the virtues to be acquired are not ordinary virtues but transcendental Virtues.

Every vice is the dark shadow of a virtue, and before we can reach the ladder's upper rung all vices must have been transmuted into virtues.

Not an easy task! In fact it is the most difficult of all struggles. Therefore taught the Buddha:—

Better than a man who conquers in battles a thousand times a thousand men is he who conquers himself. He indeed is the mightiest of warriors.

Each must fight his battle unaided. No one else can do it for him. In the words of a Master:—

The victor's crown is only for him who proves himself worthy to wear it; for him who attacks *Mara* single handed and conquers the demon of lust and earthly passions; and not *we* but he himself puts it on his brow.

What will help us to gain supremacy over the lower animal man, the "man of sin"? Altruistic aspirations will weaken the powers of the lower egotistic self. And as we strive to realize our spiritual aspirations, with a constant yearning to unite ourselves with our Higher Self, the *Antaskarana* — the bridge between the personal man and the divine Ego — is built, and it is only as *Antaskaranic* beings that we shall be able to look down dispassionately on the personal self, take it steadily in hand and finally learn to bring it under control. Hence the teaching: the one failure from the spiritual point of view is to give up one's aspiration.

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

* * * * *

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore
With shoulders bent and downcast eyes,
We may discern — unseen before —
A path to higher destinies.

Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

—HENRY WADSWORTH LONGFELLOW:
"The Ladder of St. Augustine"

THE FORCE OF COHESION

In the first volume of *The Secret Doctrine* (p. 525) Madame Blavatsky quoted these words from a contemporary scientist: "By the attraction of caloric for ponderable matter, it unites and holds together all things; by its self-repulsive energy it separates and expands all things." She added the comment: "This, of course, is almost the occult explanation of cohesion."

This comment seems to imply that the cohesion of any form is maintained by the balance between two opposing forces. At first this may seem difficult to understand, but it has many illustrations in physical Nature. It is part of a general principle that the whole of Nature is maintained by a dynamic equilibrium or harmonious balance between two opposing forces.

A book resting on a table is an example of what is called static equilibrium. The downward weight of the book is opposed by the upward supporting force exerted by the table, and this condition continues unchanged until such time as the book is removed. The unchanging level of a mountain lake is an example of what is called dynamic equilibrium. The apparently static condition is a harmonious balance between the flow of water into the lake and the movement out by the evaporation of water into the air and by its flow downstream. If this balance is disturbed the water level falls or rises until a new condition of balance is reached. Another example of such equilibrium is provided by the temperature of the human body. This is kept steady by a wonderful and delicate system of adjustment which in arctic cold or tropical heat, in hard labour or in repose, balances the loss of heat from the body against its gain from within. Fever disturbs this balance, but a new balance is achieved at a higher temperature.

One more example in a different field: Individuality can only be preserved if there is a balance or harmony between Buddhi, the centrifugal force, and Manas, the centripetal force. It is a dynamic condition, which changes continually as the individual progresses.

To return to cohesion, let us keep in mind two further statements:—

The Seven "Sons-brothers" [of Fohat], however, represent and personify the seven forms of Cosmic magnetism called in *practical Occultism* the "Seven Radicals," whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. (*S.D.*, I. 145)

The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. (*Isis Unveiled*, II. 589)

Magnetism and electricity as commonly understood are minor correlations and potencies of the magnetism and electricity referred to in these passages. Nevertheless, if "one common vital principle pervades all things," and if "as above, so below," then we should not dismiss them merely as the proper field for scientific investigation, but should learn to

look upon them with the inner eye which can trace the sentient and intelligent pattern of Nature. The movement of a piece of iron towards a magnet with no visible link between them is as mysterious as the levitation of a table. The former happens to be a matter of common experience, the other does not. That is the only difference.

The simplest and most commonplace phenomena, when properly understood, must illustrate the inner, invisible workings of Nature. Unfortunately, they are commonly described in terms which presuppose a mechanical explanation, and this makes such an understanding more difficult; but as we adopt a new style of thinking about the commonplace phenomena, the new terms to describe them properly will evolve. Upon us lies the onus.

The word "caloric," as used in the quotation from *The Secret Doctrine* with which the article begins, was the name of a hypothetical invisible fluid interpenetrating all matter and believed to be the cause of the phenomena of heat or temperature. The caloric theory in its original form is not acceptable today, but there are other phenomena which can be explained in terms closely resembling the words quoted, and among these we choose one.

Suppose a magnet is placed upon a smooth table and the area around the magnet is sprinkled with fine iron filings (tiny "needles" of iron produced by a filing process). If the table is tapped gently a definite form or pattern is assumed by the iron filings. Instead of sliding towards the magnet they settle into lines which run straight out from one end of the magnet, then circle round on each side until they run in the opposite direction but parallel with the magnet, and then finally circle once more round its other end or pole. The resultant shape is a rough oval with a central axis of lines running through the magnet. The iron filings trace what are called lines of force which run from one pole of the magnet to the other. These lines of force are pictured in text-books as stretched elastic threads. Because they are stretched they tend to shorten and seem to pull in towards the magnet the iron filings through which they pass. This is the action of the attractive force. But any particular line of force is also visualized as exerting a force of repulsion on the neighbouring lines. Hence any line is prevented from shortening by the repulsion of the lines lying between it and the magnet. If the repulsive force acted alone, the lines of force would expand outwards, carrying the iron filings with them, away from the magnet; if the attractive force acted alone, the lines would contract inwards, carrying the iron filings with them, to the magnet. The oval form is maintained by the perfect balance between the two forces acting at once.

Too much attention should not be paid to the rather crude mechanical analogy of stretched elastic threads. It is no more than a means to convey an idea to minds not yet tutored in the abstract mathematical concepts which could be introduced to explain the phenomenon more accurately.

To sum up, the simple phenomenon described is of interest as an illustration of the following:—

1. The balance or harmony between two opposing forces, and in particular the cohesion of a form by the balance between a force of attraction and a force of repulsion.

2. Magnetism and cohesion as co-operative and active forces. (A fuller discussion would include electricity and heat.)

3. The interaction between the visible and the invisible, similar, so to say, to the movement of a visible object by means of an astral hand.

More and more of the common people of the world are beginning to realize the dangers of fallout from atomic bomb explosions. Already in Western America there are definite proofs of contamination to herds of livestock and fields of agricultural produce.

Neville Schute, in his latest book, *On the Beach*, imaginatively deals with the exploding of about 2500 nuclear bombs in a future war foolishly commenced by small countries, but which produces a chain reaction embracing all the countries of the whole northern hemisphere. The capital cities are quickly wiped out. Uncontrolled, the nations release their weapons on all presumed enemies, and receive retaliation. Radio-active atmospheric conditions then wipe out every human and animal being in the northern hemisphere, and gradually carry destruction southward. There is no escape; Montevideo, Wellington and Melbourne finally become involved. There is no other choice save to commit suicide or to face an unpleasant form of death. It is a rather imaginative and gruesome picture which the author paints.

We have had a plethora of books, reports and news items on the dangers of nuclear bombs. The will to unite minds and hearts to combat the absurd slogan that "Might is Right" is required. Facts are not lacking to indicate that authors such as Schute may not be far wrong, for ranchers in Nevada, near the test site, recently sued the U.S. Government because, after a series of nuclear bomb detonations, their sheep grew sick, the wool peeled off, lambs were born deformed, and almost all the sheep died within a year or two. Their suit failed, for the Government brought in scientists from all over the country to disprove the sheepmen's claim, but the latter had insufficient funds to employ an expert.

It is a truism that people get the kind of government they deserve. Eternal vigilance has been called the price of liberty. It begins to look as if our bureaucrats have world-wide powers of life and death in their irresponsible hands.

AWAKEN THE SOUL

With the help of Theosophy men and women can transform their lives. Its "Universals" illumine the "particulars" of life, and then the latter, gathered together in evidence, throw further light back on the whole. We can begin here with one such proposition, that "the 'Manifested Universe'... is pervaded by duality" as an interdependent polarity of Spirit-Matter.

Man's duality comprises the inner Being and its instrument, the outer body. Body is again dual, inner and outer, but here we are concerned with the duality of consciousness—Spirit, the immortal, infinite centre, and Soul, the vehicle of Spirit.

Soul is again dual: the higher Soul-Ego, rooted in Spirit, and the lower soul, mortal like the body it inhabits. The Soul-Ego is "awake" on its own plane, where its understanding and powers are godlike, but it "sleeps" on the lower plane because the personal soul in the ordinary man affords no instrument or field through and in which the higher can work. We can understand this better by analogy. Our personal consciousness, however developed in itself, is unable to perceive and act in the physical world, unless the physical senses and organs are in order. The personal ego of a man has no vision of physical objects if the bodily eyes are damaged. He cannot speak, however much he may know, if the vocal chords do not work. So the Soul-Ego is impotent, "asleep" on the personal level, because of the barrier imposed by the imperfect instrument there. Similarly the lower soul "sleeps" on the plane of the higher. It is true that a current flows every night through the three planes of awareness, but without co-ordination. The personal self is more or less aware on *Jagrat*, the waking plane, but it has little or no basis for functioning in *Sushupti*. It is like a sick man, semi-consciously aware of people moving about him, but remembering little or nothing afterwards. The Soul-Ego, active in *Sushupti*, is hardly able, in most men, to function in *Jagrat*, because the ignorance and delusions of the personal soul drug it, so to say, at that level.

How shall one adjust this personal nature, so that the dual Soul, acting as one in divinity, will be awake at both levels? The process has been described in many ways, but we must always find some fresh angle, otherwise we shall merely repeat, "Kill out desire," or, "The brain must be made porous to the Soul's recollections," like a superficial churchgoer gabbling his creed.

Let us look at the duality of birth and death, with its natural transit from one to the other. There are also two false gates, murder and suicide, which can be viewed as symbols of two false attitudes, two ways of reacting to the duality of satisfaction-frustration that life brings.

Observation shows two basic temperamental types, corresponding to the two basic delusions mentioned. Both attitudes create *equally* a false pattern in the personal man that makes him impervious to the Soul-Ego,

thus rendering it unable to act.

The first attitude can be symbolized by the word "murder." It is the delusion of the person who, seeking for satisfaction in his own scheme of order and fulfilment, thinks he can, by force and violence, thrust any obstacle aside and get rid of it—"murder" it, in other words. Such a person *fights back* at evil, sorrow and trouble, and tries to *force circumstances* to suit his will, sweeping aside the natural rights of others who seem to stand in the way of what appears desirable to him. Those thus deluded range from the actual murderer who kills out of fear or for some fancied benefit, down to the prejudiced person who "murders" and violently rejects or distorts facts that will not fit his own theories. This attitude breeds fanatics who have "killed" everything except their object of devotion. It is at the root of the heresy hunts of the Inquisition, of McCarthyism, and of all intolerance of "something different." It is the false platform on which the supporters of capital punishment take their stand — "The murderer is a menace to society! Destroy him!" Even the sentimentalisms of euthanasia proposals rest on the same delusion—"Remove the pain and suffering out of our sight!" From it springs also the false idea in education and in social politics, that one can condition people to a currently accepted mould and eliminate the "outsider." It is behind the foolhardy endeavours of agriculturists to "murder" Nature and ignore natural law, in order to make growing things fit a mass food-production plan.

It reaches down to apparent trivialities and has to be tackled there first. It shows in the attitude of grumbling and indignation at anything that upsets our routine, our hold on possessions, or our attempts at achievement. It shows in the refusal to accept any fact or factor that upsets our ideas or our judgment of another. It is responsible for remarks like "Why on earth do you want that?"—the implication being, "It's rubbish to me! Throw it out!" This is the insensitive adult's reaction to a child's treasures, as well as the "practical" man's reaction to the work of the imaginative writer or artist. Furthermore, we tread the path of "murder" when we try to push away the responsibility for a faulty piece of work, or for a mistaken action—"The tools were bad." "The material was too poor." "It was So-and-So's fault." Behind all the reasons lurks, unrecognized, the demand—"Shift the blame away from me! 'Murder' the link between it and my own self-made image of satisfaction!" The smallest incidents show the same thing. A man thinks the time is five o'clock, and, on being told that the clock says only 20 minutes to the hour, promptly retorts, "The clock must be wrong!" He automatically "murders" fact, for the sake of his personal impression.

Now this delusion that we can get rid of anything is so contrary to the vision and consciousness of the Soul-Ego that the latter can only remain "asleep" on the lower planes. How can its divine nature, with its universal, compassionate view, perceive and act through a personality that has thus violently mutilated its own capacity? In very truth, since

the Universe is one, we can get rid of nothing. Under the law of conservation of energy, the thing "destroyed" will take other forms, and the greater the violence of the attempted elimination and exclusion of the unwanted object, the greater will be the "come-back." We can get rid of nothing. We can only adjust and transform, so that everything is finally assimilated in the right way in the total scheme. "Cast no one out of your heart."

The opposite delusions, symbolized by "suicide," equally render the personal soul useless as a coherent vehicle for the Higher. The first type tries to force obstacles and troubles out of its closed circle; the second tries to flee from them. Under the name of "escapism" this has been better analyzed, chiefly by those of the opposite persuasion, since the "suicide" type is not critical by nature. In this category also we have a wide range. There is the actual suicide who imagines that by doing away with the physical body he can free himself from the ills of life that he cannot face, or escape from the retribution for his sins. There is the gentle "other-worldly" person who floats away from harsh realities and from social evils demanding reform, into a dreamland where everything is as he wishes it to be. There is the scholar, aloof in his ivory tower. There is the dreamer who finds over-herculean the effort to work out his grand visions in hard, unresponsive actuality, and who retreats back to the dream. A child, over-taxed by adult demands, parental or scholastic, will often refuse to make effort, taking refuge in some "collecting" activity that compensates without fear of failure.

There are those who seek release through drugs, sedatives, "tranquilizers," or who vainly endeavour to drown their sorrows and worries in drink. The avid patrons of the "dope" type of books, films, radio, television, or the chain smokers, the dancers "sent" by the rhythms of "Rock and Roll," are all treading the path of "suicide," of intoxication that deadens the Thinker in themselves. But so also are those who fling themselves into feverish activity—business, pleasure, or "good works"—in order to avoid having to stop and think. Others fly from their own tormenting, questioning mind into the bosom of a blind faith, whether religious or political. Others, imbued with the desire for freedom, feel space, time, matter, form and the demands of human relationships as fetters rather than supports or means to power. They are therefore always in flight from one thing or another. We can recognize the trend in the tendency to put off a specially difficult task, in the omission of an unpleasant duty for fear of hurting another's feelings, in the acute revulsion from the domination of others, the feeling of restriction at routine, and in the pliability that, when subjected to pressure or persuasion, gives in, "suicides" its own will, in fact, for the sake of peace.

But just as the "murderer" cannot destroy whatever threatens his notions of self, so too the "suicide" cannot flee in reality from the responsibility of self, or from the necessity of material limitations. These will follow him as close as his shadow, and sooner or later he must accept

them. For how can the steady, constant nature of the strong Soul-Ego find expression in an ever-shifting, fluctuating personal field? We must transform the shadow, to make it truly "the *holder* of the flame."

There is also a third group in yet more unhappy plight, which seems to oscillate between the two delusions "fight" and "flight"—always torn between two points of view, two opposing objects of desire. These also keep the Soul-Ego "dead asleep."

Yet at death, for everyone, there is a natural working out of the energies. The being is able to get rid of all that it cannot assimilate into its ideal self-portrait. The "shell" thus thrown out undergoes progressive destruction on its own nightmare plane (yet leaving seeds behind for future fights) while the surviving personal consciousness flies away into its self-engendered heavenly dream. This too must end, and the being once more "accept the woes of birth." Death is only a breathing space.

In this word "accept" lies the answer to the problem of transforming both the delusions into working powers for the Soul. For the adjustment of the personal nature means:

ACCEPTANCE—of whatever comes, of people, of events, of our own faults, as of outside evils. It is not passivity—which is suicide—but, until there is acceptance of a thing, how can one begin to change it or find its right place? Indignation, shame, pride, fear, all distort the picture. Acceptance tranquilizes, impersonalizes the feelings. But it depends on:

EQUANIMITY—a state of mind poised in balance between two poles. It arises from the realization of that truth which fuses opposites. The personal nature always takes sides. The Soul demands equilibrium. We must be able to *see* pleasure-pain, success-failure, effort-rest, past-future, thought-action, as ONE, before our heart can *accept*. Holding the mind steady at this centre requires:

WILL—a spiritual force, steady, constant, distinct from the fluctuations of personal desire. Will cannot act except through the forms created by:

IMAGINATION—the power that sets the boundaries of achievement. We cannot will what we cannot imagine. Thus imagination needs knowledge out of which to create its patterns, and this demands:

STUDY—the grasp of universal truths, of the nature of Soul and Spirit, so that the images may have a sure foundation. This knowledge must be gathered with a pure motive, otherwise delusion enters once more. The motive for study that makes the mind pure is:

SERVICE—this is the only end to be kept in view, "to be the better able to help and teach others."

These six clear the field of the personal consciousness, but the still lower bodily field also requires adjustment in the senses and organs. The careful carrying out of everyday duties with accuracy, timeliness and disinterestedness, brings these into alignment. Then the awakened Soul can work in divine fashion at all three levels. The purpose of reincarnation is achieved.

We can recognize this mentally, but the heart learns more easily from

the force of human example. So, if we consider such a figure as William Q. Judge — the exemplar for us of a Disciple — we can realize, in a more living fashion, the powers enumerated.

He was “acceptance” personified, “the Friend of all Creatures,” willing to work with friend or foe, meeting good and evil with brave heart and humour. Practical man and mystic in one, he had the true balance of equanimity, strength and gentleness, drive and calmness, with a will that held fast and an imagination that could conceive equally the profundities of the teaching and the administrative planning that made him so great an organizer. His study was devoted to the purpose of bringing the teaching to ordinary men and women, and on the plane of physical action his meticulous attention to “the right way” of doing things not only conserved energy, but subserved the greater expression of the Soul.

We have in him a wonderful practical example. May we find the power to follow!

Again the warning against aluminium cooking utensils is being given. In *The Vegetarian* (December 1957), under the title “Aluminium — A Menace to Health,” Mark Clement refers to the tests demonstrating the harmful effects of aluminium, reported in the official Report of the Food Investigation Board of the Department of Scientific and Industrial Research, and also gives the opinions and investigations of some eminent English physicians — all of which have been confirmed by other medical investigators on the Continent, especially in Germany, and also in the U.S.A.

The danger of aluminium is that it corrodes in contact with acids, alkalis, salt and soda, and since nearly all foods contain at least one of these ingredients the result to the consumer is some degree of aluminium poisoning from each meal.

When one thinks of the millions that are spent annually on research on chronic diseases of obscure origin — some of which, it is believed by many medical men, are caused by aluminium poisoning and could therefore be prevented — one feels appalled; especially when the alternatives for aluminium cooking vessels are many: enamelware, earthenware, fireproof glassware and, best of all, stainless steelware. The initial cost of the last is higher, but since it will outlast all the others and is easiest to clean, it is in the end the most economical and practical.

THE SUN AND MEN ON EARTH

The ancient *Commentary* quoted in *The Secret Doctrine* (I. 541) states:—

The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein The planets are its limbs and pulses

H.P.B. explains further:—

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction* of the Solar HEART.

One of the interesting and constructive occupations engaging the attention of nearly all students of Theosophy can be described as the extension of evidence. H.P.B. extended the “Theosophical view” far into the literature, culture, science and scholarship of her times. We are always “on the lookout” for corroborative testimony of the philosophy “in the light of Theosophy” as new avenues of thought and research open up among modern thinkers.

“THE SUN IS OUR MASTER,” writes William J. Baxter, introducing Professor Hideo Nishioka’s book on the history of cold and warm cycles (published under the title *Long Warm Weather Cycle Ahead* by the International Economic Research Bureau, New York), and he adds:—
... neither the people, the trees nor animal nor marine life are the master of their own destinies. Their habits and their actions are controlled by the great Master — who, fortunately for mankind, does all things in a “rhythmic” nature — and not in a hazardous, temperamental manner. Our job is to learn the nature of that rhythm and adapt ourselves to it.

Professor Nishioka’s book is a record of his research work on the effect of the sun-spot cycles on human beings, nature, animals, fish and on cycles in medicine. As Mr. Baxter observes in his Introduction: “In his habits in almost everything he does, we find that man’s actions are controlled by the weather — the weather in turn is controlled by the sun — so that in the final answer, THE SUN IS OUR MASTER.”

To illustrate this Mr. Baxter lists the following Theosophically “suggestive” observations:—

The late Dr. George Ellery Hale, the founder and director of the Mount Wilson Observatory, first observed that sun spots were giant cyclones in the sun's atmosphere These hurricanes on the sun have a profound effect on man's activities on the earth. It has been found that electrons, ionized atoms and "corpuscles" coming from the sun all produce electrical disturbances on the earth if you study the work of men like Professor Hideo Nishioka you are bound to develop a stronger religious feeling, as you find that these solar hurricanes follow a definite pattern and are *rhythmic* in nature

We well may say, then, that the long-range weather cycle that we are now in has been proven to have occurred many times before on the earth. Since it occurs in a definite rhythm, there is nothing to fear about it Previous research on the short-term changes of the effects of high barometric pressures and low barometric pressures on the human system have indicated that the change to a low pressure period changes the acidity content of the blood streams. From practical experience we know that this affects, adversely, animals who are inclined to be cranky such as cats, dogs, cows, and aggravates their condition It is known that there is also relationship between such things as the power to remember during a low pressure period as evidenced in the amount of articles lost in public conveyances, stores, etc. Those who deal with crime note a sharp increase in crimes of passion with the arrival of low pressure areas — just as those managing mental institutions report a sharp increase in their problems with the change from high pressure to low pressure periods Already medical studies show that important changes in the weather have important effects in the field of health. For example it is announced that there is a definite relationship between the time of birth of famous American men and the sun spot numbers

I want to congratulate Prof. Nishioka for the work he has done in tying up solar changes to such medical problems as heart disease and virus epidemics The ramifications of sunspots on the side of crops and on the up's and down's of business, are being studied by many scholars as the realization is growing that **THE SUN IS OUR MASTER.**

If a country is faced with a warm and dry cycle, it obviously will have an important effect not only on the new diseases that a changed climate brings, but also on the political institutions of the country. . . . Flinders Petrie . . . wrote in "Revolutions of Civilizations" the following:

"We have seen how general is the regular recurrence of civilization in all countries that we have examined, and how constant is the order of its phases. Another question remains to us, Why is this period so far regular? What determines the spring, summer, and autumn of the Great Year? **THE FIRST AND MOST OBVIOUS CAUSE WOULD BE PERIODICAL CHANGES OF CLIMATE.**"

Here, to the Theosophical student, is the welcome sight of many vindicatory statements concerning cycles, the unity of our solar system, the relationship, intimate and well-traced, between the sun and the earth, the rhythm and harmony of the great Laws of Nature and, last but not the least, the assurance that all beings living on the earth are truly one col-

lectivity, each one being affected equally by the great Life-Giver. Various hints have been given to us by H.P.B. concerning a cycle of about 700 years (or $60 \times 11\frac{1}{2}$?) which Professor Nishioka has deduced from his observations in different departments of Nature. Speaking in her *Glossary of the Chaldean cycle of the Neros*, she writes:—

The learned author [E. V. Kenealy] seemed to take it for granted that the Neros was of 600 years duration, but he was mistaken Nor were the establishment of the Mysteries and the rites of Initiation due merely to the necessity of perpetuating the knowledge of the true meaning of the Neros and keeping this cycle secret from the profane; for the Mysteries are as old as the present human race, and there were far more important secrets to veil than the figures of any cycle The mystery of 666, “the number of the great heart” so called, is far better represented by the *Tau* and the *Resh* than 600.

The phrase “the great heart” was used to designate the Sun in ancient times. Like the heart in our bodies, the Sun is the centre of the solar system. Just as blood, conveying nourishment and cleansing properties, circulates from the heart to every part of the body, so the Sun pours out ceaselessly streams of magnetism, light, heat, electricity, radio waves and other varieties of life-giving and death-producing vibrations, atoms or “corpuscles,” both physical and infra-physical. It is the first to feel — as the human heart is the first to feel all emotions and all shocks — all the events, the resistances, the ills, the troubles, that our cosmic brothers, the planets, and even the stars of other systems direct to it. Science has not yet detected or perhaps even speculated upon the return to the Sun of such energies, but such must be the case. This would resolve the moot question, “Where does the Sun get its energy from?” — at least from the physical point of view.

The rhythm of the Sun’s pulsation follows an $11\frac{1}{2}$ -year cycle. In comparing this, in her *Secret Doctrine* (I. 541-2), to the pulsation of the human heart, H.P.B. states that if we could see our heart beating we would be able to see reproduced in miniature the sun-spot phenomenon. The pulse of the Sun affects business and men’s minds and feelings; waves of optimism and pessimism are seen to follow one another over the world, affecting corporate humanity and Nature as a whole. Our feelings and emotions, our health and ill health, physical and mental, are first felt by the heart which is the living symbol of the co-operative organism that we call our body. Both are standing examples of unity in diversity, and represent the Karmic balance of the systems, human and solar. Theosophy goes further and states that the Sun that we “see” (do we really see it?) is only an appearance; behind it stands the true *invisible* Sun, which cannot be seen, any more than the true living Heart — the source of the life and movement of the physical heart — can be “seen.”

Professor Nishioka advances evidence in support of his theory that periodic waves of cold and warmth within a 700-year cycle have visited

the earth, and hints at the relationship between this 700-year cycle theory and the history of politics and culture; for man's actions and mode of living are profoundly influenced by the weather, as the weather is controlled by the Sun. The fact of a weather cycle is important, for it helps to incline the mind to the idea of ebb and flux in everything. Fluctuation becomes rhythm. Hitherto the average man has not been much concerned with cycles in an analytical sense. Vaguely they are said to exist. Vaguely he lives within them: cycles of inflation and of depression, financially; of ease and of anxiety, moodwise; of national amity and of wars and manœuvres, internationally. A thousand examples can be advanced to prove that we live in and are surrounded by all kinds of cycles. Professor Nishioka's work, and the documentation he advances, provide the basis for these statements. Applications thereof remain a *terra incognita*. Yet, if they are to prove of any value, that is what must be searched for.

According to the teachings, Maya, or the illusive appearance of the marshalling of events and actions on this earth, changes, varying with nations and places. But the chief features of one's life are always in accordance with the "Constellation" one is born under, or, we should say, with the characteristics of its animating principle or the deity that presides over it, whether we call it a *Dhyan Chohan*, as in Asia, or an Archangel, as with the Greek and Latin churches. In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN. The closer the approach to one's *Prototype*, "in Heaven," the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self-god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. Thus, "the events of humanity *do* run co-ordinately with the number forms," since the single units of that humanity proceed one and all from the same source — the *central* and its *shadow*, the visible SUN. For the equinoxes and solstices, the periods and various phases of the Solar course, astronomically and numerically expressed, are only the concrete symbols of the eternally living verity, though they do seem *abstract ideas* to uninitiated mortals. And this explains the extraordinary numerical coincidences with geometrical relations, as shown by several authors.

—H. P. BLAVATSKY

THE HUMAN BODY

A STUDY IN "LETTERS THAT HAVE HELPED ME"

"Perfect physical health" is the first of the qualifications for chelaship (see "Chelas and Lay Chelas" by H.P.B.). She adds that in certain rare cases exceptions are made. We are not definitely told what is "perfect physical health." The robust body of a prize-fighter or a wrestler is certainly unsuited for high thinking and noble living. Mr. Judge writes:—

A sound body is not expected, because our race is unsound everywhere. It is Karma. Of course a correct mental and moral position will at last bring a sound body, but the process may, and often does, involve sickness. Hence sickness may be a blessing on two planes: (1) the mental and moral by opening the nature, and (2) on the physical as being the discharge into this plane of an inner sickness of the inner being. (*Letters That Have Helped Me*, p. 129)

So we must learn the necessary lesson and appreciate the value of bodily ailments in true perspective. But while engaged in this wholesome process in which the past is involved, we must not neglect so to act that fresh bodily sickness does not arise. Therefore the advice and the instruction:—

Feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. The struggle must be kept up, and after a while it will be easier. Old age only makes this difference — the machine of body is less strong; for in old age the thoughts are the same if we let them grow without pruning. (p. 135)

If you will rely upon the truth that your inner self is a part of the great Spirit, you will be able to conquer these things that annoy, and if you will add to that a proper care of your bodily health, you will get strength in every department. (p. 137)

In these teachings W. Q. Judge offers practical aid as to what we should do. There is a note of hope and help for the earnest and devoted aspirant who may feel dejected on reading these words of Mr. Judge:—

With the weak and hereditarily diseased bodies we have, we could not live an hour with Masters did we jump suddenly past space to Them. (p. 72)

What would happen? How would it happen? Why would it happen?

A CALL TO WORK

Advertisement is the keynote of our age. From one point of view advertisement is the Voice of Opportunity in the world. The one in search of work looks at the advertisements for workers. He reads them and decides, "This is for me, that is not for me." In the spiritual world, advertisements are truly Opportunities. The Great Teachers come and advertise Their "goods" and seek workers. They call for volunteers. Many see the advertisements; few know they are opportunities. The favoured few make their spiritual way.

Let us look at one of the special advertisements of this particular hour and day. We all have read that there is an urgent necessity to make Theosophical literature accessible to the public, for, in *The Key to Theosophy*, H.P.B. has said that this would facilitate the work of the coming Messenger. Nay, it depends upon the keeping of the literature in print and its spread in the world whether his mission will succeed as greatly as it might. But what is forgotten today is that books have to be printed, published, sent out. Accounts have to be kept. Such tedious things as proof-reading, typing, addressing and stamping the envelopes, have to be done. A place must exist where this can be done. Without willing hearts and willing hands these books would neither be published nor sent out to the hungry minds of the race. Money and its proper care is also required for all this. There is much more to buying a book than the price paid for it!

All spiritual movements work, if they work truly, on voluntary help—help of time, money and energy. If money is required by a worker, all that he should ask for, and all that can be given in such work as ours, is the mere pittance necessary. The work is the reward. Otherwise money becomes the object of the work, not the work itself. (Pittance must be understood in the sense of what is necessary—not a starvation wage, but no more than what is necessary.) The ideal we should hold is that of trusteeship of money. Some workers are rich, some poor, we say. How each makes use of his wealth or poverty is what really counts. Each one who values the philosophy of Theosophy as he reads it in this magazine or in any magazine or book should ask himself, "What am I giving—or rather, how much of my time, money and energy do I actually devote to the work and how much ought I to devote to it?" Each book requires money, but more than money; it represents the irksome jobs done by others, their sacrifice of time and energy; and though this may not be looked upon as a sacrifice by the worker, it must be so looked upon by the buyer or the one who profits by that labour. Without this labour there would be no books to read.

Another thing that would facilitate the work of the coming Messenger is a body of people capable of working together. This applies to those who have laboured for the Movement for years and who keep the foundations of the Movement intact, as well as to those who are newcomers to

Theosophy and who will keep the Movement going in the coming years. It is to them that the "advertisement" we have been talking about is addressed. *Wanted*: some who are young in years and who are willing and anxious to learn in order to become workers for the next great Mission. What does this entail? It entails what Jesus often used to say, "Come, follow me"—with all that that implies. The answer comes over and over again—"I have married a wife and cannot come"; "I have this or that obligation to fulfil and cannot come." "Master, let me bury my dead." Present-day jargon is added: "I must make my way in the world first; then I can help better; when the Messenger comes, then I will come and serve him."

Meanwhile, what of the work? If all took the above attitude it would collapse and there would be no Messenger. Shall we say that this work is not important? That it bears no fruit? Do we not forget that spiritual dividends on time and energy cannot be counted? The Christian hymn is factually correct — "Whatever Lord I give to thee, Repaid a thousand-fold shall be." The Great Ones know not ingratitude; They are honest debtors. The tiniest thing done for Their sake brings its own reward, even though some are so blind as not to see it. Others, who have given their mite of money, time and energy, know full well, with gratitude in their hearts, just what a bounteous reward has been theirs!

So again the call goes out. Who will come? The necessary conditions are simple—a willingness to learn; a humbleness of spirit; a firmness of purpose. It is not change that the Movement needs today; it is continuity. Change will come when the young, having osmosed the wisdom of the old, having the spirit of service and a knowledge of the Movement as a whole, having themselves grown older, see what changes are necessary. No longer personal in their desire to change things, they can contribute their quota to the more perfect running of the Movement as a growth out of the old. Meanwhile what is needed is willingness to learn, to gain experience, to sink personal desires in the corporate work; also a firm willingness to work in harmony with others, for how else can a *united* body of people be ready for the next great Messenger's service?

Let each student read again the *Five Messages to the American Theosophists*, where H.P.B. emphasizes so strongly the necessity of sticking together in spite of all private differences. Would we obey the coming Messenger? Can we work with His helpers in harmony? Not unless we have learnt before He comes to work with each other.

What about the older generation of students today? Knowing that they cannot live until the Messenger comes, are they anxious to see the work die with them? How can it be, for if that ever were to happen their work for years would have been wasted. But they cannot leave the work in charge of those who are not willing to make the effort to learn and to serve. Anxious to find companions who will carry on after they die, their cry goes out too—where are the young who will help?

In the Christian scriptures we read the story of the wise and foolish

virgins. Waiting for the Bridegroom, the foolish ones slept and missed him. And in another story of the wedding feast we read that the invited did not come, so from the wayside others were brought in to the feast. There is something for us to learn from this.

“Choose you this day whom ye will serve.”

Science Digest for the month of November 1957 carries an article on “Tranquilizers and Traffic,” by Robert Meyer. While the article indicates the inadvisability of selling these drugs freely to all through the chemist shops, accurate knowledge of their effect is still not widespread. Their danger is demonstrated by the number of cases in which persons who have taken these drugs have been found to lose their power of judgment and to become unsafe drivers as a result. Theosophy has always warned against anything that impedes the direct controlling of the body by the mind. Alcohol, narcotics, and now “tranquilizers,” all appear to belong to the same family and therefore should be restricted in use and not be made freely available to the public. The mere fact that their effects vary in intensity, or as to the degree of “de-control,” does not do away with the very real danger to the man of disconnecting his rational and discriminating faculties from his emotions, and his feelings and desires from the body which is their tool. The fact that the nerves and the brain in that body are dulled in one way or another, that aspects of memory and awareness are, so to speak, temporarily cut off, should be a warning to any thoughtful person. It should not be understood, however, that these drugs are altogether to be condemned. When taken under proper supervision, they appear to be of some use in the cure of certain types of insanity.

The first question that should be asked is: “Why do you desire to take tranquilizing drugs? Why are you anxious? Why worried? Why do you want to forget?” Theosophy would answer: Is not one or another aspect of *fear* at the root? If so, then where does fear arise from, and why is it so prevalent in our present civilization? Surely something must be wrong with our age that such a destructive emotion prevails. Mr. Meyer uses a telling phrase describing this period in our history: “the age of anxiety *about* anxiety.” Fearlessness, sincerity and assiduity in devotion will not become ours until we learn to cut asunder all doubts with the sword of knowledge. The Great Buddha tells us that there are five chief fears: fear of death, fear of old age, fear of loneliness, fear of poverty and fear of war. We are interfering with the action of will when such drugs as tranquilizers are used.

MATTER A FORM OF CONSCIOUSNESS

Coal and diamond are in the bones of men; shrubs and creepers, herbs and weeds are in the nerves of men; the wolf and the warbler, the bug and the reptile are in the blood of men.

Man is black as coal and shines like diamond; heals and nourishes by fruits and is poisoned by weeds; stings like a serpent, or feeds like a cow, or labours like a horse. Man serves masters who are the Lords of Light.

One Light, many beams. One Life, many forms.

The study of Theosophy is essentially the study of Consciousness — consciousness as subject, consciousness as object, consciousness as mineral, vegetable, animal, human and divine. This concept is not difficult to grasp mentally. The realization of its validity is, however, quite another matter. Realization of this and attending action is the aim, purpose and teaching of Theosophy and has been the burden of the teachings of all sages who have belonged to the Theosophical Movement throughout the ages. The realization of this basic principle is the object the Theosophical student should always keep in mind.

“All is soul and spirit ever evolving under the rule of law which is inherent in the whole.” Here is a *mantram* the truth of which is immediately admitted by all Theosophists. Its demonstration, however, poses certain difficulties. If “all is soul and spirit” what becomes of matter? Has it no existence? Is matter a complete phantasy of the senses? Is it an illusion, partial or entire? Our general conception of matter is that it is something solid, substantial, inert and outside us, which is somehow related to us because we contact it with our senses, but which is in general opposition to us as we constantly struggle to resist its influence as it imposes itself upon us.

This concept of matter must eventually be discarded, for its acceptance is at the basis of the heresy of separateness. It is this false dualistic conception which is at the foundation of all creedal religions. God and devil, good and evil, salvation and damnation, heaven and hell — all these misconceptions and the consequent wrong actions spring from the belief that things are separate and distinct one from another. But the idea of Soul and Spirit as the only principle pervading the manifested universe contains the solution to most of our philosophical difficulties.

Spirit *is*: Soul is its modification. There is but one Spirit, one Consciousness, but many are its modifications. A simple illustration is that of a string upon which knots are formed. Let the string represent Consciousness or Spirit unmodified; let the knots represent soul, any soul, mineral, vegetable, animal, human or divine. These are all modifications of Spirit. Has the quality or substance of the string changed because of the modifications we call knots? So with our monistic concept of Soul and Spirit. The cause of the knots, the forms of consciousness, is to be found in the Three Fundamental Propositions of the Secret Doctrine, especially in the Third.

We should stop thinking in terms of Spirit inhabiting a form of matter and think of matter as a form of Spirit. This approach gives a practical basis for overcoming our sense of separateness. We are told over and over again that existence is an illusion, that matter has no real existence. At the same time we are confronted with the evidence of our senses which insist upon the reality of matter and, moreover, a nomenclature which constantly employs contrasting terms that imply separateness, dualism.

What then of the kingdoms above and below us? Have they no existence apart from what our senses convey to us? Of course they have. The illusion lies in our sense of separateness. Our dualistic thinking prevents us from realizing the unity of all souls with the Universal Oversoul. If, however, we regard matter or objective existence as a modification of Consciousness, a form of Spirit, many paradoxical statements become more comprehensible.

Consider the phrase: "The highest sees through the eyes of the lowest." This statement becomes quite understandable from our monistic viewpoint. The eyes represent embodied experience or modified consciousness which we may call the mineral kingdom; this realm of consciousness becomes the basis for the expression or seeing of the vegetable kingdom; the vegetable consciousness provides the eyes or basis for the animal; the animal for the human, and the human for the divine. In this process man becomes the focalizing point for all the forms of souls or consciousness as they are objectivized in the various kingdoms.

Since all beings are the same in kind and differ only in degree, interdependence is an absolute Law of Life. Everything is dependent upon a higher degree of consciousness. Here the figure of the lame man perched upon the shoulders of the blind man and directing the latter's steps is suggestive. Thus man progresses only to the extent he can raise the animal kingdom and through that kingdom the vegetable and mineral kingdoms. Similarly the beings above the ordinary man can progress only to the extent man raises his consciousness to the plane of Unity. Thus all are parts, in varying degrees, of one Spiritual or Conscious Totality which ever moves forward as a Unit according to the Law inherent in the Whole.

The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyān Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science.

—H. P. BLAVATSKY

A PRACTICAL APPLICATION OF UNIVERSAL BROTHERHOOD

We have all enough strength to bear the misfortune of others.

—LA ROCHEFOUCAULD

Live with each other as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that may be imagined.

—W. Q. JUDGE

Every social reformer, preacher, politician and humanitarian agrees that a practical application of Brotherhood is necessary for the continued well-being of humanity. Only then can wars be eliminated. The common man, when he is stirred by spellbinding words or news items, also more or less believes that Brotherhood must prevail in practice. Although its practical realization is difficult today, it is certainly something to be aimed at.

On analysis, there are found to be very few persons or groups working for the realization of more than this or that *partial* brotherhood. There are various protective colour-of-the-skin brotherhoods. The Whites of South Africa and of the Southern States of the U.S.A. generally speaking exemplify this type. The U.S.A. will not trade with China, and thereby excludes intercourse with a large section of the human race because of fear. A country fears a neighbouring country and buys an aircraft-carrier, and then numerous war planes. We are apt to look upon as brothers only those who belong to the same country, or the same race, creed, caste or colour, as we do.

Liberal thinkers can usually conceive the ideal of a Brotherhood of human beings. Economists speak of the Human Family and theorize on the equal distribution of basic foods, raw materials and finished goods, so that there shall be no want, unemployment or destitution throughout the world; and this idea is indeed gradually percolating into the race consciousness. Scientists in goodly numbers are realizing that their intellectual achievements are opening not one but numerous Pandora's boxes, and many are trying to refrain from opening others more dangerous and harmful. But the wider need is being sensed, seen and worked for.

In her *Glossary*, under "Humanity" H. P. Blavatsky wrote:—

Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

Thus, however ennobling the idea of a Brotherhood of Mankind, its practical realization will be impossible until men and women begin to *think* in terms of Brotherhood. Till then we cannot have anything

more than partial brotherhoods, one group *versus* another.

Brotherhood in a wider sense implies something more than the oneness of all human beings. Many are not yet fully prepared to accept the idea of a Universal Brotherhood of *all* beings. Our flagrant violation of the Law of Universal Brotherhood is evidenced, for instance, by the wanton killing of animals in the name of sport. It is recognized that without the co-operation of Nature man cannot survive, but throughout the world men exploit and rob her at every turn.

It needs to be realized that a Brotherhood of men alone is not a Universal Brotherhood. Men have their responsibilities to the lower kingdoms. Men occupy a unique place in this great Scheme. They, having minds (though of differing degrees of apperception) and the capacity to reason and choose, can determine to remain animal-men or to march upward and forward to the position of divine manhood. This prospect pleases some; to others it makes little appeal. The idea of our responsibility to our brother men may seem utopian, a little impractical, too idealistic perhaps, but still it is conceivable. But what of our responsibility to the lower kingdoms? Can we evolve and rise without lifting up the lower kingdoms composed of the same material from which we are formed and having the same One Life pulsating in them as pulsates in us? What prevents? Mostly lack of perception and consideration of an aim in life.

Look at our animal lovers who shudder at the evident horrors of the vivisectioning rooms of great laboratories. And yet, glamoured by the reports they read or hear on the radio or TV, when they become ill they take the drugs and filthy nostrums which these very laboratories turn out, without a thought that countless suffering animals or violently treated chemicals and minerals have been used to prepare those drugs which are being introduced into their system, with what eventual, though not always directly traceable, effects one knows not. With all respect for the various societies working for the prevention of cruelty to animals, one wonders if those who advocate reforms and painless killing in our *abattoirs* are not themselves meat eaters! Many a cultured lady shudders at threading a wriggling earthworm on a fishing hook, and yet, an hour or two later, eats, without any compunction or thought except sense gratification, the fish just caught.

And look at our insect life. Newer and more deadly insecticides are the order of the day—allegedly to produce better vegetables and crops. It is claimed by the manufacturers of these widely advertised powders and sprays that they are harmless to men. What of the birds who are the *natural* universal means of controlling insect life, and who are thus deprived of their food? Do we not have the example of those farmers who can still produce wholesome fruits and crops, through right manuring, watering, weeding, working? Who is right, who is wrong in the long run?

Therefore what is needed now is a wider application of Brotherhood.

Its conception must take place first in the womb of the mind of at least a few. There it must be nurtured through reflection, until finally we have Brotherhood *in actu* and not simply in name. From brotherly thoughts, brotherly acts will result, for Theosophy reiterates the age-old wisdom that as we think, so we act and become. And let us bear this in our hearts:—

For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvana—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong and there is no wrong in putting out the life of a human being.

—W. Q. JUDGE

SHAKESPEARE'S VIEWS ON DEATH

From the 14th century onwards there was a great revival of learning in Europe. Giordano Bruno visited London and became a friend of Queen Elizabeth, though some years afterwards he was burnt at the stake in Italy for believing in what we now call the Theosophic knowledge of the universe and of man and God. Loyola, the great Jesuit founder, had risen to power; Copernicus lived, Pythagoras's teachings were revived, and Shakespeare wrote his plays. It is not surprising, therefore, to find many truths about man and the universe scattered throughout the plays of Shakespeare. It is illuminating to read the plays between the lines, as a student of Theosophy ought to. Only a very few examples can be given here, but it is hoped that these will be sufficient to send the reader to the plays and help him to see for himself how some of our Theosophical tenets have been put so practically before us.

Shakespeare hints at the dual nature of man and refers to the soul as distinct from the body:—

Her body sleeps in Capel's monument,
And her immortal part with angels lives.

(*Romeo and Juliet*, Act V, Sc. 1)

Now, quiet soul, depart when Heaven please.

(*Henry VI*, Part I, Act III, Sc. 2)

Further, the Friar in *Romeo and Juliet* (Act IV, Sc. 5) while comforting the parents points to the right attitude towards the living and the dead:—

Heaven and yourself
Had part in this fair maid; now heaven hath all,
And all the better is it for the maid:
Your part in her you could not keep from death;
But heaven keeps his part in eternal life.
The most you sought was her promotion;
For 'twas your heaven she should be advanc'd:
And weep ye now, seeing she is advanc'd
Above the clouds, as high as heaven itself?...
Move them [the heavens] no more by crossing their high will.

Shakespeare links man with the planets and suns in *The Merchant of Venice* (Act V, Sc. 1):—

There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-ey'd cherubim:
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

We are reminded of the *Ramayana* and the *Gita* in the following extract from *Hamlet* (Act I, Sc. 2). In the *Ramayana* the court is comforted at the death of King Dasaratha by being reminded that death comes to all. In the *Gita* we are taught the cyclic return from death to life and life to death. In *The Light of Asia* we have the beautiful story of how the Buddha comforted Kisagotami for the loss of her baby, for

at no house where she asked for mustard seed did she find that no one had died. Here, in *Hamlet*, the Queen tells the young Prince not to mourn for his father, for "all that live must die, Passing through nature to eternity." And the usurper-murderer consoles him by saying:—

... you must know, your father lost a father;
That father lost, lost his; and the survivor bound,
In filial obligation, for some term
To do obsequious sorrow: but to persevere
In obstinate condolment is a course
Of impious stubbornness; 'tis unmanly grief:
It shows a will most incorrect to heaven;
A heart unfortified, a mind impatient;
An understanding simple and unschool'd:
For what we know must be, and is as common
As any the most vulgar thing to sense,
Why should we, in our peevish opposition,
Take it to heart? Fie! 'tis a fault to heaven,
A fault against the dead, a fault to nature,
To reason most absurd. . . .

The necessity for the acceptance of death is also brought out in *Julius Cæsar* (Act II, Sc. 2):—

Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come when it will come.

Also in Act IV, Sc. 3, Brutus, speaking of his wife's death, says that

With meditating that she must die once,
I have the patience to endure it now.

As in the *Gita* we are told to meditate on death while still alive, so in *Measure for Measure* (Act III, Sc. 1) we are asked to

... Reason thus with life,—
If I do lose thee, I do lose a thing
That none but fools would keep: a breath thou art,
Servile to all the skyey influences.
... Thy best of rest is sleep,
And that thou oft provok'st; yet grossly fear'st
Thy death, which is no more.

Why do we fear death? Because, as said in *Measure for Measure* (Act III, Sc. 1), "The sense of death is most in apprehension."

There is an important lesson about facing the consequences of one's actions and preparing oneself before death in *Henry V* (Act IV, Sc. 1). On the night before the battle of Agincourt, the King went disguised among his soldiers and spoke with them. He found some of them discussing the coming battle and blaming the King for what may happen to them if his cause was not just. They argue that they owe him obedience and therefore are not responsible for the carnage that will result in the coming battle. It is the King himself who

hath a heavy reckoning to make when all those legs and arms and heads, chopped off in a battle, shall join together at the latter day and cry all, We died at such a place; some swearing; some crying for a surgeon; some upon

their wives left poor behind them I am afear'd there are few die well that die in a battle; for how can they charitably dispose of anything, when blood is their argument? Now, if these men do not die well, it will be a black matter for the king that led them to it; who to disobey were against all proportion of subjection.

But the King replies:—

. . . the king is not bound to answer the particular endings of his soldiers Every subject's duty is the king's; but every subject's soul is his own. Therefore should every soldier in the wars do as every sick man in his bed,—wash every mote out of his conscience: and dying so, death is to him advantage.

The same idea of the importance of one's thoughts at the last moment of death comes out in *Hamlet* (Act III, Sc. 3). There the young Prince, who has vowed vengeance on his uncle, sees him at his prayers and thinks that *now* he will kill him. On second thoughts he remembers:—

He took my father grossly, full of bread;
With all his crimes broad blown, as flush as May
 . . . am I, then, reveng'd,
To take him in the purging of his soul,
When he is fit and season'd for his passage?
No.
Up, sword; and know thou a more horrid hent:
When he is drunk asleep, or in his rage . . .
Then trip him, that his heels may kick at heaven;
And that his soul may be as damn'd and black
As hell, whereto it goes.

Karma and the right attitude towards it are spoken of in many places:—

'Tis good for men to love their present pains
Upon example, so the spirit is eas'd.

(*Henry V*, Act IV, Sc. 1)

There is occasions and causes why and wherefore in all things.

(*Henry V*, Act V, Sc. 1)

Care is no cure, but rather corrosive,
For things that are not to be remedied.

(*Henry VI*, Part I, Act III, Sc. 3)

. . . there's a special providence in the fall of a sparrow.

(*Hamlet*, Act V, Sc. 2)

There is a terrible lesson in *Richard III* (Act I, Sc. 4): Clarence in his dream thought he was dying and met the ghosts of those he had harmed in life:—

. . . methought what pain it was to drown!
What dreadful noise of water in mine ears!
What sights of ugly death within mine eyes!
Methought I saw a thousand fearful wrecks;
A thousand men that fishes gnaw'd upon . . .
. . . my dream was lengthen'd after life;
O, then began the tempest to my soul!
I pass'd, methought, the melancholy flood
With that grim ferryman which poets write of,
Unto the kingdom of perpetual night.

The first that there did greet my stranger soul
 Was my great father-in-law, renowned Warwick;
 Who cried aloud, "*What scourge for perjury
 Can this dark monarchy afford false Clarence?*"
 And so he vanish'd: then came wandering by
 A shadow like an Angel, with bright hair
 Dabbled in blood; and he shriek'd out aloud,
 "*Clarence is come,—false, fleeting, perjur'd Clarence,—
 That stabb'd me in the field by Twerksbury;—
 Seize on him, Furies, take him to your torments!*"...
 ... I have done those things
 That now give evidence against my soul.

The two men sent to murder him talk with him first. Clarence hopes to escape death by reminding them that

the great King of kings

Hath in the table of his law commanded
 That thou shalt do no murder: will you, then,
 Spurn at his edict, and fulfil a man's?
 Take heed; for he holds vengeance in his hand,
 To hurl upon their heads that break his law.

The murderer answers:—

And that same vengeance doth he hurl on thee
 For false forswearing, and for murder too...
 How can'st thou urge God's dreadful law to us,
 When thou hast broke it in such dear degree?

A necessary reminder as to the animal or insect's right to life comes in these lines:—

And the poor beetle that we tread upon,
 In corporal sufferance finds a pang as great
 As when a giant dies.

(*Measure for Measure*, Act III, Sc. 1)

These are just a few extracts. Other aspects of the philosophy appear over and over again. "We defy augury," says Hamlet; the trouble "is not in our stars, but in ourselves." Yet there is a destiny which surrounds us, to which we must bow, willingly and wholeheartedly.

The Times of India (January 3rd) reports Acharya Vinoba Bhave as stating at a recent prayer meeting at Sikarpur (Dharwar) that he is not in sympathy with the attempts to force Hindi on South Indians and that the Sarvodaya Sangh would oppose any such attempt. He said that he had no doubt about the ultimate acceptance of Hindi as the national language, but this should be brought about through goodwill, love and patient effort and not be enforced by legislation. He appealed to South Indians to learn Hindi, and he recalled Gandhiji's efforts to encourage its nation-wide acceptance as a unifying bond amongst the people. Compulsion from outside would naturally violate the principles Acharya Vinoba Bhave stands for, as he is one of the few who not only uphold in words but demonstrate in life and work the ideals and methods of Gandhiji.

CORRESPONDENCE

CAPITALIST INDUSTRY

As the so-called "underdeveloped" countries develop new and larger industries, it is to be hoped that they will not make the mistake of neglecting the creation of goodwill between management and workers, which has cost Western civilization so much.

When the position first became apparent most managements made no attempt to remedy it directly by creating goodwill and trust in the place of ill-will and suspicion, but tried to apply palliatives which would make the workers toil as hard as when fear drove them, in spite of ill-will and lack of trust. The results are obvious for all to see — more claims for higher wages, shorter hours, easier conditions and guarantees of employment, following one after the other. And what is not so easy to see is just as great a harvest of ill-will. Workers cheat mechanical contrivances like time-clocks, counting machines, etc., by methods which, if found out, will only lead to a warning or, at worst, a dismissal; they steal by being as idle as possible when paid by time, and unnecessarily working overtime at high rates, and by taking home whatever they require or can sell to another. If questioned regarding the immorality of such practices they will argue that they are fully justified because the management are doing the same by taking occasional time off work on full pay, by having false expense accounts and by having high salaries at the cost of paying low wages. Many will also argue that if they become ill or injured they will get no help other than what is extracted by their union, and are therefore justified in making provision for this contingency. Workers are loath to risk themselves in any way to save a machine, however valuable, from damage, for they argue that no gratitude will be shown to them by way of compensation for injury.

There is only one basis for a successful community life, be it at the level of family, industry, nation or union of nations, and that is sincere goodwill and mutual trust. As a few industries have discovered, this can only be achieved by human contact between high executives and workers, and by an unbroken chain whereby any complaint of a worker can get to a high executive without being stifled by a junior executive often directly concerned. This will lead, with right thinking and action, to workers becoming satisfied that their wages and conditions are fair in comparison with those of others in the industry (which must be made known to all), that they have as much security as the highest executive, providing they are honest and industrious, and that any pension or bonus scheme will apply to all, according to their position. Only thus will the developing countries avoid the alternative evils of a serious unemployment problem, or waste, inefficiency, disharmony and industrial strife in spite of full employment, as their industries grow in size.

T.

ANGER

The *Vishnu Purana* is said to be "equal in sanctity to the Vedas." In response to his pupil Maitreya, Parasara tells the tale of all evolution. It is a great work, and H.P.B. makes use of it to explain deep esoteric teachings.

Parasara is the son of Saktri or Sakti, and the grandson of the holy sage Vasishtha. In the *Adi Parva* of the *Mahabharata* the story of the birth of Parasara is given. King Kalmashapara, meeting with Sakti, the son of Vasishtha, in a narrow path in a thicket, desired him to stand out of his way. The sage refused, on which the *Raja* beat him with his whip; Sakti cursed him to become a *Rakshasa*, a man-devouring spirit. So the *Raja* having become a *Rakshasa*, killed and devoured not only Sakti but his brothers also. But at the time of his death Sakti's wife was an expectant mother; Parasara was her son and was brought up by his grandfather Vasishtha. The son came to know of the manner of his father's and his uncles' death; so he instituted a sacrifice for the destruction of all *Rakshasas*. Thereupon the great sage spoke to his grandson:—

Enough, my boy. Let thy wrath be appeased. The Rakshasas are not culpable; thy father's death was the work of Karma. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is any one killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains, by arduous exertions, of fame and of devout austerities, and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous.

Self-evident is the truth of these noble words of the holy sage. The *Purana* records the gift bestowed by the high gods on Parasara because of his non-violent act: "You have exercised clemency; therefore you shall become learned in every science."

Anger is named as one of the three gates of hell (*Gita*, XVI. 21). An angry man lives in hell or *kama-loka* in waking life. A mad man does not recognize his lunacy, nor does an angry man remember the saying of Horace: "Anger is momentary madness, so control your passion or it will control you."

There are men who suffer from irritation born of impatience or discontent, and these soon gain strength and turn into wrath. The ultimate effect is that such a person becomes one of those who, in the words of Shakespeare, "carries anger as the flint bears fire." Then there are those who feel indignation (and some salve their consciences by naming it "righteous indignation") but refrain from expressing it in words. The Christian scriptures have a telling proverb: "Can a man take fire in his bosom, and his clothes not be burned?"

The world is full of the force of violence and anger is a pronounced

and formidable expression of it. There is anger hotly expressed by words and with fists and kicks. There is cold anger, like hard ice, which burns. From its expression in slight displeasure which is merely shown by the face, to the extreme variety which produces apoplexy — the human kingdom suffers from anger. For all such Gandhiji's precept and example are excellent. He says:—

It is not that I do not get angry. I do not give vent to anger. I cultivate the quality of patience as angerlessness, and generally speaking I succeed. How I find it possible to control it would be a useless question, for it is a habit that everyone must cultivate and must succeed in forming by constant practice.

If wrath is bad for the ordinary mortal, it is one of the greatest of hindrances for him who attempts to live the higher life. The violent shaking up caused by anger in a practising neophyte is spoken of by W. Q. Judge in his "Culture of Concentration" (*U.L.T. Pamphlet No. 18*, pp. 11-12). He concludes: "... anger must be strictly avoided, and it cannot be avoided unless charity and love — absolute toleration — are cultivated."

Those who study that article carefully and attentively will naturally wish to know what is the force and the substance of anger. "Force or energy is a quality; but every quality must belong to a something, or a somebody," says *The Secret Doctrine* (I. 509). To say that it is disorderly motion, tending towards inertia, hardness, darkness and *tamas*; or that the nature spirits or elementals act as the agents who arouse our anger, is not an adequate explanation. The force of anger belongs to the dark side of Nature and emanates from the mysterious source symbolized as Mara, Ahriman, Devil. The dark intelligence pervasive in material Nature or *Prakriti* colours the Kama principle in man, and something of this dark intelligence and its progeny can be understood if we brood over these words of *The Secret Doctrine* (I. 260):—

It is not molecularly constituted matter — least of all the human body (*sthulasarira*) — that is the grossest of all our "principles," but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning.

But all this is not as graphic as the words of Mr. Judge who refers to the progressing neophyte: "... you may soon begin to get the attention of the Black Magicians, who then begin to try to knock you out, so beware." How is this knocking out done? "Attempts will be silently made to arouse irritation and to increase it where it now exists" (*Letters That Have Helped Me*, p. 115). Again, "No irritation should be let dwell inside. It is a deadly foe. Sit on all the small occasions that evoke it and the greater ones will never arise to trouble you" (*Ibid.*, p. 137).

Irritation springs from impatience and grows into anger. The root and the remedy are revealed by Mr. Judge. The statements quoted above

should provoke thought in every earnest student-server.

The Mahatma K.H. has written:—

It is a meritorious act to extirpate with the roots all feelings of anger, so as to never feel the slightest paroxysm of a passion we all consider sinful.

Here anger is designated as a sin, and in the Science of Occultism sin is a step to soul-less-ness. In that strange story *Vathek*, by the highly eccentric William Beckford, occurs a statement about the sin of anger. *Vathek* is an Oriental story of a megalomaniac, an Arabian Caliph, who sells himself to Eblis, Satan. From crime to worse crime he moves; the tragic end of his burning heart we will not speak about. But at the very beginning of the story occurs this:—

When he was angry, one of his eyes became so terrible that no person would bear to behold it; and the wretch upon whom it was fixed instantly fell backward, and sometimes expired. For fear, however, of depopulating his dominions, and making his palace desolate, he but rarely gave way to his anger.

The Old Testament wisdom should be remembered: “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”

Better that we close this outline study of anger with a reference to the patient, spiritual eyes which bring peace and enlightenment. Says the pupil to his Guru:—

Master, obeisance to thee. Save me sunk in the sea of life, bending on me thy steadfast glance, which rains down righteousness and compassion.

THE ANGRY TREE

[The following is reprinted from *Lucifer*, Vol. VII, p. 222, for November 1890.—Eds.]

In Australia there grows a species of acacia commonly called the “angry tree.” It reaches the height of 80 feet after a rapid growth, and in outward appearance somewhat resembles a gigantic century plant. One of these curious plants was brought from Australia and set out in Virginia, Nevada, where it has been seen by many persons. When the sun sets the leaves fold up, and the tender twigs coil tightly like a little pig’s tail. If the shoots are handled the leaves rustle and move uneasily for a time. If this queer plant is removed from one pot to another, it seems angry, and the leaves stand out in all directions like quills on a porcupine. A most pungent and sickening odour, said to resemble that given off by rattlesnakes when annoyed, fills the air, and it is only after an hour or so that the leaves fold in their natural way.

IN THE LIGHT OF THEOSOPHY

Dr. Edith Bone's *Seven Years Solitary* is a welcome addition to the library of prison literature. The author narrates how she kept her balance during seven years of solitary confinement in Budapest, six months of it spent in total darkness. She decided from the outset that she would not brood over her misery or give in to her jailers, even when they punished her by placing her in an ice-cold, dark cellar, from which she was released only when it was feared that she would die. Her ability to enjoy solving mathematical problems, making up and memorizing doggerel and, above all, to find amusement in the least amusing of situations, made her retain her sanity when many another would have been a mental wreck.

There is something of practical value in Edith Bone's reaction to prison life for every student of life. Even the worst of situations has its redeeming aspect, and even seeming misfortune can be turned into good Karma if used as an opportunity for unfolding inner strength and hidden virtue. But the majority of men and women complain and grumble or retaliate and rebel against the circumstances in which their own self-made Karma has placed them. Long years of solitary imprisonment may seem a terrible experience to many, and has driven not a few at least to partial insanity by a loneliness of mind and by a deprivation of contact with other human beings. Prison life can offer opportunities for reflection, for looking within, for thinking of our objectives and putting them in relationship to our own thoughts. Richard Lovelace wrote with a poet's intuition when he said:—

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love,
And in my soul am free,
Angels alone that soar above,
Enjoy such liberty.

It is the fashion nowadays to laugh at the idea of witchcraft as a childish fancy, unworthy of the notice of the modern mind, but it exists for all that, and has its dangers.

Tomorrow for Summer 1957 reports a case of mass black magic which came up before a court at Buddu, Uganda, in April last, when a school girl and her parents were tried under Uganda's anti-witchcraft laws.

An African schoolmaster testified that his school had to be closed when thirty pupils, as well as their parents, were bewitched into falling into trances.

The trouble arose because the children made fun of the girl, a new pupil at the school.

The girl reported it to her parents, who called in a witch doctor in order to get revenge. According to the story of the schoolmaster, the next day when two children began to laugh at the new girl, they fell into trances. The girl demanded money before she would restore them to their senses. Then she picked some leaves, mixed them with water and anointed the victims' heads. They promptly recovered.

The next day the girl demanded more money, but the schoolmaster threatened to call the police. After this thirty of the pupils began to have uncontrollable seizures. Two African priests were witnesses to the scene. They told the court that children who were sitting in class would suddenly rush out and start running around the playground "so fast that they seemed to be flying."

Some scaled high walls, while others were found in nearby trees, hanging from slender branches which normally would support "only a bird." When the children were taken home, it was discovered that their parents also were suffering from seizures.

A local witch-hunter searched the house of the girl who had started the trouble and he found a collection of instruments and herbs. When these were destroyed, the mass seizures ceased. The girl was ordered to receive 12 strokes of the cane and her parents were sentenced to five years imprisonment by the magistrate of the court.

The intentional practice of witchcraft involves the conscious use of the mesmeric fluid for evil purposes. The sorcerer practises it deliberately; the medium, unconsciously.

... the word "witchcraft" ought, once for all, to be understood in the sense which properly belongs to it. Witchcraft may be either conscious or unconscious. Certain wicked and dangerous results may be obtained through the mesmeric powers of a so-called sorcerer, who misuses his potential fluid; or again they may be achieved through an easy access of malicious tricky "spirits" (so much the worse if human) to the atmosphere surrounding a medium. How many thousands of such irresponsible innocent victims have met infamous deaths through the tricks of those Elementaries! (*Isis Unveiled*, II. 117-18 fn.)

The Indian Vice-President, Dr. S. Radhakrishnan, addressing the All-India Writers' Conference at Calcutta on December 25th, brought home to the writers their responsibility for portraying the blemishes of their country — the corruption in high places, the great economic distress and the dissensions that divide the people.

If the literary artists are able to capture the atmosphere of the country and direct the attention of the people so as to remove these blemishes which make us ashamed of ourselves, if they do not participate in these disputes themselves, and they hold up the vision of India as a unity, and humanity as one, they would have done a great deal for this generation.

Madame Blavatsky recognized in 1889 Europe's need for "a dozen writers such as Dostoevsky," who had spoken "boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes* (the latter being a far more dangerous procedure in her country than the former). She credited to the "silent and *unwelcome* influence of his pen" most of the administrative reforms in Russia during the preceding 20 years. She added:—

It is writers of this kind that are needed . . . not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* Theosophist as was Dostoevsky Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day.

But, along with this, she called for the affirmation of man's divine nature and the human right to the freedom of Spirit.

William Faulkner, in his Nobel Prize Award Speech a few years ago, brought this out memorably in averring his belief in the immortality of man, "not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance." And he added:—

The poet's, the writer's duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honour and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

It is a welcome sign that brotherliness *in practice* is being advocated more and more as the only means for human understanding and progress (*The Reader's Digest*, January 1958). Writing under the title "Shall Man Survive?" Mr. Hendrik Willem van Loon states:—

The only hope for survival lies in one sentence: *We are all of us fellow-passengers on the same planet and we are all of us equally responsible for the happiness and well-being of the world in which we live.*

This statement he bases upon another, more universal and more basic in its absolute reality, embodying as it does the concept of universal laws from which harmony and tolerance derive:—

Nature has her own code of laws. They are inexorable and there is no court of appeal. Nature will give unto us without stint, but in return she demands that we study her precepts and abide by her dictates.

The condition of mankind at present he compares unfavourably with co-operative insect communities and other animals, and speaks wonder-

ingly of "our strange inherent cruelty which makes us treat other members of our own species as we would never treat a horse or a dog or even a tree."

... there is a more serious way in which we offend our generous foster-mother [Nature]. Man is the only living organism that is hostile to its own kind. Even the loathsome hyena lives at peace with the members of his species. But Man hates Man, Man kills Man, and in the world of today the prime concern of every nation is to prepare for the slaughter of more of its neighbours.

This open violation of Article I of the great Code of Creation which insists upon peace and goodwill among the members of the same species has carried us to a point where the human race may be faced with complete annihilation.

This paradoxical position, which is so unnatural that many in the world who are cultured and thoughtful, who are philanthropic and concerned about the welfare of the human race, are struck by it, reminds us of what was written long ago by H.P.B.: "... the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU and *altruism* not simply in name" (*The Secret Doctrine*, I. 644). And elsewhere she has written:—

Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals. (*The Theosophical Glossary*: "Humanity")

Mr. van Loon points out that that which distinguishes man from the beings below him is "the divine gift of Reason." But this gift in its more sublime form is restricted to a mere handful of men and women. They become the masters who lead. The others can only follow. The result is a strange and halting procession — 10,000 stragglers for every true pioneer.

Strange and halting, indeed, when we consider how many there are who wield their Reason for the selfish purpose of their own sense gratification, the accumulation of wealth, power and fame. All the more reason for those who have developed within themselves this sublime form of Reason to be the more careful of the use they make of that possession. The wise man does not live for himself but for others, said the Great Buddha, and all the great sages and prophets of antiquity have taught the same, in one way or another. It is on the extent to which our energies are devoted to the welfare of *all* that our happiness, individually and collectively, depends. It is to be hoped that not a few will feel the gentle influence of that true Reason that stirs within, and will pull themselves and all humanity out of the unnatural situation of strife and disharmony in which it finds itself today.
