

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### BROTHERHOOD IN ACTU

Let us all draw closer together in mind and heart, soul and act, and try thus to make that true brotherhood through which alone our universal and particular progress can come.

—W. Q. JUDGE

For many, it is not difficult to understand the doctrine of Brotherhood by the mind; but the feeling is not easy to experience in the daily struggles of life. Yet that feeling must be developed if Brotherhood is to become a reality.

“He that will be clean — clean he will be, and he that will be foul he will be,” says Kingsley in his *Water Babies*. The desire to be brotherly is necessary as the first step. That desire leads to inquiry. When the intellect has understood the fact of Oneness in Nature, the second great forward step has been taken. The Three Fundamental Propositions of *The Secret Doctrine* are a metaphysical, philosophical and scientific exposition of the ethical doctrine of Universal Brotherhood.

There is a great deal of good brotherly feeling evinced in modern civilization, but mostly it is feeling misplaced, inasmuch as it is rooted in the separative principle of *ahamkara* or egotism. All kinds of brotherhoods exist; and every social club, every political party, every sectarian society of worship, every communal organization, in short every clique — all evince a brotherly feeling within their own limits. These exist and are looked upon as good institutions because there is lack of philosophical understanding of the doctrine of Brotherhood. Just as, very often, a half-truth is worse than a lie, so also these partial brotherhoods are often creators of competition, enmity and harm, and are, therefore, worse in their effects than if they did not exist. Theosophy advocates *Universal Brotherhood*, and the greatest opposition to it proceeds from that species of brotherhood which is to be found in sectarian, separative cliques.

It is not the human mind which raises obstacles in the way of our practising Brotherhood; human feelings, inherited or acquired, blind the mind and thus prevent it from perceiving the sublime fact that Nature is a united Whole, and that the human kingdom is made up of brothers. Once the mind has seen this stupendous fact, the rest will follow.

Between theory and practice, between mind perception and actual application, there is a gulf. But it is not as difficult to bridge as the almost unbridgeable chasm between the false perception of *ahamkara*-egotism and even mere mind perception of the eternal verity of Brotherhood.

To arouse the right feeling of Brotherhood we must recognize that higher aspect of the Law of Karma which the term "Unity" represents. The indissoluble Unity of the race demands that we consider every man's trouble as partly due to ourselves, because we are all units in the race and have helped to make the conditions which cause suffering. This higher aspect of the Law of Karma is generally overlooked. We have grasped the fundamental principle that our misfortunes, or accidents, or physical deformities, etc., are the result of our own Karma; we must, however, also comprehend that each one of us is an agent of Karmic precipitations for others, nay, for all. While what is said of Karma is absolutely true, that

By this the slayer's knife did stab himself;  
 The unjust judge hath lost his own defender;  
 The false tongue dooms its lie; the creeping thief  
 And spoiler rob, to render,

it is also as profoundly true that "the sin and shame of the world are your sin and shame; for you are a part of it." This is something that each of us needs to remember.

When we experience misfortune at the hands of others, we are apt to blame them, overlooking the fact that those others are but agents of Karma, and we ourselves are reaping what we have sown. On such occasions we should remember that we, too, have been agents of misfortune to others. If there is no Karma without a being to make it, there is also no precipitation of Karma without another being providing the channel for such precipitation.

What is said above needs to be linked with the other great truth that the power and potency in Great Nature is epitomized in Man, the Microcosm. When we act as agents of Karmic precipitations for others we are but manifesting the links and the bonds that bind the race by a

million cords of electricity and magnetism. "*There is not one finger's breadth (ANGULA) of void Space in the whole Boundless (Universe).*" Therefore our very breathing affects our neighbour; our very voice affects his ear-drums; our very sight affects his moods; our ill health affects his cleanliness; our depression affects his cheerfulness; our meanness affects his generosity; our lust corrupts his love. And the reverse is also true — our cleanliness and virtue affect him for the better. We affect all human beings and they affect us.

Just as we all breathe a common though invisible air, so also all feel the influence of a common though invisible electro-magnetic atmosphere. In ethical language we call it Compassion — "the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal." The more we become at one with it, our being melted in its Being, the more our soul unites with that which Is, the more we shall become Compassion Absolute.

Therefore the unfoldment of Love as a Quality which energizes our motives and underlies all our efforts is necessary. Deliberately the student has to cultivate this Quality of Love for the whole and therefore for all. It is not the love of a person for another person, but the love that we as a unit bear to the Impersonal Whole, in which all other persons are units. Personal affection, purified and made unselfish by the light of Theosophy, is a very great help in the unfoldment of this Quality of Compassion. And with that development the real Feeling of Brotherhood grows in us. So, let us begin with philosophy and knowledge and follow up with the practice of Love or Compassion — DANA.

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Peace is not a wreath nor trumpet blow of victory. Peace is a builded thing, that needs the heart of every man to grow into a universal flowering.

—SIGRID SITTIG

## THE EARTH CHAIN OF GLOBES

[This article by W. Q. Judge first appeared in three parts in *The Path* for February, March and April 1893. "William Brehon" was a pen-name of Mr. Judge.—Eds.]

### I

Although H.P.B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the "worlds" he evolves in as were afterwards publicly expounded in *Esoteric Buddhism* by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that author. But at the time he began his publications, we who had known the doctrines so many years before wrote to H.P.B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theosophists, while there has been an apparent lack of attempt to clear it away. In respect to the "Earth Chain of Globes," the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H.P.B.'s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources.

In *Esoteric Buddhism*, sixth edition, p. 77, we find in reference to the "Chain of Globes":

Separated as these are in regard to the grossly mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces. . . . It is along these subtle currents that the life elements pass from world to world . . . the most ethereal of the whole series . . . as it passes from world Z back again to world A.

Then follows, for illustrative purposes, the figure of a series of tubs to represent the various globes of the whole series, one filling up from the overflow out of the preceding tub. Further, that the life wave *reaches* Globe A or B, and so on.

All this, in the absence of other explanations, and naturally consequent upon modern habits of thought, has fixed the idea in the minds of many that the seven globes through which the evolution of man is carried on are in fact separated from each other; that they have between each other spaces along which currents flow to and from; and although the illustration of the series of tubs might be very well used for even the most metaphysical of problems, it had the effect of additionally deepening the idea of the actual separation from each other of the seven 'globes.' It has been thought that they were as much apart from each other as any visible planet, although connected by "subtle currents and forces."

But the fact is otherwise. The seven globes of earth's chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth — a fact not yet cleared up — it would be seen to possess the earth as the earth holds it.

It may be asked, Why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because, if insisted on — and it was not of enough importance to require insistence — the consequence might have been that even Mr. Sinnett would not have published his invaluable and extremely useful book. He confessed in that work that the doctrines propounded were new to him, and seemingly opposed to modern ideas of nature. In great part this was true, though there were very many who did not find them new, but who were not sufficient in number to risk then an insistence on a point that might too far violate the materialistic conceptions prevalent. Since then, however, times have altered, and a large and daily increasing number of minds are ready for the destruction of the idea contained in these words from the above quotation: "*Separated as these are in regard to the grossly mechanical matter of which they are composed. . . .*" Strike out this statement, and the rest of the explanation can be construed to agree with the facts as laid down by those who inspired the book.

The globes of the earth-chain are not "separated in regard to the grossly mechanical particles," but their particles are interblended. When we pass on to the plane of life which Globe 5 or E represents, it will be and appear to our then senses as gross, while the particles of this one will not be visible although still interblended with the other. It was

to this very sentence that we objected in 1885, because it contains the statement of a fallacy growing out of materialistic conception.

On this very subject the teachers of H.P.B. wrote (*The Secret Doctrine*, Vol. I, p. 166):

Were psychic and spiritual teachings more fully understood, it would become next to impossible to even imagine such an incongruity. . . . In short, as Globes, they are in COADUNITON but not IN CONSUBSTANTIALITY WITH OUR EARTH, and thus pertain to quite another state of consciousness.

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our "fellow globes" were printed in capital letters.

"Consubstantiality" means *the state of being the same substance*. This is negatived in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass*, for such is the meaning of "coaduniton." If this be the case, as must be on the original authority, it then follows that the "seven globes of earth's chain, while differing from each other as to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes as the case may be, would be seen rolling in space all by itself" — and this is from another explanatory letter from the first authority. In the paragraph from *The Secret Doctrine*, attention is called to the fact that, just because the seven globes are in coaduniton but not in consubstantiality with each other, they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H.P.B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps dogmas about places that do not exist, when

tates of consciousness should be dwelt upon. For, as was written in a letter quoted by H.P.B.:

Unless less trouble is taken to reconcile the irreconcilable — that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, “natural” being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses — no progress can be really achieved.

And on p. 169 of Vol. I of *The Secret Doctrine* is a sentence not printed as a quotation, but which is really one from one of the same teacher’s letters, reading:

To be fully realized [the evolution of the Monads on the Globes], both this process and that of the birth of the Globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint.

Although the Lodge has declared through the mouth of H.P.B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing in reincarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavour to find her and to understand what she says to us.

## II

In the February *Path* the subject of the *coadunition* but *non-constituent* of the seven globes of the Earth-chain was opened up slightly and discussed in view of certain expressions from the Adepts themselves on the same matter. Since then questions and doubts have arisen, as it seems that — as was suspected — the fundamental principles underlying this doctrine have not been clearly defined in the minds of all. And, indeed, before such clear definition is arrived at, most if not all of the naturalistic and materialistic doctrines and modes of thought of the day will have to be abandoned. The true theory of the companion globes of our earth is one which cannot be fully comprehended if we are influenced, as many are, by the education which for centuries has been

imposed upon us. When the Adepts say that these doctrines must be examined from a metaphysical standpoint, the 19th-century person thinks that therefore it must be so vague and unreal as not to constitute an inclusion of facts, since "facts" are hard and visible things, so to say.

The first question, coming from one who grasps to a great extent the theory broached in the paragraph from the Master's pen quoted in *The Secret Doctrine*, is whether we will be able to see but one globe at a time as we change our centre of consciousness. That is to say, seeing that we now can perceive the earth with the eye and none of the other companions, does it follow from this that, when the race ceases to function on the earth and has taken up evolution on the next globe in order, we shall see then but that globe and none of the others of the chain among which will then be included this earth? It by no means follows that we then shall be able to see but one, but to what extent our then vision will be stretched or how many other globes we shall be able to see has not been given out publicly by the Masters, and it is held that alone in the keeping of the Lodge is the knowledge on this detail of the doctrine. We are left, therefore, to our own deductions, to be drawn from known facts. No very substantial benefit could be derived from exact knowledge about it, as it relates to matters and states of life removed from us inconceivably far both as to time and consciousness. Nor would a full explanation be comprehended. One of the teachers has written:

You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of [modern science]. You do not see that the more you have of the one the less capable you are to instinctively comprehend the other, for a man can only think in his worn grooves, and unless he has *the courage to fill up these and make new ones for himself* [italics are mine] he must perforce travel on the old lines. . . . Such is, unfortunately, the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern thought been developed in the line of practical Materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal, machinery of the occult cosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but — that's all. And here is the bar which has hitherto prevented a conviction of the Theosophical truths from gaining currency among Western nations — caused Theosophical study to be cast aside as useless and fantastic.

As implied in the foregoing, the reason for not telling all about it is that it would not be comprehended, and not that the Lodge desires to keep it back from the world. The same difficulty has often been encountered by ordinary clairvoyants who have tried to give an account of the little they know of the "occult cosmos" to hearers whose modes of thought were purely materialistic or tainted by that kind of education. And I have met estimable theosophists who said to me that if they really were convinced that I believed certain things which I hinted to them they would be forced in sadness to conclude I was a most superstitious person — meaning of course that their ignorance and inability would constitute my superstition.

But as we now reside in a physical body perfectly visible to us, and as the astral body is sometimes seen by certain persons, it follows most surely that some persons can now see another body or form of matter while functioning in their little earth. The fact that all do not see the astral body only proves that as yet the seeing of it is not normal for the whole human race. And looking at the other side of the matter, we know that sometimes persons escaped temporarily from the physical body, and functioning wholly in the astral have been able to see the physical one as it slept in trance. From this we may conclude that when the race has gone to some other centre of consciousness called a globe, it may possibly be able to see another of the companions in the sky. This is made more probable from the fact that the Earth is the lowest or at the turning of the circle, and for that reason it is on its own plane and not in company as to plane with any other one. The others might be two at a time on the one plane and then visible to each other.

The next point raised is that if the article of February is accepted, then it results that we consider the companion globes to be only "phases of the Earth." The letter from the Master above quoted is pertinent here, for this objection arises solely and wholly from a materialistic education leading the objector to give the first place of importance to the earth, just as if it were not possible to say that earth is a phase of the other globes.

The globes are not in any sense phases of each other, but are "phases of consciousness." The consciousness alters and we function in another state of matter, in the same place, but not able to see the state of matter we have left. And as now the whole race is bound up by its total form and quality of consciousness, the units of it are compelled to remain in the general state of consciousness until the race progress permits an advance or change to another. In the evolution of the race it develops

new senses and instruments for perception, but these proceed along with the changing centre of consciousness, and are not the causes for the latter but are effects due to the operation and force of that inner power of perceiving which at last compels nature to furnish the necessary instrument. When the new instruments are all perfected, then the whole race moves on to another plane altogether.

All this supports and enforces the doctrine of universal brotherhood upon which the Adepts have insisted. For the changing of consciousness as to centre is not for the benefit of the individual, but is permissible and possible when the whole mass of matter of the globe whereon the beings are evolving has been perfected by the efforts and work of the most advanced of the whole number, and that advanced class is man. If it were otherwise, then we should see millions upon millions of selfish souls deserting the planet as soon as they had acquired the necessary new senses, leaving their fellows and the various kingdoms of nature to shift for themselves. But the law and the Lodge will not permit this, but insist that we shall remain until the lower masses of atoms have been far enough educated to be able to go on in a manner not productive of confusion. Here again we trench upon the materialism of the age, which will roar with laughter at the idea of it being possible to educate the atoms.

The doctrine of the interpenetration of the planes of matter lies at the root of clairvoyance, clairaudience, and all such phenomena. Clairvoyance would be an impossibility were it not the fact that what for the ordinary sense is solid and an obstacle to sight is in reality for the other set of senses non-existent, free from solidity, and no obstacle. Otherwise clear seeing is impossible, and the learned doctors are right who say we are all deluded and never did anyone see through a solid wall. For, while the faculty of imagination is necessary for the training of the power to see through a solid wall, we could not so perceive merely by imagination, since objects must have a medium through which they are to be seen. This again strikes against materialistic conceptions, for the "objective" usually means that which can be seen and felt. But in the machinery of the "occult cosmos" the objective is constantly changing to the subjective and *vice versa*, as the centre of consciousness changes. In the trance or clairvoyant state the subjective of the waking man has become the objective. So also in dreams. There, clothed with another body of finer texture, the perceiver finds all the experiences objective as to their circumstances and subjective as to the feelings they produce on the perceiver who registers the sensations. And in precisely similar

manner will the race see, feel, and know when it has changed all, and begin to function on another globe.

### III

The Editor has handed me a communication from a reader upon this subject which I insert here, as it on the one hand shows a very common defect of students — inaccuracy of reading, thought, and reference, and on the other will serve as a question which arises in other minds. It reads:

Please state in reference to the *Earth Chain of Globes* whether it is meant to be conveyed on page 159 of *S.D.*, Vol. I, that the "seven globes from the 1st to the 7th proceed in seven Rounds," that *each globe revolves seven times around the World Chain with its own particular development* [say the Mineral Kingdom], before the next in order [say the Vegetable Kingdom] appears on Globe A. Or does the Mineral Kingdom only go *once* around the World Chain from 1 to 7? In *Esoteric Buddhism*, page 91, it is stated that the several kingdoms pass "*several times* around the whole circle as minerals, and then again *several times* as vegetables," but there is no distinct statement of this in *S.D.*

Yours, IGNOTUS

Inaccuracies like those in the foregoing are not uncommon. They are constant and all-pervading. It is probably the fault of modern education, accentuated by the reading of a vast amount of superficial literature such as is poured out day by day. Any close observer can detect the want of attention displayed in metaphysical studies in contrast with the particular care given to matters of business and practical affairs of life. All those who are studying Theosophy ought to make themselves aware of this national defect, and therefore give the strictest attention to what they read upon metaphysics and devote less attention to the amount of such reading than to thinking upon what is read.

In the first place, *The Secret Doctrine* does not say on the page quoted, nor anywhere else, what "Ignotus" writes. Instead of reading as quoted, the passage is:

I. Everything in the metaphysical as in the physical Universe is septenary (p. 158). . . . *The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven ROUNDS or Seven Cycles.* (p. 159)

I insert in italics the omitted words, the word *proceeds* having been

put out of its place by "Ignotus." The error makes a completely new scheme, one unphilosophical and certainly not given out by the Masters. But though some may wonder why I notice such a false assumption, it is right to take it up because it must have arisen through carelessness, yet of such a sort as might perpetuate an important error. It follows from the restoration of the passage that the Globes do not "revolve around the world chain." The supposition of the correspondent is peculiar among the many hurried ones made by superficial readers. He first assumed that the various globes of the Earth-Chain revolved, in some way which he did not stop to formulate, in seven rounds — I presume in some imaginary orbit of their own — in what he called the "world chain," and then he went on adapting the rest of the evolutionary theory to this primary assumption.

By reading *The Secret Doctrine* and the former articles on this subject in the *Path*, the point in question will be made clear. Evolution of the monad, which produces and underlies all other evolutions, proceeds on the seven planetary bodies of any chain of evolution. These seven places or spheres for such evolution represent different states of consciousness, and hence, as written in *The Secret Doctrine* and attempted to be shown in these articles, they may and do interpenetrate each other with beings on each. Therefore all such words as "round," "around," "chain," and the like must be examined metaphysically and not be allowed to give the mind a false notion such as is sure to arise if they are construed in the material way and from their materialistic derivation. "To go around" the seven globes does not mean that one passes necessarily from one place to another, but indicates a change from one condition to another, just as we might say that a man "went the whole round of sensations."

As to the other questions raised, *Esoteric Buddhism* is right in saying that the monads pass *several* times around the globes as minerals and vegetables, but wisely does not make the number and order very definite. In *The Secret Doctrine* one of the Masters writes that at the second round the order of the appearance of the human kingdom alters, but the letter goes no farther on that point except to say, as is very definitely put in *The Secret Doctrine* on p. 159, para 4:

The Life-Cycle . . . arrived on our Earth at the commencement of the Fourth in the present series of life-cycles. Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms — even the latter *having to develop and continue its further evolution through man.*

This states quite distinctly (*a*) that after the second round the order alters, and (*b*) that in the fourth round, instead of animals appearing as the first moving forms for the monads to inhabit, the human form comes first, preceded by mineral and vegetable, and followed by the brute-animal.

This change always comes on at any fourth round, or else we never could have evolutionary perfection. Other monads come originally from other spheres of evolution. In a new one such as this the preliminary process and order of mineral, plant, animal, human must be followed. But having in two or three rounds perfected itself in the task, the monad brings out the human form at the turning point, so that man as the model, means, guide, and saviour may be able to intelligently raise up not only humanity but as well every other kingdom below the human. This is all made very clear and positive by repeated statement and explanation in *The Secret Doctrine*, and it is a matter for surprise that so many Theosophists do not understand it.

For fear that the present may be misunderstood, I will add. Although the order of appearance of the human form alters as stated, this does not mean that the whole number of natural kingdoms does not make the sevenfold pilgrimage. They all make it, and in every round up to and including the seventh there are present in the chain of globes elemental, mineral, vegetable, animal, and human forms constituting those kingdoms, but of course the minerals and vegetables of the seventh round and race will be a very different sort from those of the present.

But as what a Master has said hereon is far better than my weak words, I will refer to that. Thus:

Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

—WILLIAM BREHON

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The light of the eye fadeth, the hearing leaveth the ear, but the power to see and to hear never deserteth the immortal being, which liveth forever untouched and undiminished.

—*Book of Items*

## “LUCIFER” CORRESPONDENCE

### TO ASPIRANTS FOR CHELASHIP

[Like Mr. Judge's magazine, *The Path*, Madame Blavatsky also printed in *Lucifer*, under the general heading “Correspondence,” answers to questions and comments on communications received from readers. With this issue, THE THEOSOPHICAL MOVEMENT begins reprinting such of these as are of interest and value today.

In the very first volume of *Lucifer*, in the fourth number, that for December 1887, H.P.B. printed an inquiry on the subject of Chelaship and added a very important and practical answer. This may well be regarded as a supplement to her article “Chelas and Lay Chelas” (reprinted from the Supplement to *The Theosophist* for July 1883 in the book *Raja-Yoga or Occultism*), in which were given facts of the highest importance to all who aspired to the practical study of Occult Science. The letter and H.P.B.'s answer further clear the ground; quoting again the seven qualifications for Chelaship, she adds two more and rounds off the subject. We reprint here the whole of the inquiry and the reply, for what is said is applicable to all aspirants and practitioners of the present generation as well.—EDS.]

A Correspondent from New York writes:

... The Editors of *Lucifer* would confer a great benefit on those who are attracted to the movement which they advocate, if they would state:

(1) Whether a would-be-theosophist-occultist is required to abandon his worldly ties and duties such as family affection, love of parents, wife, children, friends, etc.?

I ask this question because it is rumoured here that some theosophical publications have so stated, and would wish to know whether such a *sine qua non* condition really exists in your Rules. The same, however, is found in the New Testament: “He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me, etc., etc.,” is said in Matthew (x. 37). Do the MASTERS of Theosophy demand as much?

Yours in the Search of Light,  
L.M.C.

This is an old, old question, and a still older charge against theosophy, started first by its enemies. We emphatically answer, NO; adding

that no *theosophical* publication could have rendered itself guilty of such a FALSEHOOD and calumny. No follower of theosophy, least of all a disciple of the "Masters of Theosophy" (the *chela* of a *guru*), would ever be accepted on such conditions. Many were the candidates, but "few the chosen." Dozens were refused, simply because married and having a sacred duty to perform to wife and children.<sup>1</sup> None have ever been asked to forsake father or mother; for he who, being necessary to his parent for his support, leaves him or her to gratify his own selfish consideration or thirst for knowledge, however great and sincere, is "unworthy" of the Science of Sciences, "or ever to approach a holy MASTER."

Our correspondent must surely have confused in his mind Theosophy with Roman Catholicism, and Occultism with the dead-letter teachings of the Bible. For it is only in the Latin Church that it has become a meritorious action, which is called serving God and Christ, to "abandon father and mother, wife and children," and every duty of an honest man and citizen, in order to become a monk. And it is in St. Luke's Gospel that one reads the terrible words, put in the mouth of Jesus: "If any man come to me, and *hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life also, HE CANNOT BE MY DISCIPLE.*" (xiv. 26)

*Saint(?)* Jerome teaches, in one of his writings, "If thy father lies down across thy threshold, if thy mother uncovers to thine eyes the bosom which suckled thee, *trample on thy father's lifeless body, TRAMPLE ON THY MOTHER'S BOSOM, and with eyes unmoistened and dry, fly to the Lord, who calleth thee!*"

Surely, then, it is not from any *theosophical* publication that our correspondent could have learnt such an infamous charge against theosophy and its MASTERS — but rather in some *anti-Christian*, or too dogmatically "Christian," paper.

Our Society has never been "more Catholic than the Pope." It has done its best to follow out the path prescribed by the Masters; and if it has failed in more than one respect to fulfil its arduous task, the blame is certainly not to be thrown on either Theosophy, or its Masters, but on the limitations of human nature. The *Rules*, however, of *chelaship*, or discipleship, are there, in many a Sanskrit and Tibetan volume. In

<sup>1</sup> We know but two cases of *married* "chelas" being accepted; but both these were Brahmins and had *child-wives*, according to Hindu custom, and they were *Reformers* more than *chelas*, trying to abrogate child-marriage and slavery. Others had to obtain the consent of their wives before entering the "Path," as is usual in India since long ages.

Book IV of *Kiu-ti*, in the chapter on "*the Laws of Upasans*" (disciples), the qualifications expected in a "regular *chela*" are: (1) Perfect physical health.<sup>2</sup> (2) Absolute mental and physical purity. (3) Unselfishness of purpose; universal charity; pity for all animate beings. (4) Truthfulness and unswerving faith in the laws of Karma. (5) A courage undaunted in the support of truth, even in face of peril to life. (6) An intuitive perception of one's being the vehicle of the manifested divine *Atman* (spirit). (7) Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. (8) Blessing of both parents<sup>3</sup> and *their permission to become an Upasan* (chela); and (9) Celibacy, and freedom from any obligatory duty.

The two last rules are most strictly enforced. No man *convicted of disrespect to his father or mother, or unjust abandonment of his wife*, can ever be accepted even as a *lay chela*.

This is sufficient, it is hoped. We have heard of chelas who, having *failed*, perhaps in consequence of the neglect of some such duty, for one or another reason, have invariably thrown the blame and responsibility for it on the teaching of the Masters. This is but natural in poor and weak human beings who have not even the courage to recognize their mistakes, or the rare nobility of publicly confessing them, but are always trying to find a scapegoat. Such we pity, and leave to the Law of Retribution, or Karma. It is not these weak creatures who can ever be expected to have the best of the enemy described by the wise *Kiratarjuniya* of Bharavi:

The enemies which rise within the body,  
Hard to be overcome — the evil passions —  
Should manfully be fought, *who conquers these*  
*Is equal to the conqueror of worlds.* (xi. 32)

—ED.

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<sup>2</sup> This rule 1 applies only to the "temple chelas," who must be *perfect*.

<sup>3</sup> Or one, if the other is dead.

## THE POWER OF ACTION

Can there be any nobler or more worthy object of pursuit for us than the study of our own nature and of Great Nature, in order that we may understand them completely and thus be able to use all our powers and faculties to the highest good, not for ourselves, but for others? We are so busily engaged in actions, one following instantly upon another, that it is but rarely that the ordinary man pauses for a moment to consider the nature of action itself, and yet it is through action of some kind that everything that is came into being and maintains its existence, whether for an ephemeral moment or for the entire life cycle of our earth or even of the solar system.

Let us look, then, at Karma, which means action, yet implies much more than we are accustomed to associate with that term. Let us consider that the power of action is in us; it is in every organ, every cell, every molecule, every atom of our bodies; it is inherent in our feelings, in our emotions, in our desires, in our memories, in our imagination, in our hopes and fears, and equally in our thoughts, because all these are but names for different forms of eternal action.

What we all need is not more powers, but a better understanding of the powers and nature that we have. The teachings of Theosophy are directed to that end. Theosophy, while it deals with action as that word is ordinarily used — the manifested output of the power resident in every man — takes us at the same time to the source from which issues the never-ending stream of action, of which we are all the slaves. The power of action is in every man and in every aspect of every man, physical, mental, moral, psychical and spiritual; and it is not only in man but everywhere in Nature, even in so-called inorganic matter. This power of action does not take the same form in the lower kingdoms of Nature as it does in man, but all the same it is there in all things. We see it throughout the vegetable kingdom and the mineral kingdom, and the whole molecular world that from the standpoint of our ocular perception appears to be static is, nevertheless, engaged in constant action.

Theosophy calls to our attention that the principle of action, the power of action, is the power of the Omnipresent Deity. Whether a hell is created or a heaven; whether we think of the earth or of the waters, or of the manifold forms of life that live on the earth or under the waters — all are the products of action, and God or Deity is veritably the Supreme Power which underlies all action, all existing things. Any one can see that that Power is no being, but is the animating principle

of each being.

Every atom is a god; every mineral is a god; every vegetable, every animal, every man, every being, visible or invisible, good or bad, is a god, a being in whom resides the power of action, a power which nothing can take away from that being. Slay a man, but the power of action has not ceased in that slain body. The man when alive possessed some kind of a cohering power which kept a measure of peace in the discordant elements that made up the physical body; but the King being withdrawn, action does not cease. Decomposition of the bodily elements is as much of an action as is any other we know of.

If we turn to modern science, we shall find that its theory of action is very simple; it is all the result of: Matter — something which action pushes or pulls; Force — that which pushes or pulls matter and into which all matter is resolvable; Law — which governs the creation, preservation and destruction of anything. The Universe of science is made up of these three. Now, certainly our nature has matter in it — our bodies; has force in it — the energies which we exercise every day, in all the departments of our being, consciously or unconsciously; and certainly we are, each one of us, governed by law. But there is also inherent in us the power to choose what we will do or what we will not do — the power of intelligence.

How far can a man act? As far as he has power and as far as he wills; but there is the third factor — as far as he has intelligence, as far as he knows and understands the nature of his own power and of Great Nature around him. So we have three factors: the power to act; the power to choose and the intelligence that the being may possess. What makes men act, rationally or irrationally, creatively or destructively? The secret lies in the mysteries of our own being, and we should begin to understand something of them.

Turning within ourselves, we find that there is present in us the power of action. Next, observation external shows us that the power of action resides in everything and is one power. Our experience within and our observation without show us that wherever there is action there is life, and turning once more within we find that action depends not only upon life but upon the intelligence of the life, and that life everywhere does not possess the same intelligence. And then we come to see that every being is a god in the only sense in which the word "god" has any rational or true moral meaning. In every being is the power to see, the power to do according as he sees, and the power of

intelligence. Each man is a Perceiver, is a Soul; and, what is more, the power of perception exists everywhere; that is to say, this is a universe of Soul and Spirit.

What is it that acts all the time, that thinks and chooses and reasons and experiences? What is the law of action? What is the result of action? Everything we think or say or learn yields a sensation to us. Everything that contacts us from outside is expressible in terms of feeling. Men do not act according to their reason. They do not act according to their power of perception. They do not act according to their judgment. They do not act on the basis that they are Soul and Spirit. The actual basis of their action is simply what they *feel* at the moment. If we flatter a man he will be our friend because we have given him an agreeable and happy sensation. If we tell the same man that he is a liar, we have converted a friend into an enemy; we have changed the whole nature of that man in a flash.

A man whose actions are based on his emotional nature at once puts all the other principles of his nature in abeyance or in servitude to his emotions, and anybody who has studied human nature, as a pianist has studied the octave, can play on his nature in any tune he chooses, can do with him as he will. The day is already at hand when, without realizing it, people are becoming the victims of the power of suggestion. This is black magic, when exercised to benefit oneself at someone else's expense. But if the power of action is one and is present everywhere in Nature, then when a person benefits himself at another man's expense, he has just as much set up the cause of ruin for himself as a man who injects a deadly poison in his foot, instead of in his arm, thinking he will remain unhurt thereby. The body is one; its members are many. So, if there is but one Spirit, then any action set up by any being must in time reach out and affect all beings. Any action set up by any man in any portion of his nature must, in time, reach out and affect his whole nature, and then he gets the reaction of the whole upon the part from which the action originated, and that working out of the reaction we call Law.

When a man realizes that there is no power which he ascribes to his God that is not in him or is not in an atom, then he begins to get a realization of what is meant by the Omnipresent Deity, an understanding of the ancient teaching that every being is a god. If we go back to the beginning of any action we ever performed, we shall find that it was preceded by and came from some feeling we had, and that feeling was based on some idea we held, and it was we who *chose* that idea as

the basis of action. So, no matter what we do, we can trace the action back to the feeling, the thought, the will; that is, the choice — the motive. And here we get a real basis for the consideration of our actions, or anybody's actions — what is the motive?

Now, if a person's perception of his nature and of Great Nature is such that he believes his life, his will and his actions to be distinct and separate from others' life, will and actions, then he will act in a separative way. If life is in fact one and a person acts as if life were split up into millions of independent entities, he will have produced the same result as when a child stubs his toe and then kicks the rock against which he stubbed it! If a wolf is caught in a trap, it will gnaw its leg off trying to get away; it thinks the leg is part of the trap! So a man acts according to what he *sees* to be the foundation of existence. He sees either unity or separateness. If he sees separateness, his actions, that is to say, his motives, his ideas, his feelings and their expressions, will be selfish. It is as if a man used his own hands to ruin another member of his own body. So we, who are an indivisible part of the One Life, are constantly in a struggle with other indivisible parts of that same Life, and the result is friction. Friction produces heat; heat produces pain. Each being who is in friction with another sees the other as the cause of his pain, and thinks that if only he can destroy that other his pain will cease. So, according as we believe ourselves to be separate or united, we shall act selfishly or unselfishly.

In a universe of law, no compromise is possible. There are no favoured people, no favouring gods. The law of this universe for each being is the same; it is the law of his own being. Having the power of action, he acts on the life around him, and life being one, he suffers the reaction, whatever it be, in company with all others. All the great Teachers that humanity has had, have affirmed the reign of Law in the universe. The Buddha said: "Each man's life the outcome of his former living is." Jesus put it: "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them." St. Paul put it: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." What we are reaping now we have sown in the past. What we are sowing now in motive, idea, feeling and action, that sowing we will reap tomorrow, next year, next life. So the real idea of Brotherhood, which is the law of Compassion, does not rest on a physical basis, or on an emotional basis, or on a reasoning basis. It rests on the essential identity of all life and on the law of

ur being, which is the same for all.

Karma is the law of Compassion. In time we shall see that Life is One, that we and all other beings are now, and always have been, incessantly in action; that is, all are sowing and are incessantly reaping what they have sown before, and the sowing is always of the same nature as the reaping; the reaping always of the same nature as the sowing. Is there no hope? There is, because with the power to act in any direction comes the power not to act in that direction. When it is impressed on all men's minds that whatever we reap is the fruit of the crop that we ourselves sowed, and that pain is a teacher, for pain means "no thoroughfare" this way; when men see that Nature will not harm them, they will not think of hurting their fellow men; they will see that the law of life is trust, service, duty; they will see that the only happiness we can find comes from obeying the law of our own being.

Once we begin to study our nature from inside out, we find that we are spiritual beings first, last and all the time; that knowledge and power can be had and retained only on a spiritual basis. Once man sees that he is suffering from; once he sees that the hand that smites him is his own, he will then gain the courage to do that which his heart longs to do. Every man would rather give than receive; every man would rather do good than evil, and yet we do an awful lot of evil. Why? We lack the faith, the confidence and the conviction that this is a universe of justice, of mercy and of charity, and that justice, mercy and charity endure for ever. We get that faith, confidence and conviction through the contact of our spiritual nature with our human nature. Ordinarily, when we think of the immortal and the eternal, we do so from the basis of the mortal and the evanescent. When we think of brotherhood and of charity, we think of them in sectarian terms, or in terms of political parties or social cliques. We do not think of brotherhood in terms of the spiritual identity of all beings; in terms of the fact that the whole of manifested existence is a vast field of evolution; that what we now are, every great being once was.

Such a being kept his moral nature awake by service performed for his fellow men. He kept his reasoning power awake; he used his reason to guide his moral nature in the same way as a man's legs carry him and his eyes tell him which way to travel. And by the cultivation of his moral nature and his reason he came to that point where he could see what barrier stops us. If a healthy man performs actions which are against what we know to be the laws of health, he loses his health. We do not see that there are also laws of psychic and spiritual health.

We do not seem to understand that memory and knowledge are faculties and functions of consciousness which may be expanded without limit, which may be gained or lost, and that it is absolutely impossible for a man to gain spiritual knowledge so long as there is any taint of moral selfishness and self-interest in him. It is impossible for a man who is given to telling lies to have any understanding of what is meant by truth and what results from being truthful unless and until he quits falsifying. The road to spiritual knowledge lies through the unselfish use of our faculties, our powers and functions, whatever they are, for the benefit of the One Life of which we and all others are a part. It is not possible for a selfish man to understand what knowledge may exist in a world of unselfishness. It is not possible for a man who tries to develop his moral nature by starving his reason to know what powers flow from the right use of the intellect.

The teaching says, "To live to benefit mankind is the first step. To practise the six glorious virtues is the second." Let us look around at those things we seek. We seek wealth — in order to do good, in order to be happy, we say. But are the wealthy really doing good? Are they happy? We want power — again, we say, in order that we may do good, that we may be great statesmen. What are we doing with the power we have, and what good could the greatest statesman who ever lived do in the world today? If Christ were to come back to the earth now, would he tell us anything new, or would he repeat the ancient saying that he and his predecessors reiterated: "All things whatsoever ye would that men should do to you, do ye even so to them." That is the beginning of living according to the great law of Compassion. Such a life gives to man an invisible armour that will protect him, as in the parable Shadrach, Meshach and Abednego were protected in the fiery furnace.

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Either Theosophy is life, and joy, and light in a man's life, or it is worse than useless, a shibboleth, an empty word, an amusement, a thing to be played with, not lived.

—*Lucifer*, April 1888

## THE WAY TO SOUL-WISDOM

“Man, Know Thyself,” has been the cry of ages. Every Sage and Saviour has tried to impress upon men’s minds that there is a vast difference between Soul-Wisdom and head-learning. One is eternal and infinite; the other is ever-changing and at best can last but for one incarnation, as it is not woven into the fabric of one’s own being. Soul-Wisdom belongs to one’s immortal nature; head-learning, to the mortal. Soul-Wisdom leads one from manhood to godhood. If man wishes to cultivate deliberately godlike qualities and divine virtues so as to have inner illumination and radiate that light on others, he must have the vision and the strength and the courage to carry on life after life the task indicated by the great Teachers. Even the poets have distinguished between the two. William Cowper, for instance, states:

Knowledge dwells

In heads replete with thoughts of other men,

Wisdom in minds attentive to their own. . . .

Knowledge is proud that he has learn’d so much;

Wisdom is humble that he knows no more.

What is Soul-Wisdom or Self-Knowledge? It is Wisdom about the one united Spirit of Life Divine in its manifold aspects, acquired by the human ego, the self-conscious thinker. It is not given as a gift or endowed as a favour, nor is it gained through book-learning or university education. It is solely the result of self-effort and self-discipline continued through many incarnations. It is the expansion of the heart and heart-qualities that leads one to the acquisition of Self-Knowledge or Soul-Wisdom. As *The Voice of the Silence* states: “To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.” It is only when the heart opens spontaneously to the sorrows and sufferings of others, as the lotus opens itself to absorb the warmth and light of the rising sun, that the Light of the Higher Self can illuminate the path of the aspirant. That Higher Self knows no change, for it is knowledge itself, and only true devotion to the interests of others can bring that knowledge out on the surface. The individual Self has to understand the different vehicles working under its command, their nature and qualities, and how to achieve harmony within and without.

Today the world is in sore need of Soul-Wisdom, of inner illumination which is the result of the awakening of the Buddhic faculty now lying dormant in most individuals because the mind is constantly engaged in lower activities. When the mind is cleared of all dross and the heart

is full of love and sympathy through the practice of true morality, then only will the knowledge of the Self, the Wisdom of the Soul, express itself in the living of the Life:

All the devotional books provide us with the teachings that will enable us to unfold Soul-Wisdom; they are the outcome of the heart experiences of the Teachers, and therefore it is important to make of such books our daily companions and seek guidance from them at every turn.

In the Fourth Discourse of the *Bhagavad-Gita*, Sri Krishna indicated to Arjuna a particular method which would be helpful to every aspirant on the Path of the Higher Life. It is a solemn promise:

Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata.

And the encouraging note is struck a little further on: "Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge." No one is debarred from entering the Path; even the greatest of sinners can take a turn for the better. So the unique fourfold method indicated in the verse quoted above is to be adopted. Unfortunately, no school or college curriculum recognizes its importance.

Sri Krishna gives the foremost place to service as a qualification for seeking Wisdom. This service is not of an ordinary type, rendered in a mechanical way, where the chief motive is money, and where the higher the salary or wages, the better off a man is supposed to be. The service referred to has to be rendered in a spiritual way. Any work, any duty, apparently high or low, has to be performed with a pure motive, that is, with unselfishness of heart, without the thought of personal benefit to oneself. It is this attitude of mind and of heart that makes drudgery divine. The spirit in which one serves and gives of oneself is more important than the kind of work one does. There is no thought of competing with others or rising above others, by honest or dishonest means; all that matters is co-operation with others, the helping of others, the sharing of our possessions with others, in terms of the needs of each, in a spirit of true friendliness and brotherliness. This enables the server to commune with the Divine because each of his actions is dedicated to the Divine. It is the Soul within that is serving, making the man more perfect through the performance of his own duties in a detached manner. It comes in closer contact with the Divine Parent, receives its light and

strength, and unfolds Wisdom from within.

The next qualification is strong search. Unless and until one undertakes a strong search of his own being, of the Nature around him, of the scriptures of the Soul, he cannot gain Wisdom. He must be a lover of Truth if he hopes to find out the meaning and purpose and goal of existence. He has to search his own mind and find out the obstacles in the way of the unfolding Wisdom. The search of the scriptures will enable him to understand the common source of all that the great Teachers have taught. So a comparative study of religions, philosophies and sciences in terms of the second object of the Theosophical Movement has to be undertaken, for a true student does not belong to a particular cult or sect but belongs to each and all. In making this search, one needs to understand the ideas behind the words, to grasp the spirit and not the letter of the law. As Madame Blavatsky has well stated:

There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity — in *statu abscondito* with every primitive theology — it encircles our globe in every direction; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. (*Isis Unveiled*, I. 560)

When this is realized and assimilated to some extent at least, further research at higher levels can be made so as to nourish the world spiritually with right concepts and right teachings.

The asking of questions is the third necessary step in the fourfold method put forward by Sri Krishna. Questions on what, and asked of whom? It is the teachings that have to be questioned until they satisfy the mind and the heart. Each one has to be a lamp unto himself. Nothing is to be taken on blind belief, because then it will only remain head-learning, and not become Soul-Wisdom or Self-Knowledge. To question the why and the wherefore of every event and experience is a necessary discipline to understand life, the Self of all beings. The Scripture of the Soul, the *Bhagavad-Gita*, is a dialogue between Sri Krishna and Arjuna. It is because of Arjuna's constant questionings and inquiries to the Teacher and the latter's illuminating answers that we have the privilege of receiving such priceless instructions. So also Lord Zoroaster questioned Ahura Mazda on all points. This can only be understood when taken in the sense of the questioner being the human soul, Manas,

the thinker, and the answerer the Divine Parent. Each experience, each event, fortunate or unfortunate, each problem in life, however trivial or difficult, should always be questioned and a reasonable answer sought.

The last and the fourth qualification for the gaining of Wisdom is humility, an essential virtue to cultivate in our civilization. *The Voice of the Silence* emphasizes its importance: "Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered." An attitude of humility must be cultivated, for pride may mar the work accomplished at any moment and may bring about a fall on the spiritual path. Arrogance obstructs progress. One must realize that what he has gained is nothing in comparison with the achievements of a perfected being, and that he has to go a long way yet. It is important to keep constantly in mind the injunction of *Light on the Path*: "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." To show oneself off, or to harbour a sense of superiority, is a characteristic of head-learning. He who is preparing himself for the service of his fellow men needs to remain humble at all stages of life.

From this it can be noted not only that head-learning and Soul-Wisdom are different, but that the method of acquiring them is also not the same. The first and the fourth qualifications, service and humility, open up the heart; the second and the third, strong search and questioning, illuminate the mind; and together they enable Wisdom to spring up spontaneously from within.

Then only can the promise made by Sri Krishna be fulfilled: "The wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata." What is that error? The error of regarding the mortal and the perishable as the real and the true; the error of strife and disunity; the error of attachment to self-inclinations; the error of ignorance, leading to a thousand and one errors of all kinds. It is very encouraging to remember that help is always given when one deserves it, and that the Great Ones never fail to do so at the proper time, when the aspirant has put forth his best effort.

True Knowledge is of the Spirit and can be acquired through the higher mind alone. In other words, it is in the Hall of Wisdom only that the Truth can be communicated, the Hall wherein all shadows are unknown, and where the Light of Truth shines with unfading glory.

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## REINCARNATION AND SOCIAL REFORM

In the chapter on "What Is Practical Theosophy?" in *The Key to Theosophy*, Madame H. P. Blavatsky names reincarnation as one of the four links of the Golden Chain that should bind humanity into one family, one universal Brotherhood.

The practical application of the teaching about reincarnation is something that each of us should consider, especially if we are interested in the amelioration of such social conditions as are adverse to the healthy and harmonious development of our fellow beings.

First, let us consider the relationship that exists between ourselves as reincarnating Entities or Egos and all the other Egos whom we meet in our present incarnation and who collectively form the Brotherhood which we refer to as the Human Family. Intellectually we may perceive this Brotherhood to be a fact, but full realization of it can only come when we live as brothers in our daily life.

As reincarnating Egos we have been in many bodies of flesh before, and the thoughts, feelings and actions generated in past lives have combined to lay the foundation for the type of body with its various characteristics which we inherit and use in this present life. The ideas which we accept today as a basis for our thinking, feeling and actions will in a future life be the foundation for the inner environment of thoughts and feelings which will mould a form through which these inner forces will find appropriate expression in the outer world of action.

Race, nation, family and parents provide the necessary channels through which we acquire knowledge, by experience and observation, to accomplish the work for which we originally incarnated on earth. This work is the full acceptance of our responsibility as Soul Entities, and the discharging of all our daily duties from this viewpoint. It is because in our past lives our thoughts, feelings and actions affected other Egos making up the race, nation and family to which we belonged that we are magnetically drawn to them again in this life, and they become our family and friends in the present and reap with us the effects of the causes sown. Under the Law of Karma, a law which balances the cause with the effect, outer circumstances and conditions are seen to be the effects and reflections of the collective thoughts, feelings and actions of all the Egos making up the race, nation and family in which we reincarnate. Our intellectual, psychic and physical progress is, therefore, intimately connected with that of the race, nation and family to which we belong.

The social conditions and environment we perceive around us are, from this point of view, partially of our own making, and so efforts at reform must be individual as well as collective. How this type of reform, culminating in true freedom on the intellectual, psychic and physical planes of being, can be achieved, may next be considered.

How can we think, feel and act in this present body so that our instruments may be attuned to the Great World-Soul, and, in that attunement, find the power and knowledge to work intelligently with Nature's laws, and the capacity to help our brothers and sisters to accomplish a similar task? This question is clearly answered by Madame Blavatsky in *The Key to Theosophy*, where, in answer to the questions about Karma and Reincarnation and the individual's responsibilities to others, she says:

The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. . . . If our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence, the law holds good as regards the future. Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being.

These words are self-explanatory. Our task as individuals and Theosophists is simple: it is the acquisition, through study and application of the teachings of Theosophy, of the necessary knowledge by which we can promote true social co-operation and real efforts for social amelioration, with a view to the ultimate social emancipation of all such Souls as are caught up in the web of Karma, helping them to understand and develop that sense of duty which a thorough understanding of the twin doctrines of Karma and Reincarnation alone can bring.

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## “OF HIMSELF IS HAPPY AND CONTENT”

Master, I do not understand the phrase in the Second Chapter of the *Gita*: “. . . of himself is happy and content in the Self through the self.” I do not understand how one can be happy or content “*in* the self,” nor what “*through* the Self” means.

Friend, one thing is certain: no one can be happy and content in the personality unless he has no imagination or thought. The personality gets hurt, suffers, is frustrated, angry, etc. It has aspirations of some kind or other and is by no means content with whatever comes to pass. Therefore, happiness and contentment come from something in us which is not affected by the personality. We can call this something Manas in the body — neither higher nor lower Manas, but that consciousness or awareness in us which is able to analyse and commune with itself from its already known premises, and so to understand what is happening around and within its vehicles of emotion, desire, etc., without being coloured or absorbed by them.

But, Master, why should this dissociation from feelings and wants and wishes bring happiness? How can I be happy without feelings? How happy when wishes are frustrated, when my feelings are affected and cause me pain?

Friend, the *Gita* tells us *what* kind of a man it is who has spiritual knowledge. We do not possess this knowledge today, for our knowledge based on intellectual understanding, on our preconceived ideas and our limitations, without due understanding of either time or space, and certainly not of universal Law. The happy, contented disposition or condition is our aim. In the Second Chapter, Krishna tells us how to attain it. When, for example, things go wrong, when adversity besets us, we have to make our mind steady and undisturbed. Only then can we view these troubles without letting the emotions of anxiety, fear and anger arise, and when these do not arise, contentment, if not happiness, results. How can we view adversity with such equanimity unless we have realized, to some extent, that there is that centre in us, the Self, which is beyond these happenings and which is not fundamentally anxious that this or that should or should not happen, is not fearful of what may happen, or angry at whatever does happen! Let us search for the root of these emotions. We learn that the first thing to forsake is “desire” —

not just one desire, but every desire which enters into our heart. Heart here stands for the seat of emotions and is not to be confused with the mind or thinking faculty. If we are asked to forsake every desire that arises from the emotions, then *we* must be distinct and separate from those desires that are thought-produced and emotion-produced. To realize this is the first stage.

A later stage is reached when we go beyond our present thought-world. To find who *we* are, we have by effort to get to some point within us which remains undisturbed by our ordinary daily life of feeling-thought. There must be such a centre, for what happens in daily life to desires, emotions, etc., shows us a permanent aspect of our being which goes through all such daily happenings. We know that all passes away in time, that we move on to new surroundings each day, new desires arise, new difficulties crop up, but the same *we* experiences them. We, therefore, are not the desire, nor the anger, nor the anxiety, nor the fear that we experience; we remain separate from all these thoughts and feelings unless we become absorbed by them.

Thus, in time, we come to understand that no happenings, whether favourable or unfavourable, can really affect us if we are not too anxious, or fearful, or angry, about the results of actions. Hence we are told not to think of happenings as favourable or unfavourable, pleasant or unpleasant, good or evil. In time we shall be happy — not emotionally excited, but at peace and without anxiety, fear, or anger, quietly accepting all that comes, content and unruffled. The really happy man is not bothered whether things are going well or ill, for with his personal desires and dislikes at rest he receives all with an equal mind.

Master, why should having no likes or dislikes be so important? Would we not be phlegmatic, lethargic individuals if we just received whatever comes, without caring about anything?

Friend, where do likes and dislikes originate? In the senses and organs. What the senses like we call pleasure, and what they do not like we call pain. The senses have become the agents of mind-desire activity. We are thus led away by our senses instead of controlling them and getting from them just the help we need in our evolution. Having let them go astray, we now must begin to control them. The senses and organs are the horses that draw the chariot and that run away with it (producing disease, pain, etc.) and also with the driver of the chariot, leading him into all kinds of difficulties. Hence the advice to withdraw

em from their wonted purposes or sensations and make them draw  
r chariot where *we* will.

But even this control is not enough; it may lead to *hatha-yoga*. The  
rther stage is to understand what being happy and content "*through*  
e Self" means. Beyond that which we call "I" is the power and strength  
d wisdom of the Self whose ray the "I" in the body is. It is only when  
e "I" turns towards this Self that the real wisdom of that Self can  
anifest. Tranquillity of thought comes when the heart is obedient to  
e will, when the "I" realizes that it is no longer the actor or possessor  
of anything, even though it act without covetousness, selfishness or pride,  
having abandoned all desires. Desires will still arise in the heart, but they  
ill no longer affect the person or disturb him, because they are not  
ind-fostered. Realize that desires, lusts, etc., can never be gratified  
to the full, for they ever keep growing, and you will see their falsity and  
ill let them die as they arise in the mind.

Ceasing to be obsessed by desires and emotions, the "I" is able to  
ecome the instrument of the Self whose ray it is. It then begins to "em-  
brace wisdom from all sides."

Master, this is very difficult and it would seem that the effort would  
engage our thought and will for every hour of the day, and for lives!

Yes, Friend, so it will, but Krishna gives us the key to accomplish-  
ment — dependence on the Supreme Spirit, which is even greater than  
the Ego. You may call it dependence on Law if you will — trust, confi-  
dence, reliance. Look upon all these sayings of Krishna as statements  
of law, and life becomes the laboratory where we can prove their truth.  
We become masters of our life; every happening is a challenge. The  
will always reacts to a challenge, not always to a "test"! Meeting a  
challenge calls for effort, and seems to take us out of the realm of likes  
and dislikes, emotions and feelings, and makes of the challenge a contest.

But beware of pride and self-confidence as we understand that word!  
It is altogether different from Self-confidence and SELF-confidence!

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# THE DIVINE VIRTUES

## VIRAGA

We have learnt to become indifferent to the pairs of opposites; we have gained love, harmony and patience, and now stand at the middle point of the Paramita Path. We have worked so far with the instruments of action, and emotion, and life, but just as the guiding force has been love immortal, so the agent used throughout has been the mind. It is the mind that has been taught to express love in charity, to speak and act in harmony, to get rid of the impatience of our desires and to learn to wait, patiently, actively.

Now we take a further step: mind has now to come into its own and has to learn how to use, instead of being used by, the lower instruments. Freed from these instruments and their pull, the mind can use them for its own purpose. It is free from the senses and sense-organs, the turbulent emotions and uncontrolled speech and instinctive actions; but it is still full of illusions, and at this stage the truth behind all things thought of by the mind has to be sought. What lies beyond the Gate just passed? Before we can see clearly we need a mind wiped clean of preconceived ideas and prejudices as well as of memories. These have been created by ourselves. Recognizing this, we can begin to create new and better mental pictures.

These new pictures must be "harmless," based on *Dana* and *Shila*. But do we really know what is harmless? Hence we are told that the way to create harmless thoughts is to study "the voidness of the seeming full, the fulness of the seeming void." The voidness of all that we see and know of, we have already experienced, in part; but we have not yet seen the fulness of that which seems so empty when we have freed ourselves from the life that we had lived before. To reach this stage, we have to search for the Self, the Reality behind all things, behind the shadows that we look upon as real.

We are approaching in mind that higher state when we begin to sense the "steady light" shining "upon the pure white walls of Soul." That is our immediate goal. Towards that light we struggle on, realizing that "the lightest breeze of passion or desire" disturbs that light. The great pull of the army of the thought sensations that we have subdued, or remembrances of lower pleasures, or the slightest regret for what has been left behind, even though we know it has been and is worthless and non-permanent and of the nature of illusion, will disturb that steady light.

Can a fleeting memory stop our progress? It can. Why is this so? If we do not here and now seek the *cause* of this, and struggle only with the effects, we shall fail, because effects keep changing. "Change is thy great foe," the struggling neophyte is warned. He has to learn that "the ETERNAL knows no change."

Once again we are back to fundamentals. Love immortal must have become a part of ourselves, and now we have to saturate ourselves with "pure Alaya." As for the mind, it must become "as one with Nature's Soul-Thought." If we have truly learnt how to "live and breathe in all" as all that we perceive breathes in It, then we have become, to some extent at least, one with the ALL, and as such invincible. The Warrior cannot fail. Such an inspiring thought alone can help us in times of trial. Whatever can be destroyed is not real and immortal. All forms, whether of thought, of feelings or of actions, must die; their ensouling essence alone is immortal.

Our mind, or thought creations, must, therefore, be centred on "the pure bright essence of Alaya." Each one of us is its "crystal ray." The bright essence is not *without* us, not something afar off, towards which we struggle. It is *within* this form of clay material that we call man. It is there, and must become our life-guide, and if we pay attention to its behests it becomes for us our own true Self. It is the Watcher within, the silent Thinker. When we behave and think in terms of our body of illusion, this Thinker becomes the victim of the lower self. To prevent this from happening we must realize that it is the body that errs and has to be controlled and mastered. On the One Pure Light we have to fix our Soul-gaze. Our mind and Soul have to be mastered if this pure Light, free from affection, is to aid us in crossing the middle portal.

We are told that we have now "crossed the moat that circles round the gate of human passions"; we have conquered illusion — "Mara and his furious host." We have cleaned our heart of impure desires, but our task is still not over.

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If you would climb the tops of the peaks that seem to pierce the sky, there is a way.

—OLD JAPANESE PROVERB

# STUDIES IN THE HEART DOCTRINE

## II.—MIND, A STUDY IN REFLECTION

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. XVI, pp. 64-66, for March 1946.—EDS.]

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions.

Thus chanted *The Voice of the Silence* so many decades ago that “the memory of man runneth not to the contrary.”

If it were not for the cyclic return of Theosophy, with its repetition of the Ancient Wisdom, many would find themselves in the position of the early Thebans, unable to solve the riddle of the Sphinx. The answer given by Œdipus indicated a powerful stretch of the imagination or an intuition belonging only to an Adept, as what Man is was never answered by Œdipus.

Briefly, Man is a Thinker, generically considered. Rodin, the famous sculptor, must have grasped this intuitively when creating his statue, *The Thinker*.

It will be impossible to understand or to confirm this proposition unless we employ non-physical or spiritual organs in combination with the outer or physical senses. Further, we can make a direct approach through a process of elimination, namely, what is *not* Man? Every aspect observed by physical sense merely, we must discard. Therefore organs, blood, flesh, bones and the rest of the body do not belong to the Real Man. Neither can the physical brain give us the answer, except by inference.

We are not unmindful of the interesting experimental analyses of modern psychologists — but they have not solved the riddle. Their conclusions, along with their terminology defining various mental and emotional complexes, drives or repressions, their analysis of dreams and kindred subjective states, give us but partial glimpses into the world of effects, confused and tangled threads needing the perspicacity of an Ariadne to unravel them.

No, their conclusions deal mainly with the personality or personal being, in no way separate from his body or brain, so they say. Some attention is given to the “psyche” or the unconscious, but as to whether this is the Soul, and if so, what its origin and nature are, no satisfactory

answer is yet forthcoming. Actually, the personality is a reflection of the Real Man, a passing shadow cast by the Ego's impact upon matter.

The modern terms, reflex, drives, etc., have arisen to define merely personal perspectives glimpsed through physical-sense lenses ground or graded by lower intelligences. These, combined with the mental and psychic states, give rise to quaint and conflicting theories. These lives misinform our thoughts and feelings; partly accounting for every partial truth, they colour each act and motive. Masquerading as the real, they trick and deceive man, who has permitted them to fashion his masks (*personæ*), those false faces hiding the true and the beautiful.

Can any word or term satisfactorily describe Man, the Immortal? Let us see. W. Q. Judge said, "Man, made of thought, is eternally thinking." Mind is the instrument of thought. Thinker, Thought and Mind are related ideas — no mind, no thought. No Thinker can operate here lacking a mind. What is Mind?

Mind is dual in that it is formed of both Spirit and Matter. The brain is its organ, somewhat corresponding to a receiving station capable of transmitting the thoughts conceived by the man of spirit or the man of matter.

If man is a thinker, can every man think? Certain educational authorities estimate that only one man in ten thousand can think. Theosophy adds, the remainder merely cerebrate. If we admit as premise that not every man can think, how is this possible in view of the fact that man is a thinker? In our former Study we referred to certain faculties: thought, will and feeling; two others, memory and imagination, comprise the full mental quota. These faculties, employed wrongly or rightly, selfishly or unselfishly, direct and control the entire phenomenon of thought and feeling. To illustrate: I think, I have thoughts, ideas. I may write a poem, a book, compose a song or a symphony. I have used mental faculties and exhibited a mental functioning of force and power.

Electricity, fire and water, are universal powers or forces which man has converted to practical and mechanical uses. Similarly, man possesses the power to think, however inadequately applied. The *Power* of thought is the cause of all phenomena. In man it exists as a universal potential. If it is given the right turn, Man is seen in his true form as Creator and Destroyer of all Maya.

To repeat, mind is a mirror. The characteristic of a mirror is to reflect. Theosophy states that ideas are reflected into the mind and we use the familiar phrase, "I reflected," in referring to a certain type of thinking.

Ideas have ever existed and there are no new ones except in certain re-combinations, the result of individual progressive evolution. Man, eternally thinking, spins his web of nascent ideas, forerunners to the dawns of successive and countless manvantaras.

Two conditions are required to produce a clear reflection — light and a clean mirror. Evil passions becloud the mirror of the mind; the tempest of the senses obscures its light.

The highest type of knowledge is Self-Knowledge. The Self to be known must be seen and analysed. In the mind's mirror can be discerned the reflection or the shadow of the Self.

We think Lewis Carroll captured a little dream from the Wonderland of memory as Alice's attempt to step through the Looking-Glass plunged her into a topsyturvy world, grotesque and humorous. Underneath the surface of Carroll's delightful humour could be discerned many human quirks and fancies. Incidentally, a sense of humour is an asset to the would-be Occultist. Carroll's tale throws an interesting sidelight on the mirror analogy. Many a difficult experience might be alleviated if we had the faculty to use the mirror of the mind, seeing ourselves reflected therein, laughing heartily at the antics and the capers we perform. Humour, like sympathy, when impersonal, draws people to us, tends to make the whole world kin and might be called a bright facet of the jewel of brotherhood.

Even in Theosophical circles there exists much confusion as to the intellect, its place and importance in relation to the mind. To acquire wisdom, the use of the intellect is absolutely necessary. It is the instrument *par excellence* at our stage for dealing with the nature of all material existence. With it and the brain we reason from premise to conclusion. Its value is relative and might be styled a by-product of the mind. Modern thought and teaching seem to know little of any other approach to knowledge than by way of the intellect; thus the world of intellectuals advocates the Head Doctrine. To live the life of the Spirit we must practise the Heart Doctrine parallel to the theoretical study of the Head Doctrine.

Two kinds of knowledge are obtainable by man, relative knowledge (much of which is mere information) and Absolute Knowledge. The former is acquired by reason and the usual intellectual processes and through the channels of observation and experience. This is factual knowledge. The various sciences, physics, biology, astronomy, political science and economics are outgrowths of this. Relative knowledge is

partly true, partly false, dealing with effects, appearances and surface data.

Absolute knowledge is that Wisdom whose Light was never seen on land or sea; it constitutes the complete Truth about any idea or fact, embracing both cause and effect. It is reached through the Higher Mind or Intuition, outposts of the realm of metaphysics. Every true religion, psychology and philosophy stems from it. Brain is the product of mind and not the reverse, which is contrary to modern theories. The Intuition is superior to that aspect of the mind which reasons through the brain. Intuition is not only the fruition of knowledge acquired by reason, observation and experience in former lives — it is something more.

Let anyone conduct his life along the Theosophical lines of self-discipline, clean thinking and pure living, there will be evident an increasing ability to open up within himself a channel illumined by the fire of Intuition. Reason and Intuition might be considered as the two main batteries of the human system, being psychically charged respectively through Head and Heart. Just as any weakness of the physical heart seriously impairs one's vitality, similarly, ceasing to supply the Spiritual Heart with its currents of love and compassion, man, though possessor of the furthest reaches of the human intellect or Head Doctrine, will remain cold and insensible to the needs of his fellow-man.

The unnecessary struggle for existence is mainly due to man's weak intellect and scattered thinking. We have been wrongly educated. We are ignorant as to the origin of mind and the nature of its functioning. What is the remedy? We must become expert mental mechanics. Those faculties of will, memory, imagination, etc., are similar to the fine parts of any piece of complicated machinery. Until we realize this and study minutely their nature and relation to our thought and feeling we will never be able to apply practically the Theosophical philosophy, however much we may desire to do so.

Imagination can colour or discolour our ideas. According to Pythagoras, imagination is memory. This is everyone's heritage. In most people it lies dormant and unawakened. Much that passes for imagination is but idle fancy or day-dreaming.

Imagination is a particular kind of seeing. It is rightly termed the King faculty and its kingdom extends beyond the visible world of matter. Its power is incalculable as, when directed by the will of the pure and selfless, it can set aglow the dullest task or the drabbest object, unveiling hidden and unsuspected beauties.

To develop imagination requires, first, interest in the world around us, including our fellow-man. The study of one's lower self by the Light of the Higher tends to awaken the desire to understand other men. This Heart interest is the key to learning by observation. From this plastic power of the imagination to Seership is but a step, where Nature's deepest secrets lie disclosed before "the eye of Spirit, the eye which never closes."

Physical memory is like the shutter on a camera; dropping involuntarily before this Mind's Eye, it can effectually shut off the Vision of the Soul or deflect the light necessary for keen discernment.

Here is the need to use the will propelled by pure desire. Very little information is given out regarding the Will, the most mysterious of our faculties. One statement is worthy of consideration, namely, that the Will is the force of Spirit in action. As man is eternally thinking and Spirit eternally acting, Will, Thought and Action form a divine trilogy. When man is able to free his purpose and desire from every earthly taint, he wields a fiery electric power, Buddhic in feeling, or Spirit in action. This Higher Feeling will be further discussed in our next Study.

There is a spiritual Memory closely allied to Intuition and Wisdom, sometimes called Soul Memory, the hall-mark of Genius, lacking which the world never would have had its Shakespeare, its Æschylus, its Christs and its Buddhas.

When memories obey the Will, when Imagination and High desire inspire thought and feeling, then "Ye may remember what ye will and what ye will forget for aye."

Man is on the threshold of another world, that world where conceptions are mental images spiritually projected upon the silver screen of time, shadow pictures of past, present and future civilizations yet unborn.

In the final analysis, Man, Creator of his life and destiny, makes his choice. Two paths lead to the Goal of Self-Knowledge, both necessary up to a certain point. One, the path of the intellect, toilsome, intricate, difficult, slow; the other, the Path of the Intuition, direct, clear, quick. The former is the Head Doctrine, father of the world's chase, ambition, power, material possessions, pride and love of self. The latter, the Heart Doctrine, mother of all the lovely virtues, mercy, trust, faith, sympathy and the love of all other selves. They are complementary in that the Head Doctrine must relinquish its assumed superiority to the Wisdom of the Heart, thus seeking, not on the outside but within. "to blend thy Mind and Soul."

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## IN THE LIGHT OF THEOSOPHY

“What (If Anything) to Expect from Today’s Philosophers” is the title of an essay in the newsmagazine *Time* for January 7, 1966. Commenting on historian Will Durant’s observation that in the world today philosophy is dead (specifically that brand of philosophy known commonly as Western philosophy), *Time* states:

Philosophy dead? It often seems so. In a world of war and change, of principles armed with bombs and technology searching for principles, the alarming thing is not what philosophers say but what they fail to say. When reason is overturned, blind passions are rampant, and urgent questions mount, men turn for guidance to scientists, psychiatrists, sociologists, ideologues, politicians, historians, journalists — almost anyone except their traditional guide, the philosopher. Ironically, the once remote theologians are in closer touch with humanity’s immediate and intense concerns than most philosophers, who today tend to be relatively obscure academic technicians. . . . Many feel that philosophy has played out its role in the history of human culture; the “queen of sciences” has been dethroned.

Once all sciences were part of philosophy’s domain, but gradually, from physics to psychology, they seceded and established themselves as independent disciplines. Above all, for some time now, philosophy itself has been engaged in a vast revolt against its own past and against its traditional function. This intellectual purge may well have been necessary, but as a result contemporary philosophy looks inward at its own problems rather than outward at men, and philosophizes about philosophy, not about life. . . .

There is so much of conflict between the various schools of philosophy in the West today that they do not even understand one another. What is more, philosophers are beginning to doubt if there can be definite answers to the great problems of life. Says *Time*:

In the Middle Ages, the questions that philosophy asked were determined largely by theology; today major philosophical issues are posed by science. . . . Science is creating more problems than philosophy can readily cope with; and concepts like antimatter and the expanding universe make some philosophers quite nervous.

Chances are, however, that philosophy will learn to coexist with science and reach its delayed maturity, provided it resolutely insists on being a separate discipline dealing publicly and intelligibly in first-order questions. Caution is bound to remain. Instead

of one-man systems, philosophy in the future will probably consist of a dialogue of many thinkers, each seeking to explore to the fullest one aspect of a common problem. . . .

The question remains: Will philosophy . . . contribute anything to man's vision, rather than merely clarifying it? Caution and confusion are not necessarily signs of disaster. . . . But the shadows are deep and the time for an awakening is at hand.

It is incorrect to generalize and say that philosophy is dying or dead. No human activity can ever be free from philosophical implications. Yet, such is the tendency of our civilization that philosophy has become divorced from life; we fail to recognize the practical importance of the study of philosophy for the day-to-day living in the world. But which philosophy? Many seem to think that outside of the schools of philosophy that have developed in the West, there is hardly any philosophy worthy of the name. As the Taoist philosopher teaches: "You cannot speak of ocean to a well-frog — the creature of a narrower sphere. You cannot speak of ice to a summer insect — the creature of a season. You cannot speak of Tao to a pedagogue: his scope is too restricted." There is a Philosophy which began far back in the night of time, from which all later philosophical systems have sprung. Krishna began his teaching to Arjuna by preaching philosophy in the second chapter of the *Gita*. Commenting on this, W. Q. Judge writes in his *Notes on the Bhagavad-Gita*:

Although philosophy seems dry to most people, and especially to minds in the Western world who are surrounded by the rush of their new and quite undeveloped civilization, yet it must be taught and understood. . . . The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it. . . . While we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.

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Professor S. S. Sharma, Head of the Department of Philosophy, Bihar University, Muzaffarpur, writing on "Some Misunderstandings about Indian Philosophy" in the January 1966 *Darshana*, presents a broader viewpoint on the purpose of philosophy and its relevance in the world today. He begins his article by stating:

Philosophy is essentially an international activity. It is as old as man himself. Man's desire for search of the truth is perennial. From the very dawn of history man has been speculating on problems facing mankind. This search for knowledge of truth has found expression in varied forms in the contexts of variegated cultural patterns in the different parts of the world. At the moment there is a general tendency to departmentalize philosophy by dividing it into so many water-tight compartments. We usually talk of Indian Philosophy, American Philosophy, British Philosophy, etc. But viewed from a wide perspective, these philosophical quests in different parts of the world are all parts of the Universal quest of truth. After all philosophy is no abstract theorizing divorced from the human context but an account of how people in different ages and in different parts of the world have thought about the problems that face mankind. Hence the exclusiveness of the philosophies of the different countries should not be stretched too far. In this age of international co-operation, our primary concern should be to discover the essential points of contact between the world-view developed in different cultural perspectives. Western philosophers do not pay much attention to Indian thought. They hold that Indian thinking on world problems is neither rigorous nor realistic.

Professor Sharma goes on to discuss the misunderstandings about Indian philosophy prevalent in the West. The Indian approach to philosophy is regarded by many in the West as "irrational," "superstitious" and "other-worldly"; and the Indian philosopher is looked upon as one who has withdrawn from the activities of the world and has devoted himself solely to contemplation of things eternal. Professor Sharma clarifies that

from the earliest times two methods have been adopted for philosophical inquiry. One is through the world of man's inner being, and the other is through the world external to him. Indian philosophy has adopted the former method. It paid greater attention to the inner world of man than to the outer world. It does not begin with an investigation into outer phenomena and proceed towards inner reality. It is this approach which we find in the philosophy of the Upanishads. But, the same approach we find in early Greek thinkers. Like Indian philosophers, the message of some Greek philosophers was "know thyself." . . .

It must also be emphasized here that the Indian philosopher never regards the purely analytical, intellectual approach as sufficient by itself. Reason cannot arrive at any final truth, because it

can neither get to the root of things, nor embrace their totality. It deals with the finite, the separate, and has no measure for the all and the infinite. He always remembers that philosophy properly so called, as Marcus Aurelius would have used the term, is a means to leading a better life, or it is nothing, and "better," to an Indian philosopher, has an axiomatic meaning which is common to practically all variants of his philosophy. All Indian philosophers hold that in every man there is an urge towards spirituality, every individual has a sort of spiritual kernel somewhere inside him. . . .

Professor Sharma notes the points of similarity between Indian and Greek philosophy. If anyone would make himself familiar with the old Indian wisdom-religion of the Vedas and the Upanishads, would shake himself free from the academic attitude and the limiting Western conception of philosophy, and would then read Plato's dialogues, he would hardly fail to realize that both are occupied with the selfsame search, inspired by the same faith, drawn upwards by the same vision. In fact, with the transcendence of the line separating Eastern and Western philosophies, the very terms *Eastern* and *Western* become irrelevant. Anyone who discovers, accepts or propagates Truth, which is neither Eastern nor Western, is to that extent a universalist, transcending the boundaries and limits of all schools of thought.

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Writing of the Buddha's teachings in *The Theosophical Glossary*, H.P.B. said: ". . . if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity."

True to her hope, Buddhism today is spreading the world over, though it conducts no propaganda campaigns. In India there have been more than three million converts in ten years. They are mainly "untouchables" and lower-caste people, who found in Buddhism the hope of social equality which they did not have in Hindu society. Outside India, Buddhism is the predominant religion in many Asian countries. There are also Buddhists in North and South America and Europe. Buddhist communities can be found, in fact, in every major capital of the world.

David Mason, in his article "Buddhism Is Booming" (*The English Digest*, December 1965), states that what keeps the world's 500 million Buddhists together is not so much a personality cult as a philosophy. As he points out,

Buddhism appeals to an extraordinarily wide range of people, from peasants to intellectuals: it provides a way of life which is exceedingly tolerant and simple. . . . No one will ask you to become a Buddhist. "We are," a monk told me, "simply holding out a flower for anyone to take."

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In an article on "Education for Emotional Integration" in the October 1965 *Journal of the Mysore State Education Federation*, the Rev. Fr. P. C. Eapen, Professor of Education and Research, S. R. K. Vidyalaya, Perianaickenpalayam, Coimbatore District, writes:

Education for emotional integration is the most important but least developed area in most of the countries around the world and India is no exception. Though cultural pluralism is a fact of life in the 20th century, very few people are aware of the need for intercultural education as a prerequisite to the most desirable things which are necessary for the "good life" such as good health, economic security, equality of opportunity, social welfare and moral integrity. Mutual jealousies, lack of trust, preoccupation with power politics continue to characterize the relationship of individuals and groups. . . .

India today is beset with many problems. . . . No one has yet produced an effective weapon against the disunity arising from religion, caste, language and provincialism. However, it is encouraging to note that the problem is attracting increasing public attention. National integration has to grow silently in the minds of men, and the process by which it could be achieved is by education. But the question may be raised as to how education can help bring about better human relations. If the school is to perform its role in easing tensions and developing improved intergroup relations it has to teach ways of feeling and habits of behaviour.

The aim of education is to help develop the innate potentialities of individual children to the extent that they are made responsible and productive citizens. The school is expected to facilitate the best possible living. In order that the child should become democratic, the child has to learn democracy, live democracy by being himself so treated and by his so treating others. Similarly, the child has to be responsible by undertaking responsibility himself in a setting where specific responsibility is respected and recognized. And finally, if the child is to learn respect for others different from one's own group, caste or religion, he must

in his heart accept that respect and actually live it in his normal human relations. . . .

When children of diverse groups experience the democratic process through participation in group activity they will start to respect each other with little or no thought of their religious or social class backgrounds. This emphasis on self-reliance and participation in groups will definitely help develop a self-integrated personality. Modern psychological research confirms our suspicion that much which people have assumed to be born with them in mental habits has really been acquired — and sometimes quite painfully — in the early years of life. . . .

Education for better human values involves activities of both the heart and the mind. When both are in harmony the gap between what we profess and what we practise tends to diminish.

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In the January issue of *Scientific American*, Dr. Clifford Evans and his wife, Dr. Betty Meggers, attempt to prove, on the strength of pottery unearthed in Ecuador, that the Japanese had arrived in America 4,500 years before Christopher Columbus did — *i.e.*, about 3,000 B.C. or earlier.

They list three main reasons for their belief: (1) local-style pottery had been proved to have been made in Japan earlier than in Ecuador, even though it was the oldest pottery yet unearthed in America; (2) the development of local pottery styles was traceable in Japanese culture but not in Ecuadorean; (3) the local pottery was largely artistic rather than functional. This, the authors opine, rules out simultaneous and independent invention brought about by necessity.

While it is quite possible that Asiatics, including the Japanese, discovered and even colonized early America, it is also true that the American Indians and the Mongolian and semi-Mongolian races are closely related by virtue of their derivation from the Atlantean stock. Since the exact manner in which the Mongolian races arrived at their present locus is not known, is there not the possibility of the early American Mongolians having been the original stock from which the Asiatic Mongolians developed? It is not true that all the early inhabitants of the continent of America came direct from Asia. Some of them, and especially those branches whose older and greater cultures are now vital subjects of scientific interest, had a civilization of their own kind, ancient and indigenous.

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