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"There is no Religion higher than Truth"

# THE THEOSOPHICAL MOVEMENT

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## PSYCHOLOGY—THEN AND NOW

Let us conquer self, and thus turn the inward insidious enemy and deceiver into the friend and constant guide.

—W. Q. JUDGE

Is all that passes for psychology today really worthy of the name? There is only one psychology, and we have it not, although we are all psychological beings and constantly practise psychology. If we look in an encyclopædia under the caption "psychology," we find that it is called there a science. We know perfectly well what modern science means: It is exact as regards facts, as regards laws so far ascertained; beyond that it is just speculation and self-assertion. There is hardly a scientific theory that remains unmodified for long.

We know there is a science, say, of geology, a science of anatomy, a science of physiology, an electrical science, a chemical science and so on, each having laws of its own. If we turn in the same way to our so-called psychological science, we find that it knows of the law of association of ideas, but it knows mighty little about whatever other laws there may be in connection with the mind. Again, our modern science of psychology is based upon the average mind we now have, and this it accepts as the normal and the standard.

Psychology, when we come to think about it, means something that is internal to the being. Whatever is external to the being, we call matter, force, energy, law — not psychology — and yet all our universities, each one of which maintains a department or Chair of Psychology, study it objectively. Whatever they are studying, they cannot be studying psychology. Psychology is a purely introspective pursuit, or science.

If we turn to religion, we find that it attempts to *psychologize* us in the same way as a salesman does. We know what it means to psycholo-

gize another person, or be psychologized by him, because this is happening all the time. It means influencing him or inducing him against his will to adopt a course of conduct or of belief that he would not of his own volition have taken. That is the only practical psychology we know anything about, and that psychology, from the standpoint of Theosophy, is a form of Black Magic. It is all the time doing by others as we would not wish to have others do by us. All this incessant giving of advice to others, telling them what they ought to do, is an attempt to psychologize them; all this incessant telling by others as to what we ought to do, is an attempt to psychologize us, because, whether it is practised on us or practised by us, it is an attempt to subvert the will, the conscience and the free action of the mind.

What, then, is psychology from the ancient standpoint, a standpoint of which our modern Theosophy as put on record by Madame H. P. Blavatsky and William Q. Judge is merely a restatement? First of all, it needs to be recognized that true psychology is the science of the Soul. That at once raises the question, What is the Soul? Our theologians talk incessantly about the Soul, but they do not answer the question, "What is the Soul?" In any event, they are everlastingly talking about saving it and losing it, so it shows that, in the eyes of our theologians, the Soul is some kind of a quality, or attribute, or possession, of the living human being, a possession which may be gained or lost, a possession which was created, not by the man, but by the "Supreme Being," a possession which is mortal, unless by a miracle it is rendered immortal.

As for our science, it does not believe in the Soul, is not interested in the Soul, does not study the Soul, does not conceive for an instant that there is any possibility of Soul existence apart from the body, and so our Western psychology devotes itself to the mind as manifesting in and through the brain of man. It pays no attention whatever to the mighty intelligence manifested in and around the mineral, vegetable and animal kingdoms. Our modern science knows nothing of the Soul of so-called inanimate matter; has no idea of intelligence in the forces of Nature, no idea of intelligence in law.

The Soul is the spiritual being as distinguished from the physical being. All manifested Life is Soul ever evolving under the rule of law which is inherent in the whole. In the teachings of Theosophy, all is Life; everything that is visible or invisible *is* Life. It may be Life confined within very, very rigid or narrow limitations, indeed, or Life with broadly expanded and freely exercised powers, but it is Life

all the same. In that order of Life or of Souls which is represented by incarnated man, we should recognize ourselves as having a Soul-existence before we entered the body, a Soul-existence while in the body, a Soul-existence after we leave the body; and if we regard the body itself, it is composed of an infinite number of atoms or "souls" — souls not as highly developed or as far advanced in evolution as is the complete human being, yet souls, spiritual beings, fundamentally, Life fundamentally.

By that fact, then, that all is Life, that all is Soul and Spirit, we can see that the Life in any form, high or low, is immortal because it is Life. It is not immortal because of the form; it is mortal as regards the form. In the teachings of ancient psychology, the highest gods, since they are beings in a form of some kind, are just as mortal as a firefly. They last longer, but they had a beginning and will have an end — as forms. But, as Life, the firefly-life is just as immortal as the life of the highest god. Why? Not because of the form, but because it is Life.

Suppose we say that Soul represents all that aspect, all those powers, all those states and conditions of life beyond and outside the physical. That was its condition once; that is the condition of a great part of the universe today. If we limit our ideas of Soul to something which is contained in or is a quality of visible objects, then we have left out a good part of that which lies within our sphere of cognition, because the greater part of what we see when we look out is not occupied by visible, objective matter; it is either void space or is filled with something we know nothing about. So, broadly speaking, we may call everything beyond the cognition of the five senses — Soul.

Now, according to the ancient teachings, there are twelve powers, or characteristics, of Soul, or Life, in a form. These twelve are again divisible into six pairs, and when one of the powers or characteristics in each pair is active, the other one is latent or passive.

What are these twelve characteristics, or powers, or potentialities, or divisions, of Soul? We might name them, using simple English words — habit, instinct, impulse, desire, thought, will, feeling, memory, imagination, intuition, meditation and concentration. Of these twelve characteristics or powers of all Souls, six may be active at any one time; if so, the other six are passive. Only one may be active; if so, its opposite is passive.

If we observe the Nature around us, we can see that all these terms imply Life. That is the marked characteristic of true psychology — all

of its terms and all of its teachings imply something alive. When we refer to habit, instinct, impulse, desire, thought, will, feeling, and so on, we are implying something which is alive, something which is exercising an invisible power, a power which has evolved from potency into activity. We can see for ourselves, when we begin to think it over, how it is that they exist in pairs, one end active and the other passive. The passive at this moment becomes active the next; the active at this moment becomes passive the next. Evolution means, then, the successive stages and experiences of all kinds by which *a* life, or soul — originally simply Life — begins to have induced in it, and then begins to exercise and develop for itself, these powers of Soul.

We can see that what we call the “forces of Nature,” what we call the “laws of the mineral kingdom,” mechanical laws, powers, etc., are in fact habitudes of Soul induced in the least developed Life, or Souls. Then we can see successively in the various kingdoms, not any loss of the original powers developed, but a constant awakening, or self-arousal, of the succeeding powers, until finally we come to a perfected being — one in whom all of the twelve great characteristics, divisions, or powers of Soul are perfectly organized, so that they can be used singly, in pairs, in triplicate, in quadruplicate, or all together, under his control entirely. It is easy for us to see that any or all Souls who have not reached his stage of evolution will be just as much subject to his understanding, to his will if he chose to exercise it, as what we call the forces of Nature are to our will.

Evolution has a purpose, an object, an origin, and all these powers of Soul exist in every being. The being may be conscious of the fact or not, may have aroused part of them or all of them, may be using them or be utterly unaware of what they are. The kingdoms below man are very clearly those which can exercise only the lower or earliest developed of the powers of Soul. There are higher powers. We know that we can think; we know that we can will; we know that we occasionally have flashes of what we call intuition; we know that occasionally we can meditate without going to sleep; we know that occasionally we can concentrate upon some single thought, or idea, to the exclusion of all else; we know perfectly well that an animal cannot do that because it has not yet reached that stage in Soul evolution we have reached. But by the same token there are beings above us who exercise all the powers of the kingdoms below us, all the Soul powers man possesses, and the Soul powers we at our stage only dream or speculate about — and exercise

them at all times in full consciousness. This means that before they do anything they know what the result of doing it will be. Such beings cannot make a mistake any more than law can make a mistake; in fact, such beings *are* law to themselves.

From these twelve divisions of the powers of all Souls there have arisen, in the course of time, twelve great orders of beings. There are kingdoms of Souls above man as there are below him. Yet all these classes originate from one class — not the class representing any one or any number of these powers, but that class which is the consummation of *all* powers, which has passed beyond the need of the exercise of any power. In other words, all forms of conditioned or manifested existence arise from unconditioned and unmanifested Life.

There are orders of beings, as we saw, above man. The highest of these are those who are universally self-conscious. Then there are those whose self-consciousness is that of a hierarchy. The next order is ourselves — those who are self-conscious individually, whether in a body or out of a body. We may say that our self-consciousness represents Soul, pure and simple. Our powers are all of the twelve powers of the Soul. We have not yet fully organized these powers because we do not understand them. Our attempts to exercise the higher powers of Soul, to develop and co-ordinate them, are continually interfered with by the activity of the lower or earlier developed, more firmly coherent powers of Soul while in the body. Our self-consciousness has not yet reached the status of the self-consciousness of a Christ or of a Krishna, because we, on account of the imperfections of our mind, limit our conception of self-consciousness to this body, or to this mind, whereas in truth self-consciousness represents a *state* of Life, not a form; it is that condition of Life which lies precisely at the midway point, between unmanifested Life and manifested Life.

Now, the statement is made that the Spirit in the body experiences the qualities which proceed from the body, and we know what those qualities are. Are we not subject to habit? Are we not subject to instinct? Are we not subject to impulse? Are we not subject to desires? So terribly subject to them are we that when we see, whether by concentration, by meditation, by intuition, or by thought, will and feeling — when we see that such-and-such a desire is bad, such-and-such an impulse is not good for us, such-and-such an instinct ought to be overcome, such-and-such a habit is a detriment and not a benefit, and we will to change it, there is a terrible struggle, and usually these very powers of Soul which have

their culmination in the kingdoms below us are so strong that they overcome our higher powers. What man is there who can control his own feelings? Yet that is a power of Soul which specifically appertains to self-consciousness. What one among us can order his own thoughts? Yet that is a power which appertains not to the kingdoms below man but to man and the kingdoms above. What man can set his will and constantly keep the continuity of a fixed attitude? Yet that is a self-conscious power of the Soul, when properly understood, exercised, developed, organized. What one of us can command intuition? We occasionally have intuitions, but we do not know how they come. Sometimes we confuse intuition with impulse, but there is scarcely a man living who does not have, now and again, what he calls "a hunch." It comes without rhyme and without reason, but there comes with it a flawless certainty that that is the thing to do or abstain from doing. A man has an intuition and we say to him: "Well, how do you *know*?" He will answer: "I do not know how I know, but I know, and I know I know."

Then there is meditation — that power of the Soul by which we can still instantly every other power, by which we can stop habit, stop instinct, stop impulse, stop desire, stop thought, will, feeling, intuition, memory and imagination, as if they never had an existence. We hear of reducing oneself to the position of Spectator, pure and simple, without any spectacle at all, where self-consciousness alone occupies the field. That is meditation; that is a power of the Soul, and there is the borderline between Spirit and Matter.

Then beyond meditation is the true power of concentration. One of the most ancient of psychologists expressed it this way: that, after all the acquired powers had been reduced to order and control, then the man could step from intuition to meditation, and when he had arrived at that stage and was firmly seated in meditation, then he could "intend his will"; he could become the law of Nature. That is concentration.

The main work of H. P. Blavatsky was psychological. It was an attempt to encourage men to believe in Soul, in the possibility that *we* are Soul; in the possibility that *all* is Soul and Spirit; to encourage men to begin to study Soul powers as manifested in themselves; then to begin to study Theosophy and its teachings as a science of the Soul.

Who among our theologians, among our scientists, or our professors of any and every kind, knows anything about the psychology of evil, the psychology of good, the psychology of happiness, the psychology of pain? Who knows anything about the psychology of the waking con-

sciousness, the psychology of the dream state, the psychology of deep sleep, the psychology of death, the psychology of birth, the psychology of the disembodied states? Where is the man who knows anything about the psychology of entrance in a body or withdrawal at will? Who knows anything of that psychology by which we may instantly know the entire nature of any other being—his whole past, present and future—so far as the factors now in action predicate it? Yet there always have been men who possessed those powers. Our psychologists are divided even in regard to mind and its states. Some of them think mind has no existence whatever apart from matter; some believe mind may be some other state of matter which interacts with the body; but not one of them *knows* a thing about mind functioning as mind, not in connection with matter at all, but directly in connection with other minds. Not one of them knows a thing about the so-called astral nature. They do not know anything about the direct contact of the astral nature of one being with that of another, and certainly meditation and concentration are but words to the bewildered of our day.

What are the barriers for us to concentration? The hardest of all to overcome is memory. We do not know anything about a memory at will, and forgetfulness at will, and yet that is one of the Soul powers, and it is a form of that very power we exercise right along. All of us know a lot of things by heart. How is it that we can recall them when we want them? They do not crowd our mind all the time. Whatever we do that we know is wrong, we cannot forget. Whatever other people do to us, we cannot forget. Only the slow lapse of time and an overlay of thousands of succeeding impressions can blot it out for the time being. That is one of the hardest barriers—memory. No one knows the immediate connection between the astral man and the physical man, but certainly it is bound up with memory. Memory is the connecting link between man physical and man astral, because in the case of the ordinary man, the moment he attempts to kill memory he goes to sleep, that is, he is out of the physical body. Yet he has to overcome memory and keep awake if he would understand true psychology. Not only does he have to overcome memory, but he has also to overcome a disorderly imagination. The moment memory is slain—what *we* call memory—millions and millions of memories we have forgotten begin to crop up and we call these fancies, or imagination. We have to kill them, too, and stay awake.

And when memory, sleep and imagination are overcome, what then?

Then a terrible armed enemy has to be vanquished. When anybody gets past memory, gets past the tendency to go to sleep, gets past imagination, then he comes in contact with one of the worst enemies of man — half-baked ideas, a mixture of true and false, all taken to be true; in other words, misconceptions, prejudices. Now, it is not the other fellow's false ideas, prejudices and misconceptions that we need to worry over; it is our own. Neither the religionists nor the scientists understand anything of true psychology. What stands in the way is misconceptions, prejudices, preconceptions in regard to what they admit they know nothing of.

Once we get beyond that, there comes the battleground of battlegrounds, that throws more of us back than anything else in the world. All of us, because we have been in evolution for many ages, because we are self-conscious beings, because we belong to one of the highest of spiritual orders, have a lot of true ideas. True ideas! — how can they be a barrier? The worst thing about a man who gets hold of the truth about anything is that he thinks he is infallible; he believes he knows it *all*. Many, many a man has had true intuitions, has had the fruits of a moment's meditation, has had a glimpse which comes from true concentration, has acquired the enlightenment which comes from the unification of thought, will and feeling, and having obtained a glimpse of true psychology, has fancied he had it all. The moment he thinks he knows it all, it shuts him off absolutely from all that is known and from all that is knowable, except the little he knows.

So a man has to go back to the true teachings of psychology in order to overcome these very powers we have already acquired, but which turn against us when we try to turn them from their wonted use. We have to go back to fundamentals; we have to remember that all is Life; that all manifested Life, from the highest to the lowest, is evolving, that the very greatest being in the universe *becomes* so, and is not made; that the very lowest being in the universe will some day attain the status of the highest, and that evolution is from within outward, because it is the evolution of Soul. We then have to begin to study the powers of Soul as manifested in us; we have to study their operation in us, then our use of them in relation to others, and we will begin to understand the real meaning of Universal Brotherhood.

Universal Brotherhood means the psychology of Soul relations. That puts a scientific meaning on the whole of life and brings it within our power to undertake the noblest of all noble pursuits — the study of Self,

the study of Soul, the study of immortal Life, which we *are*, and not of mere mortal forms. "Man, know thyself," we are told. What theologian, no matter how great, what scientist, no matter how wonderful and enlightened, what one of these most progressed men from the human standpoint can say, "I know myself, I know what Soul is, I know what Soul powers are, I know the laws of Soul evolution"? Yet the same assiduity that our theologians devote to their dogmas, their churches and ritual, the same assiduity that physical science devotes to the study of mere form and actions of matter, the same assiduity we devote to sleeping and waking, playing, fighting, suffering, enjoying — the same energy and assiduity turned to the study of Soul would make it possible for us to attain to the state of such beings as Christ, as Buddha, as Krishna.

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#### WHAT THE SAGE KNOWS

That all the acts of Nature are *necessary* acts.

That the *need* for sentient existence called all beings into form.

That man's mistaken actions are his *needless* actions.

That it is *unnecessary* actions which "bind" the man; the wise man engages only in *necessary* action.

That tragedies are those cataclysmic events which had to be, but had no *need* of being.

That it is the Soul's *need* which forces on its evolution whether by tragedy or joy.

That the Soul's *need* of rest is maker of Devachan.

That the Soul's *need* of chastisement is maker of hell.

That the Soul's *need* calls him forth to birth again and again.

That what is not humanly desired manifests its *necessity* by the lesson learned.

That the *needs* of others may alone be known by the man who understands the whole purpose of Nature.

That the *need* of fulfilling one's whole duty by Nature and mankind is the highest incentive to Perfection.

That the *need* which calls it forth is the spiritual essence of Service.

—Theosophy, December 1924

## THE VIGIL NIGHT OF SHIVA

The vigil night of Shiva — what does it mean, what effect does it have on the devotee, on the one who hears of it without thinking about it?

To try to answer these questions it is necessary to find out what our Theosophical literature says about Shiva.

The first thing to be noted is that Shiva is more than the third “person” of the Trimurti — that is, more than the destroyer-regenerator, unless we thoroughly understand the meaning of the term; more even than the three in one; he is more than the *Yogi par excellence*; more than the Patron of all Yogis. All these are merely aspects, and even *in toto* do not express fully what Shiva is and stands for. But each of these aspects of Shiva has a practical value for us.

The term “yogi” is often used for one who is concerned mainly with the mind, spending his time in silent meditation and in developing the capacity to use the quietened mind, freed from desires and emotions and “I-ness.” In this silent meditation-contemplation, knowledge of the meaning of life comes to him, and organs in the body which ordinarily lie latent begin to develop, until consciousness is able to soar into the realms of the abstract and contemplate the glories of the SELF.

Shiva stands for the ideal yogi, for he has been able to destroy Kama in himself and throughout the world, by reducing it to its primeval spiritual form of Kamadeva, as beautifully expressed in *The Theosophical Glossary*. A study of that reference gives us the clue to the conquering or transmuting of Kama-desire in ourselves.

Kama is the first conscious, *all-embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. . . . Kama is pre-eminently the divine desire of creating happiness and love. . . .

Shiva is all this; he embodies the whole of this divine compassion throughout Nature. “Nature alone,” says the Mahatma, “can incarnate the Spirit of limitless contemplation.”

The adept sees and feels and lives in the very source of all fundamental truths — the Universal Spiritual Essence of Nature, SHIVA, the Creator, the Destroyer, and the Regenerator.

To gain a clearer picture of this, let us think over the following:

“Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life, his whole form as immovable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis,” such is the ideal Shiva of *Yoga Shastras*, the culmination of *Spiritual Wisdom*.

Without materializing this concept too much, we can meditate on it until we ourselves can sense the upliftment like the sun’s warmth on the body on a cold day.

In the above quotation, there are certain ideas for consideration. Shiva’s form is described as “immovable” and “white,” or pure; he is free from “care,” from “sorrow,” from “sin” and “worldliness.” Such freedom we may try to bring to birth in us. But when we turn to the other descriptions of Shiva, we see a greater depth.

He is a “mendicant.” What does this mean? Are we ready to become mendicants in reality, not merely physically, but in our whole nature? We are all, in fact, beggars; we have and own nothing we can call our own. Our knowledge is a gift from others; our body and health are gifts from others and from Nature; we are indebted to every part of manifestation, to time itself, and to the essence of the ALL-SELF. We have to try to get rid of the idea that we possess anything of our own. The only thing we have, or can have, is a metaphysical point in SPACE. All else has to pass through us to others. We lose what we try to hold to ourselves, or what we feel is for our exclusive use. Therefore, a true mendicant is he who gratefully receives everything, asks for nothing, but gladly receives all in order to pass it on.

This is so with regard to physical things as also feelings and desires, and thoughts and ideas. Unless we are ready to let all these go, we can never reach contemplation; and, paradoxically, without contemplation we cannot see their real value and loosen their hold on us.

It is comparatively easy to give up all possessions and change our desires and ideas, but of what real value is that to us today? We are taught to understand before acting, and by meditation and contemplation to reach the point where we do not give up, but learn the right use of, possessions. Physical things and actions, if they are to be of value, must be ensouled by understanding and knowledge. Let us, therefore, start now and see that we cannot hold on to anything if we would live.

Shiva is a "sage." The *Gita* gives us the qualifications of the wise man. We can aim to be like Krishna, who was a Sage, and by practice and with the passage of time, we shall become "healers" of the sorrows of the world because, through our example, others will begin to lead the life necessary. At the final height, one becomes a "King of Kings." What a vista ahead!

With regard to Shiva himself, we gain more help by looking at his heredity, so to say. *The Secret Doctrine* tells us of those great spiritual successes of prior universes who sacrificed themselves and their Bliss in order to become part of the evolution of new manifestations. All manifestations are embodiments of evolving life, from the spiritual to the dense material, from those learning, to those who hold together the particular manifestation by embodying the spiritual essence. The power to do this has been learnt by them in the far, far past, and we read that it becomes their task or duty to help the onward progress of a new manifestation and to work its laws. This must be so when we realize that for any appearance from the ONE there is the first vehicle, then the seven vehicles for the seven aspects of the ONE in manifestation, and so on down to the multitudinous forms of that whole manifestation. Therefore, the tiny atom of dust is of the same nature as the ray from which it came, direct from one of the Seven, direct from the Three and the One. The inner heart or essence is one Being. At different stages It has different names, works through different vehicles: One Will reigns throughout, One Law works throughout, One Heart pulsates throughout all hearts in the Whole. Therefore we learn that in the Brotherhood of perfected human beings, One WILL reigns, One MIND works, One HEART energizes.

Shiva is shown as the representative of the human races. Enumerating the repeated births of Shiva, the Hindus show him in one age of a white complexion, in another of a black colour, in still another of a red colour, and then of a yellow complexion — the colours standing for the different races of men. Shiva is the spiritual essence, or forefather, of all the Adepts and Yogis, and is the special Patron of the Third, Fourth and Fifth Root-Races. "The Kumaras, the 'mind-born Sons' of *Brahma-Rudra* (or Shiva), the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man — mystically, are the progeny of Shiva, the *Mahayogi*, the great patron of all the Yogis." He is the great ascetic, "in whom is centred the highest

perfection of austere penance and abstract meditation, by which the most unlimited powers are obtained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained." In the *Rig-Veda*, the name Shiva is not used, but the god is called Rudra, a word used for *Agni*, the fire god; and his sons, who are called Maruts, incarnate in every round and are identical with some of the Agnishwatta Pitris, the human intelligent Egos. Hence the allegory of Shiva transforming lumps of flesh into boys, and calling them Maruts, to show senseless men transformed by becoming the vehicles of the Pitris, or rational beings.

Shiva, the destroyer, is the creator and saviour of spiritual man; he kills the passions of the physical, to call to life the perceptions of the spiritual, man. He will be with us until mind has freed itself from Kama and entered the Path towards mental freedom in Spirit. Kama will then have become that all-embracing desire for the happiness of all, and we, as Adepts, will see, feel and live "in the very source of all fundamental truths — the Universal Spiritual Essence of Nature, SHIVA...."

The silent contemplation through that rigid control which has become relaxed immobility is reflected in the austere penances and abstract meditation by which any man can gain unlimited powers. Spiritual knowledge can only be focused on the immovable mirror of the mind, thus bringing about union with the spiritual essence of the Universe.

The "vigil night" of Shiva is not only one night but should be every night; in fact, whenever our activity ceases for a moment, we need to become one with the moment of silence between two stages of consciousness. It is a time of contemplation, not on some object, but on the glimpse we get of the silence which is peace and rest at the hub of all movement. Only thus shall we begin that continuity of consciousness which will last from birth to death to rebirth, from the death of a universe to the birth of a universe.

This is not to be looked at as apathy, stagnation. It is interesting to note that in the stories of Shiva it is when he is *awakened* from his contemplation that chaos results and all Nature seems to be destroyed. But always love, compassion, triumphs, the preservative aspect reasserts itself, and the Universe carries on, held in that mighty THOUGHT, and saturated through and through with that divine Compassion, Kindness and Love.

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## REPLIES TO AN ENGLISH F.T.S.

[Continuing this series, we reprint here, from *The Theosophist* of September 1883, the replies to Questions IV and V asked by "An English F.T.S." Question IV, readers may be reminded, was originally worded thus:

The moon is said to be the scene of a life even more immersed in matter than the life on earth. Are there then material organizations living there? If so, how do they dispense with air and water, and how is it that our telescopes discern no trace of their works? We should much like a fuller account of the Adepts' view of the moon, as so much is already known of her material conditions that further knowledge could be more easily adjusted than in the case (for instance) of planets wholly invisible.

And Question V was formulated as follows:

Is the expression "a mineral monad" authorized by the Adepts? If so, what relation does the monad bear to the atom, or the molecule, of ordinary scientific hypothesis? And does each mineral monad eventually become a vegetable monad, and then at last a human being?

—Eds.]

### QUESTION IV

#### IS THE MOON IMMersed IN MATTER?

No "Adept," so far as the writers know, has ever given to "Lay Chela" his "views of the moon," for publication. With Selencography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared the speculations on pp. 104 and 105 of *Esoteric Buddhism*, besides being hazy, are somewhat premature. Therefore, it may be as well to pass on to—

### QUESTION V

#### ABOUT THE MINERAL MONAD

Any English expression that correctly translates the idea given is "authorized by the Adepts." Why not? The term "monad" applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist, unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad—and call it "unscientific." What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algæ; nor is it quite the *monas* of the Peripatetics. Physically or con-

stitutionally the mineral monad differs, of course, from the human monad, which is neither physical, nor can *its* constitution be rendered by chemical symbols and elements. In short, the mineral monad is *one* — the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms? The “monad” is the combination of the last two Principles in man, the sixth and the seventh, and, properly speaking, the term “human monad” applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But, since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the sixth principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its sixth and seventh condition or state; the animating ATMAN being part of the ONE LIFE or Parabrahm. Now the Monadic Essence (if such a term be permitted) in the mineral, vegetable and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

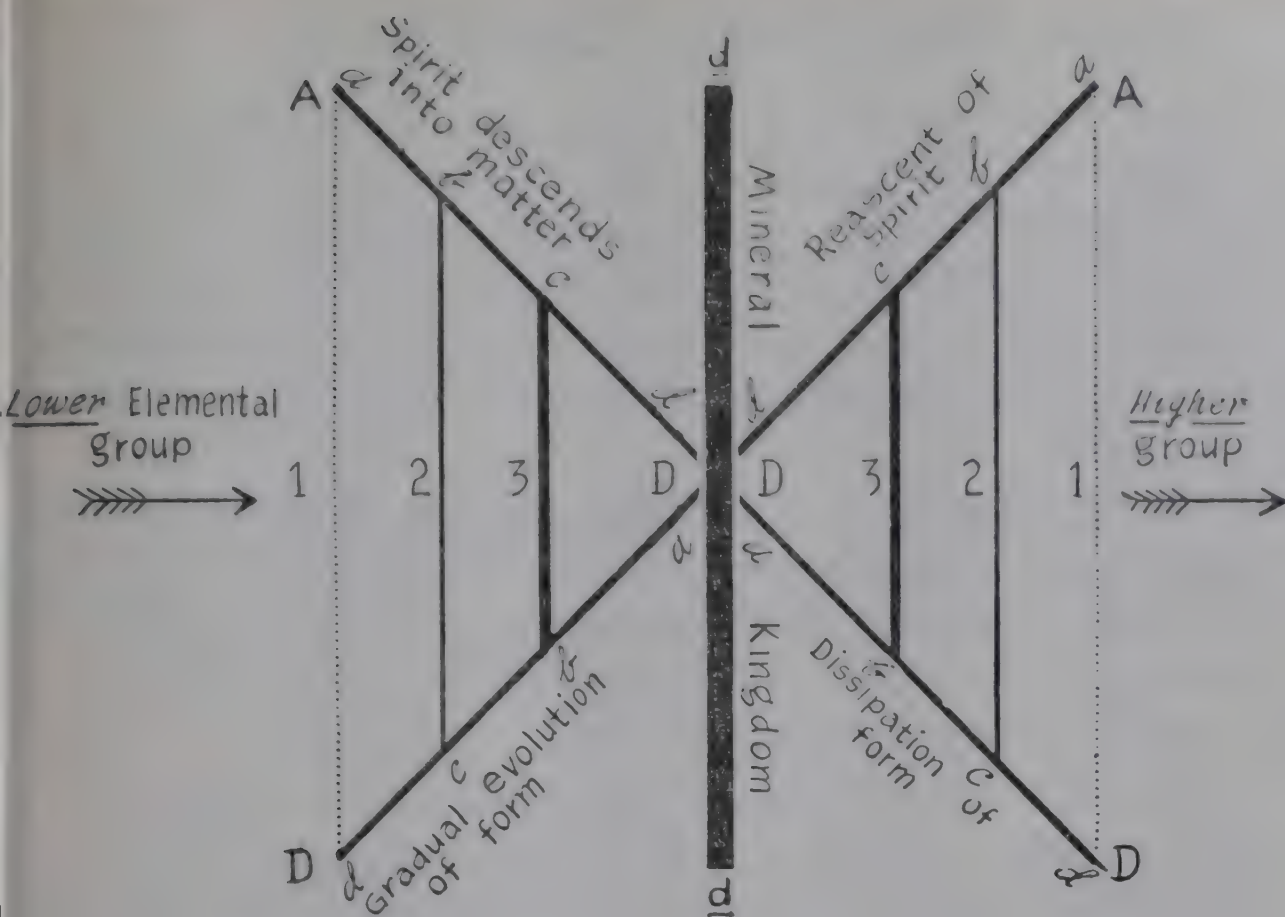
It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom, would of course have been to call it *the* Monad manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after æons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point.

The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists, while accepting this thought for convenience' sake, distinguish the progressive stages of the evolu-

tion of the Concrete from the Abstract by terms of which the "Mineral Monad" is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are un-compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad — not the atomic aggregation which is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligence. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz *apperception*, while the rest are endowed but with that internal activity which may be called vegetable *nerve-sensation* (to call it *perception* would be wrong), yet even the vegetable monad is still *the* Monad in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often greatly blundered.

There are *seven* kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces — from the first stage of the differentiation of *Mulaprakriti* to its third degree — *i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the "Monadic Essence" — considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side — these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana — the vanishing point of differentiated matter. Perhaps a simple diagram (p. 149) will aid us.

The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (*d*) to its ultimate concretion (*a*); *a, b, c*, on the left-hand side of the figure, are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals — of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and *c, b, a*, on the right-hand side, are the three stages of organic



life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis — matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, *d d*, is the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, "There is a manifest progress in the succession of beings on the surface of the earth. The progress consists in an increasing similarity of the living fauna, and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all the animal creation has tended from the first appearance of the first Palæozoic fishes" (*Principles of Zoology*, pp. 205-6). The mineral "monad" is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle, the five lower and more physical human principles. In the Deva kingdom it is fully liberated and in its highest state — but one degree lower than the ONE Universal Life.

## THE NIGHT-JOURNEY

The moonbeams traced intricate designs of flashing silver on the waves of the river. The frolicking breeze teased the leaves of the trees on its banks and whispered secrets to the hidden nightingale. The glow-worms twinkled. A passing cloud stopped to gaze at its reflection below.

On the bank of the river stood, motionless, the figure of a lonesome man. A shadowy figure glided from a hut nearby and stood before him. The latter spoke:

“Where are you going, O my friend, at this midnight hour?”

“I am going on a long journey — up this river, in my little boat. To do that, I have to give up all my possessions. So run you to my hut, and bring me all that I have, so that I may fling it into this river.”

By his side the youth lingered silently.

“Do you not hear? I can betake only myself on this voyage.”

“Your possessions had been yours all these years; they have lived with you, grown with you, and have mingled with you. How will you survive without them? Memories of pleasures, thoughts of glory, alluring ambitions, incessant yearnings, thirst and hunger — how can you throw them away and go forth into this fearful night which is a stranger to you? Any moment the moon might hide her face, and only shadows remain on the waves of this river.”

“Just so. I have to give up all in order to undertake this journey. I fear not the shadows nor the roaring thunder. I have a Destination. What would I have if I stayed here? By this river, as I stand gazing, Time will steal away all my possessions. The winter’s snow will cover my head, the chilly winds will throw their mantle over my bones. Beauty will fly past me, jeering. The boat will decay, the river turn shallow, the destination but a faint blur in the distance, in my fading eyes.”

“Fear you not the storms and the ghostly darkness?”

“In the deep silence, in the stillness of solitude, I can row my boat with calmness. What matters if storms come? The waves will hasten me, and the Darkness is but the prelude to the ever-shining Light. So, my friend, bid me farewell. My boat will bear me safe to my goal. If I reach it, I reach the All that ought to be sought and reached. Nothing then remains to journey for. If I sink, I lose that *which will be lost*, no matter what comes, and which is not worth striving for — a forlorn life on the forlorn shores of a wild river. Let the distant stars’ throbbing

love be my guide. Farewell! I melt into this night, perchance to meet the Wakening Dawn!"

"O to think I shall never see you again!"

"I shall come back when you are ready — ready to undertake this strange night-journey. I will whisper into your ears that you, too, can come in the little boat. I shall watch you from within the surging waves, from within the thunder of the raging skies, from the pitch darkness of the howling night. But you may not recognize me. Adieu, till then!"

The moonlight flickered through the branches of trees. Clouds silently fled past. A nightingale flapped its wings. And the dancing river bore upon its heaving bosom a tiny boat gliding wistfully until it became a distant speck that mingled with the far horizon.

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#### STRAY RUMBLINGS OF THE SOUL

There is no joy in life so unique as that embedded in the heart of noble suffering. There is ecstasy in the agony.

Morality can never be imposed from without; it should emanate spontaneously from within.

Learn to live in the void of life as well as in the fullness of life.

Human frailty is such that no lesson is learnt till it invites sorrow.

In accord with Nature, life is a sweet symphony. In discord and disharmony, life becomes an awful cry of anguish.

Endeavour to discover the divine in the commonplace.

A man who has not passed through the valley of woe has, alas, lived in vain.

The tragedies of life are a normality of Existence to one who seeks to understand the working of Law in the Universe.

He alone can appreciate a wound who has a scar.

The "Within" — isn't it worth the effort to fathom rather than the endless, aimless, futile pursuit of the "Without"? Life — isn't it essentially subjective? Or, is it merely objective? There are two worlds we live in: the world of things and objects, and the world of ideas and values. Are we so dense and dead as not to value the latter in our lives?

There is only one thing that can fill the aching void in the human heart; pursuit of Truth.

## LIFE'S HEAVENLY TREASURES

In the *Sermon on the Mount* Jesus is made to say:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

People in the world are usually so glamoured by material possessions and objective things that money can buy, that they have no concept of the inner riches of the moral nature which are permanent and everlasting, and which have spiritual value. They can be acquired by persistent effort in the right direction, cannot be bought or sold with money, and in daily life they become the outer expressions of the inner grace. They need to be cultivated, but one must first have the perception that the moral nature of man belongs to the Immortal Self, and that the heart must yearn for it. "For where your treasure is, there will your heart be also." The will must be active to sustain those noble aspirations through the daily struggles of life. People want happiness but they seek it in the wrong direction, and so they are always unsatisfied. The fleeting pleasures are totally different from the happiness of the inner being.

In the *Dhammapada*, in the chapter on "Happiness," verse 8 states:

Health is the greatest of gifts; contentment is the greatest wealth; trust is the best of relationships; Nirvana is the highest happiness.

How greatly this differs from the ordinary ideas of health and wealth, friendship and happiness! People are so accustomed to living superficially, without any understanding of the importance of the practice of ethics, that the cultivation of virtues and the disciplining and training of the lower self are entirely neglected. On the one hand, poverty, starvation and misery, and, on the other, sense life and sensuous pleasures have played havoc to such an extent that chaos and confusion prevail throughout the world.

*Health is the greatest of gifts.*

A sound mind in a sound body is an ancient adage, and together they are the most useful instruments for the work of the soul. In order to contact the objective universe, the physical body with its organs of

sense and of action is necessary. It would be difficult for the self-conscious human soul to achieve its task in an ailing body, which is like a musical instrument that is broken and out of tune, and therefore useless for a musician. So, naturally, to be born in a healthy body and to preserve that health throughout the soul's sojourn on earth is, indeed, the greatest of gifts. Health is not something conferred by someone, but is rather earned through careful efforts in previous incarnations. Good health, from the spiritual point of view, is not an athlete's strength; it is the activity and alertness of the physical instrument which is well-controlled to follow the behests of the soul within, and is sensitive to inner guidance. "Perfect physical health" is the first of the seven qualifications for chelaship, which, in some cases, may be modified for us of the present generation. Once the importance of the great work that lies ahead of each aspirant is understood, it will not be difficult to realize that a healthy body is, indeed, a great asset.

Man is a complex being of different constituents, each having its own part to play, and all must combine harmoniously to act through a living organism — the physical body. The body itself is made up of different parts which need to co-operate with each other, for then only will good health result. When one obeys the great laws of Nature and follows the path of moderation in his life, he is on the road to good health. The mind plays an important part in the life of an individual, for many ailments are but the result of wrong habits of thinking. Madame Blavatsky states:

Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

The physician merely diagnoses the outward symptoms and prescribes treatment. Paracelsus states: "Man is himself a cosmos. A physician who knows nothing about Cosmology will know little about disease. . . . If man were in possession of a perfect knowledge of self he would not need to be sick at all."

Health is the natural condition of the body, and if body and mind are maintained in right relation, no man need fear disease. When the tendency of the lifetime is toward the ideal of usefulness to one's fellows, and the powers of mind are engaged in thoughts which develop the nobler, the truly human, side of man's nature, the health of the body will very largely take care of itself. (*The Laws of Healing — Physical and Metaphysical*, p. 52)

Patanjali mentions sickness as the first of the obstacles in the way of the attainment of concentration. Instead of following wrong methods of cure, it is much better to form good habits of purity and cleanliness, so that one day the physical body becomes a living temple of a living god, a vehicle through which that god can help Nature and work on with her and serve his fellow beings from the true spiritual point of view.

*Contentment is the greatest wealth.*

Today, in the prevalent atmosphere of gloom and despair all over the world, when people have such a craving for wealth, what a refreshingly different viewpoint the great Master Buddha presents in naming *contentment* as the greatest wealth! However rich a person, and however large his bank balance, he has to leave everything behind when quitting the mortal body, but true inner contentment is a noble characteristic which becomes part and parcel of his being. Perfect reliance on the Law brings one true contentment. *The Voice of the Silence* instructs us to rest content with fate. This is not passive contentment in the sense of submission without effort, but is rather the acceptance of whatever comes without grumbling and murmuring and with a cheerful attitude, so as to turn the forces of evil into good. The Law brings us what we *need*, not what we want; it moves from within each one in terms of his own strength and capacity. True contentment is the result of being devoted to one's own duties and responsibilities, and not a craving for rights and privileges. The more one has of worldly wealth, the more one desires, till one of the gates of hell, greed, is opened, and dishonest means to amass wealth are resorted to. True inner contentment comes, not by going into seclusion — there would be no merit in that — but by living *in* the world, going through the joys and sorrows of life, yet being not *of* the world. This means rising above the ways of the world by having an attitude to life which brings equanimity of mind and contentment of the heart.

How beautifully Oliver Goldsmith in his "Deserted Village" depicts the inner contentment of the poor villager:

A time there was, ere England's griefs began,  
When every rood of ground maintained its man;  
For him light labour spread her wholesome store,  
Just gave what life required, but gave no more;  
His best companions, innocence and health,  
And his best riches, ignorance of wealth,

*Trust is the best of relationships.*

Lord Buddha was a true psychologist and a spiritual healer, and therefore taught that all the relationships in the world can be sustained by real trust in one another. How many hasty divorces could be avoided by understanding the true relationship that marriage demands! Lack of mutual understanding has caused family feuds and communal strifes. If members of a family had full trust and confidence in one another, if different communities loved one another as children of one Divine Life and Light, if nations were not fearful of one another and races did not compete with other races, there would be no strifes or wars. Doubt is a cankerous germ that corrupts and destroys; trust is the seed that fructifies in unity and harmony and everlasting friendship. Doubt arises in the lower, personal nature; trust is a divine trait of the higher self. Humanity in its infancy trusted its divine instructors, as a new-born babe trusts its mother, because the personal self, or the sense of "I," "me," "mine," had not yet developed. H.P.B. quotes a Master in *The Secret Doctrine* (I. 643):

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. . . . This state will last . . . until we begin acting from *within*, instead of ever following impulses from *without*. . . . Until then the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name.

This indicates that so much of the distrust men feel towards one another is impulsive and imaginary. It is the result of lack of knowledge of the unity of life, harmony of law, reincarnation and Karma. With a clear concept of these great principles one would naturally begin to act from within, and trust would be felt and expressed spontaneously. So, in both individual and collective problems of home and office, societies and legislatures, trust is a great asset, a real bond of peace and good-will.

*Nirvana is the highest happiness.*

Nirvana is the highest state of consciousness, of full enlightenment, of supreme peace and bliss—Ananda. It is freedom from the bondage of earthly existence, of the rounds of births and deaths. It is the Word made flesh, man transformed into god, and god working through a living man. It is the state attained by all the Buddhas and Christs of the race. The Esoteric Philosophy admits no gifts and privileges save what man

wins for himself through his steadfast and persevering efforts, through successive lives on earth. Perfection in all departments of life is the goal of human evolution. From the valley of mire to the summit of glorious light Nirvanic is a long climb, but it is not an untrodden path, and there is the assurance of those who have left their footprints behind to help and guide us. At the very end, the choice has to be made whether one wishes to enjoy one's well-earned rest, or to come back to earth as a Master of Wisdom and Compassion to help other pilgrim-souls to reach their goal. The former, the path of rest and peace and bliss, is known as the path of liberation, the path of the Buddhas of selfishness, whereas the latter is known as the path of renunciation — the path of woe, "woe for the living Dead and helpless pity for the men of karmic sorrow." This is the goal that a student of Theosophy keeps before his mind's eye throughout his life, remembering it through all his choices in daily life so that at the end it may not be difficult to choose it spontaneously, without any hesitation.

Thus, this Verse 8 in the chapter on Happiness in the *Dhammapada* indicates how health physical and mental is a necessary requisite on the way to Nirvana, how inner contentment is an invaluable possession, and how complete trust in other human beings leads one to unity and harmony with all, enabling one to spread heavenly joy in earthly existence. These are the treasures of life which cannot be destroyed or corrupted, but they shine through small, plain duties. "Where your treasure is, there will your heart be also."

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You, perhaps, believe with [Kant] that under all circumstances, and even with the full absence of definite religious notions, and occasionally even with no firm notions about right and wrong at all, MAN has ever a sure guide in his own inner moral perceptions or — *conscience*? The greatest of mistakes! With all the formidable importance of this moral factor, it has one radical defect. Conscience . . . may be well compared to that demon, whose dictates were so zealously listened to and so promptly obeyed by Socrates. Like that demon, conscience may, perchance, tell us what we must *not* do; yet it never guides us as to what we ought to perform, nor gives any definite object to our activity.

—A MASTER OF WISDOM

## “AM I MY BROTHER’S KEEPER?”

—*Genesis* IV. 9

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Many students, in their search for light, find divers problems presented to them for solution; questions so puzzling from the contradictory aspects which they present, that the true course is difficult of attainment for those who seek Right Living.

One of these questions, Is it our duty to interfere if we see a wrong being done? arises.

The question of duty is one that can be decided fully only by each individual himself. No code of laws or table or rules unchanging and inflexible will be given, under which all must act, or find duty.

We are so ignorant or so newly acquainted with a portion of the Divine Will that generally we are poorly fitted to declare decisively what is wrong, or evil.

Each man is the law unto himself — the law as to right and wrong, good and evil. No other individual may violate the law of that man, any more than any other law, without producing the inevitable result, the penalty of an infracted law.

I dare not declare that any one thing or course is evil in *another*. For me it may be evil. I am not wise enough to know what it is for another. Only the Supreme knows, for He only can read the heart, the mind, the soul of each. “Thou shalt not judge,” saith the sacred writing.

My duty is clear in many places, but in the performing of it I may neither act as a judge nor hold animosity, anger, or disgust.

Were a man to abuse an animal, surely I must interfere to prevent suffering to the helpless, dumb and weak, for so we are enjoined. This done, my duty lies in helping my brother, for he knew not what he did.

My aim is to find Wisdom, and my duty, to do away with ignorance wherever it is encountered. His act was caused by ignorance. Were a man to abuse wife or child through unwise use of wine or drug, truly it is my duty to prevent suffering or sorrow for either wife or child, and also to prevent greater misery—perhaps murder. They are human beings, my fellows. This done, my duty lies toward the man, not in condemnation, but seeking the cause that makes him unwise, in striving to alleviate — if not free him from it. He also is my brother.

If men steal, lie, cheat, betray the innocent or are betrayed by the knowing, my duty lies in preventing for others, if I may, sorrow and anguish, pain and want, misery, suicide or bloodshed, which may be for *others* the result of these acts.

My duty lies in preventing effects such as these from love for and a desire to help all men, not because men's actions seem to me wrong or their courses evil. I know not the causes of their actions, nor all the reasons why they are permitted. How then may I say this or that man is evil, this or that thing is wrong? The *effects* may to *me* seem evil, inasmuch as such appears to be the result for others. Here my duty is to prevent evil to other mortals in the way that seems most wise.

Finally, this is better, that one do  
His own task as he may, even though he fail,  
Than take tasks not his own, though they seem good.

—*Song Celestial (Bhagavad-Gita)*

He who seeks "the small old path" has many duties to perform. His duty to mankind, his family — nature — himself and his creator, but duty here means something very different from that which is conveyed by the time- and lip-worn word, *Duty*. Our comprehension of the term is generally based upon society's or man's selfish interpretation. It is quite generally thought that duty means the performance of a series of acts which *others* think *I* ought to perform, whereas, it more truly means the performance of actions by me which *I know* are good for *others*, or the wisest at the moment.

It would be quite dangerous for me to take upon myself the duty of another, either because he told me it was good, or that it was duty. It would be dangerous for him and me if I assumed that which he felt it was good to do, for that is his duty, and cannot be mine. That which is given him to do I cannot do for him. That which is given me to do no living thing can do for me. If I attempt to do another's duty then I assume that which belongs not to me, was not given me. I am a thief, taking that which does not belong to me. My brother consenting thereto becomes an idler, fails to comprehend the lesson, shifts the responsibility, and between us we accomplish nothing.

We are instructed to do good. That is duty. In doing good all that we do is covered, that for which we are here is being accomplished and that is — duty. We are enjoined to do good *where it is safe*. Not safe for ourselves, but safe for the objects toward which our duty points. Often we behold beings suffering great wrong. Our emotions prompt us

to rush forward and in some way prevent the continuance of it. Still the wise man knows it is not safe. Were he to do so his efforts would only arouse the antagonism and passions of superior numbers, whose unrestrained and ungoverned wills would culminate in the perpetration of greater wrongs upon the one who already suffers. It is safe to do good, or my duty, after I find how to do it in the way that will not create evil, harm others or beget greater evils.

For him who seeks the upward way there is no duty — for nothing is a duty. He has learned that the word conveys an erroneous meaning when applied to the doings of the Seeker. It implies the performance of that which savours of a task, or a certain required or demanded act necessary before progress is made or other deeds be performed. Of duty, there is none such as this.

He learns to do good and that which appears the wisest at the time, forgetting self so fully that he only knows his doing good to others — forgetting self so far that he forgets to think whether he is doing his duty or not — entering Nirvana to this extent that he does not remember that he is doing his duty. That *for him* is duty.

"Resist not evil," saith one of the Wise. He who said this knew full well his duty, and desired to convey to us knowledge. That he did not mean men to sit idly by while ignorance let slip the dogs of pain, anguish, suffering, want and murder, is surely true. That he did not mean men to kneel in puerile simulation of holiness by the roadside, while their fellow-men suffer torture, wrong or abuse, is still more true. That he did not intend a man to sit silently a looker-on while that which is called evil worked its will upon others when by the lifting of a finger, perhaps, its intentions might be thwarted and annulled — is truth itself. These all would be neglect of a portion of the whole duty of man. He who taught that men should "resist not evil" desired them only to forget themselves. Men think that all things which are disagreeable to them, are evil. By resistance he meant complaint, anger and objection to or against the inevitable, disagreeable or sorrowful things of life, that come to self, and he *did not* mean man to go forth in the guise of a martyr, hugging these same penalties to his bosom while he proclaims himself thereby the possessor of the magic *password* (which he will never own and which is never uttered in that way), *I have suffered*.

If men revile, persecute or wrong one, why resist? Perhaps it is evil, but so long as it affects oneself only, it is no great matter. If want, sorrow or pain come to one, why resist or cry out? In the resis-

tance or war against them we create greater evils. Coming to oneself, they should have little weight, while at the same time they carry invaluable lessons in their hands. Rightly studied, they cause one to forget himself in the desire to assist others when similarly placed, and the Lotus of duty — or love for man — to bloom out of the Nile mire of life. Resist not evil, for it is inseparable from life. It is our duty to live, and accept uncomplainingly, all of life. Resist not evil, but rather learn of it all the good which in reality it only veils.

Seek in it, as well as in the gleaming good, for *the Mystery*, and there will come forth from both the self-same form upon whose forehead is written "Duty," which being interpreted, meaneth efforts for the good of all *other* men, and over whose heart is written: "I am my brother's keeper."

—AMERICAN MYSTIC

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A bit of penetration will reveal that all the exponents of non-violence have an unflickering faith in the moral force of man which is sure ultimately to get the upper hand over our physical forces. Is there then the question of suppressing or subduing an apparently violent but basically weaker force by a stronger force which the moral force is? The answer will be, there is no question of any suppression or subjugation at all — there is only the question of creating conditions which may rouse in man his true nature — which is an essentially moral nature — if not a spiritual one. Evil proceeds from man when his true nature remains veiled because of his unsatiated greed and power intoxication; the call of non-violence is a call to this inherent moral nature of man which must rend the veil all around and make man realize what he essentially is.

Faith in non-violence, then, presupposes a faith in the essential moral nature of man. It then becomes evident that non-violence presupposes reciprocation — but not from an individual man, or from a party in power or from a nation as a whole; if it presupposes reciprocation, it presupposes reciprocation from the very moral nature of man as such. When am I convinced to say that hatred can be counteracted only by love? It can proceed only from a strong faith in me that hatred is not the true expression of the essential nature of man, while love is.

—SHASHIBHUSAN DASGUPTA

## SCIENCE AND SCIENTISTS

Science, or the pursuit of knowledge or truth for its own sake, covers a much wider field than that with which modern science and scientists deal. From the Theosophical point of view, science covers the knowledge of both the objective and subjective universes and of man and his relationships with these. Science, therefore, comprises the knowledge or truth about the universe, our solar system, our world or earth, all the kingdoms which compose that earth, and the inter-relationship of all of these.

Even modern science has reached the point in its search for truth where it recognizes that our objective universe reflects but a combination of inner forces. The truthful scientist not only admits this, but also realizes that he has not understood, nor even traced to their ultimate analysis, the powers and forces which interpenetrate and give substance to all forms which he is endeavouring to investigate and fathom.

The concept of intelligence as the synthesizing power behind the vast variety of forces and forms making up our objective and subjective universes has not in general been inquired into by modern science and scientists, primarily because they have not yet fully accepted this most ancient idea as a basis for their investigation into the composition of the universe, our solar system, our world and all the beings that constitute the recognized kingdoms of Nature, both visible and invisible. This does not, of course, deny the fact that the most advanced of our present-day truth-seeking scientists have observed the progressive advancement in intelligence, from the mineral to the vegetable to the animal, culminating in that most perfectly created being on earth — man. Such scientists have also perceived the immense difference in intelligence that exists between the highest types of animals on earth, with their inherent instinctive capacities of choice, and the lowest types of human beings, the savages, with their limited yet individual capacities of choosing consciously and deliberately between one course of action and another. No doubt such scientists have pondered and wondered about the differences in these degrees of intelligence and consciousness, and have endeavoured to trace the gradual development of these through the many forms of life and being, culminating as these apparently do in man. Having traced the rise in intelligence and forms throughout all the kingdoms of Nature, from instinctive choice to self-determining choice, the true scientist has sought, but never found in modern thought, the so-called missing link that would bridge the vast

gulf between these two types of choice, although there has been constant search for a key to complete the picture of the Darwinian theory.

Inheritance of certain characteristics and traits of family, nation and race has been carefully analysed and classified, but the capacity of individuals to transcend any and all of these has not been sufficiently studied and considered in the light of such teachings as reincarnation and karma, because few scientists are prepared to accept these teachings even as working hypotheses in their search after real knowledge or truth, and until they do so, such knowledge and truth must ever evade their grasp mentally and morally.

It is not the purpose of this article to offer explanations of the reasons for the differences in the degrees of intelligence expressed by the various forms of life or being, however lowly or highly organized they may be, even though such explanations are available and can certainly be arrived at and examined by those scientists who consider the truth and the gaining of it to be a higher and greater duty than mere acceptance and adherence to theories, however well grounded these may be in the objective facts and data that our modern materialistic science lays so much stress on. This does not necessitate the denial of such facts as have a universal basis for their acceptance, but only of such facts as require acceptance without individual investigation and proof, in the realms of thought, feeling and action. From this point of view, the true scientist will never enforce his opinions upon another, but will always consider that the final word on any subject remains as yet unsaid, and so will always be ready to give and receive freely such information as has been gained, never as a final word, but only as an extension of knowledge, in the search for truth. Such an attitude of mind will always leave room for further research by oneself or others, in any scientific field, and all the facts collected and examined impartially with the object of knowing the truth will widen the field of research from the "known" to the "unknown," from the "visible" to the "invisible" realms of Nature. In this way the sincere scientist will become aware of the "basic fact" that the "key" to the objective universe with its vast variety of forms is to be found in its complementary aspect, its inner invisible counterpart made up of the forces and intelligences that give it vitality and being.

Madame H. P. Blavatsky has garnered and marshalled many vital and important facts in the two volumes of her *Secret Doctrine*, in the sections entitled "Science and the Secret Doctrine Contrasted,"

and these properly studied with the true scientific attitude of impartial research for the "Truth and Knowledge of Things in Themselves" will reveal many further avenues of research. One result of such study will be the synthesizing of all the knowledge scientists have themselves acquired into a more true and comprehensive unity than they may at present hold.

An extract from an article by Madame H. P. Blavatsky, entitled "The Negators of Science" (published originally in the magazine *Lucifer* for April 1891 and reprinted in *THE THEOSOPHICAL MOVEMENT* for April 1962), gives a very clear picture of who a "man of learning" or true scientist is in reality. It reads:

What is it that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he who, besides having mastered a general information on all things, is ever ready to learn more, because there are things *that he admits he does not know*? A scholar of this description will never hesitate to give up his own theories, whenever he finds them — not clashing with fact and truth, but — merely dubious. For the sake of truth he will remain indifferent to the world's opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead letter of a popular belief. Independent of man or party, fearless whether he gets at loggerheads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the ideal of a true man of science. . . .

Has modern science reached a point where another great step forward may be taken? Only such scientists as can truthfully measure up to the above description will be able to answer this, and, more important, prove it by their own mental attitude in furthering their scientific research, not for the honour and glory that may accrue to them, but so that they may unearth a scientific gem which will prove of general service to their fellow men.

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# “LUCIFER” CORRESPONDENCE

## A FEW QUERIES

[Reprinted from *Lucifer*, Vol. IV, pp. 347-48, for June 1889.

—EDS.]

Q.—How may it be possible for anyone who has no independent means to subsist upon to enter upon Chelaship? It seems as if the very first indispensable rules laid down in the April number of *Lucifer*<sup>1</sup> would render it absolutely impossible for any person, who has to earn his bread in any way, save perhaps that of writing books, to mount even the first steps of the ladder. Or does it mean, perchance, that some other human being should always sacrifice himself, should toil and labour many years of his life in order to facilitate the sublime aspirings to Adeptship — of another? One would think, in that case, that the humbler brother or sister (humanly, not kindredly speaking) was on the righter track to perfection according to the precepts of Theosophy.

Ans.—Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

Q.—Has any woman ever attained to Adeptship proper? Will her intellectual and spiritual nature and gifts permit it, even while supposing that her physical nature might endure the hardships therefrom indis-

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<sup>1</sup> The rules referred to were given by H.P.B. in the article “Practical Occultism,” first printed in *Lucifer* for April 1888 (reprinted in *Raja-Yoga or Occultism*).—EDS., THE THEOSOPHICAL MOVEMENT.

pensable? It should seem that the ultimate fate of "Fleta,"<sup>2</sup> in this her incarnation tends to demonstrate the negative answer to this question. But, on the other hand, it would testify of a, least said, curious partiality on the part of the "All-love" and "All-wisdom" to have denied woman, that half of humanity which is said to be in the counter-type of even that Wisdom — *Love* being the masculine, *Wisdom* the feminine, principle in Deity — the means and possibilities to claim and attain the same high wisdom which is attainable for men.

*Ans.*—Woman has as good a chance as any man has to reach high Adeptship. Why she does not succeed in this direction in Europe is simply due to her early education and the social prejudice which causes her to be regarded as inferior to man. This prejudice, amounting to a curse in Christian lands, was mainly derived from the Jewish Bible, and man has profited by it.

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For all men one rule holds good — live the purest and most unselfish life you possibly can — cultivate alike your mind and heart — detach your mind as far as possible from worldly pleasures, worldly desires, worldly objects, and set your heart as undividedly as your strength permits on doing good to all living things. If you thus reach, or have in past lives by similar exertions reached, a certain stage of spiritual awakenment, you will find other more advanced from whom you will receive encouragement and some little help (though in the main each soul has to work out its own road); if you meet none such, then you know that you have not reached the stage at which such encouragement is desirable, and you have only to persevere in the right path, quite sure that in the inexorable sequence of cause and effect that dominates the universe, you will, if not in this, at least in the next life, reach the gateway that leads to the higher life. The way may seem long and weary — but never despair; it leads to the everlasting condition, and to this sooner or later according to your own exertions and deserts *you* will attain — as all men — not utterly destroyed on the way, and these are few (the time of trial comes later) — do likewise attain.

—*The Theosophist*, September 1884

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<sup>2</sup> Fleta is a picture of a black magician, hence her fate. She is the Queen of Dugpas, selfish to the core and sacrificing all and everything to her desire for power.—[Ed., *Lucifer*]

# THE FOUR STAGES OF GROWTH

## IV.—THE VOICE OF THE SILENCE

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. XVIII, pp. 168-70, for September 1948.—EDS.]

The fourth stage is achievement, though one could not define its nature from the preceding steps. No novice, examining the separate identities of the chemical elements he mixes, could foretell the nature of the resultant combination, once the electric spark has fused them into unity. In the same way with consciousness; no extension of or addition to the lesser produces the greater. It is a difference in kind, not of degree, a totally other level of activity which can be expressed only by what, to the literal mind, is an absurd paradox—the very negation of “reality.” Yet the fact of the “Soundless Sound,” or “the Voice of the Silence,” is no more absurd than that, on the physical plane, the synthesis of all the seven colours of the spectrum should be the purity of no-colour, white, itself the source and container of all colours.

Noise, considered as discordant sound or sound without reference to any musical quality, belongs to time, for it is the accompaniment of change, turbulent, rajasicly erratic. In its exhaustion it gives place to the dead silence of *tamas*. When the vibration is regular and harmonious, giving a definite note or notes, noise is sound, cyclic and rhythmic. But even the equilibrium of *sattva* is not stable; it, too, changes in time. The noumenon of Sound, which to our ears is Silence, is to be found in Space and in Eternity. The tone of man's life is noisy, dead or harmonious, until he has passed the stage of man and become the living, soundless “WORD.”

When he has synthesized the separated colours and sounds of his being, he passes through the prism of life out of time and space, to rebecome HIMSELF in freedom and timelessness. It is not a state achieved by a single act of surrender, for the consciousness has to be able, not merely to touch it, to hold it for a period, but to *live* in it. Its characteristics are freedom, timelessness and compassion absolute. By these is spirituality distinguished from goodness, true genius from talent, the impersonal from the personal.

Nothing is good in itself; anything is good only in relation to a particular time and place, and to a being or beings in any given circumstances. What is good at one time in its effects is evil at another. Moral good and evil depend upon the motive, but even virtue out of place

becomes vice. Goodness, like *sattva*, has no permanency; it changes according to condition and consciousness. But one can sometimes sense, through the temporal nature of "good," a timeless, boundless heart quality, *Alaya*, compassion absolute, that adapts the good through which it expresses itself according to need and yet gives something over and above it.

The reflection of timelessness and universality distinguishes great from good art. The latter belongs essentially to its own epoch, its own particular culture, and is faulty when viewed out of its particular, limited place. Great art, whatever its period, adapts itself to and has affinity with the greatness of any other period or culture. It is clothed in the garb of its epoch, just as the form and style of Shakespeare's plays are definitely Elizabethan, but something immortal in them transcends the outer form. Men achieve true beauty in their creations when they produce them in the clear, white light of wisdom.

One of the graphic symbols in which Chinese art abounds is that of the fish that, leaping up the river cataracts, becomes transformed into a Dragon. The Dragon stands, H.P.B. explains, for the initiated Adept. The spaciousness of the still air in which the Dragon may be said symbolically to find its home is gained only as the culmination of almost superhuman efforts of the uplifting Will against the deafening, blinding, downward pressure in the conflict between Spirit and Matter, focused in a death struggle within the circle of human consciousness. The conflict renews itself on a higher and higher spiral, and after each victory the Voice of the Silence speaks in greater measure, the light of the watching Presence becomes more radiant, until the man, no longer man, becomes that Soundless Voice, that Blinding Presence, which contains all fractioned lights, all differentiated sounds.

What is the process of the transformation? When the human will, no longer directed and misdirected by desire, vibrates, through faith born of knowledge, in unison with its source in Spirit, it stirs the whole field of activity. For each man lives, as it were, in a series of concentric spheres, from gross matter up to Spirit. That just beyond mere bodily senses is the astral, filled with inchoate, whirling, elemental lives, in whose irregular activity his consciousness immerses and loses itself, with here and there false knots, aggregations of these lives, through desire and ignorance, round certain false conceptions of self, notions of God, of life, sentiments and complexes. But when man's consciousness becomes aware of its divine parentage, and his will has the force

of Spirit enforcing it, then from the Spiritual Centre of his being there comes a note, a light, a power, that radiates out, and polarizes the whirling life atoms till they group themselves according to their affinities, psychic or noetic. Those whose nature is consubstantial with that Inner Centre are drawn to and absorbed by it, to become rays that shine and sing. Like living swords they stream out towards the periphery of the enclosing sphere. For, on to the outer ring or shell are forced all those chaotic, dusty, thirsty, elemental grains of life, too clogged, too poisoned, too tangled in the knots of desire, to be capable of merging with the radiant Sound. The act of polarization makes them fly, by the very force of repulsion, to the outer ring, forming a steely, imprisoning shell, that is vice and selfishness personified, vice that is strengthened by the influence of the corresponding evil thought and action in the world around the man. Its actual appearance and the sensations it arouses will vary with the candidate's development and outlook, individual, family, national and racial, but whatever the form assumed and its emotional content, it will be that which has most power to affect him. It draws ever and ever inward, closer upon the soul whose consciousness is still encircled. The pressure of the atmosphere increases, the tension of sensitivity becomes almost unbearable, repeated shocks jar the very foundations of the system, the mists of delusion stretch insidious tentacles inwards. For in this critical stage, no one, not even the spiritual teacher and parent, can break the shell, save he who created it.

It is a matter of life and death. The consciousness will be suffocated, crushed, absorbed by the cell of death, unless the purified will summon the whole might of the man's Divine Being to break through the threatening wall. It may seem at first as if there is no response. The Bright Spirit draws in on itself in the concentration of power, in the gathering of force for the attack, the flaming swords withhold their brightness, their song stills itself into utter darkness, and there is no thought, no feeling, no sensation, no shadow of a thing left for the consciousness to cling to. If the being can let go, and hold fast even to the nothingness itself, not for himself, but because the Dharma of the Heart demands that at all cost he hold on, that he keep the ranks of Service unbroken, the prison-house is shattered, and he finds himself, if only for an instant, within the endless, timeless ring of Eternity, — not appalled and paralysed as unready men might be by its utter voidness, but saturated with its surety, its freedom, its peace and silence,

its atmosphere of duration. Yet once again Time must present itself. He is still within another sphere, larger though it be, and once again the whirling lives begin their motion, once again the will must sift them, once again the armies stand opposed, and the Bright Power breaks through the prison-house, until there remains no grain of dust or dirt of which the shell can be made, and the God within can shine, shadowless, in the glory of the whole.

He is beyond the three qualities, *rajas*, *tamas*, *sattva* — excess, deficiency and the transient equilibrium between; he has poised their motion, rest and balance into one quality of harmony. He is above the fourfold cross of mind, desires, senses and body because he is no longer identified with and nailed to them but has set them turning as a wheel of life and duty. He is beyond the five impediments, for pain and misery, the sins and temptations of human frailty, the obstacles and oppressions, the hunger of desire, even the hope of self-salvation, are but shadows to him. He is no longer a prisoner within the six directions of space. Where thought passes, he is free. The integration of his own seven principles gives him the power to unlock the mysteries of sevenfold Nature.

He works with, since he is himself above the operation of, the spiral motion of Time's cycles, turning and returning on themselves in an eternal figure eight.

He is beyond the illusion of the ten points that stand for manifestation and evolution, both metaphysical and material, for he is able to see the emanation of consciousness into plurality, the emergence of heterogeneity from homogeneity, as simply a *maya*, a panorama for the sake of the perceiving Soul's experience. He becomes the master of the one vital principle that pervades and nourishes all forms of life. It circulates from and to the Solar Heart in its eleven-year rhythm; it moves in the "fire," visible and invisible; it is the electro-magnetic "fluid" through whose aid the magician performs his "miracles." It now obeys the command of his perfected will.

He is free. The chain of causation that ties man to the circle of necessity and involuntary incarnation no longer fetters him. He is free from the twelve Nidanas, from ignorance, from the propensities, karmic inheritances from previous births. He is free from the relative, shifting knowledge and the false notion of self, no longer dependent upon and impelled to action by the agents and the power of sensation. He is free from the involuntary attachment of Trishna that produces the

clinging to existence, the interminable repetition of "becoming," life and death in endless alternation.

His is the power to incarnate at will, for the service of the world, free to move wherever duty calls, yet bound by the fact that he embodies and works with the very Law of Life, Karma, as the Knower of the Law, since he is no longer affected personally by it. As Master of his own Mercy, he chooses his sphere of action, energetic, protective, compassionate. In his past probations he has kept his place in the Movement, his link unbroken in the great *Guruparampara* chain of teacher-pupil, he has absorbed and made his own the lesson of the Renunciation of Self, and he will not irrevocably cross the threshold of "Eternity," cutting himself off from the world of his other selves. He becomes the "Great Sacrifice," one of the ever-to-be-revered Band of Brothers of Wisdom, who live in the light of Spirit yet work in the shadows of matter for the sake of those still fighting their way from the unreal to the Real, in order that, for these ignorant, weary strugglers, there may be Light on the Path, a Voice that speaks to the inner heart, giving directions and comfort.

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He who would know what intuition is must discern the soul and the soul's most godlike part. And this may be done as follows: Abstract from the man, that is to say from yourself, first the body, second the [animal] soul that moulds it, and sense-perception (good riddance!) and desires and passions and all such rubbish, because they incline, and that exceedingly, toward the mortal. What is left of the soul is that which we hold to be a likeness of intuition, retaining a little of its light, like the glow next the mighty sphere of the sun. . . . But whereas the sun's light is in the air, the soul is pure and can consequently all by herself be seen, and seen of any other similar souls . . . and he who has entered upon the vision of intuitional beauty and has discovered the beauty of the true intuition will be able to reach in thought the Father thereof, who is above intuition. . . . But if one be unable to attain at the moment the highest kind of consciousness, that which employs pure intuition, let him take that which employs beliefs, and then from this let him ascend; or if he cannot reach even belief, let him take sense-perception by itself . . . and thence ascend from the Forms at the lowest extreme to the highest of all.

## IN THE LIGHT OF THEOSOPHY

Who is to blame when a murderer strikes? How far are we responsible for the twisting of minds by a climate of licence? In the magazine *Life* (Asia edition) for September 5, 1966, British novelist Pamela Hansford Johnson, wife of author C. P. Snow, inspects the personal violence in our world and challenges all of us with "a moral problem as weighty as Everest." The moral issues she discusses arise out of the sickening trial at Chester Assizes of a young English man and woman for ruthless multiple murder, including that of two children. The reading matter of these two killers, discovered in two suitcases, included squalid pornographic books. The glorification of obscenity, violence and murder to be found in these books could have provided them with the rationalization they needed to kill.

Pamela Johnson questions the merit of the New Freedom — freedom to revel, through all kinds of mass media, in violence, in pornography, in sado-masochism. Is the sale of unclean books which incite men to cruelty and murder justified? Are all books fit to be read by all men? Evidently they are not; yet there are those who support the view that grown-ups should have the courage to face what the books depict. Pamela Johnson remarks:

... it is absurd to pretend that the more we brood on cruelty, the nicer and kinder we all become. If this were so, everyone — all the publishers of pornographic books, all those connected with performances at some London theatres, all the concentration-camp guards of Nazi Germany — would by this time have become the nicest and kindest people God ever made. . . .

There are few intellectuals indeed who will lend themselves to serious discussion of whether, by mass communications, we are not poisoning the very air — of whether due to its stench some people die: children, brutally killed in Hattersley or Indianapolis; or eight nurses slaughtered in Chicago. What is liberty worth without self-control? . . .

What price is worth paying for total licence? . . . Can we not . . . pay for our own liberties by exercising some degree of self-restraint and moral courage, and by protesting when licence becomes a social danger? . . . A boil has burst in the flesh of society and the pus flows. How far are we responsible for that society?

Pamela Johnson discounts the idea that we should all feel corporate

responsibility when a murderer strikes. But are not the sin and shame of the world every man's sin and shame, just as to each also belongs the glory, the excellence and virtue of all humanity? This needs must be so if mankind is indivisible and one. Not only are dirty books, films, plays, etc., responsible for perverting the minds of men and women and inciting them to crime, but so closely are we knit by the Law of Interdependence that even our evil *thoughts* can influence others in an adverse manner.

A thought, on its departure from the mind, is said to associate itself with an elemental; it is attracted wherever there is a similar vibration, or, let us say, a suitable soil, just as the winged thistle-seed floats off and sows itself in this spot and not in that, in the soil of its natural selection. Thus the man of virtue, by admitting a material or sensual thought into his mind, even though he expel it, sends it forth to swell the evil impulses of the man of vice from whom he imagines himself separated by a wide gulf, and to whom he may have just given a fresh impulse to sin. Many men are like sponges, porous and bibulous, ready to suck up every element of the order preferred by their nature. We all have more or less of this quality: we attract what we love, and we may derive a greater strength from the vitality of thoughts infused from without than from those self-reproduced within us at a time when our nervous vitality is exhausted. It is a solemn thought, this, of our responsibility for the impulse of another. We live in one another, and our widely different deeds have often a common source. The occultist cannot go far upon his way without realizing to what a great extent he is "his brother's keeper." (W. Q. Judge in *Letters That Have Helped Me*)

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A recent WHO report found that the suicide rate in most countries mounts as they become more prosperous. Every day, 1,000 people commit suicide. Suicide now ranks among the first ten causes of adult deaths in industrialized countries. Even more alarming is the fact that suicide among young people in these nations is increasing; one out of every three student deaths is likely to be a self-murder.

In general, four or five times as many men as women commit suicide. But in India, on the other hand, suicides among women, especially in Gujarat and Andhra Pradesh, far outnumber those among men.

No man has a right to put an end to his existence simply because he believes it is useless, or because he is involved in difficulties. The

soul needs that particular vehicle and those particular circumstances in which it finds itself, to learn some lesson, to discharge some debt. It is not for the personality to declare the soul's tenancy at an end.

Why does the suicide rate go up as a country becomes more prosperous? This has puzzled sociologists. Are we progressing? Undoubtedly — but in what direction?

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Burke said: "In history, a great volume is unrolled for our instruction, drawing the materials of future wisdom from the past errors and infirmities of mankind." In what sense is this true? Why should history help us foresee the future? In his article, "On the Inscrutability of History," in the November 1966 *Encounter*, Arthur Schlesinger, Jr., writes that even historians who are sceptical of attempts to discern a final and systematic order in history acknowledge the existence of a variety of uniformities and recurrences. "Generalizations about the past," he remarks, "defective as they may be, are possible — and they can strengthen the capacity of statesmen to deal with the future."

One cannot doubt that the study of history makes people wiser. But it is indispensable to understand the limits of historical analogy. Most useful historical generalizations are statements about massive social and intellectual movements over a considerable period of time. They make large-scale, long-term prediction possible. But they do not justify small-scale, short-term prediction. For short-run prediction is the prediction of detail and, given the complex structure of social events, the difficulty of anticipating the intersection or collision of different events and the irreducible mystery, if not invincible freedom, of individual decision, there are simply too many variables to warrant exact forecasts of the immediate future. History, in short, can answer questions, after a fashion, at long range. It cannot answer questions with confidence or certainty at short range. Alas, policy makers are rarely interested in the long run — "in the long run," as Keynes used to say, "we are all dead" — and the questions they put to history are thus most often the questions which history is least qualified to answer.

In this universe of Law, nothing is left to chance. The destinies of nations are shaped by the events of their past according to Karmic law. Just as past events cannot fail to leave their impress behind them, so, too, coming events cast their shadows before, for history, like everything else, proceeds in cycles.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. (*Isis Unveiled*, I. 34)

There remains, however, the difficulty of understanding these cycles in *particular* — for, as *The Secret Doctrine* remarks, they “do not affect all mankind at one and the same time.” H.P.B. continues:

Hence, as we see, the difficulty of comprehending, and discriminating between them, with regard to their physical and spiritual effects, without having thoroughly mastered their relations with, and action upon the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods — *pre-ordained*, so to say, by Karmic law — is separated from their physical course. (*S.D.*, I. 641-42)

Much of the lesson of history is lost because of the veil which obscures the faint and remote past from the eye of modern knowledge. This veil, however, does not represent an impenetrable barrier for one having access to the ancient esoteric records of the East. To the latter's knowledge — based on documentary records from which hypothesis is excluded — the history of his own and of other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a landmark of the commencement of *its* history.

The Secret Doctrine... confronts the purely speculative hypotheses of modern Science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums back, and which Europeans call their “History,” the Old Science says to us: Listen, now, to my version of the memoirs of Humanity. (*S.D.*, II. 443)

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Under the caption “Education for Leisure,” a recent issue of *Pra-buddha Bharata* examines the problem of leisure from the point of view

of the individual and society, the educator and the student. It should be the main concern of every progressive state, says the article, to see that its citizens spend their leisure hours wisely and well, for it is this that determines the cultural, intellectual and emotional advancement and efficiency of society. The use made of leisure might make or mar our civilization, and the educator has to shoulder the responsibility of taking the lead in training the rising generation to cope *positively* with the problem of spare time.

It is useless to discuss the profitable use of leisure, the article goes on to say, so long as life is devoid of any purpose. Single-mindedness is the key to success and happiness in life. There should be a close relationship in all our activities of work and recreation. It is this that guarantees the right use of leisure.

Leisure activities, such as races, movies, etc., do not solve the problem permanently but promote in us a sense of shirking and escaping from the facts and realities of life. Leisure-time activities should be directed towards some definite goal. Education for leisure should train the individual to be natural, and not just fanciful. It should teach him to utilize his leisure in either of two ways: "according as the spirit moves him" — in the acts of direct creation, *e.g.*, art, drama, music, building, modelling, writing, composing; or in positive receptivity, *i.e.*, contemplation of things which may enable one to feel, in the words of Vaughan,

Through all this fleshly dress,  
Bright shoots of everlastingness.

Education for leisure implies, in short, the broadening of the vision and the deepening of the perceptions of the young. It implies enabling them to see things in true perspective. It implies putting them on a more positive road by making them discover for themselves a philosophy of life. It demands giving them something worth living for, something enduring, that they can cherish throughout life, something that will reveal to them the true meaning and purpose of life and awaken them to the true joy of living.

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*New Race* (Vol. I, No. 4), a quarterly journal of the Institute of Human Study, published from Hyderabad, contains an interesting article on "Science and Spirituality" by Jugal Kishore Mukherji. He sees no essential contradiction between the results gathered by science and

spirituality in their respective fields — if only one knows how to read and interpret them.

After all [he writes], the Reality is one and unique everywhere and hence there must be systems of correspondences expressive of a common Truth underlying all the domains of manifestation. Thus the truths of the physical universe can very well throw some light on the phenomena of the inner world and *vice versa*, and the possibility of co-operation between Science and Spirituality in the pursuit after Truth remains no longer a fond wish or pious hope. . . .

In the all-round fulfilment of man's many-sided aspirations, Science and Spirituality can very well co-operate and offer each other their helping hands, *anyonyabaddhava*. To outgrow their mutual mistrust and popularly supposed conflict, what is needed is the rise of a dynamic Spirituality that accepts embodied Life and its all-sided opulent growth as something worthy of pursuit, also the rise of a mood of Science that displays a spirit of unbiased humility before truth wherever and in whatever form it may be found, so that the sceptical folly of a so-called scientific attitude does not confront the supernormal experiences of the inner and higher worlds with "the stiletto of doubt and the bludgeon of denial." For it cannot but be stressed to the point of monotonous repetition that what "all our mind-knowledge and sense-knowledge and suprasensuous vision is seeking, is found most integrally in the unity of God and man and Nature and all that is in Nature. . . . A triune Knowledge, the complete knowledge of God, the complete knowledge of himself, the complete knowledge of Nature, gives him (man) his high goal; it assigns a vast and full sense to the labour and effort of humanity. The conscious unity of the three, God, soul and Nature, in his own consciousness is the sure foundation of his perfection and his realization of all harmonies: this will be his highest and widest state, his status of a divine consciousness and a divine life, and its initiation the starting-point for the entire evolution of his self-knowledge, world-knowledge, God-knowledge."

It is not expected that everybody will be a yogi or everybody a practising scientist. But . . . for the general flowering of Science and Spirituality on the sacred soil of India, it is absolutely essential that the collective mind of the nation accept the simultaneous necessity of both the disciplines for the eradication of the multi-pronged ills of man and his society, and the validity and truth of each of them in its own field of search.

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