

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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SAVING THE WORLD

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ON EVERYBODY'S LIPS are the sincere words, prayerful or assertive or both — “We must save our world.” It is neither lack of enthusiasm nor of earnestness from which we seem to be suffering. The spirit of goodwill is abroad, however meagre, crude and even crooked may be its expression. We even do not seem to be suffering from the absence of diagnosis of our common disease. Everybody says that selfishness manifesting in vested interests of classes and castes, of nationalities and creeds, divides and subdivides the human family, and causes all our woes.

Two things we seem to lack: first, the knowledge of the fact that we, our class, our nation, our creed, our trade, have *our* vested interests; secondly, the will to dare and to do, to sacrifice and to achieve.

We are not willing to acknowledge in full measure that saving the world implies saving ourselves; we have not yet raised the issue, “What is wrong with me?” — but only ask, “What is wrong with the world?” Therefore we hope and yearn to save the world — and begin at the wrong end.

Again, all individuals and all peoples offer the sure solution of brotherly co-operation to their neighbours. “Co-operate with me,” says everybody; how many of us with true determination affirm, “Let me co-operate with my neighbours”? We are blind to the simple fact that it takes two to co-operate. Individualism and Nationalism, class-consciousness and race-feeling separate man from man. The spirit which unites and whose reflection is co-operation, through the primary and basic force of Nature, is not permitted by human intelligence to take its even course. We fail to cognize the Power that unites, the force that binds, the spirit that knits diversity and differentiation in a purposeful manner; and

because we fail to co-operate with the co-operating aspect of Nature, we lend ourselves to that material manifestation whose keynote is change and therefore divisibility productive of pain.

Nature is peaceful, joyous, and multiplies as she lives her peace and joy. We are blind to that great process, going on before our very eyes. We only see her red in tooth and claw, her storms, her earthquakes, her blows that reduce to dust and ashes all things; we only see the stronger beast preying on the weaker bird; we only read the glory of Egypt in ancient mummies, of Chaldea in broken tiles, of China in stray fragments; we speak of the Might of Nature which covers with her deserts of sands the wisdom of dead ages. All mystery is for us hidden, and to enable us to pursue it we pray that it might remain ever hidden. Children of mortality, we are friends of material forces and procreate ourselves in pain, learn to walk falling, and muddle through life with our eyes on the goal—Death. Live as best you can while you may, be kind, gentle and merciful, be good and be true, for there are the hell fires.

All humanity today is thinking of ends instead of beginnings. We speak of the end of war, but not many of the beginning of a new civilization. We live by the law of division and disintegration, value things in terms of their power of resistance against decay, disintegration and death. Our visions of the future are also based on and belong to the sphere of division—the next war, the next catastrophe. “What next?”—we say, and look for a surprise which in the main is the reverse of agreeable.

Common sense is that sense of Nature which works universally, silently, always. It remains imperceptible because the perceiver is absent, is otherwise engaged, is looking at and for something which is not of the nature of the True. The recognition of our common disease will give birth in us to that common sense which unveils to us the purpose of Mother Nature—a harmonious and homogeneous whole; it will also reveal the method whereby that grand purpose is effected—how day follows night, light supplements darkness, spring is born in winter, death precedes birth, how her phenomena never end but always and always begin; further still it will show how that purpose and method have laboured in time and space and where the magic motion has brought us today—what the now and the here are, what they were and what they will be.

Nature is ever young, ever prolific and bountiful, ever begins. There are no ends, no nights, no deaths, only perpetual youth and evergreen

joy. The birth of a new world, not the death of an old one, should be the cry of those who desire to save the world. Let death die in us, which means that disease and decay die in us. These die when their purpose and method is understood. To understand we need knowledge of the vested interests of our mortality and the will to give them up as sacrifices to the common interests of that whole, of which we are but parts.

I AM first to thank you on behalf of the whole section of our fraternity that is especially interested in the welfare of India for an offer of help whose importance and sincerity no one can doubt. Tracing our lineage through the vicissitudes of Indian civilization from a remote past, we have a love for our motherland so deep and passionate that it has survived even the broadening and cosmopolitanizing (pardon me if that is not an English word) effect of our studies in the laws of Nature. And so I, and every other Indian patriot, feel the strongest gratitude for every kind word or deed that is given in her behalf.

Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals must be regenerating in national force, every one of us would naturally and without urging be disposed to push forward a society whose proposed formation is under debate, especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science, and tendency, to rehabilitate our country in the world's estimation. Take this for granted without further asseverations. But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into the water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall, though not the power to lift her up at once, cannot do as we would either as to general affairs or this particular one.

—FROM A MASTER'S LETTER (*U.L.T. Pamphlet No. 29*)

ABIDING PRINCIPLES

EARNEST STUDENTS of the immemorial truths of the ageless Wisdom have learnt that in the records of the thoughts of Sages and Seers certain definite principles of fundamental value are to be found. Principles are abiding; their applications change with time and circumstance. Human evolution is but an aspect of cosmic processes, and true human history ought to be a record of the changes wrought by man's intelligence to adapt himself to outer conditions, while at the same time he, being a self-conscious thinker, helps living Nature to move onward to ever ascending altitudes. Modern knowledge takes so restricted a view of history, both as to time and space, eras and continents, that it has become almost impossible to trace the movement of the Divine Finger which is at work in human affairs. The historical aspect of myths is completely disregarded. The mingling of the invisible with the visible, the influence of Sages, Seers and Shining Ones in the corporate life of mortals, and other such ideas are regarded as fables and therefore as unhistoric. Even the Indian and Greek Epics are not supposed to have a firm basis in history. Men today have a very poor idea of the Ancients. Those who have given long years to the study and understanding of this Universal Wisdom — spaceless and timeless — are lovers of the great Ancients and pupils of their modern heirs. The knowledge acquired, however meagre, has brought us an attitude of life so very different from that generally held that we feel constrained to stand aloof from many movements which offer panaceas while they take masses of men but round and round the circle of frustration. Seeking pleasure, they get pain; knowledge gained proves to be ignorance; efforts at alleviating suffering reveal themselves as mere palliatives.

Because history accepted as authentic covers a very short period, men of modern knowledge have but meagre information of what it is possible for nations to achieve when those ever abiding principles are put into practice even in a partial manner. What Lycurgus achieved in Greece, or what Asoka achieved in India; what Plato visualized 500 years before our era, or what Gandhiji visualized in our age — may all seem impractical ideation, mere fancy. And yet, such visions and dreams are potent and pass from the plane of rare ether to that of the concrete and actual.

Poets are better social builders than politicians, and thoughts of philosophers make a deeper impress and last longer in influence than

the deeds of social reformers. Ideas rule the world, and they emanate primarily from poets and philosophers, from mystics and occultists. These great ideas make most suitable foundations and once their efficacy is experienced in application by an individual, he leaves behind the world of chaos and strife and begins to glimpse a world of order, understanding and peace. In the spirit of fraternity and brotherhood, men and women must learn to live in freedom and liberty. It is communion of minds that we must aspire to encourage, for, that alone will teach people to forget the accidents of birth, such as race and religion, and enable them to realize their manhood. This means communion, not of a few academical minds, but of minds of the many hungering to grow and to serve the ignorant and the downtrodden. Savants and scholars will always be in a minority; the number of those who gain from the noble tasks of the learned must increase.

The *first* of the abiding ideas referred to above is that the individual is the centre of evolution. The world cannot be redeemed save by individual self-redemption. Personal effort, self-induced endeavour, adoption of self-devised ways and means by the individual, is the pivot of human evolution. Not his outer environment but his inner energization is the ruling factor. While we fully recognize the value and importance of the environment, its great influence through cleanliness, order, rhythm — three of the vehicles of the Beautiful — we prize higher the self-effort of the individual at his own psycho-physiological transformation. We hold that man is the maker of his destiny, and that therefore by right exertion can change, improve and beautify his environment. Man is the thinker environed by his thoughts, his emotions, his body, and unless he, the thinker, begins to transmute that first and basic environment, he will not succeed in transforming the larger environment of house, city, country, world. Spiritual alchemy — transmuting the iron of lust and the lead of passivity and irresoluteness into the shining gold of pure love and intellectual integrity — has to come first. The transformation of slums into gardens will follow naturally, and the outer environment will be enriched. Put monkeys into an orchard — where will the orchard be? Mere improvement in the environment does not succeed in really and permanently raising the status of man. So, it is with the individual that we are primarily concerned; from the individual to the group of which he is a portion, and then to larger groups of which that group is a part.

The *second* principle emerging from the first is that human evolution,

though an individual venture and leading at long last to liberation from evil and ignorance, is indissolubly linked with the betterment of corporate humanity. Man, by supreme Buddha-like endeavour, may reach the *summum bonum* of enlightenment and experience the peace, bliss and silence of Liberation; but even then is heard the cry of suffering humanity, even then is felt the touch of anguish and ignorance which permeates and envelops the entire human race. And if Buddha-like endeavour brings enlightenment and bliss, Buddha-like Compassion compels its renunciation. For, at the Heart of *Nirvana* arises the voice, "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" The following profoundly inspiring words are attributed to Kwan-Yin, the Mother of Mercy, the *Shakti* aspect of Kwan-Shai-Yin:

Never will I seek nor receive private, individual salvation. Never will I enter into final peace alone; but for ever, and everywhere, will I live and strive for the redemption of every creature throughout the world.

If we turn from this to our puny selves, there naturally follows the idea that Life is a school. This is the *third* principle. In the school called Life, man, the thinker, must learn to absorb the knowledge necessary for his own recognition of himself as a spiritual potency; but something more — he must learn to live in a brotherly fashion with all who surround him. In our civilization, rights are claimed and worked for; duties are generally only talked about. Sacrifices are mainly gifts whose bestowal neither pinches the pocket nor improves the morale of the giver. The ideals of Duty, of Sacrifice, of Service have been upheld, age after age, and their exercise taught. Not only the philosophical *why* of the Ideals has been fully answered but the pragmatistical *how* of their practice has been detailed. The mighty art has been lost for the multitudes; the few, "fortune's favoured soliders," find the Path and try to promulgate the knowledge. We need to learn that sacrifice of and with Spiritual Wisdom is the highest of sacrifices, benefiting learner and teacher alike, and that life without Wisdom is like moving in darkness without light — we stumble and fall, hurt ourselves, and going on, come to new griefs and new sorrows. Knowledge surrounds us on every side; the printing-press and the spread of education have put it within easy reach of people the world over. But can our resources, time and wherewithal really facilitate our gaining knowledge to improve life? The great aim of man today is to amass wealth, and boys and girls go after that which

will enable them to make money and enjoy that which money can purchase. The nobler aim of self-education, self-improvement and betterment of others is not earnestly considered. When ardent hearts and eager minds need proper guidance to better their own souls and to serve other souls, they find difficulties. Pertinent attention needs to be drawn to those particular nuggets of knowledge which make men more healthy in body, more wealthy in mind, more noble in heart, more self-sacrificing in spirit. The new World Order so much talked about, depends for its success on men and women whose self-education has enabled them to regard themselves as citizens of the world. The ills of nationalistic patriotism are now recognized.

The *fourth* principle flowering from the previous ones is that unless knowledge is applied and absorbed man cannot *be*. The philosopher who writes learnedly on endurance but quails at a toothache, the scholar who expounds the psychology of emotions but finds it difficult to remain calm when death strikes a loved one, or to control passions when they surge up within himself—all such allow the power and beneficence of knowledge to go waste. We need the teaching that Virtue and Knowledge are to be exercised and applied, for the same reason that food eaten needs to be digested and assimilated. Lack of knowledge is not our difficulty; it is obtainable and can be made available to others. The will to *be*—there lies our pressing need. Hence the aspiration on the part of some to bring within the reach of the many the Way of Life that makes for what the Chinese called the Superior Man. The lore of that ancient land mentions three classes of humans: First, the Inferior Man who is constantly agitated and worried. Second, the Moral Man who practises calmness and serenity, wishes to stand firm amid tottering and falling mortals; lending firmness to them and wishing to be illuminated, he illumines others. But higher than this morally superior man is the Divine Man—the Seer-Sage. Some of us are endeavouring to raise ourselves from the class of the Inferior Man to that of the Moral Man, with the aid of the Wisdom of Divine Men. And we have therefore to seek that fundamental of knowledge which will enable us to live with calmness ever present, to maintain mental equilibrium, and to act with deliberation while those who surround us flutter and fuss, rush and ramble. To become better individuals we not only need to convince ourselves that our Human Universe is governed by Law; we must also learn that environment and events are effects flowing from causes, that our bodily health, control of senses, development of mental faculties

and capacities, and the unfoldment of moral character have all a dual aspect — they are effects from past causes, but these present effects have a potential and causal aspect, colouring the future. The moral universe of man is steadily moving like the heavenly firmament. There is more knowledge in the modern world about the sidereal orbs than about man's moral universe; but the knowledge of that moral universe exists, and in our ancient doctrine of Karma we have the principles and details of that knowledge. One of the sayings of Muhammed, the Prophet of Arabia, brings out the practical aspect of the much misunderstood word *Kismet*: "Verily that person is wise and sensible who subdueth his carnal desires and hopeth for rewards; and he is an ignorant man who followeth his lustful appetites and with all this asketh Allah's forgiveness." There can be no forgiveness from the Law which compensates, but there is self-effort, rooted in knowledge and practice, which overcomes obstacles and limitations and secures freedom and enlightenment. The blessed knowledge that we are masters of our own destiny, that stone walls do not a prison make nor iron bars a cage, that the mind makes heaven of hell and hell of heaven, enables us to say:

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

Karma as the Law of human progression works through the process of Interdependence. Not only does the individual evolve, acquiring knowledge of the Law of Karma and adequately applying it to himself, but each is dependent on the whole. Each is intimately and indissolubly linked to every other member of the human kingdom, to every other kingdom in Nature. If a single hurt to a single bodily organ affects the whole body, so a single hurtful action of an individual affects the whole of Nature. If this particular teaching is so impressed on our consciousness that it warns us not to hurt, not to be violent, not to destroy, and further energizes us to respect and reverence others, however lowly, and to sacrifice and serve the whole of Nature, we shall have passed out of the species of the inferior animal man to that of the moral humane man. Can one improve the expression of this grand and true idea by Francis Thompson?—

When to the new eyes of thee
All things by immortal power,
Near or far

Hiddenly

To each other linked are,

That thou canst not stir a flower

Without troubling of a star.

How many times each day we “trouble the stars,” no doubt unconsciously to ourselves, because we have not developed those “new eyes”! To know is one thing, to be, another. With the eye of the mind we know, but to *become* we need the eye of the heart. When knowledge is assimilated faith is born, and then only real actions can be performed and real life be lived.

A New World must arise, a Virgin World where effete ideas and theories which have been tried and found wanting will be abandoned. This knowledge that Moral Law functions — whether we like it or not, recognize it or not — and that it is part of wisdom to work with that Moral Law, must impress the minds of a growing number if that New Order is to enjoy peace and achieve progress. To popularize the great truth of the Moral Law in which are implicit several important doctrines and ideas, men, however few, must become at least partial embodiments and exemplars of that Law, and must live with the faith that individuals as also communities and nations reap from their sowings. But as the sowing is a process continuing every hour, we can prepare for a magnificent harvest in the years to come.



ALTHOUGH one and the same Self is hidden in all beings, movable as well as immovable, yet owing to the gradual rise of excellence of the minds which form the limiting condition (of the Self), Scripture declares that the Self, although externally unchanging and uniform, reveals itself in a gradual series of beings, and so appears in forms of various dignity and power.

—*Vedanta Sutra*

UNITY

Remember: sparse sowing, sparse reaping; sow bountifully, and you will reap bountifully.

—2 Corinthians, 9. 6

You will always be rich enough to be generous.

—2 Corinthians, 9. 11

UNITY is not identity. In a state, not all are presidents or legislators, traders or servants. Yet, for good governance, there must emerge from each class a force that cements the whole into a compact homogeneous whole. That which can bind the disparate elements together is a solidarity of purpose, a oneness that arises from a mental urge to move as a team. The grocer and the baker, the apothecary and the ploughman may continue in their divergent pursuits, but they do not clash — least of all on matters that pertain to the health of their welfare state. Each contributes towards the common good, and each is thus united with the rest in his drive towards a stable and benign social system. Where a nation is divided against itself, where a race, sect, class or group imposes its will on others, a semblance of unity may be made to appear by silencing all opposition by the use of brutal force and terror. Colonial rule was thus sustained by invaders who were themselves alien to the soil. But men have been known to rise above fear, and then its terror gets blunted. The bottled force of the opposition then sweeps aside all barriers and the unity of the ungodly gets destroyed under the great solvents of time.

The same considerations prevail in matters concerning societies and groups, whether scientific, religious, secular or philosophical. Each group, whether formed by persons or nations, remains compact only so long as each unit adheres to the common ideal. Unity in such groups ceases the moment the ideal and the principles on which that ideal is based come to be questioned. The split widens as each group claims to be the only upholder of the ideal, and the splintering into inimical fragments becomes complete. So has many a religious institution stood fragmented. Clash of personal ambitions rather than non-acceptance of previously accepted tenets has brought about the fall of many an ideal. Dissatisfaction, aversion for certain types of character, hurt feelings, failure to obtain precedence over another who is deemed less advanced than oneself, bitterness at seeing praise bestowed on another when one's own attainment is ignored or discounted — these generate magnetic discords

that ruin unity. The canker of unbrotherliness (disunity is essentially that) thrives in philosophic groups as it does demonstrably in the body politic as in the societies of nations. It is the worm that fattens on the blossom's heart. The movement of Jesus showed splits even in the lifetime of his Apostles, which made Paul give his warning against the fragmentation of the flock. The slogans, "I am of Paul," "I of Apollos," are being shouted louder than ever — only the names of Paul and Apollos have been replaced. The Theosophical Movement of Madame Blavatsky fared no better. From the errors of the past, valuable lessons can be extracted, and the chief lesson is the one which is related to faith.

Just as Christianity was of Jesus and not of Paul or Apollos, so was Theosophy that of Madame Blavatsky and of the Masters who stood behind her and whose only accredited messenger she was. Thus, on the exoteric plane, we have the voluminous writings left to us by H.P.B. All this is recorded Theosophy written for "her pupils that they may learn and teach in their turn." Each one can ask himself how far he has gone as "her pupil," and whether after he has learnt he has taught the same identical doctrine. Have we been true to our trust so that when the next messenger comes he will find companions who can be relied upon to be faithful transmitters and who will already have learnt not to inject their personality, their own views and reservations into their efforts as teachers and missionaries?

Theosophy is one impartite whole in the sense that all tenets are but emanations and extensions derived from a correct perception and evaluation of its three fundamental propositions. So basic and foundational are these principles that H.P.B. prefaces them with valuable advice. She says:

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, *it is absolutely necessary* that he should be made acquainted with the few fundamental conceptions *which underlie and pervade the entire system of thought* [note the word "entire"] to which his attention is invited. These basic ideas are few in number, and *on their clear apprehension depends the understanding of all that follows.* [Italics ours]. (S.D., I. 13)

The only God that Theosophy recognizes is an Omnipresent, Eternal, Boundless and Immutable Principle. It is devoid of all attributes and is essentially without any relation to manifested, finite Being (*Ibid.*, p. 14). This on the metaphysical side. On the psychic and ethical as-

pects *The Voice of the Silence* assumes the character of an authoritative scripture. Its text forms part of the same series as that from which the "Stanzas" of the *Book of Dzyan* are taken and on which *The Secret Doctrine* is based. Its warning to the disciple to stay away from the lower *Iddhis* or powers, its practices for arousing the higher forces latent in man — have to be heeded, especially as one step upwards is taken and the next about to be attempted. If, however, the metaphysical concept is wrongly understood, if the ideas about God and Law and Evolution remain adulterated with the taints acquired during earlier contacts with exoteric religious systems, then the disciple wanders into the path of error and his attitude and inclination towards men and the denizens of the unseen worlds does not conform to the ideals of *The Voice of the Silence*. Dangerous teachings would emanate from such a pupil caught up in ignorance, and the danger would be greater because in his delusion he would sincerely believe that he is serving Masters and preaching Theosophy.

In the context of a universal philosophy that is constant and consistent, the forming by a united band of student-servers of a nucleus of Universal Brotherhood becomes a distinct possibility. Where there are no divergencies on metaphysical and ethical tenets, there the endeavour to submerge one's own efforts and even subordinate them to the common effort of the group becomes invested with the power of beneficence. It is only when unity is established in mind, soul and spirit that the man becomes an integrated being; he is no longer at war within himself. This, a universal philosophy can achieve. Theosophy provides the opportunity, but it does so for a very definite purpose. It expects of those who profit by it to form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour or creed. This expectation is not something alien to the study, but is its veritable efflorescence. Where the nucleus is shaky and is held together by an effort, or where the nucleus is fragmented, there, at the core of the disunity, will be found a disinclination to accept some metaphysical tenet and carry it through to its ethical conclusion.

For the earnest disciple, no better advice can be given than that given by H.P.B. in her message of 1888 to the American Theosophists:

...let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than,

at best, a pupil-teacher — one who has no right to dogmatize.

That which can foster and sustain unity is loyalty to Masters, their Agent (H.P.B.), and their Teachings (Theosophy). The moment for rededication is upon us. Faith engenders conviction and conviction begets enthusiasm. Let us with enthusiasm greet one another as pupil-teachers bound by ties of love to promote the sacred Cause of the Masters.

Q.—If another by altruistic service benefits one, is not such action vicarious and inconsistent with Karma?

W.Q.J.—A common error, which arises from incompletely viewing the doctrine of Karma, is the idea that we interfere with Karma when we benefit another. The question is equally applicable to the doing of any injury to another. It cuts both ways; so we might as well ask if it is not inconsistent with the law and vicarious for one to do any evil act which results harmfully to a fellow creature. In neither case is there vicarious atonement or interference. If we can do good to our fellows, that is their good Karma and ours also; if we have the opportunity to thus confer benefits and refuse to do so, then that is our bad Karma in that we neglected a chance to help another. The Masters once wrote that we should not be thinking of our good or bad Karma, but should do our duty on every hand and at every opportunity, unmindful of what may result to us. It is only a curious kind of conceit, which seems to be the product of nineteenth-century civilization, that causes us to falsely imagine that we, weak and ignorant human beings, can interfere with Karma or be vicarious atoners for others. We are all bound up together in one coil of Karma and should ever strive by good acts, good thoughts and high aspirations to lift a little of the world's heavy Karma, of which our own is a part. Indeed, no man has any Karma of his own unshared by others; we share each one in the common Karma, and the sooner we perceive this and act accordingly the better it will be for us and for the world.

—*The Vahan*, August 1891

“LET US EXAMINE A FEW WORDS”

III.—INTUITION

INTELLECT. Intelligence. Inspiration. Ideation. Idealism. Intuition. Strange, or perhaps *not* strange, that so many of the words associated with inner being should begin with the significant letter “I.” Most of them appear frequently in the writings of Mr. Judge, but the one we are concerned with at the moment is Intuition. Aided by his deep knowledge and understanding of the component parts of our mysterious psyche, let us try to learn more about this faculty, which some are notably endowed with, while others wholly lack it, though there are probably few who have not found it active in them at some time or another, however slightly.

As always with Mr. Judge, the more we ponder what he writes, the more its meaning seems to grow. One’s first reading of his books and articles may be rapid through sheer eagerness to know what he says, but ever after one returns to them for slow re-readings and careful study, these “permitting,” as he says himself, “the brilliant lamp of spiritual knowledge to illuminate our inner nature,” thanks to one who was himself a lifelong “holder of the flame.” (*The Heart Doctrine*, p. 82; *Letters That Have Helped Me*, p. 108)

What *is* Intuition? “An instinctive inner knowing” seems a fair enough answer. A knowing which sometimes operates very simply in the realm of everyday matters, telling us, say, that the friend who has called unexpectedly has come because of something weighing on his or her mind, or that the unlooked-for letter just delivered to us contains a piece of good or, as the case may be, bad news. Sometimes we know what someone is about to say before he utters it; sometimes in our reading we come upon an apparently quite new fact and suddenly realize that we knew it “intuitively” all along. These are only very simple examples of Intuition operating; everyone will remember others of his own. So, obviously, Intuition is not necessarily confined to the loftier spiritual levels, but can at times be little more than an instinct or an involuntary leap to a conclusion which is later proved right. If one person is peculiarly understanding of another without much exchange of words, that other will probably think of him as intuitive.

Mr. Judge, naturally, is far better able to explain this thing in us which so often seems to behave so erratically. “There is scarcely anyone,” he says, “who has not got an internal voice — a silent monitor —

who, so to say, strikes within us the bell that corresponds to truth, just as a piano's wires each report the vibrations peculiar to it, but not due to striking the wire itself. It is just as if we had within us a series of wires whose vibrations are all true, but which will not be vibrated except by those words and propositions which are in themselves true. . . . Many persons are inclined to doubt the existence in themselves of this intuition, who in fact possess it. It is a common heritage of man, and only needs unselfish effort to develop it." (*Vernal Blooms*, p. 45)

You see how he instantly lifts Intuition from the level of the trivial examples given above, showing it to be *in esse* a spiritual faculty. "One of the inner powers," he calls it (*Ibid.*, p. 89), pertaining to the soul, in fact bearing witness to the soul, for, speaking of "the natural man, the lower principles and mind, presided over by the false consciousness," he says, in *Letters That Have Helped Me* (p. 29), "Of the soul we have but brief and partial glimpses — in conscience or intuition — in our ordinary state."

At first we may only be aware of our Intuition in embryo. But we must not permit ourselves to leave it at that. In those "Conversations on Occultism" between a Student and a Sage, included in *Vernal Blooms*, clear instructions are given as to what to do with the tiny spark of Intuition that is our heritage. (p. 172)

"Tell me," says the Student, "some ways by which Intuition is to be developed."

Here is the Sage's reply:

"First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. . . . We must not only be unselfish, but must do all the duties that Karma has given us, and thus Intuition will point out the road of duty and the true path of life."

Mr. Judge warns against using Intuition "for purely personal ends" just as he has told us previously that it "needs unselfish effort to develop

it." All our gains in the inner life are to be devoted to the good of all. "For when one lives thus to help others," he writes in his first letter to Jasper Niemand, "he is thereby putting in practice the rule to try and 'kill out all sense of separateness,' and thus gets little by little in possession of the true light."

Can we have faith in what our Intuition tells us? Can we let it guide us in spiritual matters? For, if Mr. Judge asserts that "No one was ever converted into Theosophy; each one who *really* comes into it does so because it is only 'an extension of previous beliefs'" (*Letters That Have Helped Me*, p. 23), surely Intuition, co-operating with these, must have played a considerable part in leading many to Theosophy.

Mr. Judge would have us rely on it. "What is Faith?" he asks. "It is the intuitional feeling — '*that is true*'" (*Ibid.*, p. 9). And again writing to Jasper Niemand, he says, "As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your Intuition" (*Ibid.*, p. 23). He goes so far, in fact, as to cite "the Great Workers who are behind us" as upholding Intuition as a safe guide to the student-neophyte: "I know that their desire is that each should listen to the voice of his inner self and not depend too much on outside people, whether they be Masters, Eastern disciples or what not" (*Ibid.*, p. 121). And as for the fear of Intuition deceiving us, he dismisses it. "All doubts come from the lower nature, and *never* in any case from the higher nature. Therefore as [one] becomes more and more devoted he is able to know more and more clearly the knowledge residing in his *Satwa* part," *Satwa* being the first or highest of the three qualities sprung from Nature which "exist potentially in *Purush* (Spirit)" as mentioned in the *Bhagavad-Gita*. (*Ibid.*, pp. 30 and 32)

Here a line of conduct is indicated: we must strengthen and clarify our Intuition through devotion. "In history and in our own experience there is abundant evidence that the *Bhagavad-Gita* is right in saying 'spiritual knowledge includes every action without exception,' and that it is to be attained by means of devotion," writes Mr. Judge in his *Notes on the Bhagavad-Gita* (p. 75), and he instances "unlearned men," such as Jacob Boehme, who "have attained to devotion, and thereby cleared away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth." "I do not decry or despise learning," he adds. "It is a great possession; but if the learned man were

also a devoted one in the sense of the *Bhagavad-Gita*, how much wider would be the sweep of his intellection no one could calculate." Even Adeptship can only be obtained through "profound knowledge joined to devotion," and, concludes Mr. Judge, "this again proves that devotion is the first and best, for these extraordinary Masters would not appear unless devotion had been the aim of their existence." (*Ibid.*, p. 76)

So here is the essential corollary of Intuition — Devotion. "Without it," says Mr. Judge, "a vast confusion arises within us" (*Ibid.*), and then our Intuition will inevitably function less and less. He repeatedly urges devotion — to Theosophy, to the Masters, to Krishna. He says, "Devotion must be attained by that student who desires to reach enlightenment" (*Ibid.*, p. 69). Intuition, alone and unaided, is not enough. Also, as he reminds us, "We sometimes fail to live up to our own Intuitions." (*Letters*, pp. 4-5)

Then, what *is* Intuition?

Mr. Judge never quite defines it in so many words. In "Conversations on Occultism," "where," asks the Student, "should I look for the help I need in the right life, the right study?" The Sage replies, "Within yourself is the light that lighteth every man who cometh here" (*Vernal Blooms*, p. 171). And to each of us in our grade of studentship comes this bidding from the same wise Teacher: "Meditate on things you want to know. . . . Seek all knowledge within yourself, do not go without. You understand what is meant by this; not that books should be neglected but that information obtained from them should be *drawn within*, sifted, tested there. Study all things in this light and the most physical will at the same time lead to the most spiritual knowledge."

Now, why such emphasis on the "within" if there is not indeed a "silent monitor" there, our Intuition? Mr. Judge may have thought definition needless since we are all aware of it and its very presence is its proof. Moreover, he never encourages curiosity. Interest, yes, but curiosity, no. So much is wrought silently in that sphere of the "within." Here are some pointed words of his anent this, again from one of his letters to Jasper Niemand. He has already referred to the outwardness which can cause a ferment in the nature and which "impedes the entrance of the clear rays of Truth," and his conclusion is, "Even now, while we cannot master these high themes, we can have a patient trust in the processes of evolution and the Law . . . living up to our highest intuitions ourselves." (p. 30)

STUDIES IN THE UPANISHADS

[This article by "A Student" appeared originally in *The Path* for May and July 1886. It is followed by additional notes, signed "F.T.S.," which appeared under the same title in *The Path* for March 1891.—EDS.]

MANY American theosophists are asking, "What are the Upanishads?" They are a portion of the ancient Aryan literature which this journal has set itself to help lay before theosophists of America, to the end that whatever in them is good and true may be brought out. As Max Müller says, hitherto the Upanishads have not received at the hands of Sanskrit and oriental scholars that treatment which in the eyes of philosophers and theologians they seem so fully to deserve. He also calls them "ancient theosophic treatises" and declares that his real love for Sanskrit literature was first kindled by them.¹ They have received no treatment at all in the United States, because they are almost absolutely unknown in the original tongue in this country, and in translations, have been but little studied here. Europe and America differ in this, that while in England and Germany nearly all such study is confined to the book-worm or the theologian, here there is such a general diffusion of pretty fair education in the people that the study of these books, as translated, may be made popular, a thing which in Europe is perhaps impossible.

Müller returned to the study of the Upanishads after a period of thirty years, during which he had devoted himself to the hymns and Brahmanas of the Vedas, and found his interest in them undiminished. As for the period of these treatises, he says that has been fixed *provisionally*, at about 800 B.C.

The word means "secret charm," "philosophical doctrine"; and more strictly, "to sit down near." Hindu theologians say the Upanishads belong to revealed religion in opposition to that which is traditional. In the opinion of our friend Müller, to whom all Western students must ever remain grateful no matter how much they may disagree with his views as to the Vedas being the lispings of baby man, "the earliest of these philosophical treatises will always maintain a place in the literature of the world, among the most astounding productions of the human mind in any age and in any country."²

¹ *Sacred Books of the East*, Vol. I, lxv.

² *Ibid.*, Vol. I, lxvii.

Professor Weber placed the number of Upanishads at 235;³ in 1865 Müller put them at 149, and others added to that number, so that even today the actual figures are not known. Indeed it is held by several Orientalists, that before they assumed their present form, a large mass of traditional Upanishads must have existed.

The meaning of the word which ought to be borne most in mind is, 'secret knowledge, or true knowledge' although there may be an Upanishad or secret knowledge, which is false.

In the *Chhandogya Upanishad* (I, 1), after describing the deeper meaning of OM, it is said that the sacrifice which a man performs with knowledge, with faith, and with the Upanishad, *i.e.*, with an understanding of the secret charm, or underlying principles and effects, is more powerful than when with faith, the only knowledge possessed is of the rites themselves, their origin and regularity. The sacrifice referred to is not alone the one offered on the altar in the temple, but that daily sacrifice which every breath and every thought brings about in ourselves.

THE MUNDAKA UPANISHAD

This is in the *Atharva Veda*. Although it has the form of a mantra, it is not to be used in the sacrifices, as its sole object is to teach the highest knowledge, the knowledge of Brahman, which cannot be obtained by either worship or sacrifices. Offerings to the Gods, in no matter what mode or church, restraining of the breath, penances, or cultivation of the psychic senses, will not lead to the true knowledge. Yet some works have to be performed, and many persons require works, sacrifices and penances as stepping stones to a higher life. In the progress of these works and sacrificial performances, errors are gradually discovered by the individual himself. He can then remove them. So the Hindu commentators have explained the title of this Upanishad as the "shaving" one. That is, it cuts off the errors of the mind like a razor. It is said by European scholars that the title has not yet been explained. This may be quite correct for them, but it is very certain the Hindu explanation appears to the Hindu mind to be a very good one. Let us proceed.

FIRST MUNDAKA

This means, first shaving, or beginning of the process for removing error. It may be considered as a division equivalent to "first title," after which follow the lesser divisions, as: FIRST KHANDA.

³ *Hist. of Sans. Lit.*, p. 155, note.

1. Brahma was the first of the Devas, the maker of the universe, the preserver of the world. He told the knowledge of Brahman, the foundation of all knowledge, to his eldest son Atharva.

Here at once should be noted that, although in Hindu theology we find Brahma, Vishnu and Siva, as the creator, preserver and destroyer, forming the Trinity, the Upanishad now before us — for cutting away error — has not such a division. It says Brahma is first, also the maker and the preserver. Even knowledge that is true for certain stages of development becomes error when we rise up into the higher planes and desire to know the true. Similarly we find Buddha in his congregation teaching his disciples by means of the “three vehicles,” but when he had raised them to the higher plane, he informed them that these vehicles might be discarded and SAT or truth be approached through one vehicle.

The knowledge here spoken of is Brahman knowledge which is the supreme vehicle.

2. Whatever Brahma told Atharvan, that knowledge Atharvan told to Angir, he told it to Satyavaha Bharadvaga, and he in succession told it to Angiras.

3. Saunaka, the great householder, approached Angiras respectfully and asked, “Sir, what is that through which, if it is known, everything else becomes known?”

4. He said to him: “Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge.

5. “The lower knowledge is the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda Phonetics, Ceremonial, Grammar, Etymology, Metre and Astronomy; but the higher knowledge is that by which the Indestructible (*Brahma*) is apprehended.

6. “That which cannot be seen nor seized, which has no origin and is without qualities, no eyes nor ears, no hands nor feet, the eternal, the all pervading, infinitesimal, that which is imperishable, that is what is regarded by the wise as the source of all beings.

7. “As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the head and the body, thus does everything arise here from the Indestructible.

8. “The Brahman swells by means of meditation; hence is produced matter; from matter mind, breath and intellect, the seven worlds, and from the works performed by men in the worlds, the eternal effects, rewards and punishment of works.

9. "From Him who perceives all and who knows all, whose meditation consists of knowledge, from that highest Brahman is born that other Hiranyagarbha — name, form, and matter."

This Khanda unfolds broadly the whole philosophy. The following ones go into particulars. It is very easy here to see that the imperishable doctrine could not be communicated directly by the Great Brahma to man, but it has to be filtered down through various channels. The communicator of it to mortals, however, would be regarded by his finite auditors as a god. The same method is observable in the *Bhagavad-Gita* (ch. iv) where Krishna says to Arjuna that "this never failing doctrine I formerly taught unto Vivasvat and he to Manu, who told it to Ikswaku, succeeding whom came the Rajarshis who studied it." Manu is regarded as of a wholly Divine nature although not the Great Brahm.

Now, when Angiras, as detailed in the Upanishad, had received this higher knowledge, he was approached by a great householder, by name Saunaka. This has reference to an ancient mode of life in India when Saunaka would be called a grihastha, or one who was performing all his duties to his family, his tribe, and his nation while still in the world.

All the while, however, he studied the knowledge of Brahman, so that when the proper time came for him to give up those duties of life, he could either die or retire into solitude. It was not considered then to be a virtue for one to violently sever all ties and assume the garb and life of a mendicant devoted to religious contemplation, but the better way was thought to be that one which resulted in our, so to speak, consuming all the Karma of our family in ourselves. Otherwise it would inevitably result that if he retired with many duties unfulfilled, they waited, figuratively speaking, for him, sure to attach to him in a succeeding incarnation and to work him either injury or obstruction. So it was thought better to work out all such results in the present life as far as possible.

We find here also a foreshadowing of some ideas held by the Greek philosophers. In the third verse, the question is asked: "What is that through which when it is known, the knower thereof knows everything else?" Some of the Greeks said that we must first ascend to the general, from which descent to the particular is easy. Such, however, is directly opposite to the modern method, which delights in going from particulars to generals, from effects to causes. The true knowledge proceeds as shown in the Upanishad. By endeavouring to attain to the Universal Soul of all, the knowledge of the particular parts may be gained. This

is not easy, but it is easy to try. At the same time do not forsake modern methods altogether, which correspond to the lower knowledge spoken of in Verse 5. Therefore Angiras says: Two kinds of knowledge, the lower and the higher, must be known.

Here and there are persons who seem not to need the lower knowledge, who pay no attention to it, and who apprehend the higher flights impossible for others. This is what is known as the result of past births. In previous incarnations these persons studied upon all the lower planes so that their spiritual perceptions do not now need that help and training which the lower knowledge gives to others. They are approaching that state which is beautifully described by Longfellow in his "Rain in Summer," in these words:

Thus the Seer,
With vision clear,
Sees forms appear and disappear,
In the perpetual round of strange
Mysterious change
From birth to death, from death to birth;
From earth to heaven, from heaven to earth;
Till glimpses more sublime
Of things unseen before,
Unto his wondering eyes reveal
The Universe, as an immeasurable wheel
Turning forevermore
In the rapid and rushing river of Time.

Longfellow, in the lines quoted, symbolized the Universe by an immeasurable wheel forever turning in the stream of time. Allowing for the western habit of studying effects and not causes, this is a fair simile. Yet it is faulty in that it presupposes two co-existing eternities: the wheel of the Universe, and the stream in which it turns. There can be but one eternity.

Saunaka asks in this Upanishad a natural question, propounded by nearly every thinking man, especially by students of occultism who are continually seeking a royal road to the accomplishment of their objects. He wishes to be told what may be the great solvent of all knowledge. The reply of Angiras points out two great roads, which include all the others. The lower road is the one of hard work for countless births, during which we acquire knowledge slowly in all directions, and, of course, when that is possessed, one rises to the higher road.

This is the true initiation, nature, so to speak, acting as the initiator. In replying to Saunaka, Angiras did not mean to be understood that a man could in one birth pass over the lower road, but that the progress of a human monad toward perfection proceeded in a certain fixed manner which included all experiences. Of course if we say that we appear on the earth once only, and then disappear from it, to the place called by the Spiritualists of America, "the summer land," and by the Christian, "heaven," there is no need for one to acquire the lower knowledge, for that might be obtained in the life after death. But we regard it as true that the spirit, in order to acquire complete knowledge, must inhabit a human form, and one term of tenancy in such a form will not be enough for the testing of the countless varieties of life, of temptation, of triumph, failure and success.

The sage Angiras in this Upanishad looks at man from the standpoint of one who can see the great stream of life which flows through the eternal plain, and therefore he could not have meant to apply his words to one incarnation, but to the whole series through which man has to pass until he reaches "immortal, blest nirvana."

In the journey along this road we will encounter great differences in the powers of our fellow travellers. Some go haltingly and others quickly; some with eyes bent on the ground, a few with gaze fixed on the great goal. Those who halt or look down will not reach the end, because they refuse to take the assistance to be found in the constant aspiration to the light. But we are not to blame them: they have not yet been often enough initiated to understand their error. Nature is kind and will wait for them much longer than their human fellows would if they were permitted to be their judges. This ought to give us a lesson in charity, in universal brotherhood. Very often we meet those who show an utter inability to appreciate some spiritual ideas which we quite understand. It is because they have not, so far, been able to transmute into a part of themselves, that which we have been so fortunate as to become possessed of, and so they seem devoted to things that to us appear to be of small value.

The *Bhagavad-Gita* says that there is no detriment or loss to one's efforts in any direction, be it good or bad; that is, in going through these countless incarnations, all inquiry, every sort of investigation, no matter even if it seems at the close of any one life that the life was wasted, is so much energy and experience stored up. For although, in the course of one existence, physical energy is expended, there is, all the while, a

storing up of spiritual energy which is again a power in the next succeeding life.

In consequence of the modern western system of education, we are apt constantly to forget the existence of the great force and value belonging to our super-sensuous consciousness. That consciousness is the great register where we record the real results of our various earthly experiences; in it we store up the spiritual energy, and once stored there, it becomes immortal, our own eternal possession. The question then will be asked: "How is one to store up such spiritual energy: do we do it unconsciously, and how are we to know that any has been stored up?" It is to be done by trying to know and to act truth; by "living in the eternal," as *Light on the Path* directs. To live thus in the eternal does not mean that we shall abandon the cares and struggles of life, for so surely as we do we must suffer, but that we should try to make the real self direct its aspirations ever to the eternal truth.

This series of births is absolutely necessary so that the "lower knowledge" can be acquired; and just so long as we do not acquire that, we must be reborn. Here and there will occur exceptions to this rule, in those great souls who, with "an astonishing violence," leap beyond and over all barriers, and by getting the higher knowledge, become at the same time possessors of the lower knowledge also.

In the Chaldean Oracles such souls are thus described: "More robust souls perceive truth through themselves, and are of a more inventive nature"; and by Proklus in I Alkibiad: "such a soul being saved, according to the oracle, through its own strength." But even this rapid progress must be regarded as comparative, for even these "robust souls" had to go through certain incarnations in which they were accumulating to themselves that very strength and ability to outstrip their fellows which, later on, placed them in the front rank.

In consequence of our ignorance of what we really are, not knowing at the time we begin the struggle in this present life whether the real man inside has passed through incarnations full of this necessary experience or not, we must not, because of the fancied importance we give ourselves, neglect the *lower knowledge*. There are many pitfalls besetting the road. Perchance we feel a certain degree of illumination, or we are able to see or hear in the astral world, and at once the temptation presents itself to claim to ourselves a spiritual greatness not our own. The possession of such astral acuteness is not high spirituality *per se*, for one might be able, as Buddha declares in the *Saddharma-*

Pundarika, to smell the extraordinary odours arising in ten points of space which are not perceived by ordinary people, or to hear the innumerable and strange voices, sounds, bells, discords and harmonies produced by the whole host of unknown and unseen spirits of the earth, air, water and fire, and still be altogether devoid of spirituality. If we let ourselves, then, be carried away by this, it is only a form of pride that precedes a severe fall. Being carried away with it, is at once a proof that we are not master, but are mastered by what is merely a novel experience.

But if we wisely and carefully test all experience, being willing to descend low enough to learn and study so that the instrument may be tuned and perfected, we may avoid the pitfalls, or be able to cross them should they be inevitable; whereas if we are deluded by supposed self-illumination, and run after that to the exclusion of all study, we will perhaps enjoy a period of excitement and of self-satisfaction, but it will end, and the end will be bitter. As Buddha says: "He who ignores the rotation of mundane existences, has no perception of blessed rest."

The very fact that a man is in the world and has a continual fight with his passions and inclinations, proves that he is not yet in any condition to leave it. And of even the very far advanced, it was said by those who were near the time of the Upanishads:

The disciple who by his discrimination has escaped from the triple world, thinks he has reached pure, blessed nirvana; but it is only by knowing all the laws of the lower world, and the universal laws as well, that the immortal, pure, blest nirvana is reached. There is no real nirvana without all-knowingness; try to reach this.

These notes are not technical studies of forms of speech, but simply attempts to discover the true meaning underlying the words of the Upanishads. These ancient works are full of food for reflection; they should be studied with a view of finding the inner meaning, and without being influenced by the fact that they are cast in a form which is strange to us. This caution is especially needful in the case of Hindu books, because the Indian is fond of expressing himself in a form totally different from that of his Western brother.

In 1886 I made a few references in these pages to the *Mundaka Upanishad*, which is often known as the one which shaves off error so

that the truth may shine or be apparent, and shall now proceed a little further in the same direction. This Upanishad is divided into chapters or sections which are called "mundakas" and "khandas," the last being the smaller divisions included in the former: a "khanda" would therefore be something like our "section."

Thus we have:

FIRST MUNDAKA, SECOND KHANDA

1. This is the truth: the sacrificial works which they saw in the hymns of the Veda have been performed in many ways in the Treta age. Practise them diligently, ye lovers of truth; this is your path that leads to the world of good works.

From the first verse to the end of the sixth there are statements and descriptions relating to the flames from the sacrifice and about the effects of good works, ending with these words: "This is thy holy Brahma world — *swarga* — gained by thy good works."

All of these mean to inculcate that *swarga* or heaven will be gained by good works, which are here also called sacrifices or the attentive following of the Brahmanical law. Both in the fifth and sixth verses heaven or *devachan* is referred to, in the one as the place "where the one lord of the devas dwells," and in the other as "*swarga*." Indra is "the one lord of the devas," and his place, known as "Indra loka," is *devachan* or the land of the gods.

Indra's heaven is not eternal. The only *loka* admitted by the Hindu sacred books to be nondestructible is "Goloka" or the place of Krishna. Those who go to *devachan* have to emerge from that state when the energies that took them there are exhausted. In the *Bhagavad-Gita* this is thus put: "When the reward is exhausted after having dwelt in the heaven of Indra for years of infinite number, they return to the world of mortals." But even if one should become Indra himself, who is the regent of this sphere, the reward would not be eternal, for the reason that Indra as a power comes to an end at the close of the *manvantara*. The *khanda* under consideration touches upon the transitory nature of the reward for good works without knowledge, in the seventh and other verses:

7. But frail indeed are these boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good are subject again and again to old age and death.

8. Fools dwell in darkness, wise in their own conceit and puffed up with a vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.

9. Children when they have long lived in ignorance consider themselves happy. Because those who depend on their good works are improvident, owing to their passions, they fall and become miserable when their life in the world which they have gained by their good works is finished.

The fall spoken of in these and also in the tenth is the death in *devachan* and rebirth into this life. Both life here and life in *devachan* are illusionary, and hence there is a continual rise and fall, fall and rise, from the one to the other until the time arrives when the man, by adding knowledge to good works, is able to mount above the illusion and prevent himself from being drawn into the gulf of death in either this world or the world of the *devas*. It must follow from this that such a perfected man may, while living among men, have the experiences of *devachan*, if that be his wish; in Buddha's life it is said that he entered *nirvana* and carried on his mission upon earth afterwards.

Verse 2, referring to those hermits called *Sannyasis* who have left all concerns of this world behind, has this significant sentence: "[Those] depart free from passion, through the sun, to where that immortal person dwells whose nature is imperishable."

I am very much inclined to read this as meaning that even in their case what might be called absolute immortality is not gained.

The Hindu philosophy is full of fine distinctions, and, indeed, so is occultism. To say that "they go to that place where the highest person dwells" is not the same as saying they become that person himself. In the *Bhagavad-Gita* Krishna says that only a certain sort of devotion causes the devotee to become the highest person, or, to put it in other words, to be absorbed in the highest. In the present case the *Sannyasi* goes to the place but does not become that highest person. And in saying "absolute immortality" I have in view the immense periods of time covered by the cycles of the Hindus, which are so long that they seem the same as eternity to us, and are often construed to have that meaning, giving to the term a shorter or lesser significance than we give it. This can be noticed in the sentence quoted from the *Bhagavad-Gita* in the use of the word "infinite," as there it does not mean never-ending, but only an enormous period of time, so immense that the human mind is not able to conceive it and therefore has to call it eternal. The "departure

through the sun” is a reference to that part of the hidden teaching of the Hindu initiates which deals with the practical part of yoga, the ways and means for developing the higher powers and faculties, all of which are governed and affected by certain forces and centres of force in the system of which this globe is a part. Even this has its counterpart in the *Bhagavad-Gita* in that chapter where it is said that the devotee who dies when the sun is in its northern course goes away never to return, and that the one who dies when the moon is waxing goes but to return again, ending with the statement that these two ways of white and black are eternally decreed in this world. This has been commented on by Europeans as being nonsense, but when we know that reference is meant to be made to the eternal unity of the great tides in human affairs and the adjustment of all things to universal laws, it does not seem so foolish. Of course if it be taken to apply to all men indiscriminately, then it would be the talk of children; but it is well known to all those who have had a glimmer of the inner meaning of these holy books that the persons who come under the influence of this law in the manner above given are only those devotees who follow the practices enjoined and thus bring into operation upon themselves different forces from those that bear upon the ordinary man.

In the next verse directions are given for finding the truth as:

12. Let a Brahmana⁴ after he has examined all these worlds which are gained by works acquire freedom from all desires. Nothing that is eternal (or not made) can be gained by that which is not eternal (or made). Let him in order to understand this take fuel in his hands and approach a guru who is learned and dwells entirely in Brahman, and that teacher tells the truth to him.

Verse 13 ends this *khandā* leading to the second *Mundaka* wherein the truth about these matters is to be found.

⁴ A “Brahmana” here does not exclude non-brahmans, but means the man who is on Brahma’s path, who is studying the wisdom of or about Brahma or spirit.

ESOTERIC — EXOTERIC

IT IS DIFFICULT to choose what to say. Knowledge is esoteric, within each one of us; what we say is exoteric, and may be distorted and confused. Wisdom is needed in using those winged messengers we call words.

In H.P.B.'s books and in her many articles, aspects of the ancient secret teachings are revealed. When considered as a whole, her writings represent a history of esoteric wisdom, fragments of which are being shown to us and traced to their various sources. Theosophy in our age has been reduced to the printed word, and great care was taken in so doing. Each student may go *direct* to H.P.B.; *direct* to the esoteric heart of recorded truth. No interpreters are needed in this process of direct contact. Confusion by some intermediate "authority" is removed.

The esoteric and the exoteric can no more be separated than, intellectually, we can separate "spirit" from "matter," which, says the First Fundamental Proposition of *The Secret Doctrine* (I. 14-16), are two poles of the same reality. There are always in manifestation two inseparable aspects of the ONE: (1) the form, and (2) the moulder of the form.

To put it another way, the exoteric aspect of Theosophy is in the writings of the teachers. The esoteric aspect will be found in the disciple's practice and application — his "living the life."

Universal Brotherhood, as an attitude and as a way of personal life, is emphasized in Theosophy. This "higher philanthropy" requires a wider spread of the concepts of a correct basis for ethics, for thought and for action.

"Where shall we seek for that Truth, which is Wisdom?" Answers the *Gita*: "Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise (*latwa-gnyanis*) who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error . . ." (IV. 34-35). And, if one should respond to the inner, esoteric urgings of the heart, and further ask, "Where shall I find the wise?" let *The Voice of the Silence* answer: "Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory." (p. 8)

A clue is then given to the self-evolving devotee, indicating that an esoteric entity already exists on those inner planes that unite disciple to teacher: "That which is uncreate abides in thee, Disciple, as it abides

in that Hall." As a practical method of living the esoteric life of cause in the exoteric world of effect, we are told: "Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body — the shrine of thy sensations — seek in the Impersonal for the 'Eternal Man'; and having sought him out, look inward: thou art Buddha." (*The Voice of the Silence*, p. 28)

No DOUBT much is left out that might be said, in occult teaching, one reason being that with our present knowledge and conceptions no explanation could be offered that we would understand, and another is, that in all Theosophic teaching there is an endeavour to arouse the Intuition by presenting universal principles, processes and analogies, which the student shall apply and thus find the answer to his questions. There is an old occult maxim which says, "As above, so below"; the reverse is also true, "as below, so above," for the "below" is a transformed and conditioned expression of the "above." Taking this into consideration, and remembering that all beings are septenary in nature, and that in the case of beings below Man the principle of *Manas* is latent and must in the course of evolution be energized and lighted up by those who had become active *Manasic* beings in previous periods of evolution; taking all these facts into consideration, what can we find within our experience that would give us an idea of how "mind" is given to the "mindless"? In taking any example within our experience we should understand that the word "mind," as used in the text, refers to the active, operative, *Manasic* principle, and "mindless" to the same principle, neither active nor operative, but latent. Now take the case of an infant born into the world — so far as this plane of perception and expression is concerned, the child is "mindless"; those who are its parents or guardians by degrees arouse into action *the latent power of understanding*, the mind, and give to the child as much of their knowledge as the growing mind is able to receive. Can we not conceive of an incipient humanity in its early stages of instructibility being given by degrees the knowledge of those with "mind"? And is it not true that while we as an incipient humanity were so instructed in those early periods, we are still in need of further instruction, and are receiving it through the sacrifice and effort of those who gave Theosophy to the world in general?

—ROBERT CROSBIE

WHERE THE WISDOM IS

Alone that One breathed calmly, self-supported,
Other than It was none, nor aught above it.

—*Rig Veda*, X. 129

FROM WHERE does Wisdom spring? Whence the intelligence that governs manifestation: its nights and its days; its flora and fauna and men; its Initiates and Sages and Avatars? Theosophy has an answer for questions such as these. It invites the student to verify them by the help of analogy and correspondence. With the correct understanding of the phrase ‘as above, so below,’ the student may reconstruct from “below” upwards the chain of universal and cosmic causation.

To those who do not believe in reincarnation as also to those who superficially believing in it fail to make universal applications of the doctrine, there is no survival of consciousness when a universe dies or when the whole Kosmos is dissolved. To them, manifestation is but a writing, a picture, a scenario of animated puppets done in chalk upon the blackboard of existence. A duster moves across it and the erasure is complete. Men and things are wiped clean out past recall, and if there is to be a new Kosmos, the crayon will depict it according to the fancy of the great Artist. This is erroneous. Theosophy teaches that at the commencement of the great *Pralaya* the emanations of Spirit, Mind and Matter, from the grossest to the most ethereal, are withdrawn and made to merge back into their respective parent sources. Finally, Spirit, Mind and Matter are each reabsorbed into the Absolute from which they had first emanated. As in deep sleep, no separate identity of consciousness survives and nothing remains save THAT which IS and yet is not and which is called Parabrahm by the Vedantins. The *Stanzas of Dzyan* on which Madame Blavatsky’s *Secret Doctrine* is based, put it in this wise:

The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal Non-Being — the One Being.

Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space . . .

This is how *Vishnu Purana* describes the final *Pralaya*, the Death of Kosmos:

The Egg of Brahma (*Sarva-mandala*) is dissolved in the waters that surround it, with its seven zones (*dwipas*), seven oceans, seven

regions, and their mountains; the investure of water is drunk by the fire; the (*stratum* of) fire is absorbed by (that of) air; air blends itself with ether (Akasa); the *Bhutadi* (the origin, or rather the *cause*, of the primary element) devours the ether and is (itself) destroyed by Mahat (the Great, the Universal mind), which along with all these is seized upon by Prakriti and disappears. The Prakriti is essentially the same, whether discrete or indiscrete; only that which is discrete is finally absorbed by and lost in the indiscrete. . . . That Spirit (*Sarvesa*) which is other than (embodied) Spirit, and in which there are no attributes of name, species, or the like — remains as the sole existence. . . . Prakriti and Purusha both resolving finally into SUPREME SPIRIT. (*S.D.*, I. 373)

This is the final *Pralaya* — the death of Kosmos — after which its Spirit rests in THAT for which there is neither Day nor Night.

In Dark Space where everything lay submerged, there remained only the perpetual ceaseless motion of the “Great Breath” — the unconscious pulsation which H.P.B. graphically elucidates as the rhythmical motions of the Unconscious Ocean. The “Night” of *Pralaya* is as long as a *manvantaric* “Day”; and even though everything is merged into the One Noumenal and is asleep, the hours go on striking and after aeons will herald the approach of a new “Day.”

Passing over stages analogous to those where the reawakening human consciousness descends from deep sleep to dreams and thence to states peculiar to the dreaming-waking stage, we approach the pre-dawn period of the reawakening of the Kosmos. Says the Stanza:

The Root of Life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother.

From the potency of the father (fire) and the fecundity of the mother (water) arises

the radiant Child of the two, the unparalleled refulgent Glory: Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. . . . He shines forth as the Sun. He is the blazing Divine Dragon of Wisdom. . . .

The Divine Mind *is*, and must be, before differentiation takes place. It is called the divine Ideation, which is eternal in its potentiality and periodical in its potency, when it becomes *Mahat*, *Anima Mundi* or Universal Soul. It is this Divine Ideation which from its eternal potentiality

in "Dark Space" passes into its periodical potency to manifest as "Bright Space," or to give it another name, "the blazing Divine Dragon of Wisdom."

This emerging of the Universal Mind cannot be accomplished by Matter, the mother aspect, alone and independently of all else. The poles have to meet. The fertilizing Ray from the father (Spirit) thrills through the egg of the mother, and its work accomplished, it, in the words of the Stanza, vanishes and disappears in its own essence. Sri Krishna refers to this stage in evolution when in Chapter X of the *Gita* he says: "I established this whole universe with a single portion of myself, and remain separate." Pythagoras referred to this condition when he taught that the MONAD returns into silence and darkness as soon as it has evolved the Triad, from which emanate the remaining seven numbers of the ten numbers which are at the base of the manifested universe. At this point of time, when the positive and the negative poles emerge, there is no manifested consciousness to perceive the change. No beings yet existed and both the Archetypes and the Architect were still hidden within the luminous Son. Divine Wisdom, the Universal Mind, lay alone spread out in shoreless Space.

It is in the Universal Mind that omniscience resides. In it is Wisdom, Prescience and Knowledge. The hosts headed by Brahma and Ormuzd and Osiris will, aeons later, utilize this fund of knowledge for the succour of the humanity of eras yet to come. The source of Wisdom is here. From this fount waters have been drawn from time to time to heal the ailing mind and the sinking heart.

BECAUSE compassion is the mother of beneficence, therefore ever liberally do they who know share of their great riches with those who have not, and are like a living fountain whose waters cool that natural thirst (for knowledge) that ne'er is satisfied.

—DANTE

IN THE LIGHT OF THEOSOPHY

Violence has become accepted as an inseparable aspect of modern society. But it can easily be minimized, if not altogether eradicated, by changing the present social structure, feels Darryl D'Monte, whose article "Can Violence Be Justified?" appears in *The Illustrated Weekly of India* for December 21, 1975. He underlines the futility of appeals, from sundry platforms, to eschew mob violence. It has time and again been proved that once there is an eruption of violence, it is useless to prevail upon the people to keep calm. How, then, can violence be controlled? In the author's words:

It is difficult to think of a single country which does not have its fair share of bloody gangsters, political guerillas or mob incidents. But it would be wrong to infer from all this, as so many people tend to, that violence will be with us for ever, that it is second nature to man. Far from it. Violence can at the very least be minimized if the conditions which give rise to it are altered. However, the only way this can be understood is to look at the true nature of violence more closely.

We have to distinguish, at the outset, between personal and social violence, though the two are intimately related. They are sometimes referred to as qualitative as opposed to quantitative violence, which is quite misleading. As Georges Sorel has pointed out in his *Reflections on Violence*, there is a thin line between individual crimes and riots or rebellions. . . .

Personal violence is usually put down to the law of nature: "Men are born criminals, that's all." People believe that the law of the jungle, "kill or be killed," still operates, and that violence can be a form of self-preservation. This is only partly correct, because the "jungle" isn't ever preordained; it is created by men, and the social structure solely determines whether the denizens turn out beasts or responsible human beings. . . .

The essence of all violence is the connotation of *violation*. In other words, any violent act is the imposition of one's (or a group's) will on a person or a group. This can be implicit — for instance, in the case of a domineering husband — or quite explicit. But the basis remains the same: it is the denial of another person's identity or integrity or "rights." Hence the dehumanizing quality underlying all forms of violence. It simply amounts to exploitation, either emotional or material. . . .

Why, in India, are statues disfigured, train seats ripped indis-

criminally? Because those who are deprived of their material needs have to take it out on something — or someone. . . . It is the oppression of large sections of the citizenry. Individuals are thus not prone to turning violent because of an epidemic or accident; there aren't any genes marked "V" in us. There may be a latent tendency towards violence but this is triggered off by specific social causes. . . .

We find that response to personal violence is totally unrelated to the causes. If starvation and chronic unemployment force slum-dwellers in Calcutta to loot, the answer certainly isn't to increase the size of the police force or to open more jails. So long as the root causes remain, crime will continue. . . .

In conclusion, if we agree that violence is a response to a set of circumstances, only the changing of those circumstances can avert its recurrence. A society which has minimized the extent of its exploitation of entire groups within it or countries outside can hope to counter the perennial problem of violence. . . . The raising of living standards of the masses, the spread of education and enlightenment — can anyone deny that only these will hold violence in check?

The author raises a hornet's nest about his ears, however, when he suggests that simulated violence in films and other media does little harm, that it enables the viewer to work out his repressed aggression and acts as a kind of anaesthetic, blunting the edge of his anger. He also argues the same for sex on the ground that surfeit very quickly bores; "after the initial shock, the prolonged exposure tends to pall." Such an attitude has already done enough harm. To believe that violence, like lust, can ever be killed out if gratified or satiated is an "abomination inspired by Mara." "It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart." (*The Voice of the Silence*, p. 18)

Many in the West today, dissatisfied with their ordinary everyday existence, are looking for something that will satisfy them more deeply, permanently, creatively and constructively than the conventional religious explanation of things, and some look in the direction of the Eastern traditions, especially to meditation. Hardly heard of fifteen years ago in the West, meditation is now almost a household word, though this does not mean that what the word represents is at all well understood.

There are many books and pamphlets coming out on the subject and self-appointed experts are cashing in on the mild boom in spiritual things in general, and in meditation in particular.

Meditation is the basic practice of Buddhism, as it is of Theosophy and of true Occultism, and in the November 1975 *Middle Way* (Journal of the Buddhist Society, U.K.), Ven. Maha Śthavira Sangharakshita explains "What Meditation Really Is" from the Buddhist point of view:

Higher evolution, the spiritual life, consists essentially in a continual progression from lower to higher and ever higher states of being and consciousness — from the world of sensuous experience to the world of mental and spiritual form, from there to the formless world, and from the formless world to nirvana or enlightenment. Or, from sense consciousness to self-consciousness, self-consciousness to transcendental consciousness, transcendental consciousness to absolute consciousness.

But there are two different ways by which consciousness can be developed. We can call these the subjective and the objective, or the direct and the indirect. So now at last we are in a position to see what meditation really is. Meditation is the subjective or direct way of raising the level of consciousness. In meditation we raise the level of consciousness by working directly on the mind itself.

Among the indirect and objective ways of raising the level of consciousness, the author mentions a change in the environment in a positive fashion; right livelihood; the leading of a regular and disciplined life, observing the rules of morality and moderation in all things; the enjoyment of truly great works of art, poetry, music, painting; helping others willingly and cheerfully and without any selfish motive; association with spiritually minded people or Satsang. But, says the Ven. Sangharakshita:

Good though these indirect methods are, if we start getting anywhere near the higher levels we shall have to have recourse to meditation more and more. Then we shall have to start working directly on the mind itself. What we call "meditation" corresponds to at least three different things, in plain English to concentration, absorption, and insight.

Concentration is twofold — of attention, and of energy. As such it is spoken of as an integration, or unification. And this unification is of two kinds, called "vertical" and "horizontal"... Horizontal integration is known as Mindfulness and Recollection

—a collecting together of what has been scattered. . . . But concentration is also vertical. The conscious must be integrated with the sub-conscious mind. And this is achieved by having recourse to an object of concentration, upon which one learns to concentrate one's whole attention, and into which the energies of the subconscious are allowed to be gradually absorbed. . . .

The would-be meditator. . . is held back by five things, five mental hindrances, which have to be at least temporarily suppressed before the stage of Absorption can be entered upon. These five mental hindrances are firstly, the desire for agreeable sensations through the five senses, especially sensations connected with food and with sex. And then secondly, hatred, ill-will and resentment that arises when one's desire for sensuous experience is frustrated. And thirdly, sloth and torpor, or the inertia that keeps us on the plane of sensual desire, on our ordinary, everyday consciousness level — a sort of animal-like stagnation, both mental and physical. Fourthly, restlessness and worry — the inability to settle down to anything for very long. And fifthly and lastly, there is doubt; a sort of unwillingness to make up one's mind, to commit oneself. This last is a lack of faith, a lack of trust, a reluctance to acknowledge that there is a higher state of consciousness for man to achieve. These are the five mental hindrances which must be allowed to subside, or which must be suppressed, before one takes up the concentration subject. And when the five hindrances are suppressed, the mind becomes like pure, clear, cool water, and it is ready to take up the object of concentration. . . .

If one practises in this way, integrating the conscious and the subconscious, suppressing the hindrances, taking up an object of concentration, and if one's deeper energies start flowing more and more powerfully into the object of concentration, then the level of consciousness will definitely start rising. It will gradually pass from meditation in the sense of concentration to meditation in the sense of absorption.

Absorption itself is generally divided into four levels, levels in which the purified, integrated, conscious mind is itself integrated with the superconscious, and the energies of the superconscious, that is to say the purely spiritual energies, begin to be tapped. In the first level of absorption there is a certain amount of mental activity, but from the second level onwards such thinking is entirely absent. One's consciousness becomes clearer, brighter, ever more intense and radiant. . . .

We now come to insight. So what is insight? It is just sight;

clear vision, or perception of the true nature of things. The perception of what in traditional Buddhist terminology is called "things as they really are." In other words, more abstractly, a direct perception of reality itself. This is what meditation is at its height. And this perception is twofold; it is insight into the conditioned, mundane, transitory, and so on, and insight into the Unconditioned—that which transcends the world; the absolute, the ultimate.

A Puranic scholar, S. L. Dhani, has challenged the validity of modern theories regarding the emergence of man on this planet and formation of the solar system. Says a *Times of India* (December 23, 1975) report:

Mr. Dhani cites *manvantaras* (units of time listed in the Puranas) in support of his contention. According to him, the seven *manvantaras* referred to in the Puranas suggest a sequence of events in the drama of evolution.

Certain findings made by geologists and physicists in recent years corroborate the sequence as in the Puranas, he says. Yet scientists are generally reluctant to take up a detailed investigation of the timing of "fossilization" on the lines indicated in the *manvantaras*.

The seven *manvantaras* listed in the Puranas, as interpreted by Mr. Dhani, are: *Swayambhuva* (self-generating), *Svarochisa* (self-shining), *Uttama* (the highest), *Tamasa* (of darkness), *Raivata* (signifying jumping, whirlpools and whirlwinds which can be interpreted to mean water), *Chakshusha* (of eyes, or sight, which Mr. Dhani interprets to mean the formation of animal life) and *Vaivasvata* (of the sun).

It is Mr. Dhani's interpretation that the stages listed above refer to the formation of planets and their cooling and hardening, formation of water and then origin of life on the planet. He says this Puranic sequence compares with the theory of nebular hypothesis in astronomy.

Mr. Dhani's hypothesis, based on the calculation of how many years make one *manvantara*, is that the formation of the sun occurred about 2,000 million years ago and that life emerged on a large scale on earth around 500 million years ago. Man himself emerged nearly 120 million years ago.

Referring to the general length of periods of evolution, Mr. Judge

sums up the *Secret Doctrine* teaching in *The Ocean of Theosophy*:

The ancient doctrine is far nobler than the Christian religious one or that of the purely scientific school. The religious gives a theory which conflicts with reason and fact, while science can give for the facts which it observes no reason which is in any way noble or elevating. Theosophy alone, inclusive of all systems and every experience, gives the key, the plan, the doctrine, the truth. . . .

A day of mortals is reckoned by the sun, and is but twelve hours in length. On Mercury it would be different, and on Saturn or Uranus still more so. But a day of Brahma is made up of what are called Manvantaras — or period between two men — fourteen in number. These include four billion three hundred and twenty million mortal or earth years, which is one day of Brahma.

When this day opens, cosmic evolution, so far as relates to this solar system, begins and occupies between one and two billions of years in evolving the very ethereal first matter before the astral kingdoms of mineral, vegetable, animal and men are possible. This second step takes some three hundred millions of years, and then still more material processes go forward for the production of the tangible kingdoms of nature, including man. This covers over one and one-half billions of years. . . .

The real age of the world is asserted by Theosophy to be almost incalculable, and that of man as he is now formed is over eighteen millions of years. What has become at last man is of vastly greater age, for before the present two sexes appeared the human creature was sometimes of one shape and sometimes of another, until the whole plan had been fully worked out into our present form, function, and capacity.

Among the significant events of 1975 in the realm of science, *Newsweek* (January 5) includes the following:

A variety of techniques, including new underwater probes, improved methods of dating relics and computerization of finds are giving archeologists new insights into man's past. Among the exciting finds now emerging from these studies are hints that civilization as we know it sprang from the Far East, and that the earliest Indians, who inhabited the Americas 10,000 years ago, lived relatively sophisticated and leisurely lives, quite different from the meager existences pictured in archeological textbooks. That ancient man can astonish modern man in this way is per-

haps one of the more encouraging signs to emerge from science in 1975.

Addressing a joint meeting of the Bombay productivity council and the Shramik Vidyapeeth on management, labour and national development, Mr. Asher Deleon, Unesco educational adviser to the Government of India, said in Bombay that the very word "development" had to be redefined in the changing context of today's world to include respect for man, equality, the right to diversify and the promotion of ecological development, before the people go into a more meaningful discussion on the role of management and labour in national development. The word "development" in the sense in which it was used at present, he said, was outdated by "several decades." (*The Times of India*, January 10)

Development did not merely mean narrow "economistic" quantifications of statistics, GNP, production and productivity increases, but had to include a whole gamut of sociological plans, had to, above all, take into consideration the role of man and not merely the mechanical contribution of machines, Mr. Deleon said. The concept of management, too, according to him, had to be revised to accommodate the "incredibly wider problems" facing the world today as compared to 20 or 30 years ago. Management, now, no longer meant mere finance, productivity, the market and production. It had to include numerous sociological, psychological and environmental factors as well, he added.

According to Gertrude Schmeidler of City College of New York, who has studied paranormal phenomena for 30 years, personality factors play an important role in ESP ability. She believes that everyone has ESP in varying degrees, but that how well it works at a particular time depends on one's personality, attitudes and mood of the moment (*Psychic*, October 1975). In a report published in *Psychology Today*, other opinions, including one by psychologist Eloise Shields, indicate that extroverts do better with extra-sensory perception than introverts.
