

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXXV. No. 3

17th January 1965

THE VITALITY OF LIVING TRUTH

He who would lift up high the banner of mysticism and proclaim its reign near at hand, must give the example to others. He must be the first to change *his* modes of life; and, regarding the study of the occult mysteries as the upper step in the ladder of Knowledge must loudly proclaim it such despite exact science and the opposition of society.

—A MASTER OF WISDOM

Those who consider themselves to be “free” men and women hardly suspect the exploitation to which they are constantly subjected on the mental plane. Their minds are made up for them by their respective priests, politicians and social idols. The fetters of modern science, of art, of beliefs and pseudo-knowledge, and of a dozen other things, all prevent us from evaluating things correctly. Slavishly we adopt and follow those values of subjects and objects, of individuals and institutions, which parents, teachers, friends have formulated for our “benefit.”

False valuation obtains even among those who call themselves Theosophists. Those who have not the courage to pursue and to come upon right values which belong to the Soul are but nominal Theosophists; they have not perceived the reality which is behind and beyond illusion. Because of them the pure Movement is corrupted. If there has been a vulgarization of the Message brought by H.P.B. — a fact obvious to anyone who cares to compare the extant literature of the early days with what passes for Theosophy in many quarters today — it is due to the weak-mindedness and lack of courage on the part of so-called Theosophists to seek true values within themselves, in consultation with their Souls.

Elimination of false values results in real inner conversion. He who has undergone this process and has come to recognize himself as Soul

changes his habits, customs, manners, modes of life, to suit the demands of new values. The inner courage yields the outer courage to *live* according to the dictates of the Soul. And our changed mode and method of existence speaks more eloquently to the Souls around us than do words. Far too many students have fallen under the spell of mere words and those who are most glib on subjects such as Rounds and Races, Pitris and Ah-hi, or even the Three Fundamentals, fail to reach those Souls who earnestly seek the Truth. If the world will not listen to Theosophy, if its message is misinterpreted and misapplied, if that "vitality which living truth alone can impart" has been largely lost, the responsibility for it rests emphatically on every student of the Teachings.

In this era of transition when we see about us the shattering of old forms of thought — religious, social, political, scientific — there is a profound need for the reproclamation of the vitalizing truth of Theosophy and its application by individual students to the urgent problems of the day. The future of Theosophy in the world depends largely upon the quality of its students. It is time we refrained from blaming a cold and hard-hearted generation that refuses to listen to what we have to say. That species of fault-finding with the world, except where it is our duty to point out injustice and hypocrisy, is too often an excuse for our own inaptitude and lack of fire. Ours the task of sowing the seed as best we know how. Those who watch and help our efforts with Their Compassion and Their Wisdom will see to the rightful harvest.

The world is tired of information; it cries out for the vitality of Truth, and the future of Theosophy is commensurate with the success of our effort to meet that need. The need may often be inarticulate; but it is none the less urgent. It is not necessary to be "spellbinders" in the oratorical sense. It is realization and understanding that give vitality to Truth. If the world appears to be disinclined to come to us for Theosophy, let us take Theosophy to it, not by forcing it down people's throats, but "by taking every opportunity of talking to others," "by assisting in circulating our literature" (*The Key to Theosophy*, p. 246) — and for the truly earnest other ways open up. It is true that "Theosophy is for those who want it"; but are we infallible in our judgment as to who wants it? Ours the duty of offering it. If we do just that, with all the ability of which we are capable, we have done enough.

Student-servers must observe and take the line of least resistance. Let them not fancy that by pointing out their weaknesses to others they will arouse them to an appreciation of Theosophy, any more than by

praising their goodness and virtues. Their problems must be sought; all who are evolving have them. People may not be consciously aware of their problems, but problems exist. After finding them out let us not say — this is your problem and this its solution. Let us aid them to formulate the problem and seek the solution. Meanwhile, such Theosophical truths can be put in their way as will arouse them. What our Movement needs is not mere explainers of the doctrine but those who think first of the needs of their hearers and suit their talk to them.

The lesson contained in the wise allegory printed by Mr. Judge in *The Path* for October 1893 needs to be borne in mind, for a grain of selfless heart endeavour is worth all the intellectual exposition in the world:

AN ALLEGORY

Walking within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

“See, Master,” said he, “this is done: now give me other teaching to do.”

The Master looked upon him sadly yet indulgently, as one might upon a child which cannot understand.

“There are already many to teach intellectual conceptions of the Truth,” he replied. “Thinkest thou to serve best by adding thyself to their number?”

The pupil was perplexed.

“Ought we not to proclaim the Truth from the very housetops, until the whole world shall have heard?” he asked.

“And then —”

“Then the whole world will surely accept it.”

“Nay,” replied the Master, “the Truth is not of the intellect, but of the heart. See!”

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

“The clouds are the human intellect,” said the Master. “Look again.”

Intently gazing, the pupil saw here and there faint rifts in the clouds, through which the Light struggled in broken, feeble beams. Each

rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

“Only by adding to and enlarging the rifts will the Light ever reach the earth,” said the Master. “Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but—the rifts are so few! Art strong enough to forgo the praise and make of thyself a heart centre of pure impersonal force?”

The pupil sighed, for it was a sore question.

It should not be forgotten that to spread a knowledge of philosophical truths forms but a small fraction of the important work the Occultists are engaged in. Whenever circumstances compel them to be shut out from the world's view, they are most actively engaged in so arranging and guiding the current of events, sometimes by influencing people's minds, at others by bringing about, as far as practicable, such combinations of forces as would give rise to a higher form of evolution, and such other important work on a spiritual plane. They have to do and are doing that work now. Little, therefore, do the public know what in reality it is that they ask for when they apply for *Chelaship*. They have to thus pledge themselves to assist the MAHATMAS in that spiritual work by the process of self-evolution, for the energy expended by them in the act of self-purification has a dynamic effect and produces grand results on a spiritual plane. Moreover, they gradually fit themselves to take an active share in the grand work. It may perhaps be now apparent why “THE ADEPT BECOMES; HE IS NOT MADE,” and why he is the “rare efflorescence of the age.”

—DAMODAR K. MAVALANKAR

THE THEOSOPHICAL MOVEMENT IN OTHER AGES

In the Conclusion to *The Key to Theosophy*, speaking of the attempt made by the Great Lodge of Adepts during the last quarter of every century to help on the spiritual progress of humanity, H.P.B. says:

Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend.

W. Q. Judge, in Chapter I of *The Ocean of Theosophy*, names some of the extraordinary characters who have appeared in Western civilization — Paracelsus, Jacob Boehme, Saint-Martin, Mesmer, Cagliostro and Saint-Germain — all of whom were connected with the centenary movements that H.P.B. refers to in the above quotation. Mr. Judge writes that, though generally reviled and classed as impostors by people who had no original philosophy of their own, these characters are looked upon by students of Theosophy as members of one single Brotherhood, having a single doctrine.

Chronologically, Paracelsus (the symbolic name adopted by Theophrastus Bombast von Hohenheim) was the first to appear. He was born in 1493 in the canton of Zurich, and was the originator of valuable methods of treatment in medicine that are now gaining recognition. However, if one looks over the qualifications which he declared were needed by a physician, only an Adept would properly qualify. He wrote that a physician must be a Philosopher; possessing true knowledge, he must see the Unity of Nature and recognize man to be a faithful copy of the Universe. He must also know the "law of correspondence," for the principles of man are connected intimately with the planets; this would require a physician to be an Astronomer. He must, besides, be an Alchemist, that is, he must understand the processes of life before he attempts to heal. Added to this, the healer's moral nature must be above reproach. We can therefore see how few, if any, of our present-day physicians could come anywhere near fulfilling any of these qualifications.

At the age of 16 Paracelsus entered the University of Basel, where, among other things, he studied alchemy. When he was 20 he left on his travels, which took him to almost every important country in Europe, to Tartary and ultimately to India, where, possibly, he may have met

the Mahatmas in Tibet. It was during these travels that he made the acquaintance of an Initiate who instructed him in the secret doctrines of the East.

Eventually he returned to Europe at the age of 32 and was appointed a professor of physic, medicine and surgery in the University of Basel. His condemnation of the medical practices of those days aroused the hatred and jealousy of his colleagues, who accused him of being in league with the devil; as a result of their persecution he resigned his position and eventually settled at Salzburg and died there in 1541, at the age of 48, leaving behind him a number of works which are to this day greatly valued by Kabbalists and Occultists, and by some of the medical men.

In *The Theosophical Glossary* H.P.B. calls him the "greatest Occultist of the middle ages." She further states that he never had a friend, but was surrounded by enemies, the most bitter of whom were the Churchmen; therefore it is not to be wondered at that he was murdered by some unknown foe. In addition to being "the cleverest physician of his age," one who could cure almost any illness by the power of talismans prepared by himself, he was also, we are told, "a clairvoyant of great powers, one of the most learned and erudite philosophers and mystics, and a distinguished Alchemist."

Jacob Boehme (1575-1624) comes next in the chronological order. The son of poor German peasants, he was educated only as far as being able to read and write; yet we are told that he was able to write works full of scientific truths. In describing him H.P.B. says that he was one of those very rare persons "whose material envelope impedes in no way the direct, even if only occasional, intercommunion between the intellectual and the spiritual Ego." She has called him "a natural clairvoyant of most wonderful powers," "a thorough born Mystic," "a great Theosophist," "the nursling of the genii (Nirmanakayas) who watched over and guided him." It has been said that Newton derived his knowledge of gravitation and its laws from Boehme, who had a thorough view of the universe and could see *inside* of things, while modern physical science is content with looking at the outside. Some of the modern scientific discoveries go to prove his profound and intuitive insight into the most secret workings of nature.

Boehme, too, had his enemies and it is no wonder that after the publication of his *Aurora*, a work symbolically setting forth the fundamental ideas of Cosmogogenesis which are given in Volume I of *The Secret Doctrine*, he was accused of heresy and ordered to refrain from further

writing. Seven years were to go by during which he confined himself to his cobbler's trade; but later he again started writing, and about a year before his death some of his devotional works were published. This resulted in his banishment, and he died in Dresden at the age of 49.

We next turn to several famous persons, all of whom lived and worked in the 18th century: Louis Claude de Saint-Martin, Friedrich Anton Mesmer and Alessandro Cagliostro. The Count de Saint-Germain, whose date of birth is unknown, was on the scene at the same time.

Louis Claude de Saint-Martin (1743-1803), who gave up a promising career in the French army to devote himself to his philosophical studies, is called the "unknown philosopher" of the 18th century. He belonged to the same mystic brotherhood, the *Fratres Lucis* or "Brothers of Light," as did Saint-Germain, Cagliostro and Mesmer. All of them were Masons.

Saint-Martin was an ardent disciple of Jacob Boehme and studied under Martinez Pasqualis, whom H.P.B. describes as "a very learned man, a mystic and occultist." It was with Masonry that Saint-Martin was most concerned and he tried to restore it to its original character of Occultism and Theurgy through a mystical semi-Masonic Lodge, the "Rectified Rite of Saint-Martin." From this attempt was born an organization known as the Martinists. Saint-Martin tried to teach the Martinists that *moral* development, and not the development of occult powers, is the true basis of Occultism, and that powers by themselves are dangerous, but the Martinists movement failed.

Saint-Martin's philosophy was based on the time-honoured propositions of the ancient Wisdom-Religion. There have been attempts to dishonour his name, but he was a true Theosophist who lived and wrote his works with but one aim — to benefit mankind. His one burning desire was to alleviate man's suffering and to help him regenerate himself as also all nature, which he has polluted.

Three names form a triad: Mesmer, Cagliostro and Saint-Germain. Mesmer was an initiated member of two powerful occult Fraternities, the *Fratres Lucis* and the Brotherhood of Luxor. It was the Council of Luxor which selected him, under the orders of the "Great Brotherhood," to act in the 18th century as their messenger and to enlighten a portion of the Western nations in occult lore. Saint-Germain was appointed to supervise the development of events, and later Cagliostro was commissioned to help.

Mesmer (1734-1815) was keenly interested in the writings of Paracelsus, and this fired him with the determination to become a doctor.

After obtaining his medical degree he settled in Vienna and began to use magnetized objects in the curing of diseases; he magnetized his patients' clothing, bedding, the water they drank and bathed in, etc. News of his cures spread. In 1776 he received a visit from the Count de Saint-Germain, and it was the latter who instructed him in the higher aspects of magnetism. After this Mesmer discarded the use of magnetized objects and began to heal by direct vital transmission, which he called "animal magnetism" and which has been known since then as Mesmerism.

This, however, aroused the criticism of his colleagues, and the Medical Council of Vienna appealed to the Empress of Austria to have Mesmer denounced as an impostor. Forced to leave Vienna, he settled down in Paris. In France he became the friend of Marie Antoinette and many of the nobility supported him. The Academies of Science and Medicine, however, refused to respect his theories, though he was at that time the rage of Paris. The King looked upon his cures with suspicion and ordered an investigation of his methods by a committee chosen from among the members of the Academies of Science and Medicine. In summing up the results of their investigations they concluded that "where nothing is to be seen, felt, tasted or smelled, there nothing can exist." Hence the amazing cures which they had witnessed must be due entirely to "the imagination of the patients themselves." The Clergy attributed his cures to the work of the devil, and orthodox physicians denounced him as a charlatan.

Mesmer left for a village near Zurich, refusing to return to Paris or to go to Germany, from both of which places he had invitations. He preferred working among the poor and carrying on his research work, making it permanently useful to those who would follow him. Though his work was denounced during his life, it later gained recognition. H.P.B. says in the *Glossary* that "Mesmer is already vindicated. The justification of the two others [Saint-Germain and Cagliostro] will follow in the next [the 20th] century." It needs to be recognized that Mesmerism, which effects cures with the help of the magnetic fluid in man, works from within without and involves no interference with the free will of the patient. It is, therefore, quite different from hypnotism, which is a most dangerous practice both physically and morally as it paralyses the free will of the subject and prevents him from receiving any other impressions than those suggested by the operator.

We turn next to perhaps the most tragic figure of that time, Cagliostro. Though H.P.B. calls him in the *Glossary* "a famous Adept" and further

states that his real story has never been told, he apparently failed in his mission, for H.P.B. says that "having made a series of mistakes, more or less fatal, he was *recalled*." One of those mistakes consisted in breaking his vow of chastity. He married a lady who later turned out to be a tool of the Jesuits, and who eventually brought about his downfall.

As a young lad he studied under and travelled in the company of a mysterious foreigner, of whom little is known. Their travels took them to Egypt, and there he was taken by the temple-priests through palaces never shown to strangers. It was because of his knowledge of Egyptian Mysteries that he later founded an Egyptian Rite in Masonry, the aim of which was the moral and spiritual regeneration of mankind. He had, as had Mesmer, certain occult powers and was a magnetic healer. This led to his being looked upon as a supernatural being on the one hand and denounced as a charlatan on the other. Though he gave himself up to altruistic service and the healing of the sick, without accepting any compensation for his services, and though he was the friend and adviser of the highest and mightiest of every land that he visited, yet he was, as it were, "stoned to death" by persecutions, lies and infamous accusations.

While in England, he was accused by the French spy, Morande, of being the notorious Giuseppe Balsamo. This accusation Cagliostro refuted in an "Open Letter to the English People." Morande was forced to retract his statements and to apologize. However, to this day Cagliostro continues to be confounded with Balsamo. He left England and wandered to Rome in 1789, where he made one final effort to revive his Egyptian Rite, but he made the mistake of initiating two men who turned out to be spies of the Inquisition. He was arrested and imprisoned, the sole charge against him being that he was a Mason and therefore engaged in unlawful studies. Everything he possessed was publicly burned. He is believed to have died in 1795, during his confinement, but mystery surrounds his death, and we have H.P.B.'s statement that he "was *recalled*."

Perhaps the most fascinating and mysterious of all the characters who worked as emissaries of the Masters was the Count de Saint-Germain. In *The Theosophist* of May 1881, H.P.B. wrote that

the treatment this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers is a stigma upon human nature. And so has the stupid world behaved towards every other person who, like St. Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of

bettering it, and making it wiser and happier.

And in the *Glossary* H.P.B. says that no one really knew him. "By some he is regarded as an incarnate god, by others as a clever Alsatian Jew." Not only was he a great linguist, speaking almost all the European and many of the Oriental languages, but he was also a great musician, and in addition an adept in transmuting metals, in making gold and the most marvellous diamonds, which he gave away as presents. His spiritual powers included the prophesying of futurity, without ever making a mistake. Perhaps he was best known for his work behind the scenes in the various political events of his time; for, besides being the friend and confidant of kings and princes and other influential men, he predicted the French Revolution long before it actually precipitated itself and tried to change the course of events by inducing Louis XVI to take timely action, but the latter would not listen to him.

We have H.P.B.'s words that he "was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone." He worked in Europe for more than a century, and by some he was believed to have been deathless. Confiding his future plans to his Austrian friend, Franz Graeffer, the Count said in 1790:

Tomorrow night I am off. I am much needed in Constantinople, then in England, there to prepare two new inventions which you will have in the next century — trains and steamboats. Toward the end of this century I shall disappear out of Europe, and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in 85 years will people set eyes on me. Farewell.

And so we drop the curtain on a few of the characters who played prominent parts in the Theosophical Movement from the 15th to the 18th centuries. It was raised again in the 19th century, 85 years after Saint-Germain left, when H.P.B. launched her Movement in 1875.

The work of the Movement has assumed different phases according to the conditions obtaining at the time and place at which a particular effort was made. H.P.B., coming as she did at a time when thought and religion were free, could speak and write more plainly and definitely than could her predecessors; and when the time comes for the effort of the present century there will doubtless be a further outpouring or upheaval of spirituality.

SELF-REALIZATION

Man is a self-conscious being, able to reflect, deliberate and choose — to say, “I suffer or enjoy, want this or that.” His sufferings and enjoyments, likes and dislikes, are largely confined to the objects and objectives, the wealth, comforts and ambitions of the society in which he lives. His head and heart are full of the myriad things which that society, in its complication, values and rejects.

But who stops to ask why the “I” in us wants this or that, and whether, once obtained, the objects of desire will really satisfy, or whether life will then be as empty and flat to the taste as before? Of still greater importance, who asks or knows who this “I” is, this centre of consciousness, who deliberates and desires? This question either does not occur, or is evaded.

Popular religion makes no attempt to answer the question of the nature of the “I” in a way that would satisfy the logical, reasoning mind. Science in general is not concerned with this question. Those men of science who are concerned with stability and tension in the human psyche strive merely for adjustment, with the hope of achieving a truce in the emotion-torn field of consciousness. The general assumption has been that there is no “I” save as an excrescence of biological functions. Some few, however, in this latter segment of the scientific world, begin to detect a centre in the human consciousness which demands that life shall have some coherent and responsible meaning.

Does the ultimate of human awareness consist, pendulum-like, in an eternal oscillation between pleasure and pain? Is man but a “field” of sensations, the plaything of the accidents of nature or of some unknowable power which ever lies beyond his comprehension? Theosophy answers — “No.” It “considers humanity as an emanation from divinity on its return path thereto.”

Man has his being in two worlds. Aside from this earth-plane, he lives in another world as an individual self-conscious intelligence — an Immortal knowing neither birth nor death. This Immortal knows, feels and sees the universe in its operation and purpose, sees the course of human history, collectively, and its own part in it, individually.

Periodically, it emanates a portion of itself, which reincarnates in a human form. Under the law of Karma, the continuous play of cause and effect, it sees the reappearance in each rebirth of former tendencies, the effects of paths pursued in former lives. The shifting skeins of char-

acteristics, mental, moral and psychic, are like the dyes colouring a stream, the pure colours here and there distinct, here and there mixing and blending to produce numberless shades and hues in the moving water. In the sight of the Immortal Ego, past, present and future are one.

This is Karma, the cause of all those qualities which we know as the man, mistaking them for the whole man. But what we see is only a temporary vesture, composed of mental and emotional idiosyncrasies as susceptible to change as the colours in the stream. All of Nature — animal, vegetable, mineral, and invisible lives — contributes to this vesture, and all is coloured by the user.

Man is dual. One portion is consciously immortal and sees the succession of lives in physical bodies as a continuous and shifting play of cause and effect. The other portion, immersed in the qualities and circumstances of any one life on this seemingly solid earth, is all but blinded to the immortal portion of his being. However, the higher is not totally obscured. It is that which makes men cling to some religion, religion signifying to them the Eternal. It is that which makes the scientifically-minded search for Truth in Nature.

Above the immortal, egoic, portion of this duality is the Central Unity from which all in the wide universe has sprung, the source of all life, all powers and all order. It is the Eternal, in the essential nature of which there is no change.

The Immortal Ego knows and feels this source of its being — knows, as an active, self-conscious entity, and would, as soon as it can, so order and govern the activities of humanity on earth that the harmonies of Life on the higher planes would be reflected in the institutions, social organization and private lives of men in our civilization.

In order to overcome the separative duality between the Immortal Ego and its *alter ego*, the personality, the latter must dissolve the chains and fetters which perpetuate the division. These fetters are not in the circumstances of life, but are in the ideas and attachments the personality holds regarding them. The alteration is inward. As the butterfly emerges from the cocoon only after the materials of its former existence have been transmuted, so must the personality transmute the very materials of its personal existence. From a worm comes a winged creature, rising into the sunlight and free spaces — but only after the transmutation. No transmutation — no butterfly; there is no other way.

Since it is an inward process, and all the ingredients of either slavery or freedom are within, the work to be done by the personality, the man,

lies there. He must cultivate an introspective attitude amid, and while performing, the duties of life. For these duties are an interwoven portion of the karmic material of his being.

The thoughts, feelings and motivations that have become habitual and which constitute the day-to-day fare of the personal consciousness are, actually, but the dyes colouring the elements which are the material of a temporary vesture. This vesture has been mistakenly assumed to be the man himself. It is not Being, but rather the mutable vesture of Being. Individual Being is rooted in the Immortal Ego.

The habitual troops of thoughts, feelings and motivations must come to be regarded objectively by the seer within. They must be held up to comparison with time-proven Truths. To do this, a duality has to be induced where before there was unity, a unity in which vesture and "I" were confounded. This unity is not natural in man, although natural in the animal, which is impelled by instinct.

The seer, the perceiver, must, therefore, gain the ability to stand back — to resist the tendency to be drawn into every current and eddy of the familiar preoccupations of the brain consciousness.

The mind capacities of comparison and judgment, hitherto used in a desultory fashion, supplemented with indispensable philosophical principles, become the means whereby the work of alteration may be undertaken. Such principles are: the unity of all in Nature; that diversity consists in interrelationships between elements having their source in that Unity, and cast upon the screen of life; that nothing dies — life is continuous — only the masks come and go; that all changes occur under a law of cause and effect, following upon action initiated by some degree of intelligence; that seemingly solid and permanent earth-life is really alchemical rather than chemical, that is, that all things and conditions are alterable if we reach to and act upon their cause and inward being; that all forms of life and being are on a path of unfolding toward perfection; that all is one vast brotherhood of sparks of the Divine; that the human being is unique in that he shares, on this plane, the conscious creative power of the Divine, he being, therefore, a responsible agent in the progress of life.

Such principles entertained and made use of in the forum of the mind, and while the dual position of seer and seen is subjectively maintained with the help of the gradually awakening will, in the course of time enlist in their service the soul energies that hitherto fed and kept alive the troops of personal, self-centred thoughts and emotions. These latter

have been based upon such premises as: "I am inherently imperfect; I am merely a bundle of cells; I am at the mercy of an unknown God, or of some inscrutable Fate."

This course followed, life begins to assume a new orientation; a bridge has begun to be built between the Immortal Ego and its world, and the *alter ego* in this world — between the Higher Manas (Mind) and the lower Manas.

This is the field of battle where most of us are now engaged. Although this path may seem plodding and unspectacular, yet it is the beginning (or recommencement of effort initiated in a former life) of the road that leads toward, to us, unimaginable glories of Life and Being — "glories untold, unseen by any save the eye of Soul," in the words of *The Voice of the Silence*.

The Masters and Adepts of the present and the past have travelled this same road. Passing the stage where we now find ourselves, their Soul energies had so increased in intensity as to arouse at last the highest and most spiritual action of the Will. This Will carries all before it, it being described as the highest executive power in the universe; it is the means of raising mere man, as we know him, to Godhood in Great Nature.

Such Will and the attendant consciousness of the Self, which supports and acts through the whole manifested universe, are not utterly distinct from us. In intuition, momentary perceptions, and the seeds of deathless determination, they make themselves known. It is for us to take note of them, for they are the hall-marks of our divinity.

It is they which enlighten our lives and secretly urge us onward upon the path toward what our society has hardly the faintest inkling of — true Self-realization.

No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.

—BULWER-LYTTON

MACBETH

A STUDY IN WITCHCRAFT

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. XIII, pp. 72-78, for March 1943.—Eds.]

“The Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number.”

—*Echoes from the Orient*, by WM. Q. JUDGE

Macbeth is a drama of what is usually called the supernatural — more strictly, the abnormal or the psychic. This manifests in several phases, the most important being the Witches, their action and their influence. The others of special interest are Macbeth's visions and Lady Macbeth's somnambulism, which are in fact closely related to the Witch elements.

The drama is also a tragedy of Envy — not merely the general envy by the less high of those above them, but the sharper, bitterer envy sometimes felt by members of a family toward another member. *The ties of family are so magnetic that when envy is allowed to become operative, hardly anything can be more deadly.* With the Envy is interwoven Vanity, the particular type of vanity associated with kingly position — with royalty as strongly concentrated personal power, self-display and grandeur.

It is likewise a drama of conscience, which works on two minds with subtle exact analysis before and especially after the committing of murders. It is thus a most complex presentation of these three — the ravages of vain, envious, impassioned desires, intermingled with the psychic activities of abnormal beings and with the afflictions, inner and outer, brought by conscience and Karma. The Witches are the dynamic unifying force in the action, and the field of their activity and harvest is found in those particular evils of excessive self-esteem and covetous longings.

In recent times the Witches have been explained as mere symbols of the temptations that assail men from outside — as scarcely more than figures of speech dramatically embodied. But such explanations can come only from those who regard all mysterious beings as no more than superstitions. Witches were and are actualities. Their nature and strange powers have to be accounted for, partly by realizing that the Witchlore carried through thousands of generations of men is not all silly fancy, and partly also by a little explanation derived from the ancient philosophy

of the East.

Witch-lore gives the facts, the beliefs, the customs and the results of the witch-cult and of witchcraft. The cult, as it gradually formed, was a degraded jumble of old religions and nature-theories, and the craft was the application of these. Both were abominable perversions and almost incredible befoulings of what was in origin true philosophy and science. H. P. Blavatsky,¹ citing several authorities, shows that witch and wizard first meant a woman and a man of wisdom. Usage limited this meaning for a time to those who possessed knowledge unusual but not unlawful; and then further limited it to those who gained their knowledge by some "express or implicit sociation or confederacy with some *bad spirits*." Thus witch came to be "the name of such as raise magical spectres to deceive men's sight . . . [the name of] women and men who have a *bad spirit* in them." To explain what was meant by "bad spirit" she says:

When, through vice, fearful crimes and animal passions, a disembodied spirit has fallen to the eighth sphere — the allegorical Hades . . . a strong aspiration to retrieve his calamities . . . will draw him once more into the earth's atmosphere . . . His instincts will make him seek with avidity contact with living persons . . . These spirits are the invisible but too tangible magnetic vampires . . . Origen held all the dæmons which possessed the demoniacs mentioned in the *New Testament* to be [this kind of] *human* "spirits" . . . They are the blood-dæmons of Porphyry, the *larvæ* and *lemures* of the ancients . . . [They are] the *subjective* dæmons so well known to mediæval ecstasies, nuns, and monks . . . and to certain sensitive clairvoyants . . . the fiendish instruments which sent so many unfortunate and weak victims to the rack and stake.

Such weak men and women through their mediumistic passivity became the dupes and slaves of the dæmons or "familiar spirits" who had taken control of them.

Therefore, the words *obsessed* or *possessed* are synonyms of the word *witch* . . . Jesus, Apollonius, and some of the apostles, had the power to cast out *devils* [or such "familiar spirits"], by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight.

But the pitiful possessed creatures were not the only kind of witches, nor were they the only basis of the multifarious witch-lore of the middle ages with which Shakespeare was acquainted. H. P. Blavatsky also called

¹ *Isis Unveiled*, I. 352-356.

attention to the fact that

there has existed from the beginning of time, a mysterious science discussed by many, but known only to a few. The use of it is a . . . desire to cling more closely to our parent-spirit; abuse of it is sorcery, witchcraft, *black* magic.

The more skilful users of this perverted magic became the masters and cruel tyrants of the poor possessed beings, turning them into tools and drudges for their wicked purposes; while the very greatest of the black magicians were the Satans or chief gods of the witch associations. The word Satan leads at once to another special fact. To the remains forming the slime and froth of older decaying religions and worn-out sciences,² "in the early centuries of the Christian era, [among] . . . people fully convinced of the reality of occultism, and entering a cycle of degradation, which made them rife for abuse of occult powers and sorcery of the worst description," black magic had added a purposely demoralized vicious defilement of the prevalent Christian beliefs and ceremonies, which were themselves drawn from earlier antiquities:

Witches knew the power of mantramic repetitions, the hypnotic effects of swinging dance-circles, and the control or charming of others' will by direct, forceful concentrated gazing into their eyes. They knew how to produce and to heighten the terror inspired by their own ugliness, their strangeness, menacing secrecy and fateful powers, and they were able to practise telepathy. Further, besides their masters, who were black magicians, witches claimed to be definitely avowed and accepted servants of the chief evil spirits or devils, and in turn they were given lesser devils to aid them in their own works of evil. These lesser devils often took the form, tradition says, of animals specially used by wizardry, such as the cat, the dog, the goat, the toad. Women being by physical make-up more passive, went more easily into hysteria and hallucination; also into the servile obedience desired by wizardry. Women, too, naturally acquired knowledge of healing. Hence probably there were always more witches than wizards, especially as known popularly in village and country life. Yet there were likewise handsome young women and young men who were believed to practise witchcraft, probably because of their powers as mediums.

Wizardry had its close fellowships, which held their meetings or "Sabbaths" on some blasted bare mountain-top or in a desert spot where they performed the wildest, obscenest orgies of degraded superstitions.

² *The Secret Doctrine*, I. xxxv.

At these times rewards or punishments were given by the Satans, plans were laid and instructions conveyed in both the lore and the practice. Divination, dream-interpreting, hypnotism, telepathy, juggling, ventriloquism and prophecy were included. Also the traditional use of herbs, narcotic and other, for both poisoning and resuscitation; likewise the qualities attributed to metals and stones, to personal relics, such as hair, nails, fluids and to other parts of human and animal bodies. Clearly, all the foregoing is important in Shakespeare's basic material.

Wizardry was a conscious concentration upon the evil, a purposeful dedication of the would-be witch to a life of malignant thought and action. As a cult, wizardry was fed by rebellion against any religion except itself, and by hatred of those having worldly supremacy. It was fostered too by personal greed, envy, resentment and a baneful joy in the power to do evil for evil's own sake. As a practice or profession, wizardry included well-laid plans for attacks on definite persons, undermining their worldly position, ruining their health, or blasting their lives. It was remorseless diabolism. As great Adepts embody white magic and the good results of co-operative effort by the White Lodge, so witches embody similar co-operation among the Black Brothers.³

At this point it is important to recall Wm. Q. Judge's remarks on the effect of envy and vanity:

Envy is not a mere trifle that produces no physical result. It . . . attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. . . . Vanity brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being.⁴

These passages indicate that the vanity and envy which Macbeth and Lady Macbeth have previously permitted in themselves are *what first throw them open to degenerating influence, and direct to them the Witches' attention*, thus wakening the wicked witch-purposes and skilful

³ The manifold characteristics of wizardry, including purposeful evil-doing, are illustrated in a number of carefully documented books. Among them are the following: G. A. KITTREDGE, *English Witchcraft and James the First*. 1912; A.M. SUMMERS, *History of Witchcraft and Demonology*. 1926; *Geography of Witchcraft*. 1927; M. A. MURRAY, *The Witch-Cult in Western Europe*. 1921; C. L'ESTRANGE EWEN, *Witch Hunting and Witch Trials*. 1929; THEDA KENYON, *Witches Still Live*. 1929; W. B. SEABROOK, *Witchcraft: Its Power in the World Today*. 1940.

⁴ U.L.T. Pamphlet No. 18, p. 12.

methods of soul-destruction.

Since extreme envy and vanity do not overwhelm a man in a moment, some traces may be intuitionally detected even in the pre-play period. Macbeth and Lady Macbeth have had in them much of "the milk o' human kindness." She testifies to it in him; and later her own aversions from crime, at times unintentionally revealed, testify to it in herself. These two, who through Shakespeare's treatment are placed among the great criminals of the world, are never hardened criminals. Even in their worst depravity they struggle against their consciences. They still have humanness. But they have long allowed themselves to be very envious of their cousin Duncan's kingship; their vanity craves such grandeur, their self-esteem declares their own worthiness.

It is in those earlier days that the Witches, having discovered the wrong desire in these two beings, begin evil telepathic practices upon them, augmenting the desires, stimulating the ambition and suggesting excellent reasons for the contemplated act, to which their blood-relationship points the way. So, even before the play opens at all, they have thought of murdering Duncan. Lady Macbeth's early words to her husband prove this, when to re-energize his will, she says scornfully: "What . . . made you break this enterprise to me? . . . Nor time nor place did then adhere, and yet you would make both. . . . Was the hope drunk wherein you dressed yourself?"

Throughout that early time Macbeth himself, though in total ignorance, is strongly swayed by the dark occult leading; and Lady Macbeth is even more submissive to it, since she shares in the fondness for personal grandeur and distinction of rank and appearance that appeal especially to women. She also shares in the passivity belonging to the feminine nature. In the last part of her life she is almost wholly passive under the terrific effects of what has been done — by her, in action; and *in* her, through the Witches. It is not unreasonable, therefore, to suppose that when Macbeth "breaks the enterprise" to her, she is passive toward it morally; then, dwelling upon it, she grows more and more fascinated by the charms of royalty, till her desires, fusing with the influence sent upon her, culminate in her positive will to carry the plan through. Her extreme display of will in the central part of the drama is more like a volcanic outburst than a customary activity. The proof of this idea lies in her inner scruples, even during the very height of the action, and also in her withdrawal after the murder of Duncan.

The first climax of both her will-impulsion and the strength of the

outside working occurs when she gets Macbeth's letter together with the news of Duncan's coming. These affect her like an electric shock, propelling her forward into an intense excitement of will and action. This afterward lessens and deserts her, but at that moment her mind and will leap toward accomplishment; and at that moment the telepathic influx she has been receiving is extraordinarily powerful. The Witches' purpose is too defined and too strong for them to miss being on guard, invisibly, over their victims throughout that all-important night of Duncan's visit; and Lady Macbeth is their best subject, because more completely governed by them. She and Macbeth would surely be the recipients of strong psychical currents on that night. And hence it becomes natural and almost inevitable that to push him through despite any of his waverings, Lady Macbeth sets resolutely aside all her own physical shrinkings and conscientious qualms.

Surely it is clear that the Witches in this drama cannot be regarded as the ordinary poverty-stricken old hags. They are skilful, experienced knowers of their lore, practised leaders in their craft. Everything they do and say exhibits a high degree of expertness. Their first scene strikes a key-note appropriate to them — a note indicative of their powerful influence and effects. In their "desert place" they at once reveal knowledge of Macbeth's whereabouts, as well as some purpose upon him in future, for they plan to be after "the battle" in another solitary spot where they can meet him. Then, having answered signals from their attendants, the cat and the toad, and "hovering through fog and filthy air," they pass out chanting, "Fair is foul and foul is fair." What may this mean? Surely, a misconceiving, a failure to perceive true values. Does it not also show their intention to *make* fair seem foul and foul seem fair?

In the next Witch scene, shortly following, their intention becomes more clear. Here they swing into a circle-dance, by which their "charm's wound up." Such a charm is hypnotic — and for whom can it be intended but Macbeth, who enters at that precise moment, walks into his fate, as he utters the words: "So foul and fair a day I have not seen" — words just spoken by the Witches' mouths, proving a subtle link, by him unrecognized.

With Macbeth in this scene comes Banquo, whose clean, unambitious soul affords high contrast. The Witches surprise Macbeth by addressing him as Thane of Cawdor (a new title that the King's messengers a moment later confirm), and then they startle him by their cry: "All hail,

Macbeth! that shalt be king hereafter." The power of this greeting is proved by Banquo's observantly asking (with unconscious emphasis on "fair"): "Why do you start, and seem to fear things that do sound so fair?" Why, indeed, if he has not before harboured the thought with wicked envy? As hypnotizers and fomenters of quarrels among men in high places, the Witches have now reached a point where they can openly and objectively tempt him and move him to definite action.

Macbeth is "rapt" with the effect of their words, says Banquo, who, though free from envy, asks the seers for a prophecy concerning himself. They are willing to work their evil influence on Banquo too; and especially willing to use him as a means for further work on Macbeth. So they describe Banquo as one who shall "beget kings though he be none." This acts as prompt poison upon Macbeth. Bluntly he says to Banquo: "Your children shall be kings." Almost accusing he is already.

When at once the Witches' foreknowledge is proved by his receiving through the King's officer the new title of Cawdor, Macbeth's mind secretly leaps ahead: "Glamis, and Thane of Cawdor. The greatest is behind." Accepting fully this proof, he immediately feels again the sting of jealousy, and cries to Banquo: "Do you not hope your children shall be kings?"

Once more "rapt" within himself, he argues with his temptation. And it is important to notice that in the word "soliciting" Shakespeare describes exactly what the Witches have been doing, for solicit means to arouse, wholly excite.

This supernatural soliciting
 Cannot be ill; cannot be good: if ill,
 Why hath it given me earnest of success,
 Commencing in a truth? I am Thane of Cawdor:
 If good, why do I yield to that suggestion
 Whose horrid image doth unfix my hair,
 And make my seated heart knock at my ribs . . .
 My thought, whose murder yet is but fantastical . . .

And here is given the proof, the secret confession by Macbeth himself of secret guilt, and the evidence of his confusion, doubt and distress of mind. He might have found an answer in Banquo's truly philosophical words uttered just before:

. . . oftentimes, to win us to our harm,
 The instruments of darkness tell us truths,
 Win us with honest trifles, to betray 's
 In deepest consequence.

In the midst of Macbeth's eager questions the Witches have vanished, using the occult power they have attained to make their physical bodies invisible; but they well know that the mystery of this disappearance only intensifies their nefarious results, through Macbeth's increased feverish desire to know more. To Banquo's wise warning he has been utterly impermeable; and the only decision he is able to make is to "let chance crown him" if it will. Yet this confidence in chance is only desire disguised — a packing of it down, where in smouldering it actually gains added heat. That hidden fire incites an inquiry concerning the Witches, which results in still further confidence, so that he presently writes to his wife: "I have learn'd by the perfect'st report, they have more in them than mortal knowledge." In consequence both he and Lady Macbeth accept as real and valuable this "metaphysical aid."

Moreover, even though the Witches do not appear in the swift scenes where the King is murdered and Macbeth takes his place, they are not forgotten. Banquo shows fear of their evil influence, and Macbeth reveals his continuing trust in them. In fact, their fire too, covered from outward view, burns more hotly within. This is indeed the period of their climactic working. Their telepathic hypnotic "heat" is reinforced, thus strengthening in both their victims the will to carry out the dreadful deed undertaken. That psychic "heat" is operative at every moment. This is the "heat" that "oppresses Macbeth's brain" and creates the "air-drawn dagger" so disturbing to him, yet so impelling. This image, first lacking the "gouts of blood" and then having them, is not unlike the appearances created through hypnotism by East Indian jugglers that are testified to by observers but cannot be caught on any photographic plate because not really objective. Like them, the dagger, whether or not produced by direct jugglery, is, as Shakespeare himself says, "a dagger of the mind"; and as a psychic dagger it possesses far greater power to lead him on.

Also, though Lady Macbeth over and again shows her own repressed tortures, yet that same heating current entering her mind from the Witches revives will and enables her to rebut Macbeth's agonies of guilt and fear with fresh encouragement of escape from the dreaded consequences; as when after Macbeth moans that he cannot now join in prayer, she says with pity: "Consider it not so deeply." When he is present she keeps her self-control. Yet even the Witch-stimulus has not been enough. She has needed a physical support, and has found it in drink. "That which hath made them [the grooms] drunk hath made me bold," she says. But after the discovery of the murder, Macbeth,

crazed with fear and to save himself from accusation, kills the grooms; an act not planned, an act to which she has not steeled herself. Then, suddenly, she sinks. The firm hold she has had of her physical self is severed by a quick, sharp descent of psychic terror, resulting in a faint — a disconnection between her mind and its normal plane of action.

This complete loss of control, though momentary, explains psychically her noticeable retirement through the rest of the play. Her later participation in the crimes is far more passive. Both she and Macbeth, moved by the Witches' prophecy that kings will issue from Banquo, are resentful and worried by his mere existence. Both are watchful of his movements and know when he "is gone from court": Macbeth definitely plans to turn such an occasion against him. She sighs to herself: "Nought's had, all's spent, where our desire is got without content"; and when he bursts out: "O, full of scorpions is my mind, dear wife! Thou knowest that Banquo, and his Fleance, lives," she is ready to strengthen his thought of murder even while she quiets him by answering: "But in them nature's copy's not eterne." He accepts at once this reinforcement. "There's comfort yet; they are assailable"; and then he broadly hints that the "assailing" is to be done that very night. She, "marvelling at his words," asks: "What's to be done?" But he — perhaps to shield her — replies: "Be innocent of the knowledge . . . till thou applaud the deed."

Thus, subtly, in motive and in heart, she is as guilty of Banquo's death as Macbeth is, though she has no part in the outward action. She is given a hint too that there is to be trouble for Macduff, but she makes no comment. Gradually she draws within herself. Yet she understands at once the cause of Macbeth's strange behaviour in the following scene of the banquet.

The Apparitions in that scene (iv. 1) which terrify and completely unnerve Macbeth are visions of Banquo as "blood-boltered." They cannot therefore be his actual ghost; for the ghost, being his double, would look as he did in life. Shakespeare again through the two personages interprets his own creation, and in the same way. He even recalls and associates with this incident his former psychic interpretation. Says she of the vision at the banquet: "This is the very painting of your fear: this is the air-drawn dagger which, you said, led you to Duncan." And he had called *that* "a dagger of the mind, a false creation, proceeding from the heat-oppressed brain." If, then, Witch-jugglery, working on and against Macbeth's conscience, produced the dagger, that same jugglery, added to agonies of conscience, produced also the two hideous appear-

ances of Banquo “with twenty mortal murders on his crown.”

Those unexpected sudden terrors of Macbeth in this scene rouse his wife once more to action, and to scornful reproaches as she tries covertly to waken his courage, while to the guests excusing him, till his too evident self-betrayal compels her to dismiss them hastily. Then, face to face, there comes between the two a most significant long pause, which is broken by Macbeth’s deep-toned groan: “It will have blood.” After that, her words are but brief, almost hopeless. She is slipping fast into passive despair. When he speaks of “wading in blood,” and having “strange things in head that will to hand,” she answers in a half-dead voice: “You lack the season of all natures, sleep.”

What emotional torture and piercing unintentional irony are condensed in those simple words! Already Macbeth has heard the dreadful Voice crying, “‘Sleep no more!’ to all the house.” Already they have together suffered “the afflictions of those terrible dreams that shake them nightly,” those awful re-visionings of the day’s awful deeds. How can they expect quiet refreshment from “the season of all natures”? After this pitiful wish for him of sleep, she speaks no word till she speaks in her own sleep, when he has piled horror on horror, and she has lived in the hell they have created, without companioning him into his farther depths except as she lives them over at night. Then, “with open eyes, though senses shut,” she re-enacts and retells the frightful burdens of her soul.

The pathetic power of that sleep-walking scene is heightened rather than lessened by some perception of the occult forces and qualities in it. Shakespeare himself accurately described such sleep-action as “a great perturbation in nature, to receive at once the benefits of sleep, and do the effects of watching!” That partial mind-paralysis, like the faint, is a disconnection between her normal mind and its usual realm of activity. W. Q. Judge calls attention to the fact that the spirit in the body “approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used.”⁵ Such a state is a sleep on the physical and a waking on the astral. H. P. Blavatsky remarks that “the human brain is simply the canal between two planes — the psycho-spiritual and the material”⁶:

In dreaming, or in somnambulism, the brain is asleep only in parts. . . . Generally dreams are induced by the waking associa-

⁵ *U.L.T. Pamphlet No. 18*, p. 10.

⁶ *U.L.T. Pamphlet No. 25*, p. 5.

tions which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after.⁷

Recurrence is inevitable with these two, for the ideas causing their tortures of mind are by no means slight, nor are Macbeth's added crimes. These, even if he does not tell her his plans or their results, she is sure to see. Either she witnesses them, while dreaming, as pictures or reflections on the astral plane where they are recorded and where she goes in sleep, or, if not in dreams, she perceives them in thought while awake through her unison with Macbeth in psychic vibration.

Thus, in her, dwelling on the crimes causes despair so torturing that it becomes somnambulism — that strange complex of action in passivity. The Witches have almost finished their deadly effects on her wicked desires. As her now loathed life drags after her husband's ghastly course, they have only to lead her gradually to accept his idea: "Better be with the dead." On this worst of all possible conclusions she acts, and with "self and violent hands takes off her life."

But in Macbeth, after the betrayal of the banquet scene, despair becomes a violent wilfulness that moves to fury of action. "For mine own good all causes shall give way. . . . My strange and self-abuse is the initiate fear that wants hard use: we are yet but young in deed." And so there is his second fateful meeting with the Weird Sisters, to whom he goes "to know the worst." In a cavern it is, their working-place. Singing their incantation and dancing around their boiling cauldron, the Sisters cast into it those ghastly objects whose magic makes "the charm firm and good." Macbeth comes blustering and demands answers. Then arise those life-like, speaking Apparitions — the Witches' master-works in ventriloquism, jugglery, hypnotism and all the other powers that can "raise magical spectres to deceive men's sight."

The result is that Macbeth is stiffened with inflated courage but furious with raging jealousy that "a barren sceptre is put in his gripe" while Banquo's line of kings "will stretch out to th' crack of doom." With the utmost fierceness he now pursues his murderous plans against Macduff, and enters with boisterous valour into war to conquer those who are rebelling against his authority. At first he boasts: "The mind I sway by and the heart I bear shall never sag with doubt nor shake with fear. . . . Hang those that talk of fear." But as the supports promised by the Apparitions one by one prove false, his despair darkens into ever-

⁷ *U.L.T. Pamphlet No. 11, p. 8.*

increasing reasonless turbulence: "I'll fight till from my bones my flesh be hacked. . . . Blow, wind! come wrack! At least we'll die with harness on our back." It is the old story that those "whom the gods would destroy, they first make mad" — mad with overweening confidence, and then mad with equally outrageous despair.

And when at last he knows that Birnam Wood has indeed "come against him," and that even Macduff may be called "not of woman born"; when he knows that he has been tricked to the utmost by the "equivocation of the juggling fiends" that "lied like truth," and "paltered with him in a double sense"; when life has become a mere "tale told by an idiot, full of sound and fury, signifying nothing" — then, "for a moment we see him a haggard shadow against a handsbreadth of pale sky," before his "life's candle is snuffed out."

The poignancy of the struggle in this drama lies in the intensity and the seeming unevenness of the battle between the lower and the higher. The great capacities for good in the two tragic figures are proved by that very intensity and by the overwhelming force of their final anguish. The Karmic balance of pre-existing evil with present evil may only be surmised. Yet, apparently, the higher natures of the two sufferers are vanquished not by ordinary degrees of corruption within and without, but by viciousness magnified to regal and supreme power through their own previous wrong acts and the consequent entrance of wicked beings who consciously direct skilful machinations against the human man and woman. Still, they are never wholly under the control of the Witches, or of inner vice. Again and again they are stricken through by conscience, by self-reproach and self-horror — those intimations of the Higher Self in man, which these two do not understand well enough to obey, crippled as they are by past disobediences. Hence their very monitions to good become changed into wild, blank despair.

Since the criminal methods and effects of witchcraft (often called by other names) have existed and will exist for many ages, the Adepts' complete knowledge of these may have been made partly available to Shakespeare, in order that this most occult of all his tragedies might give instruction and warning through a visual presentment of Wizardry, intensest of Black Magic, arrayed as protagonist against Soul and Spirit.

CONSCIOUSNESS

“Consciousness,” we are told, “implies limitations and qualifications; something to be conscious of, and someone to be conscious of it.” (*The Secret Doctrine*, I. 56)

Limitations and qualifications are conditions of matter, and as we are told that “the capacity of perception exists in seven ways on seven states of matter,” so we find that what we call the “principles” of man are each “a basis of thought and action on any specific plane of substance” (*Answers to Questions on The Ocean of Theosophy*, p. 240). In *The Key to Theosophy* (pp. 116-17) H.P.B. tells us:

Every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

The limitations make the inner consciousness aware of “myself and others,” “myself and the things around.” Through this awareness, we learn. We read in *The Secret Doctrine* of the three lines of evolution, the spiritual, the intellectual and the physical, each on its own plane, but focused through and in a limiting form of some state of matter.

“Man,” we read in *The Secret Doctrine* (I. 234), “philosophically considered, is, in his outward form, simply an animal. . . . He is a living body, not a living being, since the realization of existence, the ‘Ego-Sum,’ necessitates self-consciousness, and an animal can only have direct consciousness, or instinct.” We have to study ourselves still further and we learn that what we call individuality “is a conscious existence in spirit, whether in or out of a body,” whereas “personality is a congeries of physical activities and qualities constantly changing.” The word “Soul” that we so often use “designates the common basis of all.” Therefore we need the qualifying words “divine,” “human,” and “animal” to “denote the degree of realization of consciousness—in other words, range of perceptions.” (*Answers to Questions on The Ocean of Theosophy*, p. 245)

In *The Key to Theosophy* (p. 181) we learn that the Soul is a “celestial Being . . . in its very essence it is THOUGHT . . . Son of the (Universal) mind,” and in *Isis Unveiled* (II. 153) H.P.B. writes: “Each immortal spirit that sheds its radiance upon a human being is a god.” So we need to understand the words qualifying the term Soul. The link between the

Divine, Immortal Soul and the personal man is called the Personal Soul; it is "the spark of consciousness that preserves in the Spiritual Ego the idea of the person or 'I.'" The Spiritual Ego here refers to *Buddhi-Manas*. "Buddhi becomes conscious by the accretions it gets from *Manas* after every new incarnation," and "*Manas* . . . after every new incarnation adds to *Atma-Buddhi* something of itself, and thus, assimilating itself to the *Monad*, shares its immortality." (*S.D.*, I. 243-44)

It is noteworthy that the *Monad*, *Atma-Buddhi*, being without self-consciousness, gains this condition through experiences when it is united to *Manas*. Hence we need to keep in mind that the *Manasic Ego* is not only an individual entity for this *Mahamanvantaric* cycle but that it is the conscious principle of the *Monad*, *Atma-Buddhi*. It is a "limitation" of form in the *Universal Monad*, making for individual consciousness, and hence by its accretions it makes the *Monad* individually self-conscious. Each individual spirit for that *Mahamanvantara* is, therefore, a centre of consciousness; and we are given the graphic phrase that the growth of the *Ego* or *Manas* is through a series of progressive awakenings — constant progress which makes one aware of what he had not been aware of before.

We learn that in *Sushupti*, the dreamless condition, the *Ego* is functioning and searching for knowledge. So he is always learning on his own plane and, during waking consciousness, on this plane, if the lower aspect of himself becomes a well-controlled vehicle. The higher uses the lower and profits by it; and so, too, can the lower profit by the knowledge gained by the higher.

So our work is to develop "awareness," to use our "limitations" (or vehicles of matter, the principles) to learn through concentration what can be learnt on each plane of matter; and, at the same time, to develop in these limitations the awareness of the higher.

Water may be endlessly muddy, but when the mud is gone, the water is clear. As it shines, so shines the Self also; when faults are gone away, it shines forth clear.

—SHANKARACHARYA

REFLECTIONS ON "THE SECRET DOCTRINE"

III

There is a mystery in life — a mystery which has never been fathomed, and which appears greater, the more deeply the phenomena of life are studied and contemplated. In living centres — far more central than the centres seen by the highest magnifying powers, in centres of living matter, where the eye cannot penetrate, but towards which the understanding may tend — proceed changes of the nature of which the most advanced physicists and chemists fail to afford us the conception: *nor is there the slightest reason to think that the nature of these changes will ever be ascertained by physical investigation*, inasmuch as they are certainly of an order or nature *totally distinct* from that to which any other phenomenon known to us can be relegated.

—*The Secret Doctrine*, I. 540

We human beings might be compared to icebergs: we know only one-ninth of ourself — and even that not too well! Ere long man may find his pioneering spirit fulfilled by the realms he travels inside himself. This may be especially true if he can apply his discoveries in an ethical way. Unfortunately it would seem that the inner discoveries can be turned to selfish and degrading uses in the same way as the discoveries pertaining to the outer world.

However, there may be a protection built into the more subtle realms of Nature against their selfish use by man. For instance, why has it been anciently taught that we must eventually rid ourselves of our passions and desires? Could there be another reason than the purely moral and ethical one? If some day we should discover that man's subtle body is, when *consciously* separated from the physical, peculiarly endangered by the "lightest breeze of passion or desire," then we could begin to see a most practical empiricism behind such counsel.

It sometimes seems as if we could probably use our "sense-of-the-general" to kill the particular and the personal. For instance, a general love, responsibility, and service to others, if intent, might so absorb one's attention that one has no time left over to be drawn to the particular and personal. Thus, a process of atrophy for the personal man might be begun. Any effort along this line probably helps, just as any effort to end an unwanted habit will weaken its hold upon us even though our "effort" may not destroy or dominate it unless continued over a long period of time.

The idea of identifying with others has interesting possibilities. For instance, if we wanted to identify with a gathering of people we might begin to think inside our mind as if we were everybody there, as if our physical body were a fortuitous location rather than an essential one. Some interesting changes might occur in the way we react to what is happening if we did this.

Let us say, for example, that some member of the group is exhibiting a particularly distasteful trait, one which we would normally turn away from and remind ourselves to avoid. With our new view we cannot do this any more, for now we are that person and his character-traits, good or bad, have become ours; instead of standing off from them we are experiencing them! However, even more important than this effect of identification would seem to be the overall picture it tends to draw within our mind. If the body of the group is our body, we can begin to see it as a generalized pattern; that is, the group will have strong points and weak ones which are not distinctly the property of any one member but are the personality baggage of the group. Identification, in this last sense, not only seems to broaden the vision, but it makes it easy to feel a strong desire to help the group as a WHOLE rather than any one part of it.

Why is this so? Well, all of us have noticed that people generally have a strong desire to help themselves; and thus if we could begin to transfer our sense of "ourself" — our sense of what we are as a "thing" — from the body to a larger sphere, the group, would it not be natural also to transfer to the group this strong desire to help?

This is, at any rate, an interesting thought. One might object to it that "This is only an enlarged selfishness"; and a possible answer to this objection could be that it depends upon our subjective attitude regarding what we are doing. If we were trying to give ourself away to the group and to be an influence tending to make the group more porous for giving itself away to the environment in general, then the word "selfishness" might not apply. On the other hand, if in doing this we were attempting to drain the group's energy into ourself, if we were attempting to "lead" the situation rather than identify ourselves with it, then the objection might be valid.

We might ask ourselves, "Why should we not try to lead the situation?" Maybe it is because the person who is exhibiting such a bad character-trait is an inviolable centre of consciousness, and even though we can identify ourselves with him the fault must

be accepted as ours rather than his, so that our only means of correcting him is by being a better example ourselves. This means that we have to discover an infinite faith in his ability to learn by example, just as the sun has infinite faith that all will emerge from the shade and grow.

Of course this discussion has, in some ways, been vastly oversimplified. For instance, identification, to be real, means responsibility, and responsibility means Karma; thus, to the extent that our "sense-of-oneness" with the group is real and not factitious, the problems of the expanded area become ours. A different Karmic situation arises, and one becomes more directly answerable for the actions of others than heretofore.

If one were to try to imagine the problems and likely effects of trying to act for and as the Self of a larger sphere than the personal, many clarifications or alterations in our view of the Theosophical Movement might become possible. For instance, with this idea as a guide let us go back to some of Madame Blavatsky's peculiar traits as a personality. Were these really her personality or were they the personality of the latest rebirth of the Theosophical Movement? Maybe she was the representative symbol of the condition of the Movement in her personality, while also being — on another plane — the spiritual Ego for the Movement — as displayed in the amazing depth and self-confirming character of her teachings. Viewed in this light, we might say that Madame Blavatsky was one of those rare human beings who had made active their potential capacity to become a transcendent symbol — *i.e.*, one who had given up the sense of being a personal, particular human being and voluntarily become the representative symbol of an entire group effort, taking on the physical weaknesses and idiosyncrasies involved in order to bring out to the full the spiritual potential of the group. By doing this she could give the inarticulate cells a voice so that the chance of their awakening to their own potential might be increased.

If this speculation regarding H.P.B. has some rough dimensions of truth, then we might say that a person studying the teachings transmitted by her is forced — without his necessarily being conscious of the fact — either to awaken or to stop studying. In other words, she tends to force us to awaken to ourselves, because, having given up her "self," she became a valid "ambassador" on the outer plane for the Self of all within the Theosophical Movement. Thus, we might say that H.P.B. offered an external sounding-board for students that they might encounter their unawakened potential; and from this it is only a step further to the

recognition that the greater the number of people who are able to do this, the more likely the rest of us are to awaken.

One might object that we are not Madame Blavatsky, and therefore cannot do such a thing; yet this is precisely the point: *Anybody can do it*. We start where we are and work from there. Our ability to forget our life as particular human beings in work that transcends us gives an impersonal nucleus from which we can expand and grow. For instance, if the Theosophical Movement represents a field of growth for us such as we have not found elsewhere, then it behooves us to preserve and strengthen it; yet it seems one can only do this to the extent that he is willing to forgo individualism and work for the Movement as if *it were himself*.

As intelligent emanations from the sea of consciousness that surrounds us, we may, by studying all life as if it were ourself, discover our duty toward it, the proper link that exists between us. By making the lower mind a servant to the Higher, the personal life is fulfilled and confirmed to its best potential for a particular incarnation, thus laying the groundwork for better opportunities at some future time — or as Plotinus said of this interaction between the Universal Mind within us and the Personal Mind:

Now, in humanity the lower is not supreme; it is an accompaniment; but neither does the better rule unflinchingly; the lower element also has a footing, and Man, therefore, lives in part under sensation, for he has the organs of sensation, and in large part even by the merely vegetative principle, for the body grows and propagates: all the graded phases are in a collaboration, but the entire form, man, takes rank by the dominant, and when the life-principle leaves the body it is what it . . . most intensely lived. . . .

For the Soul is many things, is all, is the Above and the Beneath to the totality of life: and each of us is an Intellectual Cosmos, linked to this world by what is lowest in us, but, by what is the highest, to the Divine Intellect.

If man follows the Universal, living on behalf of all, and making his body-life subservient to the Inner Ruler, then the physical can become like clear water through which the eternal shines forth. Yet to do this it seems that man's physical life must die, for all that is considered important and worth living for in a world of bodies is just that which divorces us from the Universal within ourself; it is that which makes latent and unheard our duty to the Oneness of the planet; it renders deaf our ear

to the general life of the environment. For instance, if one decided that he didn't want to be anything or do anything but keep the Theosophical Philosophy alive and available, this might gradually and over a long period of time kill (figuratively) the body and its physical personality.

On the advantages of living a life of mind and universal ideas, rather than one of passion or ambition, so that the soul might more easily be freed of flesh-attractions, there is an interesting passage in Plato's *Phaedo*:

Since soul and body subsist together, nature commands that the one should be subservient and obey, but that the other should rule and possess dominion. . . . And in consequence of this, which again of these appears to you to be similar to a divine nature, and which to the mortal nature? Or does it not appear to you that the divine nature is essentially adapted to govern and rule, but the mortal to be governed and be subservient? To me it does so.

But if the divine nature does not rule and one remains governed by the physical, or, as Socrates says,

if the soul departs polluted and impure from the body, as having always been its associate, attending upon and loving the body, and becoming enchanted by it, through its desires and pleasures, in such a manner, as to think that nothing really is, except what is corporeal, which can be touched and seen, eat and drunk, and employed for the purposes of venereal occupations, and at the same time is accustomed to hate, dread and avoid, that which is dark and invisible to the eye of sense, which is intelligible and apprehended by philosophy; do you think that a soul thus affected can be liberated from the body, so as to subsist sincerely by itself? By no means. . . . But I think that it will be contaminated by a corporeal nature, to which its converse and familiarity with the body, through perpetual association and abundant meditation, have rendered it similar and allied. . . .

Those who have philosophized rightly abstain from all desires belonging to the body, and strenuously persevere in this abstinence, without giving themselves up to their dominion. . . . Those who take care of their soul, and do not live in a state of subserviency to their bodies . . . considering that they ought not to act contrary to philosophy, and to its solution and purification, they give themselves up to its direction, and follow wherever it leads.

ANSWERS TO QUESTIONERS

[Reprinted from *The Path*, Vol. IV, for April and June 1889.

—Eds.]

From Mrs. E.K.

1.—When, as Z. writes, one has an idea which internally he thoroughly understands, and another seems to find fitting expression for that idea, would it not show how universal Truth is, and would it not also serve to lessen any feeling of separateness?

Answer.—You are right. We ought to study Life for just such testimony. It comes, from all directions, to the thoughtful seeker. It is the inner meaning, for which we are to ceaselessly look. It is always there. Sometimes we should blindly pass it by if the remembered thought of another did not flash into our minds and illuminate the circumstance for us. You may see why it is valuable to frequent the society of persons who earnestly seek Truth, or to read the works given to us by those who have some knowledge of it. Also to be in a Society (working for it and receiving through it) through which such teachings are given out. These things prepare the soil for the seed. They help us, by their light, to recognize Truth when we find it for ourselves.

2.—As there can be but one mind, why does Z. speak of subconscious mind?

Answer.—There is but one universal mind. It is differentiated in human beings of the average order, and in them becomes dual also — the higher and lower mind. In them it is more or less vitiated by Desire. By “subconscious mind” Z. meant the higher spiritual mind, which is very near to the universal mind, but which is still a differentiation of that, in a person with a “sense of separateness.” In such a person it is subconscious. When man broadens to the universal — a condition only understood by Adepts who *are* themselves that condition — this higher mind in its original purity is a state of Being and not an “internal” organ.

—JASPER NIEMAND

From R.L.R.

1.—What is a Nirmanakaya?

Answer.—Such is one of the appellations given to an Adept who, in order to devote himself to mankind, has consciously given up his right to pass into Nirvana. He has no material body, but possesses all the other principles; and for such an one space is no obstacle. There are many of them, and they perform various works; some take full possession of

great reformers, or statesmen who carry on a beneficial policy; others overshadow sometimes several persons, causing them to act, speak, and write in such a way as to produce needed changes in their fellow men. These Nirmanakayas pass through the haunts of men unseen and unknown; only the effects of their influence and presence are perceived, and these results are attributed to the genius of the individual or to chance alone.

2.—Has a Nirmanakaya any sex?

Answer.—No. The pronoun “He” has been used because it has a general application just as “man” or “men” has. In such a development as that of a Nirmanakaya the distinctions of sex have disappeared, because in the spiritual plane there is no sex.

—MOULVIE

From T.D.

If there be any defect in the Mind Cure system, what would you say it is?

Answer.—I should say that the constant assertion that there is no evil or badness is that prime defect. For if one so asserts, he should also admit that there is no good. These two opposites stand or fall together; and they cannot disappear until all has passed to that plane which is above all good and all evil. Yet those who say that there is no evil are on the plane of consciousness where they perceive these two opposites. It appears to me that here in the Western world the old Hindu doctrine that all is illusion because impermanent is half-used. The illusionary quality is attributed only to so-called “evil,” whereas the good is equally illusionary, since it as well as evil is so judged to be from some human standard. As in a community in which death is a blessing disease will be called “good,” since it hastens death’s advent; or, in another where insanity is supposed to be due to the presence of some god, such a condition is not esteemed to be evil.

—NILAKANT

Power and skill are never good unless he who uses them is good.

—A GREEK SAYING

EXTRACTS FROM UNPUBLISHED LETTERS

The Absolute or Parabrahm is not realizable in the sense that our own Higher Self is realizable. The Absolute has a relation with the manifested universe; its nature, therefore, can be "sensed," for this is the word that H.P.B. uses. Now what is sensed by a higher spiritual organism is not expressible in words; the thought is too high and the ideation is too lofty. Our own inner Ego catches the influence through this higher sensing, but is not able to explain it to others. Let us take an example in ordinary affairs. People often understand a teaching with the help of their own mind or intuition, but they are not able to explain it to others. It is because what is sensed by instinct or intuition is not brought down to the plane of Manas where it can be explained. Self-consciousness understands and explains. Intuitive spiritual consciousness has a sense of its own and there is inner realization, but there is also the inability to give expression to that realization. Law and being are not created by the Absolute. They are the coeval and coeternal expressions in manifestation or out of manifestation of the Absolute. This is a metaphysical proposition which it is important for us to understand.

Laya Centres are a fascinating metaphysical study. *Laya* Centre is the original foundation Centre of a universe to which material forces are attracted, while from within the Centre *Alayic* forces express themselves. If you read in the *S.D.*, Vol. I, how the Earth Chain was formed after the close of the Moon Chain, you will know. *Alaya*, the Universal Soul, is that which is not bound by *Laya*, though on the Spirit side It functions without feeling any limitation. It is the same as the closing verse of the 10th Chapter of the *Gita*: Krishna manifests as the entire universe, but remains separate.

Beings arise out of Be-ness by the process of Becoming. Be-ness, Becoming, Being is the triple manifestation in evolution. Now, Being implies entity, but not in our sense of the term. *Arupa*-formless forms are abstractions to us from this plane. They are concrete forms of their own plane. Formless forms may be understood correspondentially. A square on paper is really a formal representation of a cube in a higher dimension; a circle is a globe; and so on. Forms of elementals, gods, Dhyanis, may be conceived by the personal consciousness of man, only partially, imaginatively, and often such conceiving is grotesque. What is the *Arupa-loka* of *Devachan*? *S.D.* (Vol. I) speaks of Lipikas and Four Maharajahs.

Some of these exalted Beings are not finite, as we know it, nor infinite, metaphysically and cosmically speaking. The whole universe is finite in manifestation and within the finite cosmos there are formless forms and familiar three-dimensional forms.

The confusion in your mind in reference to the three kingdoms of elementals and the three qualities of nature must be removed. It does not mean that one kingdom of elementals is *Sattvic*, another kingdom is *Rajasic*, and the third is *Tamasic*. The three qualities of nature or *Prakriti* are *Sattva*, *Rajas* and *Tamas*; they are the powers belonging to *Mulaprakriti*. They do not express themselves in three different kingdoms. Thus in our Manasic nature itself there is the expression of the *Tamasic*, the *Rajasic* and the *Sattvic* qualities. Monads themselves can be divided at the very dawn of manifestation into three groups. Just as in the human kingdom there are men full of inertia and other men full of activity and a third class of men full of rhythm and truth, so also in the elementals. Nature manifests itself in three aspects and these are the *Gunas*, the qualities or attributes of nature. Now we are embodied beings and we are environed by lives from high to low degrees of density and these lives are *Tamasic*, *Rajasic* and *Sattvic*. It is necessary for you to get the difference in your mind between identity and correspondence. The three elemental kingdoms may for the purposes of study be made to *correspond* to the three qualities, but it does not mean that each quality manifests itself only in one kingdom.

If the knower is absolved from nature then he is absolved from the three *Gunas*. He is in his pure state and the three qualities of the Self are not the three qualities of nature. In the final analysis, metaphysically speaking, *Sat*, *Chit*, *Ananda* are the three aspects of the Self. *Ichchha*, *Gnyan*, *Kriya* are the psychological three aspects of consciousness; they are rendered as faith, which comes from our very existence, *Sat*; powers are from the *Chit* aspect of consciousness; and actions are the creative aspect related to pleasure or *Ananda*.

As to your question about the *Voice* image of the Bird of Life: The Great Bird is the Universe in motion. It is the Logos in manifestation, the great or macrocosmic *Hamsa*; and so man in motion is the *yogi* who makes his own movements and motion coincide with those of the Great Cycle. Look up in the *Glossary* under "*Hamsa*." The two wings, at our stage of evolution, are Wisdom and Compassion or knowledge and love, and on these we rise, by motions of *yoga* — *Pratyahara*, *Dharana*,

Dhyana, Samadhi — till we become the All. It is a fascinating symbol. Buddhas are called *Hamsas*; by Wisdom the Buddha teaches, but there is Love which enables him to forgive intelligently, and when we accept his love or compassion we truly begin to understand.

Kala Hamsa represents Eternity. It is the Time aspect; it is Duration. To live in the Eternal is to master past, present and future or to bestride *Kala Hamsa*.

The gift of the Divine Eye is not intuition; it is higher Clairvoyance. (See *S.D.*, "Eye of Dangma.") It is the Single Eye which beholds the whole universe at once, and understands. The memory of Nature and its results are felt and known in self-consciousness in an *Arupic*, formless way. It has been said that the formless forms have a form — the archetypal form. It is said that the Mahatmic consciousness expresses the powers of all gods and goddesses. Master, says Judge, is everywhere, all the time, and so identical with the great Law of Righteousness. It is difficult to comprehend by our three-dimensional vision. The Eye of the mind sees things one by one and then by groups; it is the Eye of the Heart that sees by one supreme feeling. On the lower human plane, deep, unselfish love of one person for another understands, appreciates the goodness, forgives and tries to mend the blemishes and weaknesses.

I am not surprised at the enquiry arising in your mind as you read page 183 of Mr. Crosbie's *Friendly Philosopher*. You must get hold of the point of view that the memory, when transferred to a personality, even of a previous incarnation, must go through *Skandhas*. What Mr. Crosbie is trying to convey is that the *Skandhaic* memory reasserts itself in a new body. Billiards playing is not necessarily the memory of the spiritual Ego but of the personal lives that make up our lower members. The reincarnated Ego is the higher Manas, that which gets into the body as a ray or beam of that higher Manas, but that ray never remains intact or pure, but is mixed up with the *Skandhas* and therefore becomes a complex entity. The memory of the *Skandhas* is one thing, and the memory of the spiritual Ego or higher Manas is a totally different thing. What Mr. Crosbie is trying to convey is that the memory of the *Skandhas* of previous incarnations can manifest itself in the new body of this incarnation. Therefore the assemblage of *Skandhas* of the previous body must belong to a power here, very recent in time.

IN THE LIGHT OF THEOSOPHY

Last month, "In the Light of Theosophy" noted the "explosion" in modern science and technology, which has left scientists themselves overwhelmed. This naturally gives rise to the question: Is science guiding mankind towards its salvation or its suicide? This has become a much discussed question in recent times.

Shri P. R. Gupta, writing on "The Spirit of Science" in *The Times of India* of November 22, 1964, contends that there is much misinformation and prejudice about the nature of science and scientific activities. By some, science is considered as a key to Utopia; to others, it is a life-destroying force, equated with the technology of super-weapons; yet another view holds science to be an exercise in pure logic, a collection and analysis of observations to formulate a theory that makes possible some predictions or generalizations of the behaviour of nature; others equate it with "truth"; and there are other equally mistaken or incomplete views.

Shri Gupta advances the view that the scientific attitude is not by any means the exclusive preserve of scientists but is something that can be shared by all those who care to. The scientific spirit should be made applicable to all walks of life, for "science is part of the reality of living; it is the what, the how and the why of everything in our experience . . . scientific principles are nothing more or less than common sense." Viewed in this light, men with a scientific attitude have existed in all ages, from the earliest times. Scientists who proclaim that the scientific habit of thought has little relevance to morals or politics, "hardly do justice to their own profession."

In view of the recent trend towards the idolization of scientists as "supermen," as the most important members of society, and the official support given to this view, the following extracts from Shri Gupta's article merit consideration:

Professor A. V. Hill observed that to imagine that scientific and technological progress can alone solve all the problems that beset mankind is to believe in magic and a magic of a very unattractive kind that denies a place to human spirit.

In fact, serious scientists well recognized that science is just one way — albeit an important one — of looking at the world. On this subject, *Nature* editorially affirmed that "the scientific method is one way of approaching truth progressively — there are other

ways equally laudable — the artist's approach, the meditative approach. An educated man should have a reasonable command over all these. How disquieting to envisage a growing host emerging from technical institutes, all thinking in the same way, all with similar utterances... who will not deem any knowledge worthy unless it is formulated precisely!"...

What, then, is science? Science is not just cold mechanical efficiency; its attitude is friendly and humane. The essence of science and scientific activity is to provide some insight into the causal mechanism of various phenomena and thereby give man power to control such changes and cause them to proceed in the desired manner toward desired goals. For this reason, science has been described as the dominant inspiration of modern culture, and the present times referred to as the scientific age.

All this highlights, perhaps, the biggest and most unfortunate shortcoming of science — its failure to realize and fulfil its social functions and arrive at a point of view positive and definite enough to be worth considering as a basis for a new society... The great challenge today is to weave science into our daily life rather than allow it to be isolated and cut away from our common culture.

These days, when we hear so many proud claims made on behalf of "our civilization," it is sobering to reflect over what Charles Lindbergh, the distinguished pioneer of aviation, has to say in his article, "Is Civilization Progress?" (*The Reader's Digest*, Indian edition, October 1964). His contact with the jungle's primitive environment in the gamelands of East Africa has, he writes, often made him doubt if the so-called "blessings" of civilization are really such.

Mr. Lindbergh found African tribesmen who felt sorry for the white man because he had lost the contact with nature that they had been able to hold. They did not think our civilization marked real progress. Says Mr. Lindbergh:

How could I convince such people that they were wrong, I wondered? In fact, how could I convince myself? Had not the primitive survived the civilized over and over again? If civilization is progress in the basic sense of life, then why have past civilizations fallen — 16 of them in the last few thousand years, according to Arnold Toynbee? I thought of the ruins of old Rome I had walked through, and of the precipitate withdrawal of modern

Western governments from Africa. Maybe jungle natives sense destructive elements in civilization to which civilized men are blind.

I believe there is wisdom in the primitive that the civilized cannot afford to lose, a wisdom nourished by values of the senses without which the survival of the isolated mind is limited in time. . . . A new environment had changed my viewpoint. The sensory was challenging, and in Africa it was easy for intuition to break the fetters of rationality. How much had I progressed beyond that African, who believed education should teach man to understand and cope with the things he finds around him, who said that God exists in every tree and mountain, who laughed, and leaped, and slew an imaginary lion with his spear? Was my framework of life basically superior to his, or had I allowed my thought to be conditioned by my civilization's heavings?

Certainly the African framework of life contains ideas, values and dangers of its own which often seem backward when measured by our Western scales. But who is to say that the record of future evolutionary ages will prove the black to be less progressive than the white? . . .

A trail we followed near Lake Rudolf passed the scene of a recent tribal massacre in which 27 people lost their lives. Savage? Of course it was savage: but I thought of the terrors of Hiroshima, and about estimates of life loss running into scores of millions in the event of a future nuclear war. Is "civilized" war progressive because fought with more efficient weapons? . . .

Civilization is progress and aviation a boon only if life improves because of them. To what extent is this improvement taking place?

All over the world I have listened to men telling how birds and animals dwindled in numbers and then disappeared as civilization progressed. On every continent, and in almost every country, the crisis for wildlife is acute. . . . Man can stop the extermination of animals if he has the desire to do so. To what extent he has this desire will, I think, be the measure of his greatness. . . . Life itself is more important than any material accomplishment life makes. . . .

Is civilization progress? The challenge, I think, is clear; and as clearly, the final answer will be given not by our amassment of knowledge, or by the discoveries of our science, or by the spread of our aircraft, but by the effect our civilized activities as a whole

have upon the quality of our planet's life — the life of plants and animals as well as that of men.

A two-part article by Lincoln Barnett on "The Origins of Language" (*Life International*, October 19 and November 2, 1964) reveals the limitations of contemporary knowledge of linguistic genesis. On one point Theosophy would agree with the author, namely, that the birth of language took place at the dawn of humanity. According to Edward Sapier, the great linguist and anthropologist of Yale University, whom Mr. Barnett quotes:

It is doubtful if any other cultural asset of man, be it the art of drilling for fire or of chipping stone, may lay claim to a greater age. I am inclined to believe that it antedated even the lowliest developments of material culture, that these developments, in fact, were not strictly possible until language, the tool of significant expression, had itself taken shape.

Modern anthropologists' conception of the age in which *Homo sapiens* appeared on the planet earth being greatly at variance with the records of "witnesses on the scene," the origin of language, too, must remain shrouded in mystery for present-day linguistic scholars. Mr. Barnett writes that

until quite recently the whole question of the origin of human language was considered so hopelessly insoluble that most serious anthropologists and students of language declined even to discuss it... no actual evidence existed on which to base a theory. And one reason for the lack of evidence was that all philologists and linguists who tackled the problem were looking for the vestiges of a primordial, universal tongue — common ancestor of all the languages, living and dead, that ever cemented the societies of man. Their quest was inspired in part by Genesis 11: *And the whole earth was of one language and of one speech — until, at Babel, the Lord did there confound the language of all the earth.* It was stimulated also by the discovery by Sir William Jones in 1786 that most of the languages of Europe, India and Persia — including ancient Greek, Latin and Sanskrit — were members of a single great linguistic family that must have ramified in prehistoric times from a common ancestral tongue. From this discovery, it was an easy leap to the conjecture that all of the world's linguistic families must have diverged from one single archaic *langue*...

Today, linguistic scholars have abandoned the belief that they can ever exhume vestiges of an *Ursprache* or universal, ancestral tongue. For nowhere have they encountered a language that can be described as "primitive," in the sense of undeveloped — *i.e.*, barren of complexities of grammar, vocabulary, or phonetic shadings. . . . In the total absence of any clue as to the speech patterns of prehistoric man, scholars could only speculate; and it was their fanciful speculation that irritated the Linguistic Society of Paris and provoked its ban on any discussion of the genesis of language.

Mr. Barnett discusses some of the early hypotheses of linguistic origin and reveals the shortcomings that discount each of them, "for each one is narrow in scope, vague in substance, and founded on flimsy knowledge."

There are some 4,000 languages spoken in the world today. In view of the signal importance for man of the development of language, it will be worth while to consider what the Secret Doctrine teaches in regard to the source of speech:

The Commentaries explain that the first Race — the ethereal or astral Sons of Yoga, also called "Self-born" — was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a "Sound-language," to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the "Sweat-born" (the *early* Third Race). In its second half, when the "Sweat-born" gave birth to the "Egg-born" (the *middle* Third Race); and when these . . . began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. . . . The whole human race was at that time of "one language and of one lip." (*S.D.*, II. 198).

Before speech was evolved, then, the races of "men" were mindless. Language could only develop after the full acquisition and development of the reasoning faculties.

For those who recognize that one of the first requirements of the spiritual life is to learn the value of true silence, the following from an

interview with Dominick Barbera, M.D., prominent New York psychoanalyst and author of *The Art of Listening*, will prove of interest:

The urge to talk for talk's sake is a compulsion with which all of us are familiar. The compulsive urge to make a statement on any subject, whether it be foreign to us or has been experienced, is a major source of the superficiality and emptiness of much of our verbal communication today. We are too ready to take and accept passively what we hear from others and to regard what we accept as truth without first giving it full experience within ourselves.

Productive or reflective silence is a quality that all of us should encourage and develop within ourselves. . . . In our society we find those who, because of inner conflicts and anxieties, are unable to present sufficient purpose or the feeling of aliveness to their way of life. They are pervaded with a paucity of inner experiences restricted both to their emotional life — their consciousness of pain, joy, hope, disappointment — and to those areas that include thinking, willing, wishing, believing, doing. As Karen Horney has explained it, it is as if a person had "turned his back on his inner life; as if it was all covered by fog; as if he had closed an airtight or soundproof door; as if he had walled off everything. . . ."

One important reason why many of us today live in a superficial manner, I feel, is the fear of becoming silent with ourselves and listening to the truth of the matter.

By becoming silent and looking actively within ourselves and by seeking constructively for the truth about ourselves and the world we live in, we shall arrive at a realistic, dynamic and complete awareness of *what is* and so shall come into a truthful and healthy pattern of existence.

In the struggle toward self-realization, many of us at times either refuse or do not know how to be silent or how to listen effectively. In seeking to understand the communication of one's own conscience, one may be able to listen to one's self. So many of us listen by intention — *i.e.*, listen to other voices, opinions, rationalizations — rather than to our own.
