

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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DISCIPLINE OF BRAHMACHARYA

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Chastity is one of the major virtues inasmuch as, without chastity, societies lack energy, and individuals are condemned to perpetual unawareness, attachment and animality.

—ALDOUS HUXLEY

THE WRITER of these words is Mr. Aldous Huxley, erstwhile materialist and man of the world, whose mind has undergone a conversion and now belongs to the small but steadily increasing band of Western thinkers who realize how very greatly intellectual and material progress has outstripped moral and ethical development. Contact with the teachings of the great Enlightened One, the Buddha, and persistent impartial reflection upon the chaotic conditions of Western civilization which is heading for disaster, has enabled him to perceive that which Theosophy has been stressing for the last half century—namely, the imperative necessity for individual reform, through self-knowledge and self-control, the subdual and purification of the lower self by the Inner Self. Our feelings and actions are rooted in thought, and our concepts of the meaning and purpose of incarnated existence shape and mould them. At one time Mr. Huxley disbelieved in the existence of the Soul, the immortal entity within mortal man, thinking that, to use the language of the *Gita*, “creatures are produced alone through the union of the sexes, and that all is for enjoyment only”; therefore, being logical, he advocated sex indulgence as one of the means of physical enjoyment, and valued sense enjoyment as the *raison d'être* of life on earth. To the rank materialist, any talk of the necessity for restraint must needs appear meaningless. But now that Mr. Huxley begins to perceive man,

not as an intelligent animal but as a God in the making, his concept of morality has undergone a radical change. So, when stating that "In life, ethics and metaphysics are interdependent," he is speaking from personal experience.

In the public world of today the outstanding exemplar of the truth of *Brahmacharya* is Gandhiji, whose spiritual philosophy of life has enabled him to render such priceless service to India and to humanity. He has been explaining and popularizing the ideal of *Brahmacharya*. In his enlightening book, *Self-restraint versus Self-indulgence*, which should be read and pondered over by all practitioners of soul-life, Gandhiji writes:

He who knows the perishable nature of flesh from the imperishable nature of the spirit, instinctively knows that self-realization is impossible without self-discipline and self-restraint. The body may either be a playground of passion, or a temple of self-realization. If it is the latter, there is no room there for libertinism. The spirit needs must curb the flesh every moment.

Spiritual discipline has as its pivot the realization and retaining of the awareness of the Soul within. Mr. Huxley points out how this is impossible for those who are unrestricted in sexual indulgence.

Awareness is the condition of any moral behaviour superior to that of animals. The individual cannot transcend himself unless he first learns to be conscious of himself and of his relations with other selves and with the world. A measure of sexual continence is the pre-condition of awareness and of other forms of mental energy, conative and emotional as well as cognitive.

The two main reasons why all the great spiritual teachers of the race insist upon chastity are: (1) No individual identified with his bodily functions can realize himself as a spiritual soul; and (2) Chastity is the means whereby vital energy or *Prana* can be conserved and directed towards the higher planes of consciousness. As Gandhiji points out:

The vacillation, and the disinclination to do hard and sustained work, the physical inability to perform strenuous labours, collapses of enterprises brilliantly begun, the want of originality one notices so often, are due largely to excessive indulgence.

Theosophy teaches — "As God creates, so man can create." Creative Logos is man's highest appellation; and the generative organs of

the physical body correspond on the plane of Matter to the Soul's power to create on the plane of Spirit. *Kriyasakti* in man is a divine gift, a reflection of

the first conscious, *all-embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. (H.P.B.)

The Kama-Deva of the early Vedic period, which is pre-eminently the divine desire of creating happiness and love, has become on the lower material plane, Kama, the animal passion of the beast in man. These same dual aspects of the Creative Force are symbolized in Greek Mythology as Eros — Universal Impersonal Love, which works for the spiritual elevation of the race; and Cupid—the blind god—the force of selfish lust which degrades man to a level lower than that of any beast. The mindless animal world only seeks *natural* union in its proper seasons. Abusing the creative power, desecrating and wasting the life-essence for no other purpose except bestial personal gratification, is a phenomenon that occurs only in the human kingdom. This has made of man, in the words of H.P.B., “a helpless scrofulous being . . . the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals.”

The supreme tragedy of human evolution, the illegitimate alliance of the mind of the God with the beast in the blood, has given birth to the false philosophy of hedonism, and to the prevalent notion that control of passion is impossible and unnatural. Mr. Huxley explains how sex addiction is like unto habit-forming drugs — *e.g.*, alcohol, morphia, cocaine — a veritable demoniac possession, leading to torment of body and mind. Chastity, far from being abnormal, is the master-key to physical, mental and moral well-being. Writes Gandhiji:

Many are the keys to health, and they are all quite essential; but one thing needful, above all others, is *Brahmacharya*. Pure air, pure water and wholesome food certainly contribute to health. But how can we be healthy if we expend all the health that we acquire? How can we help being paupers if we spend all the money that we earn? There can be no doubt that men and women can never be virile or strong unless they observe true *Brahmacharya*.

That which makes abstinence and chastity so difficult is indulgence

in the whims and wants of the petty personal self. Theosophy demonstrates how there is a very close connection and interaction between (1) the sin of self, (2) the sin of speech, (3) the sin of sex. All three are creative potencies, and the misuse of any reacts adversely upon the other two. As sex-control is impossible without self-control, we have to regulate our reading, our recreation, our food, etc., according to the principles of the Kingly Science of Theosophy. Above all we must be extra careful about our companions. This is more difficult than is ordinarily recognized, because hypocrisy is the religion of many who follow, as far as their sense-cravings would permit, the commandment — “Thou shalt not be found out.”

Nor is chastity to be practised only in non-married life. Save and except using the sex-function for the creative purpose, which is holy and sacred in marital life, *Brahmacharya* should be observed. The *Grihastha's* creative power can and should be used in the building of the home. Moreover, true union is the contact of mind with mind, of heart with heart, of soul with soul — where the wife regards the husband, not as a possession, but as a partner; where the husband treats his wife, not as a chattel, but as a companion; and where both help each other to tread the Aryan Path, the Path of Nobility. Thus alone can lust be transmuted into the love that purifies, protects, elevates. In the opinion of Gandhiji, abstinence practised with the desire to strengthen the bond of love, to purify it, and to conserve the vital energy for a better purpose, does not lessen but strengthens mutual affection. Then physical union will be seen for what it is — the means of procreation to be used when there is desire for progeny.

A deadly foe to true continence — a force of evil with lethal influence which is working havoc — is artificial birth prevention. On this subject Gandhiji's views, quoted at length in the February 1931 issue of this magazine, are truly Theosophical. He writes in his book:

We need, not lessons in the use of contraceptives and helps to our being able to satisfy our animal appetite, but continuous lessons to restrain that appetite, in many cases even to the extent of absolute continence.

The one sure method advocated by all spiritual teachers is self-control. Birth-prevention not only degrades man but produces death of the soul and leads directly to race-suicide.

Mr. Huxley does not stop by demonstrating the need of continence

but also indicates the imperative necessity for correlating chastity with charity — directing human energy by the major virtues of love and intelligence.

As a matter of historical fact, the energy released by sexual continence has frequently been directed towards thoroughly immoral ends. Mental and social energy is comparable to the energy of falling water; it can be used for any purpose that men choose to put it to — for bullying the weak and exploiting the poor just as well as for exploring the secrets of nature, for creating masterpieces of art or for establishing union with ultimate reality.

This brings us to one of the most vital and important factors — the practice of continence or *Brahmacharya* in thought. People sometimes fancy that as long as the deed is not done, virginity and celibacy are observed. This is not so. Mind is the battle-ground, and when its integrity is allowed to be spoiled by our Kamic nature, its further degradation is certain. The course of that degradation is — incontinent thoughts, incontinent words, incontinent deeds.

Many are the subtle ways by which man's animal nature satisfies itself in this matter. One of them is the desire to learn about the evils of sex-indulgence and talk on the subject. The scourge is widespread and our civilization which fears smallpox and typhoid and other so-called contagious diseases does not even recognize sex-mania as a highly contagious disease. Let the aspiring practitioner guard himself against unconscious contagion. Unless his mission in life is to fight the scourge directly, let him eschew reading and discussing about sex-indulgences. *Brahmacharya* covers a wide field, as will be evident from what Gandhiji writes in *Harijan* for 23rd July, 1938. The observance of *Brahmacharya*, he says,

does not mean mere physical self-control. It means much more. It means complete control over all the senses. Thus an impure thought is a breach of *brahmacharya*; so is anger. All power comes from the preservation and sublimation of the vitality that is responsible for creation of life. If the vitality is husbanded instead of being dissipated, it is transmuted into creative energy of the highest order. This vitality is continuously and even unconsciously dissipated by evil, or even rambling, disorderly, unwanted, thoughts. And since thought is the root of all speech and action, the quality of the latter corresponds to that of the former. Hence perfectly controlled thought is itself power of the highest potency and can become self-acting. That seems to me to be the

meaning of the silent prayer of heart. If man is after the image of God, he has but to will a thing in the limited sphere allotted to him and it becomes. Such power is impossible in one who dissipates his energy in any way whatsoever, even as steam kept in a leaky pipe yields no power.

This is the Theosophical position. Theosophical ethics are difficult to practise without the illumination of our understanding which results from Theosophical metaphysics. Sainly people emphasize ethics and virtues; philosophers stress the value of metaphysical principles and cosmic ultimates; ethics without philosophy confuse people who, like wanderers in a maze, do not see the purpose of going round and round the labyrinth of life; philosophy without ethics is like verbal prayers which never reach heaven.

Theosophy or Wisdom-Religion combines and harmonizes philosophy and ethics, and to perceive the vital truth of *Brahmacharya* it is necessary to grasp the facts of our philosophy which will make the practice of our ethics not only possible but also supremely profitable.

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

—*The Secret Doctrine*, I. 260

SHALL WE TEACH CLAIRVOYANCE?

A NOTE OF WARNING

[This article by W. Q. Judge first appeared in *The Path* for December 1890 and was reprinted in *THE THEOSOPHICAL MOVEMENT* for September 1949.—EDS.]

MY ATTENTION has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavour of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practice given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and, Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practice.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane; another that which is known to occultists as the positive side of sound; another, to the negative or positive aspects of the epidermis and its emanations; and so on through innumerable layers after layers of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita*.

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer — an adept, in short — can combine them

all so as to arrive at true clear-perception. In the simple act described almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, colour, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us nowadays among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood nor is it likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely — almost beyond recall — into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to “sit for development.” Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of “the spirits.” But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o’-the-wisp images.

“But *what*,” they say, “shall we pursue and study?” Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and — practise altruism.

—WILLIAM Q. JUDGE

THEOSOPHIC "PEARLS" IN UNLIKELY PLACES

I.—"RELIGIOUS MUSINGS"

BY SAMUEL TAYLOR COLERIDGE

IT IS A HAPPY MOMENT when we sit down to study a poet's collected works, seeing for the first time the full list of contents, whereas hitherto we may have known him only from selections. Almost invariably the eye falls first on *Juvenilia*, a section comprising such early efforts of his youth—indeed sometimes of his childhood—as he himself or a later editor may deem worthy of publication. Opinions differ as to the merits of this practice. Some admirers, say of Tennyson or of Keats, think it regrettable that mere boyish verse, however graceful and imaginative, should be included in a volume whose later contents are to reach the loftiest heights of noble poetry. Others see great value in these first indications of the course the poet's genius is going to follow; they may find some prevailing thought already present which will later be his bright particular star, or detect certain influences, either from his predecessors or from the age he was born in, which will be interesting to trace as they affect his future development. Or they may, quite simply, love the verses for themselves, finding them ingenuous, fresh and charming, even though the bard himself, with his matured judgment, would in many cases fain have had them forgotten.

There is, however, still another aspect of such *juvenilia* which should be of especial interest to students of Theosophy, and which they may care to take note of in their reading, if they have not already done so, as affording proof of an innate Soul-Wisdom in the budding genius untinged by any later Head-learning. This is the presence in many of these early works of truths, images, perceptions and symbolisms which we may rightly regard as Theosophical in that they are purely intuitive—the young spirit speaking naturally, as it were, yet in complete accord with the teachings of the Sages. Linger over them, we cannot help wondering whether most poets may not have "Theosophy" as their birthright, even though some of them exchange it later, not indeed for "a mess of (mental) pottage," but for a scheme of thought, a reasoned philosophy, profound, inspiring, noble in itself, but at the same time obviously modified by circumstances, studies, life-experiences, religious views, etc., whereas those early utterances welled up spontaneously, like spring water from some deep source.

Of course this does not always make them "good" poetry in the accepted sense, and certainly the first of the four works we hope to consider, "Religious Musings" by Samuel Taylor Coleridge (1772-1834), is little accounted of, disregarded indeed, by most literary critics, except in so far as it interests them merely to mention it as typical of the rather stilted style of the 18th century, the so-called Age of Reason, and to contrast it with the great poems of his later years, when his close friendship with Wordsworth had kindled all his glowing powers and the two of them entered upon that period of English literature known as the Romantic Revival.

However, it is in the light of Theosophy, not of literature *per se*, that we would study the 419 lines of "Religious Musings," which Coleridge wrote at the age of 22, reputedly on Christmas Eve, "the time," he says, "when, most divine to hear, the voice of adoration rouses me."

The young poet shares fully in the general adoration of the Saviour, though seeing him less as "Manifest Godhead" than as the all-forgiving Martyr, and already there is a hint of wide-ranging mysticism in his reason for so doing.

... the Great

Invisible, (by symbols only seen)
 With a peculiar and surpassing light
 Shines from the visage of th' oppressed good man,
 When heedless of himself the scourgèd saint
 Mourns for the oppressor.

Here straightway we have two purely Theosophic views: no personalized Godhead but "the Great Invisible," the one Absolute Divine Principle, and that selfless compassion poured forth by the Illumined One on the real victim of the evil act, him who "bitten by the serpent of ignorance" (Shankara's phrase) has strayed delirious into the dark, downward path.

All through the poem the young thinker continues to use familiar Christian imagery — "the celestial Mercy-seat," "the blameless Prince of Peace," "the Lamb of God," "the Elect regenerate through faith" — but this only intensifies the impact of other phrases when we come upon them, phrases as truly Theosophic, for example, as those in which he envisages the inner nature of the universe, animated and guided by mystic orders of Beings.

Contemplant spirits! ye that hover o'er
 With untired gaze th' immeasurable fount

Ebullient with creative Deity!
 And ye of plastic power, that interfused
 Roll thro' the grosser and material mass
 In organizing surge! Holies of God!
 And what if monads of the infinite mind?

Surely this must turn the thoughts of any student of Theosophy to what we have learned of the glorious Dhyani-Buddhas of contemplation and of those atoms, each one of which is a distinctive life whose "plastic power" contributes its mite to the "organizing surge" which transforms the "material mass" into a conscious universe. "The WISDOM-RELIGION postulates hierarchies which rule the universe," states H.P.B. And again she speaks of "an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyani Chohans) whose collective aggregate . . . constitutes . . . the MIND of the Universe and its immutable LAW." (*The Secret Doctrine*, I. 277-78)

It is this MIND, "Infinite Mind," which claims the worship of young Coleridge, and his simple statement that "there is one Mind, one omnipresent Mind, omnific" is so akin to H.P.B.'s own concerning "omnipresent Reality" and to her teaching that all has evolved from the "One homogeneous divine SUBSTANCE-PRINCIPLE" that it is difficult to realize that his words were penned some 94 years earlier, in a milieu of conventional Anglican churchianity unilluminated by any beam of Theosophic truth.

Obviously, "God," though Coleridge uses the word frequently, is no anthropomorphic deity but that very SUBSTANCE-PRINCIPLE, "Nature's essence, mind and energy," he terms it, the sole originating, sustaining, unifying Cause.

... 'tis God,
 Diffused thro' all, that doth make all one whole.

And while, as we would expect, he has no use for a penal avenger of human sins, he again aligns himself with Theosophy in acknowledging the reign of Law, seeing his "God" as "the moral world's cohesion" —

... the present God, whose presence lost,
 The moral world's cohesion, we become
 An anarchy of spirits!

For "present" read "immanent" and his meaning is clear. He is sensing the Absolute Essence in which, to quote H.P.B. again, "Parabrahmam and Mulaprakriti are One." Without such immanence there

would indeed be anarchy, chaos. (An "anarchy of spirits," note; Coleridge does not mistake shadows for realities; the forces that mould, alike for creation or destruction, are never merely those of erring man — he is but their instrument.) Therefore the sin of sins, inclusive of all others, "the worst superstition" in our young poet's eyes, is "Him except aught to desire," since "He," or as H.P.B. would say, "IT," has been revealed to those eyes as the "Supreme Reality."

Only in the following century, and largely through H.P.B.'s own writings, did the word *maya* gain currency in the West, yet Coleridge was obviously well aware of that which it stands for, as witness his self-adjunction: "Believe thou, O my Soul, Life is a vision shadowy of Truth." Also, in the phenomenal realm he sees "imaged the supreme beauty uncreate" and uses the curious phrase "the Supreme Fair" when speaking of "the sole operant" in what he calls "this fleshly world." Perhaps we are not far out in taking it as his term for "the ideal," for clearly his mind worked on the lines of ideation as the creative (or emanative) process, and that, *pari passu*, implies an Ideal. True, there are Platonic undertones here rather than purely Theosophic, just as there are in his reference to the faulty state of

the drowsed soul,
Till of its nobler nature it 'gan feel
Dim recollections,

but the word "recollections" clearly indicates his belief in previous states of being, such as were most decidedly unacknowledged by the orthodox religions of his day. Besides, does not H.P.B. write in *Isis Unveiled* (I. xi) — "Plato . . . the greatest philosopher of the pre-Christian era, mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expression. . . . To Plato and the ancient Hindu sages was alike revealed the same wisdom."

Linked with the young poet's sense of *maya* there is also some awareness of Karmic readjustment, decidedly at variance with the doctrine of indiscriminate hell-punishment, for he allows even wrongdoers a certain value in the scheme of things, seeing them as

Teachers of good thro' evil, by brief wrong
Making truth lovely,

and nursing a vision of men eventually so regenerated as to live no longer in fear even of their own "dark passions." This is consonant with his clear-sightedness (mentioned above) regarding the real and

the unreal. Here he sees evil as “brief” — or shall we say, temporal? — thus by implication assigning permanency or timelessness to Good. More, he allows that, even through evil, men may arrive at a true sense of values, so that the evil which once *seemed* their good dissolves away as non-entity.

Says W. Q. Judge in his *Notes on the Bhagavad-Gita*: “It is self-evident that good and evil are not things in themselves, but are appearances due to the attitude of the perceiver towards things, forms, conditions and circumstances.” This view is based, of course, on the teaching about *vidya* and *avidya*, and though Coleridge knew it not as such, he plainly held it also, thereby breaking away again from the orthodox religion of his day. For, though he begins his poem with the Christmas coming of the Redeemer, he nowhere in the course of it speaks of mankind as fallen, but rather as “toy-bewitched . . . disinherited of soul”; *i.e.*, under the sway of *avidya*, primal ignorance, through the touch of which, says Shankara, “thou who art the Supreme Self findest thyself under the bondage of the non-Self.”

As to the cause of this the young poet has little doubt; indeed he might have read the very words of H.P.B.: “Man . . . makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.” (*Lucifer*, October 1887). It is this image-desire force, and not the original sin of Adam, which Coleridge sees as the prime misleading factor in human nature from the first.

. . . imagination conjured up
An host of new desires: with busy aim,
Each for himself, earth's eager children toiled.

Such an attitude brings its inevitable penalty.

. . . what thirsty cares
Drink up the spirit and the dim regards
Self-centre.

To the fervent young poet such self-centredness is misery. Man, having “no common centre” is but “a sordid solitary thing 'mid countless brethren” and drags on in the pitiful erroneous condition of

Feeling himself, his own low self, the whole;
When he by sacred sympathy might make
The whole one self!

Students of Theosophy will not need to be reminded here of the haunting stanzas from *The Voice of the Silence*:

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them! . . . Alas, that so few men should profit by the gift. . . .

This brings us to the point where Coleridge, child of the arid Age of Reason, of materialistic 18th-century England with its shocking social injustices and its moribund church under the rule of clerical bigotry — "mitred atheism" is his phrase — comes fully into line with the two great tenets of Theosophy — unity of everything in the universe and Universal Brotherhood. The one, of course, implies the other. The words themselves make that obvious. Coleridge has already averred that "there is one Mind, one omnipresent Mind, omnific," and has identified It with the great Absolutes of Truth and Reality. But now he avows that of the Supreme Spiritual Principle of the universe "the most holy name is Love," and cries out exultantly:

Truth of subliming import! with the which
Who feeds and saturates his constant soul,
He from his small particular orbit flies.

Yes, here is the one sure way of escape from the self-centre. Granted, meditation is good, is release. The young poet has experienced its "soft solemn hush . . . a solemn hush of soul." But by that very means he has tasted a higher good, for

. . . aye on Meditation's heavenward wing
Soaring aloft I breathe th' empyreal air
Of love, omnific, omnipresent love.

He repeats the same two adjectives that he has already applied to Mind, omnific, omnipresent, thereby identifying the Absolute Principle with both. And if we delete mere emotionalism from our idea of love and think of it rather as the great harmonizing, unifying force throughout the Cosmos, why not? To Coleridge it describes the only right relationship between man and his unknown Source, delivering him from all the fears attendant on his mortal condition.

Who the Creator love, created Might
Dread not; within their tents no terrors walk.

And it is also the only right relationship with the universe of which he forms a tiny unit. Indeed acceptance of it dignifies and ennobles him.

'Tis the sublime of man,
Our noontide majesty, to know ourselves

Parts and proportions of one wondrous whole!
This fraternizes man.

Fraternity! That is the young poet's dream. In the true spirit of Theosophy, of the *Upanishads*, of the *Gita*, he aspires to the consciousness of one universal SELF.

... self, that no alien knows!
Self, far diffused as fancy's wing can travel!
Self, spreading still! oblivious of its own,
Yet all of-all possessing.

He has already shown how the lower separate self, revolving on its *manasic* axis, "best pleased with its own activity," can enslave and mislead man. He now exalts love (and true love ever entails self-sacrifice, even on its humblest, homeliest level) as the way of liberation — leading, of course, to *moksha* ultimately, though, naturally, he cannot make that precise point of eastern teaching explicit and has to depict man's release from egoistic bonds more simply:

... from himself he flies,
Stands in the sun, and with no partial gaze
Views all creation; and he loves it all,
And blesses it, and calls it very good!

To attain this state is, in Christian phrase, to enter the Kingdom of Heaven, and it is brought about through the rule of the Christ-principle over all the discordant elements in man's nature. This gives meaning to the poet's glad outburst as he pens his verse on Christmas Eve:

... such delights, such strange beatitude
Seize on my young anticipating heart
When that blest future rushes on my view!
For in his own and in his Father's might
The Saviour comes!

Christmas in the West is a family festival. And Coleridge would fain have "that great orphan — Humanity" absorbed into "the vast family of love," family signifying above all else unity, and unity being not only essential to the general good but representing at its farthest point the crown of evolution:

God only to behold, and know, and feel,
Till by exclusive consciousness of God
All self-annihilated it shall make

God its identity: God all in all!
 We and our Father one!

Here is another voice, and surely an authentic one, though only that of an English boy born in an unspiritual century, singing of "the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the eternal radiance" (*The Voice of the Silence*). Ray is a word that in itself arouses "Echoes of the Orient" and seems luminous with Theosophic connotations, so it seems only fitting that we find it in the closing line of this long poem, which, though a little unequal as being the work of youth, a little marred by stylisms of the age and by some political and social references, certainly leaves us in no dubiety about its author's scale of values. Nor does it falter in its presentation of truth, love and unity as the divine elements in "man, Earth's reasoning animal," to be nurtured steadfastly, "each heart self-governed" to this end, until

... the dayspring rises glorious...
 As the great sun, when he his influence
 Sheds on the frost-bound waters — The glad stream
 Flows to the ray and warbles as it flows.

Coleridge lived to write some of the greatest poetry in the English language and to delve deep into philosophy, but we are told that "for some time he continued to think very highly of 'Religious Musings,' being doubtless aware that he had garnered many of its lines intuitively in some of those moments when, as he says, Truth hovers "magnetic o'er the fixed untrembling heart." Dr. Richard Garnett, that distinguished literary critic of the 1890's, makes this observation: "The pebble of poetry is sometimes the pearl of biography," implying that though the verse itself may be inferior, it has its value as a landmark in the poet's life, though in his selections from Coleridge the "Musings" may rather be taken as a starting-point. "If it had been written a few years later, it would have been a great poem," he comments. Well, yes, perhaps. It is certainly "young novice thought," as Coleridge himself confesses. But equally certainly it is no mere pebble. (Though, incidentally, why belittle a pebble?) Students of Theosophy may be readier than the literary pundits to regard it as a pearl, small admittedly, but very pure in quality.

THEY CALLED HIM MAHATMA

Even if I preach the Gospel, I can claim no credit for it;
I cannot help myself; it would be misery to me not to preach.

—*I. Corinthians, ix. 16*

THERE WAS a man named Gandhi. A small man, mild-spoken, and of not a very prepossessing appearance. He looked just average. His outlook on life was strange, especially for a man who had been called to the bar. His ideas clashed with the norms of Western thought and behaviour. His thoughts would have been meritorious during the lifetime of Jesus, but in the 20th century they were outmoded. At least that was the opinion of the West which looked at him, smiled, and passed him by. He was an anachronism whose ideas about truth were interesting, but then there were more serious things like wars, for instance, which required immediate attention. His ways were strange, his hold on the masses phenomenal. India got its independence solely because he sponsored it. He was murdered. Now, some twenty-odd years after his death, his philosophy and his ideals are being murdered by Indians themselves the while they and the world pay lip-homage to his memory. A generation has come up to whom Gandhi is a name, a legend, a man who wrote some of the most brilliant pages of Indian history. To the student of Theosophy he left a rich heritage. Here was a man who preached eternal verities and applied them with an unwavering faith to the problems of his day. For several years, politics basked in the halo of his religion of universalities.

Gandhi's patriotism was not of feeble stuff. He was too great a devotee of Truth to shout with the ignorant: "My country, right or wrong." His actions had their moorings in the True, and where in some cases he felt that actions initiated by him had wandered from the True, he acknowledged the mistake immediately and tried to right the wrong. His quest after Truth began quite early in life and as his experiments with Truth attained depth, he discovered in Truth an energy against which mortal force was powerless. In those early formative years when he was still practising law, he made of himself a willing instrument in the hands of that Truth which he sensed peeping out of the meanest things of life. On a celebrated occasion, he made a client own up the falsity of his position and invite punishment. His own transparent devotion to Truth inspired trust in others and weaned them away from the paths of untruth and expediency. When the progress of his life's chariot was being guided towards the paths of Peace, Gandhi began to lose

IX, verse 1 of the *Bhagavad-Gita*: "Unto thee who findeth no fault I will now make known this most mysterious knowledge, coupled with a realization of it..." So, by "not finding fault" we open not only our minds to knowledge, but also our hearts to its realization, and we transform it into a possession of our inner nature by using it in our daily life, in our thoughts, feelings and actions. We have then let this realized knowledge become a living power in our lives, which depends for its growth on our continued effort. By constant application we will find an ethical norm growing within us, which is the wisdom needed to be able to help and teach others.

So in order to make our study of Theosophy fruitful for ourselves and useful to others, let us remember its inseparable aspects: learning with accuracy, understanding with an open mind, application with a dedicated heart; and then the result will be wise service of our fellowmen.

IT IS a weakness of the scientific view that if you know how a thing works mechanically then you know everything worth knowing about it. But a knowledge of the acoustic properties of catgut, reeds and brass tubing does not explain Beethoven's Fifth Symphony.

—J. B. PRIESTLEY

ASPECTS OF STUDY

STUDENTS OF THEOSOPHY, and particularly those whose aim is to become reliable promulgators of the philosophy, would do well to analyse objectively their method of study in order to find out if they are really using their energy in a way that will bring about the best results.

The United Lodge of Theosophists, as a true *school* of Theosophy, emphasizes that the initial basic stage is *learning* the fundamental teachings. But what learning implies needs to be analysed.

If we think back to our early schooldays, we will remember that learning a lesson often meant memorizing it; being word-perfect was essential. However much we may dislike and condemn this method where children are concerned, it takes on quite another character in the case of adult students. Very often the latter have to realize anew the importance of every single word in a statement. The haste and superficiality of modern life show in the way we read, and how often do we overlook a word, which may alter the whole meaning of a sentence!

An example of this are the words "checked by its Karma" in the Third Fundamental Proposition of the Secret Doctrine. Leave out the little word "its," and the meaning is altered. Without it, the statement is vague and we are led to assume that the Law of Karma checks us all in a general way. Whereas "checked by *its* Karma" expresses quite clearly that the Ego is checked by the conditions — on all planes — which it has itself brought about, that it is reaping the effects of the causes sown in previous lives.

For earnest students memorizing the exact formulation of important passages can be of great value. Words are the material used to create the form by means of which an idea is conveyed. Hence if, in reading, we mutilate the form by lack of attention to its exact construction, we cannot expect to get a complete picture of the idea expressed. In other words, if we do not first with perfect accuracy *learn* the outer form of an idea, and whenever useful memorize the actual words, we cannot expect to pass on successfully to the next stage of study, which is *understanding*.

Accuracy in learning implies dedication, devotion, and while striving to learn with accuracy, we will discover that simultaneously criticism of the subject-matter is in abeyance, which means that we are accepting it as a working hypothesis, an attitude which increases our capacity to understand by making our minds receptive. As Krishna says in Chapter

interest in his own advancement. To him, the urgency lay in righting a wrong, in raising the outcast and the untouchable and in leading his neighbours to arouse in themselves the inner consciousness wherein there is no room for anything else than Truth. His apprenticeship — call it probation — to the inner Voice was served out in South Africa, and then destiny brought him to India. The clay had become ready to the master's hand. An experiment hitherto untried and involving a whole nation was about to be planned, prepared and carried out.

In those early days, the Indian patriot was a frustrated being. Peaceful means had led to no solutions, co-operation had brought the nation no nearer to self-rule. To the man who saw his motherland groaning under foreign yoke, there appeared to be no effective weapon for the gaining of independence save violence. To such an India, Gandhi returned. For him violence was ruled out. It was taboo, since Truth ruled out coercion, and brotherhood shunned the idea of lawlessness. India is not small. It has regional differences. It is divided by religions, castes, languages, factions, loyalties. These heterogeneous and opposing forces had to be neutralized and their strength purified and diverted to the paths of peace. No mean task this. To arouse passions in the mass-consciousness is not over-difficult. But to canalize the awakening force of a whole sub-continent into constructive channels is the most difficult task any man can set himself. Gandhi, in his own life, had achieved the seemingly impossible. Could he duplicate this for a whole nation? He felt himself capable.

The immediate problem was to weld the country behind one rallying cry. It had to arouse solidarity surely, but that solidarity had to be tempered with a feeling of self-respect. It had pre-eminently to be of the nature of truth and non-violence. He therefore preached a nationalism which could be practised by every single Indian. He preached *Svadeshi* — the use by Indians of that which was made in India only. He went up and down the country preaching the gospel of non-violence and *Svadeshi*. Soon, each patriot's home became a small beehive of intense activity where men, women and children manufactured coarse homespun yarn. Suits of China-silk, wool and imported fabrics began to be replaced by garments of coarse homespun. Thus, to patriotism came to be added a flavour of non-violence, and a yearning for an inner dignity and stature. But Gandhi stopped not here. The daily life of the Indian had to be transformed before he could be recruited to the army of the non-violent patriots. So, in the early morn, there broke forth upon a transforming India bands of people — the *élite*, the

bourgeois and the humble — who chanted songs of devotion and patriotism. Religion and truth were demonstrated to be one, and from their union flowed strength.

Foreign rulers rarely see the writing on the wall. The British were not bad nor cruel rulers, but they were not selfless enough to give up an empire without a struggle. The clash of interests had to come; and envisaging it, Gandhi wanted to eliminate hatred from the coming struggle. He showed to Indians that truth and non-violence wielded a force which was superior to any engine of war or hatred. He wanted Indians to invite suffering on themselves and not to retaliate. They had to render for offence nothing but grace and good. It is true that not all of the teeming millions in India followed Gandhi's advice. Murders and riots did occur, but the blood-bath that usually follows revolutions was averted. True also that Gandhi made mistakes. He himself characterized one as Himalayan. But he had one sovereign cure for blunders. Recognizing the error, he sought in an intensive introspection the reasons for his failure. Fasting, silence and hours spent in inner communion brought to Gandhi the guidance of an inner Voice which is heard only in the Silence. And because he had merged and mingled his life in the life of India, his selfless devotion was attracting to him higher and higher spiritual intelligences. To that inner Voice Gandhi lent a willing ear. Its guidance was unerring; its authority unquestionable. What the Voice admonished, Gandhi adopted, and together with Gandhi, the whole nation obeyed its behests.

This appreciation is not concerned with the chronicling of the major events that occurred during those long decades of suspense when the fortunes of a nation hung in the balance. Gandhi's philosophy, his answers to problems — social, economic, industrial, political — are all there in black on white. They continue to have an enduring message for a strife-torn world. We as students pay our homage to him for the rare blending of the spiritual with the national which he achieved.

What special message has Gandhi's life for the student of Theosophy? The answer must necessarily vary with each student's depth of perception. Spirituality has many facets. Some of the more obvious points, in no sense exhaustive, are here set out as seed-ideas for lessons in living:

I. Truth and non-violence are not mere qualities. They are forces which can mould events and shape history. The English even today feel that it was forces extraneous to the Indian struggle which forced them to quit India. Only a very few of them will subscribe to the idea

that India won her freedom because the English had no weapons wherewith to counter the force of Truth and Non-violence. Yet, the facts are there for any man to see at this distance of time.

II. Gandhi succeeded in ushering an almost bloodless revolution because of the fact that the motive which guided his actions was neither selfish nor petty. He touched no pelf, he sought no power. He was working not for India alone. He was laying down lines of force for all movements anywhere in the world which fostered freedom and which sought to achieve it through harmlessness and an adherence to the behests of truth.

III. Gandhi showed that higher than pure thought, higher even than selfless action was the wisdom from on high which came to man as a Voice out of the silence. He invoked that inner Voice in moments of difficulty. He had a right to do so through purity of motive, friendliness to all beings (including those whom under duty he was opposing), penances, and the observance of silence. No politicians, whether professed followers of Gandhi or otherwise, have since been strong enough to invoke the Voice.

IV. Gandhi brought Indians to a sense of discipline in several ways. To mention but a few: (*a*) simplicity in clothing; (*b*) hours devoted to national aspirations; (*c*) the chanting of devotional songs that spoke of the oneness of all beings; (*d*) the joyous courting of beatings and imprisonment towards the attainment of a just goal.

V. Gandhi broke the fanaticism of caste and proclaimed all men brothers. The erstwhile "untouchables" he called "the people of God." He tried to foster brotherhood among the adherents of various religions.

VI. Gandhi sought to resolve the struggle between capital and labour. His little book *Hind Swaraj* brings out his views forcibly on industrialization and its aftermath.

Politicians thwarted Gandhi in the realization of his ideals. The partition — the rending apart — of India was done against his wishes. Once independence was gained, the fruits of independence held glamour for many. The upsurge of spirituality was dying down.

Gandhi fell prey to a bullet fired by an Indian who, in the words of Shakespeare, "threw a pearl away, richer than all his tribe." Yet, Gandhi lives, will go on living in the hearts of the godly till the end of time.

DESIRE-THOUGHT CONTROL

WE LEARN so often that action must be controlled, desires must be controlled, thought must be controlled. But why and how?

If we turn to *The Voice of the Silence*, at the very outset we read that when we have become indifferent to what we perceive (through the senses and sense-organs), we have to find out the king of the senses who produces thought, for he it is that awakes in us illusion. Because of this illusion, we do not truly perceive or think of things as they are.

Unfortunately, most of us stop here, for the highest we actually know of ourselves is the mind we use every day. This mind is full of notions that we have entertained in the past; it is full of prejudices, full of conceit, for we are what we think, and as everyone thinks differently, in terms of "his own knowledge, experience, and consciousness, based on what he has already learnt" (*The Secret Doctrine*, I. xlvi), there are clashes among men. We fight for our own, whether it is our land, our family, our thoughts and ideas, or our feelings. If we watch ourselves through one day, or even an hour or two, we shall find that we are not really thinking at all and are only acting automatically, or are thinking and planning in terms of what we already have filled our mind with, or are arguing with ourselves to prove our own ideas.

It is this mind, this thought-producer, that we have to perceive as operating in us. We should try to realize that it is composed of our own ideas, good or bad (derived mostly from others), our own preconceptions; or that we are accepting some idea new to us. Unless we look at all these ideas from a higher point of view than that of this mind in which they are contained, even new ideas will give rise to further prejudices.

Therefore *The Voice of the Silence* says that we must slay this "great Slayer of the Real."

Then what? This is what we dare not conceive, for if we do, we are like a lone wanderer in a desert, with no other horizon, no food, no water. We are alone and desolate in the world. This state comes to us often by karmic loss, whether of a friend, or of our familiar surroundings, or of our trust in others; or by the shock of finding that what we thought of something or someone was built on sand. The isolation of the soul is in a sense reflected here, and that is why we find it so difficult to kill the thought-producer, kill our preconceptions,

our prejudices, our illusions, every one of them, and start all over again.

It is only when this state of loneliness and nakedness has been reached that it is possible for the higher aspect of the mind or soul to speak to us. In the noise-filled atmosphere of the cities today, our ears have become incapable of hearing the cries of distress of millions of beings, and of the earth itself, and the nightingale's song is not even thought of. Even in the countryside, if our minds are full of our own thoughts we do not hear the songster.

We can take an analogy; right in our room we can hear sounds from the whole world, but we do not hear them unless we "tune in" to a particular wave-length. We *can* tune in, but even then we cannot hear if there are other noises around. So we can tune in our own minds to hear the sounds we choose, until these sounds are like "the dull rumbling of a thunder-cloud." It is to be noted that this "dull rumbling" is not a piercing sound like the trumpet-blast. This rumbling reverberates throughout all space till all other sounds die away. But in between the hearing of the nightingale's sweet voice and this rumbling there are many other sounds.

The first "sound" is that gentle feeling of loss which comes to us when we begin to give up our beloved possessions of ideas and feelings.

The second is that gentle sound which begins to help us to sense a fullness in the world, to half-awake to the immensity of space outside ourselves.

The next is our cry to get out of our limited self or shell.

Once we are free from that, we become almost overcome, as by the shrillness of the bamboo-flute. There is no turning back; it fills us, and often frightens us. But when we have been able to let it play through us, we pass on to hear the next sound.

This is like the trumpet-blast which is the prelude to the last.

The last is like the rumbling of the thunder-cloud, which swallows all the other sounds as the sound of the swelling and moving waves swallows all the other sounds in and around it. It absorbs us in itself.

Where are all the other sounds, where are our preconceptions and prejudices and ideas? They have been absorbed in the rumbling, as the dead are absorbed in the waters of the ocean.

But we have been a part of them; they have our own life-force in them. Do we grieve when we lose them? We are told what to do:

we must lay them at the feet of the Master. They are no longer ours; they are the gift of our former self to Those who would lead us onward, to the great Life itself. It is only when we have done this that we are free to do the Master's bidding in fullness, for the self we knew has now been given up; it is no more. It is now His bidding that we obey; it is His ideas which are illusionless, which are truth itself, that we hold. Our wilfulness is no longer used to boost our little selves and opinions, for it has become merged in the will of the ONE. Henceforth we are great Nature's servant.

We can see why pride is such a deterrent on the Path. How can we willingly give up ourselves and become mere servants of Nature?

Where is thy individuality, Lanoo, where the Lanoo himself?
It is the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the eternal radiance.

We have nothing left of the self we knew, but, instead of being surrounded by the vast dry desert, barren of life, all alone, we find ourselves in the vibrant world of Life, part of that Life; it is in our veins and obedient to our will as our will is now the will of the WHOLE.

We can see the insidiousness of pride, or selfhood, when we know the part it must play at the final moment of choice. If it is the desire to help mankind that is predominant throughout the long and arduous path, renunciation of bliss will naturally take place, for the whole of life will be reflected in the new recruit and he knows he can direct it for the good of all. But should there be one tiny germ of conceit left in him, the very power of the One Life will break the thought-picture of the aspirant, for no limited individuality could hold within it the power of the Whole.

It is, therefore, not even the desire to live to benefit mankind that has to grip us. Even that *desire* has to go, for it clothes itself in the thought of oneself as an individual being. It is only the making of oneself a part of the Whole, not the mere desire to do so, that wins through. Complete self-abnegation has to come before that self can pour forth the stream of hard-earned knowledge into another bed.

Even the strong desire to serve Masters is not enough. It may be like the love of a Christian for Jesus, or of the Mohammedan for Mohammed, and land us in thousands of years of *devachan*, thus hindering our work of rendering service on earth. Therefore it is necessary to keep the mind free of preconceptions, however high and spiritual, and

seek the abstract. Our individual planning has to go if we would cooperate with Nature's plans, so that little by little we destroy our personal emotions and emotional aspirations, cleanse our minds and throw out all that concerns ourselves. This will make our heart clean, for otherwise it is full of personal thought-desires. Get rid of them and the heart will be clean.

Is it enough to have a clean heart? The Christians speak of cleansing a man of the devil, but unless something is put in its place the condition of the man will be worse than before. Hence we must have something which will fill the clean heart.

There is that which cannot be given a form, for it is all forms. It is that "light from the ONE MASTER, the one unfading golden light of Spirit." Its rays are in all at every moment, without thought-form, but vibrant and clean. We cannot imagine it, for we know of no form it takes except that of the ALL, but we can begin to sense it, try to listen to its sound, to sense its glory. Unless we hear we cannot see; unless we see we cannot hear.

Much has still to be done, but the beginning is made every time we try to follow the injunction in *The Voice of the Silence* to seek out and then destroy the "Thought-Producer, he who awakes illusion." But in its place it is the "golden light of Spirit" that has to become a background to life.

We must expect pain and sorrow and woe, for no change takes place without pain, but even on the way we get glimpses of "glories untold, unseen by any save the eye of Soul." Only the "VOICE unbroken, that resounds throughout eternities," is exempt from change.

THE DESIRE for physical enjoyment, if rightly directed, becomes elevated, as a desire for something higher, gradually becoming converted into a desire to do good to others, and thus ascending, ceases to be a desire, and is transformed into an element of the sixth principle.

—MURDHNA JOTI

THE BHUSHANDA RAMAYANA

[This article by W. Q. Judge first appeared in *The Occult Word* for November-December 1885.—EDS.]

THERE IS hardly a story or a symbol, an image or a religious observance of the ancient Hindus, that is not full of instruction, either religious in its nature or scientific in its bearing. This is so because the ancient Aryans enquired into everything. With them there was no discord between science and religion. They discovered the true laws of harmony, and in consequence their system and their symbols agree by the law of correspondences.

The *Bhushanda Ramayana* is an old Hindu book, containing an account of the adventures of the crow Bhushanda. To the highly self-styled, civilized Westerner, the idea at first seems puerile, of deriving benefit from an account of the doings of a mere crow. But, upon a little consideration, we discover that the crow stands for something else, and his utterances, no less than his doings, convey good teachings.

The account begins by saying that, "on the top of the sacred mountain Neil, the crow Bhushanda, who had been adorned with many virtues and disgraced by a thousand vices, *who knew all things from the beginning of time and had dwelt in every part of the universe*, fixed his abode."

It then goes on to relate about various personages who came to see him, and his replies to their numerous questions.

There is great suggestiveness in the beginning of this account, when it speaks of the sacred mountain. This is the snowy mountain of the Chinese and Japanese — Fusi-yama; the sacred mountain of the Hindu; the *Mountain of Light*.

We find that Bhushanda had not only been adorned with a great many virtues, but had been disgraced by a thousand vices, and further, that he knew all things from the beginning, and had dwelt in all parts of the universe. In fact, Bhushanda is not a crow at all, but the immortal, higher self. In one aspect, Brahma himself, and in another the vehicle of Brahma. Some will call him the soul, others the spirit; the Theosophist may call him either the sixth or the seventh principle, according to the aspect from which he is viewed. Preferably, we should say that Bhushanda represented the sixth principle of the Theosophists, the soul of the Christians, the *nous* of the Greeks.

He knew all things because of his divine quality, and yet found

disgrace in vice, because he had dwelt in all bodies — not alone of men, but of the whole creation — animate and inanimate. This refers also to the doctrine of Karma, which produces rebirths on this earth until the soul acquires actual knowledge of itself, and is able to say, like Buddha, that it “would build no more this house of pain.” Having seen this, we now can go back and understand that he was not able to take up his abode on the Mountain of Light until he had gone completely around the great circle of necessity and had battled fiercely with his vices and his virtues alike.

While living there many came to hear him speak; and in the last chapter we find several beautiful utterances, from which we will take one. He had been telling what was the appearance, conduct and fate of the wicked, and by way of contrast describes the religious man, saying:

Not so the religious, who study the Vedas and perform good actions; they resemble cows pasturing on green plains, whose udders are distended with milk, with which the herdsman fills his bowl; then, having boiled it, he lets it cool in the fresh air, turns it into curd and beats it into delicious butter. Piety is the fire which increases the goodness of milk, burning away the stains of vice; and repentance is the butter which, being converted into oil, supplies the lamp of understanding, by which divine books are perused *and luminous truth discovered*.

Then the propitious Gods delight to co-operate with mortals, in each of whose corporeal senses are many lattices, where the deities continually keep watch; and if the soul unwarrantably leaves them open to the hot, envenomed wind of temptation, a sincere invocation to those heavenly guardians will preserve the precious light from total extinction.

A voice from heaven then cried: “Let the desire of the pious be fulfilled.”

There is comfort as well as instruction in this. Many of our American inquirers have asked what beauty, or comfort, or tenderness, can be found in these strange doctrines and ideas, which some people are trying to resuscitate from the dead past. Here we are told that our corporeal senses are in our own control. In each of them are many lattices, or shuttered openings. These we may leave open or keep shut as we please. If without heed we leave them open, the hot wind of temptation, laden with poison, will rush in. That no one can prevent — not even the Gods. Left to itself, this mephitic blast would soon extinguish the lamp of understanding. But the Gods keep watch outside the lattices, ready

to help, but not able to interfere unless they are asked, and Bhushanda said that a sincere invocation to those heavenly guardians will result in their supplying the help which is needed to keep the lamp from total extinction. The beauty of this is no less apparent than its truth and is evident to those who know how to look for it.

It would be better for the race if the writings of the ancient Aryans were studied with more attention, and if less time were paid to the elaboration, by so-called philosophers, of systems of ethics that one by one topple to the earth when touched by the practical needs of men.

ON ARGUMENT

In Conversation with W. Q. Judge

I DO NOT LIKE arguments. They lead into endless labyrinths and convince no one. For conviction must come from the inner consciousness absorbing a truth.

If you overcome an adversary in argument you do not convince him of any fact—save that you are better posted on your side of the subject than he is on his side; and leave him with no intention of adopting your theories, but of studying to strengthen his own that he may the better combat yours.

It is better to ask permission to state your case clearly, producing your evidence; then leave your cause to mature deliberation in the mind of your adversary.

If you have a truth, and the soil in which you desire to plant your seed is ready, he will receive it. If not, it is quite useless to argue the matter thus setting up vibrations of antagonistic force harmful to both yourself and others.

You may say that Plato point by point combated all opposition to the theory of the Immortality of the Soul. True; yet, in all the centuries subsequent, how many have believed in the soul's immortality because of the victory of logic compared to those in whose consciousness awoke a conviction from the gentle teachings of Buddha and Jesus?

Controversy belongs chiefly to the intellectual plane, and is seldom waged for the pure spiritual uplifting of humanity.

When we have come into higher conception of brotherly love there will be no argument; for if a brother cannot perceive a truth when its evidence is stated, then he is not ready.

Seeds are never *beaten* into the unbroken ground but *sown* in the tilled soil.

—*Theosophy*, August 1920

LOVERS OF THE EAST

HENRY THOMAS COLEBROOKE

1765-1837

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A SATIRICAL CRITIC of our orientalists once said that their capacity, like the Word divine in the heavens, had three grades: they could edit a text supremely well; they could translate it indifferently well; they could elucidate it quite the reverse of well; or, in other words, their elucidations brought not light, but rather darkness visible.

The same critic went on to compare these grades of capability with the three vestures of the Self; the text was the physical vesture, hence they of the waking, physical world were supremely competent to deal with the text; the translation required a reflecting of the text in the mirror-world, the world between earth and heaven, to which these hardened students had but faulty access; the elucidating of the text required something more, it required an assimilating of the thought and inspiration that had brought the text into being, a unity with its causal nature in the divine world; and from this unity the hardened students were debarred by theological or scientific or material crystallization, which is the most hopeless of all conditions of life, however great be the beauty of the crystal. We are far from agreeing with this view in its totality, as a great many of our scholars are by no means so competent to edit a text as this critic supposes, while some of them in rare and high moments do really rise to the full inspiration of the original.

But broadly, and applied to scholars of the better sort, this criticism is very just. They are infinitely more competent to edit a text than to understand it, if it deals with high aspirations and inspirations; for the scholar's nature — profound appreciation of the letter — is the very opposite of inspiration which is of the spirit. And the followers of inspiration generally seek it at first hand, in the divine things of today, not at second hand, in the records of the divine things of long ago. The real path of safety combines both of these ways. Gain wisdom, inspiration, for yourself; compare it, complete it, by a study of the wisdom of others, of the whole human race — the best that has been thought since the world began.

To do this, one must first know accurately what the long-ago world did think; for this, we must search its records, edit its texts, and gain

a very precise knowledge of the meaning and value of its words; in other words, we must thoroughly master the letter, before we can really enter into the spirit. Here is the value of Colebrooke's work in Oriental, and especially in Sanskrit studies: he was the first student to apply to Sanskrit a really sound, scholarly, honest and accurate method; the first to seize, with vivid force, the idea of seeing the texts as they really are; of finding out what their words actually mean; of ascertaining the real value of forms, technical phrases, turns of expressions, grammatical changes and the like.

Hence no one can neglect Colebrooke and his work, when speaking of a really sound study of Sanskrit. Brahma is called the grandfather of the universe; Colebrooke has an equal right to be called the grandfather of Sanskrit dictionaries and grammars.

Like Anquetil Duperron and Sir William Jones, Colebrooke opened the door of the East with the key of the Persian language, which was then, far more than now, the tongue of Asiatic diplomacy and intercourse. It was only in 1793, after eleven years' residence in India, that he began to study Sanskrit. And, from the very first, the outward forms of things seemed to have interested him far more than the spirit; he studied almost everything Indian but the one thing supremely worth studying, the sane and high philosophy of old Vedic days, with its lofty inspiration and profound intuition.

A critical grammar and dictionary of Sanskrit, learned studies of Hindu law, of the algebra of the Hindus, and a series of miscellaneous essays touching on numberless subjects of curious and interesting research, as well as an account of Hindu religious ceremonies, are set to his credit; but by far the most valuable part of his work is the ascertaining of the exact forms and meanings of Sanskrit words, so abundantly contributed to by his dictionary and grammatical labours. The true work of understanding the texts and drawing out their real value for our own use only begins where this dictionary and grammar work ends; but without this clearing and measuring of the foundations, no inhabitable house of eastern knowledge could be built. Here is Colebrooke's translation of a famous Vedic hymn:

Then there was no entity nor non-entity; no world, nor sky, nor aught above it; nothing anywhere in the happiness of anyone, involving or involved; nor water deep and dangerous. Death was not; nor then was immortality; nor distinction of day or night. But THAT breathed without afflation, single with her who is within

him. Other than him, nothing existed which since has been. Darkness there was; for this Universe was enveloped with darkness, and was undistinguishable like fluids mixed in waters; but that mass, which was covered by the husk, was at length produced by the power of contemplation. First, desire was formed in his mind, and that became the original productive seed; which the wise, recognizing it by the intellect in their hearts, distinguish in non-entity. Did the luminous ray of these creative acts expand in the middle? or above? or below? That productive seed at once became providence (or sentient souls) and matter (or the elements): she, who is sustained within himself, was superior. Who knows exactly, and who shall in this world declare, whence and why this creation took place? The gods are subsequent to the production of this world; then who can know whence it proceeded? or whence this varied world arose? or whether it upholds itself or not? He who in the highest heaven is the ruler of this universe, does indeed know; but not another can possess this knowledge.

HEREIN, brethren, a brother, wisely reflecting, when there has sprung up within him a lustful thought, that he endureth not, he puts it away, he removes it, he destroys it, he makes it not to be; when there has sprung up within him an angry thought, a malicious thought, some sinful, wrong disposition, that he endureth not, he puts it away, he removes it, he destroys it, he makes it not to be.

For whereas, brethren, to the man who removeth not, cankers (*asavas*) may arise, full of vexation and distress; to him who removeth the *asavas*, vexation and distress are not.

He cultivates that part of the higher wisdom called Search after Truth, he cultivates that part of the higher wisdom called Energy, he cultivates that part of the higher wisdom called Joy, he cultivates that part of the higher wisdom called Peace, he cultivates that part of the higher wisdom called Earnest Contemplation, he cultivates that part of the higher wisdom called Equanimity — each dependent on detachment, passionlessness, on the utter ecstasy of contemplation, resulting in the deliverance of mind.

—*Sabbasava Sutta*

IN THE LIGHT OF THEOSOPHY

Thirteen years ago the Indian Board for Wildlife had listed only seven species of animals and birds which were threatened with extinction. Last month the IUCN's revised list of "rare and threatened" Indian species included no less than 27 names! All hope for the survival of two others, the cheetah and the pink-headed duck, has now been given up. The tiger and the blackbuck are also entering the danger zone of depopulation. (*The Times of India*, November 30, 1969)

For the headlong destruction of the country's wildlife, the Central government is as much to blame as the State governments. Both have known what has been happening for years, but neither has cared to do anything about it. They have allowed forests to be cut down, either for cultivation or for planting exotic varieties of trees for timber, with the result that the natural habitat of wildlife has been destroyed. Cattle have been allowed to graze in ever larger numbers inside the game sanctuaries, acting as carriers of diseases such as the rinderpest which depleted the wildlife population of the Periyar and Mudumalai sanctuaries last year. Where wildlife has been forced out of the jungles by the pressure of grazing, it has become a prey to farmers, hundreds of thousands of whom have been given gun licences for crop protection. The State governments have completely failed to stop poaching. Until less than two years ago, the Central government even ignored the agonized appeals of naturalists to stop the export of furs and skins. By the time a ban was imposed, it was almost too late to save the cloudy leopard of the Himalayas. The armed forces must also bear their share of the blame for the decimation of the chinkara and the blackbuck in the deserts of Rajasthan, and the tragopan and various types of pheasants in the Himalayas.

To some extent the fall in India's wildlife population is the consequence of the growing human population, the increasing pressure on land, and the rising cattle population. But a great deal can still be done to halt the decline if not reverse it. The country needs more game sanctuaries. The State governments should prohibit all forms of shooting and take other stringent measures to prevent poaching.

Man's treatment of non-human life on our earth leaves much to be desired. Scientific and religious evaluation of the assumed infinite possibilities of Nature has not led man to perceive that the hunters who kill game for pleasure, or commercial interests that exploit Nature

for profit, rob the Great Mother instead of enriching her, and will all, in the degree of their intelligence, find themselves accountable. Calamities are bound to follow the insatiable demands of man upon Nature. Peace is indivisible, and all Nature is participant.

It was in 1962 that the late Rachel Carson published her famous book, *The Silent Spring*, and started a crusade against the use of poisonous chemicals and artificial substitutes in the countryside and in daily life. It has taken the West seven years to wake up to the menace. But now that it has started acting it looks as if a thorough clean-up is under way. The recent imposition of bans in several countries on the use of DDT (see "In the Light of Theosophy" for December 1969) has now been followed by a move to curb the use of antibiotics in dairying and poultry farming. This is a most welcome development which deserves serious attention in this country as well.

Intensive poultry farming and dairying techniques in Europe and the United States make routine use of numerous antibiotic substances to achieve high yields and to serve as substitutes for grain in the lean seasons. Some of these substances are administered for the treatment of diseases such as typhoid. If they continue to be fed regularly to animals there is a grave danger of their developing diseases that are resistant to these antibiotics. This is a complication which must be avoided.

In India, the intensive rearing of poultry and dairy cattle is making rapid progress. It will be all to the good if steps are taken at once to frame strict rules governing the use of antibiotics in the countryside.

Pediatricians and public-health experts in the United States are now taking a critical look at the need for routine vaccination of children against smallpox, and some have concluded that it is an idea whose time has passed (*Newsweek*, December 15, 1969). This is significant in view of the fact that compulsory vaccination is taken for granted in several countries, and hardly a child reaches school age without receiving one. Says *Newsweek*:

Smallpox vaccine contains the virus of vaccinia, or cowpox, a disease of cattle. . . . It is made from the lymph fluid of calves exposed to cowpox, a method of production that hasn't been

changed substantially since the turn of the century.... What worries many physicians now is the fact that smallpox vaccine can produce side effects that are as dangerous as the disease it is meant to prevent.

If a child with eczema is vaccinated, or gets close to someone who has received the vaccine, he may develop a severe, spreading skin eruption not unlike a bad burn. Youngsters whose immunity defenses have been lowered by such diseases as cancer, or by treatment with steroid hormones, may suffer a generalized vaccinia infection that spreads over the entire body. And some children develop encephalitis, an inflammation of the covering of the brain and spinal cord, as a result of vaccination. On an average, more than 500 persons develop such complications in the U.S. every year, and at least seven die. In the U.S., at least, the risk of dying from vaccination far exceeds the risk of dying from once-dreaded smallpox.

In view of this fact, public-health experts have long debated whether small-pox immunization for children should be discontinued. Last week the debate waxed hotter with publication in the *New England Journal of Medicine* of a very critical report by two experts [Drs. J. Michael Lane and J. D. Millar] from the U.S. Public Health Service's National Communicable Disease Center.

Opponents of compulsory vaccination, among whom are students of Theosophy, may now take heart that health experts are at long last awakening to the dangers of vaccination against smallpox. The evidence against compulsory vaccination continues to pile up.

Opponents of heart transplants have another argument now against this radical surgical technique. It has just been disclosed that an examination of the body of Dr. Blaiberg, the longest survivor so far with a transplanted heart inside him, showed that the very disease which necessitated the transplant eventually destroyed the new heart. Dr. Blaiberg's trouble was technically known as coronary atheroma, a degenerative change in the inner tissue of the heart's arteries. The donor's heart was free of this, but after 19 months in the new body the transplanted heart showed atheroma of a very high intensity. What happened was that the disease which was killing him earlier had infected the new heart. (*The Times of India*, December 10, 1969)

This shows the futility of transplants of major organs. Although the patient in this case managed to live for over a year and a half, he had no chance at any stage to overcome the disease which had threatened his life. Heart transplants then are no more than a palliative. Apart from that, the question why atheroma was transferred to the new heart is intriguing enough to warrant further research on the part of medical men. To those, however, who know that in the mind are located all seeds of disease with self-reproductive power inherent in them, the question may not seem so very difficult of understanding. (Cf. W. Q. Judge's article, "Replanting Diseases for Future Use," reprinted in *THE THEOSOPHICAL MOVEMENT* for July 1961.)

While codes have been drawn up to forestall unethical experimentation on human beings, there are no guidelines on experimenting with prenatal human life, as pointed out by Dr. Frank J. Ayd Jr., in *Medical Counterpoint*. Today's "medical intranauts," he says, are exploring inner space of man before birth, even to the point of possibly altering germ plasm to predetermine the sex of the child or to control his biological make-up. Dr. Ayd points out:

When genetic engineering is attempted, the risk of a mishap that may result in a defective human being or in death will have to be balanced against potential benefits. The pioneer decisions to proceed will be painful and awesome. So, too, will be the decision about what to do with the failures whose lives have been launched. Should they be allowed to live, or should they be destroyed?

This raises afresh such crucial questions as: When does human life begin? Is it ever morally permissible to terminate the existence of defective or unwanted human fetuses? What kind of society is it that would countenance the obliteration of anyone whose quality of life is below arbitrarily determined standards?

Dr. Ayd believes that since it is almost certain the future will see an exponential increase in the number and types of experiments on human prenatal life, a code of ethics should be formulated now. The concept espoused by some that the "quality" of human life is more important than its presence and sanctity should be pondered, he cautions.

Theosophy would say in general that at no time and under no

circumstance is it justifiable to terminate the existence of a human foetus. Answering the question, "Is Foeticide a Crime?" H.P.B. printed the following in *The Theosophist* for August 1883:

... it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence. In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence — with KARMA — that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character — for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even a child before it arrives at self-consciousness, than there is in any other small animal — for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle." But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

How many of Mr. Buckminster Fuller's seminal ideas, expressed at the recent Nehru memorial lecture in New Delhi, fell by the way-side, how many fell upon stony places and how many among thorns it is hard to say. But one may be sure that some fell into good ground and will in due time bring forth fruit, thirtyfold, sixtyfold or a hundredfold. Mr. Fuller is one of the world's foremost design science inno-

vators and a creative thinker. Specialization, he said, is leading man to his own end as it tends to "shut off the wide-band-tuning searches and thus precludes the further discovery of the all-powerful generalized principles." (*The Times of India*, November 19, 1969)

The remedy? Mr. Fuller suggests a deliberate switch from specialization to an "inclusive and refining comprehension of all the factors governing life." An integrative programme, in other words. The task, however difficult it may seem to be, is clearly not too much for man, the intuitive thinker and innovator. The dangers of becoming so immersed in one field that we forget what the purpose of all life really is, are all too manifest. There can be no doubt that what we need is an integration, or the attitude of looking at life as a whole — an expanding of the consciousness to include rather than to exclude and define. It is a true fundamental and synthetic philosophy of life, one that is basic and a synthesis itself as Theosophy is, that makes possible in reality the attitude of looking at life as a whole. Where are those influences which will expand and deepen our consciousness? They are, as they always have been, in Theosophy that is the wisdom of all ages, and are now to be found in the Theosophical Movement.

It needs to be recognized that if there is unity of knowledge, it can be attained only by recognition of the Unity of that which is superior to all knowledge: the Knower, who is the same in all beings, and who is not knowledge, but the perceiver and container of it.

A year ago, according to complaints made by a couple, extraordinary things started to happen in their house in the Kentish town of Gillingham in England. Light switches mysteriously clicked on and off, ash trays fell off tables, furniture moved by itself, firmly closed doors suddenly flew open and warm rooms got icy cold. All this they put up with stoically, until recently when their three-year-old daughter became "possessed," as they came to believe. It seems she started muttering to "somebody" using words (according to a report) "which no child could ever know." Frantically they sent for clairvoyants, mediums and exorcists who put "a spirit light of protection around the little girl's cot" because they felt that a "ghostly entity" was "using" the child.

Similar cases are reported from time to time from all over the world. In her article, "Nature's Human Magnets" (reprinted in *She Being Dead Yet Speaketh*, Madame Blavatsky relates some phenomenal

cases and shows that they are *natural*, not miraculous — the result of “the occasional abnormal surcharge of human beings.” Commenting on the experiments of Baron von Reichenbach of Vienna, a renowned chemist, she states:

...he proves that the body of man is filled with an aura, “dynamide,” “fluid,” vapour, influence, or whatever we may choose to call it. . . . In some individuals this vital magnetic (or, as he calls it, Odylic) force is intensely strong. . . . Since Reichenbach proves magnetism to be a compound, instead of a simple, force, and that every human being is charged with one of these forces, Odyle; and since. . . the human body does also at times discharge the true magnetic aura, such as is found in the lodestone; therefore the explanation is that in these latter abnormal cases the individual has simply evolved an excess of the one instead of the other of the forces which together form what is commonly known as magnetism. *There is, therefore, nothing whatever of supernatural in the cases.* Why this happens is, we conceive, quite capable of explanation, but as this would take us too far afield in the less commonly known region of occult science it had better be passed over for the present.

The development of amazing gifts in very young ones is always watched with great interest. From Madras comes the news of a two-and-a-half-year-old musical prodigy, who has just been granted by the Madras Music Academy a monthly allowance for his musical upbringing and training. The child, it is said, can easily identify all the *ragas*, common and rare, correctly answer highly technical questions and do similar incredible things.

Often such prodigies burn themselves out, but there are outstanding examples, such as Mozart, who started his musical career before he was four years old and whose genius did not peter out with the years.
