

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### THE PAIRS OF OPPOSITES

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THE archetypal pair of opposites is Spirit and Matter. This pair has this advantage for human mind: it clears the doubt that the pair is resolvable into unity. It is not so easy for us to see that good and evil are a pair fusing into a unity, as it is to comprehend that concretized Spirit is Matter, and etherealized Matter is Spirit. It is this truth that the Zoroastrian *Gathas* proclaim, though Spirit and Matter are personified in them as two beings, as twins who hold a discourse together (in reality, because Spirit is Matter and *vice versa*, the one knows the nature of the other) and whose thoughts, words and deeds are the womb of good and of evil.

Just as Spirit and Matter do not exist as distinct and separate entities, so also good and evil. No one can point to the existence of good *per se* in Nature; nor can evil be shown to have a separate, independent existence. Reality is neither good nor evil, as Life is neither Spirit nor Matter.

If the One Reality manifests as duality, if the One Life manifests as Spirit and Matter, each of this primal Pair expresses itself in a triple aspect. Spirit expresses itself as Existence (*Sat*), Universal Ideation (*Chit*), and the Bliss of a balanced repose (*Ananda*). On the other hand, Matter expresses itself in three attributes: Radiance (*Sattva*), Mobility (*Rajas*), and Stability (*Tamas*).

This pair of Triplets, acting and reacting on each other, produces what appear to the human mind as the Light and the Dark Sides of Nature. “Light and darkness are the world’s eternal ways” for the human mind. When these two triads vibrate affecting each other, many dualities appear, and among them the lower

and the higher Manas, the Good Mind (*Vohu Mano*) and the Evil Mind (*Akem Mano*).

That aspect of the One Life which is Divine Desire, which is co-eternal and co-eval with Itself, produces two forces which go in opposite directions in every human being—aspirations towards uniting with Beings of Spirit, and desires to unite with objects of matter. In embodied existence, such higher or spiritual aspirations and lower or material desires work in every human consciousness. This pair produces three pairs mentioned so often in the *Bhagavad-Gita*—Heat and Cold; Pleasure and Pain; Fame and Ignominy. The first is related and corresponds to the *Tamas* aspect of Matter; the second to the *Rajas* aspect; the last to the *Sattva* aspect. When a person has risen above personal pleasure and pain he still cares—and it is a good thing that he should, in compliance with the working of an inherent idea—for the good opinion of his fellow-men, for maintaining the fair traditions of his family's and his own name. The concept of Name and Fame is related to the *Sattvic* nature, though it has other and lower expressions, as when the desire for fair fame and good name is mingled with that for recognition, etc.

Krishna in the *Gita* reiterates the advice that Arjuna should rise above these three pairs. To transcend the three *Gunas* or attributes of matter means transcending these three pairs. Of these three, the middle one, related to the *Rajas* aspect, is most potent, inasmuch as from it flow our *feelings* of heat and cold, of hurt and shame or of holding high our heads in the assemblies of men.

As a being of Matter, man feels heat or cold, pleasure or pain, fame or ignominy; as a being of Spirit, man feels Bliss, realizing himself as Ideating Existence, existing in Ideating Bliss or Blissful Ideation.

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THE stuff of which evil is made is one with the stuff of which good is made. No tendency or desire could be pointed out in the worst of lives or of actions which is incapable of being, with addition or readjustment, incorporated in a good self.

—BERNARD BOSANQUET

## THE SOUL'S ACCOUNTING

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

—*The Sermon on the Mount*

“Ere the gold flame can burn with steady light, the lamp must stand well-guarded in a spot free from all wind.” Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing on the Soul's white shrine.

—*The Voice of the Silence*

Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.

—*The Voice of the Silence*

THE waking hours of each person are the periods when the senses and organs remain in active function, bringing into and sending out from him thoughts, feelings, words and deeds. During all these hours of inner and outer activity, how has he acquitted himself? Has he been his brother's keeper? Has he made or marred the destinies of others? Has he dispensed glory or gloom, kindness or torture? Has he at least tried so that the Divine has been invoked to heal through his hands, bless through his eyes, exalt through his speech?

These and other questions the self has to ask of itself. They are to be asked each night; and, as the days go by, with recurring greater emphasis. For, just as the good tradesman at the close of his daily labours takes count of his transactions and enters them faithfully in his accounts for the day, so must the eager soul take count of things done and undone and enter them on the credit or debit side of his day's undertaking. As, however, the soul's accounting has to do with imponderables and such delicate things as motives and the hearts of men, standards different from those ordinarily obtaining have to be observed by which debits and credits can be correctly assessed. The religious fanatic, the bigot of science, the materialist and the sensualist, have each their own yardsticks with which to measure their life's achievement. What they may evaluate as being outstandingly to their credit, a student of Theosophy may find to be extremely derogatory of him. It would be a profitable pursuit for each student to enumerate those acts which the world lauds but which under the age-old

ethics of Theosophy are taboo to him who would walk the Paths of Peace.

Therefore, the reviewing has to be cautious lest we inadvertently take credit for that which needs speedy eradication or reject a sentiment which, for the purpose of soul-life, requires careful nurturing. The passing of an impartial judgment on our own actions, therefore, becomes a matter of extreme difficulty, unless of course the Inner Self speaks to and guides its lesser self in the arduous task. But this inner voice is not heard—is not audible rather—in the early stages of the disciple's endeavour. He has yet to raise the hallowed shrine, the audience chamber. If he be left to his own devices till this is accomplished, then would his plight be really hopeless. He is, however, helped in his endeavours by the advice left behind by those who have successfully passed beyond his stage. This advice is that the review should be based on the time-honoured Rules, the great Virtues and the Divine *Paramitas*. Knowledge about these is scattered throughout Theosophical literature and the student has to expend time and energy in collecting it for his own use. The very effort at doing so marks an important step forward.

The preparation is still incomplete. The student has to find the answers to two important questions: In what Hall of Consciousness has this review to be undertaken? In what vesture must the mind be clothed ere it can seek entry into that Hall? The answers to these questions are readily available, but they are useless to the student until in his inner nature he is convinced that no other answer can exist. His heart has to receive fully what his mind has long since accepted. The Hall of Consciousness that the aspiring soul has to enter is the Hall of Wisdom where alone the Higher Self of each abides. It is in this Hall that the review is undertaken and the solemn task of judgment is performed in the presence of the Inner Lord. In that Hall, only the silent and the tranquil mind can enter; and, having gained entry, it has not only to render its account as to what events and circumstances were passed through and how, and which ones were evaded, but, further, the soul must visualize how it should have acted or reacted if it had been guided solely by the Rules and the Virtues and the *Paramitas*. Further still, the inquiring soul must ask of itself, "What particular lesson was Nature presenting to me in the incident? How far have I imbibed it? How far did I fail to grasp it or even to recognize that it was there for me to read?" Even if only the three rules which head this article were taken up every day as a basis for introspection, much insight would be available to the humble in heart.

Not all are ready, or even willing, to enter this Hall of Consciousness. The fear of the unknown is as starkly real to some as is the fear of darkness to children. But the more terrifying fear which paralyzes all action is the fear of facing one's own self—seeing its hideousness and its pettiness, feeling its viciousness and its servility—a fear which is real and which arises from ignorance of the walks of the lesser self. Were this ignorance removed, how kindly, how generous, would be the actions of men! Entry into this Hall of Consciousness is obtained only through the gates of silence. This silence-seclusion has to be complete. All external images, all external sounds, have to be cut off—renounced. All internal images have to be pushed back and refused permission even to approach the mirror of the mind. In the citadel so created, neither friend nor enemy can enter. The self must remain alone and isolated, wrapped within the womb of its own Consciousness. Yet is this isolation vibrant, its stillness deliberate. It is not the vacant emptiness of torpor or the unconsciousness of the opium-eater. It is rather that stillness in which the expectant soul waits, alert and ready to capture from within that stillness the quintessence of life.

The greatest hindrance to this plunging into the silence is memory, or rather that aspect of it which breaks through the barrier of the will and floods the soul with its images. Memory has to be understood, regulated and bridled into obedience. Physical memory has to be sacrificed and recalled by will only when needed. The other great hindrance is that raised by pain or any other great emotion. These have the power to shake the soul from its moorings and to demand and get its attention to the exclusion of all else. A body in torment, a blinding bout of jealousy, the rigor of hurt feelings, the bottling up of anger—these are some of the hindrances against which the student is powerless. He may fool himself that he can push these away from his consciousness and enter the silence. The tarnishing effect of these on the mind is not easily countered. The true silence which the disciple covets can never be approached where unbrotherliness is present; and pain and all the other upsurges of emotions are but the outer manifestations of a definite lapse from brotherliness. But within these impassable barriers of pain and fear lies concealed the Wisdom that can help us surmount their fastness and conquer their limitations. They exist because in them exists the power to teach. They are not chastisers primarily. They are Reformers, Teachers, Compassionaters.

Once that the silence is reached, the occurrences of the day

have to be reviewed, taking care that the equilibrium is not shaken by the re-enactment of the scene. The good has thus to be reviewed as also the bad, the ecstatic as the passionate, the benign as the malignant, the peaceful as the alarming. For nature provides all things, all circumstances, in order that the soul may learn. It is as the study progresses thus that the quintessence of life is garnered, the elixir of existence distilled. But this is a work of years and of lives. There come periods of doubt and mocking uncertainty when, in search of the silence, the self meets only fogs and a vast, uneasy turbulence. At times the self appears denuded of all strength when he finds himself in high tension because of what he knows not. On occasions he finds himself surrounded by astral images that now terrify and now allure. Sometimes a whiff from a past incarnation blows in his face, opening strange sights and stranger temptations. Yet must the practice be continued through all these. However disastrous the fall, the effort towards the silence has to be sustained, until by the very strength of the cumulative effort the soul finds itself in a place of peace.

The silence, too, has many facets and therefore as many lessons to impart. Sometimes there is nothing but silence—a blankness devoid of anything. Then there is the silence that is warming and another that is terrifying. At times it speaks where there is none to speak; at others it envelops the soul in an ecstatic peace. This, too, is experience which exists because it has to contribute to the fullness of the soul. And the great Nature outside also speaks to him who would listen. The ocean's mighty swell and the majesty of the mountain tops; the roar of the thundering cascades and the rippling of the brooks; the fury of the tempest and the beauty of the sylvan glades; the devastation of the earthquakes and the luxuriant beauty of Nature in its creative moods—all these have their inner counterpart, their hidden meaning, necessary for the instruction of the soul at review-time.

Thus is the chela's life-ledger written through peaceful as through laborious days—a record of his strivings towards the dim star that burns within. May his aspirations be high and his burdens light! March on, brother pilgrim, in the consciousness that your brothers share in your failures, your triumphs, your tribulations! March on! And may you have the strength to serve, to know and to sacrifice!

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# THEOSOPHICAL GLEANINGS

## Notes on the "Secret Doctrine"

[This article by "Two Students" is the first of a series published originally in *Lucifer* from March to September 1890. The series will be continued in subsequent issues of THE THEOSOPHICAL MOVEMENT.]

### I

WE are literally what our signature says: Two Students, nothing more pretentious. If we are also what has been called "communicative learners," it is because we feel that what have been difficulties to us are probably difficulties to others, and that fellow-students can sometimes lend each other a helping hand over a rough piece of road. In reading the "Secret Doctrine" the student is apt to be confused, even dazed, by the range of erudition, the wealth of illustration, the abundance of digressions, the number of literary allusions. Devas and Daimons, Dhyani Buddhas and Kumaras, Yugas and cycles, satyrs and fakirs, alchemists and adepts, Manus and Monads, whirl round him in dazzling phantasmagoria, and he rises from hours of effort, his only distinct acquirement a headache. We have found the most fruitful system of study is to fix on some one thing, to follow it through all its windings with dogged persistency, steadily hunting it down through the two volumes, disregarding all alluring byways and seductive glades, until there lies before us that one thing in its completeness, with every touch given to it from beginning to end, clear, definite, comprehensible. It may be remembered that there was one Proteus who could give the most interesting information if only you could keep your grip on him through all his transformations, until he reassumed his proper shape and became conversable. So in following the Protean shapes in the "Secret Doctrine," if you can only "hang on" to the end your reward is sure.

Our first notes will be on the Seven Rounds, our object to trace the Monad in his long pilgrimage from his landing on the First Globe in our Chain for the First Round, till we lose him in the dazzling radiance of his final triumph. A brief introduction, giving the broad outlines of the fundamental principles of Cosmic Evolution, may fitly precede this detailed study, for a grasp of these principles is essential to the full understanding of their working in our Manvantara.

## THE CYCLE OF ACTIVITY

[All references in which only volume and page are given are to the "Secret Doctrine."]

Everywhere in Nature we see rhythmic alternation, waking and sleeping, day and night, activity and rest, life and death. "As above, so below"; in the Macrocosm as in the Microcosm. So, to the eye of the Esotericist, Existence has its day of waking activity, its night of sleeping rest, the Universal Life flows out into the universe of form, ebbs back into formless No-Thing, "Days and Nights of Brahmâ" in the allegorical phrase of the Hindu, the outbreathing and the inbreathing of the illimitable One who is All. "It is the One Life, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute consciousness; unrealizable, yet the one self-existent reality; truly, 'a chaos to the sense, a Kosmos to the reason.' Its one absolute attribute, which is Itself—eternal, ceaseless motion—is called in esoteric parlance the 'Great Breath,' which is the perpetual motion of the universe, in the sense of limitless, ever-present Space" (Vol. I, p. 2). That IT must be, we know; else nothing had been nor could be: but before its mystery human thought is helpless, futile—"silence is more reverent than speech."

A period of activity is a *Manvantara*; a period of rest a *Pralaya*; and these succeed each other in endless succession. The "dawn of differentiation" (Vol. I, p. 1) is the dawn of the Manvantaric day; thenceforward a ceaseless evolution, till the cycle is complete and rest comes with pralayaic night. And here at once arises the student's first stumbling-block. In the Secret Teaching all things are regarded as of sevenfold aspect, and the same word is often used for each of the subsidiary seven as for the complete thing they make up. The word *Manvantara*, or *Manu-Antara*, means literally "between two Manus," and, as we shall see later, there are Root Manus for Rounds and subsidiary Manus for globes. Hence we have the Minor *Manvantara* for the life of a single globe, the Major *Manvantara* for a Round of the seven globes, the Maha-(great) *Manvantara* for the life of the Kosmos, all which, with other periods, will become plain enough as we proceed: it suffices for the moment to grasp clearly the idea that *Manvantara* stands for a period of activity, and it is better, at the outset, not to connect with it any definite number of years.

So, again, with the words *Manu*, *Dhyani Buddha*, *Dhyani Chohan*, and others that meet us at every turn in the "Secret Doctrine." They are generic, not individual, names; thus *Manu*,

the *thinker*, "is but the personified idea of the 'Thought Divine'" (Vol. I, p. 63), and the word is used for those who stand at the beginning of a new cycle of evolution, whether it be great or small. The student is apt to be bewildered when he has met "Manu" as the head of the seven races, and then comes across "Manu" again in a comparatively subordinate position as the head of a single race; or when, having realized that a "Manvantara" is between two Manus, he learns suddenly that there were fourteen Manus in the Manvantara he is studying. But the seven pairs mark the smaller Manvantaras within the larger. The word *Dhyani* is synonymous with *Deva*, a lofty spiritual entity, while Buddha is the Wise One: "Lords of Wisdom" gives something of the idea of Dhyani Buddha, and of such entities are many classes or grades. So with Dhyani Chohan, the Lord Deva. While ourselves using the esoteric names in preference, we shall try, at starting, to give the equivalents, as some of the puzzlements of the student arise from his not realizing the variety of names, sometimes Greek, sometimes Hindu, sometimes Tibetan, used indifferently to express the same thought. Esoteric philosophy is not identical with exoteric Buddhism or exoteric Brahminism, and our readers will often meet with statements that conflict with, say, the statements of Mr. Rhys Davids. That learned Orientalist deals with the public teachings of one religion, we with the Secret Doctrine that lies at the root of all; and this must be borne in mind when differences—especially differences in numbers—are noted.

As regards the truth or the falsity of the outlines of cosmical evolution in the "Secret Doctrine," for the average man at the present time no proof is possible, any more than you could prove to him straight off the abstruse mathematical theories that require the existence of fourth dimensional space. "It is thus that things have evolved," says the Teacher, "and you can find it out for yourself if you will, as you can, raise yourself to our vantage-ground of vision. As you are, you cannot get it first-hand: the simpler parts of our teachings you can test and prove; but this, for the present, is beyond you. Take it as a theory, a hypothesis, or, if you choose, leave it alone, and confine yourself to the terrestrial part of our doctrines." With this preface, we proceed to

#### THE DAWN OF THE MAHA-MANVANTARA

"The One Life, eternal, invisible," is to manifest in Space and Time. It is the Absolute, spoken of as Sat by the Hindus, as Parabrahm by the Vedantins, as Adi-Buddha by the Buddhists, as Ain-Soph by the Kabbalists, as Absolute Being and non-Being by Hegel and his school. This is that "Omnipresent, Eternal,

Boundless and immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya, ‘unthinkable and unspeakable.’ . . . That Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol” (Vol. I, pp. 14, 15). The Causeless Cause, the Rootless Root, Occultism has called It, striving to image the unimaginal. It “is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception or conceive of by itself. On the other, absolute abstract Motion representing Unconditioned Consciousness.

“Even our Western Thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. The latter aspect of the One Reality is also symbolized by the term ‘The Great Breath,’ a symbol sufficiently graphic to need no further elucidation” (Vol. I, p. 14). This is the first fundamental axiom of the Secret Doctrine, which is thus essentially Pantheist in its philosophy.

Having posited the Absolute Life, out of relation, to us unthinkable, we turn to the consideration of the Universal Life as periodical, at the beginning of the Manvantaric period. The Hindus, figuring Parabrahm as a blank circle, have placed a point in the midst of such a circle to symbolize Mulaprakriti, the Root of Substance, called by Subba Row “a sort of veil thrown over” the “unconditioned and absolute Reality.” By the Vedantins the term is applied to an aspect of Parabrahm: “from its (the Logos’) objective standpoint, Parabrahm appears to it as Mulaprakriti” (Vol. I, p. 10, *note*).

At this re-awakening of the periodical life, the first differentiation is the First, or Unmanifested, Logos—to use the accepted Greek term—Dorjechang in the Tibetan. This primary emanation is the Supreme Buddha of the Buddhists, the First Cause, the Unconscious of Hartmann—“a bright ray from” the “darkness” of the One unknown.

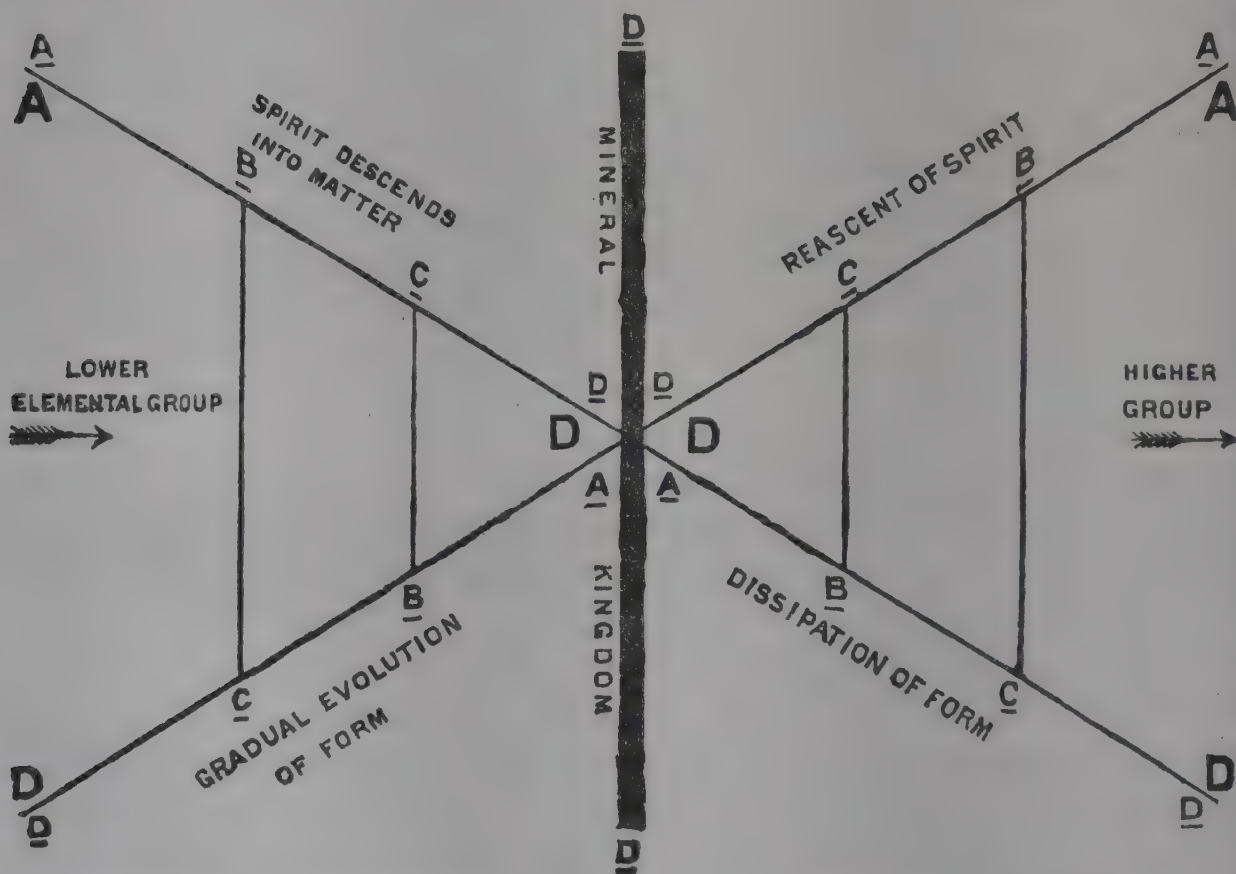
“As the Lord of all mysteries he cannot manifest,” and from the First emanates the Second Logos, the manifested, Dorjesempa, poetically called the “diamond heart” of the First, sent into the world of manifestation. This is Purusha-Prakriti, Spirit-Matter, the Life, the Spirit of the Universe. (Compare Vol. I, p. 16 and p. 571.) This is the Atman of the Vedantins, the Heavenly Man of

the Hermetic philosopher, the creative God of all religions—the Demiurgos, the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the four-faced Brahmâ of the Hindus (p. 110). It is the substance whereof all things are to be made, and the life that animates them. Hence “the Occultists... trace every atom in the universe, whether an aggregate or single, to One Unity, or *Universal Life*”; they “do not recognize that anything in Nature can be *inorganic*”; they “know of no such thing as *dead matter*. . . . The ‘wave-motion of living particles’ becomes comprehensible on the theory of a Spiritual One Life, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness” (Vol. II, p. 672). “The *vital fires* are in all things, and not an atom is devoid of them” (Vol. II, p. 267). This Spirit-Matter manifests itself in Kosmos in seven different states: the first and second or sub-physical elemental kingdoms, the third or terrestrial, the fourth or astral, the fifth or that of mind, the sixth or that of spirit, each has its own protyle, whereof are constituted all its phenomena. The seventh state, the highest, is that of the Logos itself (see Vol. II, p. 737). To the Occultist what is called “spirit” and what is called “matter,” the normally intangible and tangible, are but the two poles of the one universal Spirit-Matter, the Life-Substance, the two-faced Unity. The characteristics of matter in each stage—or on each “plane”—can only become known to us as we develop the senses that can apprehend them, when they would become as easy of investigation as is the third-stage-matter to us at the present time.

The Kosmic cycle will be—figuring Kosmos as a sphere—from the pole of Spirit round to the pole of Matter, on the descending arc, and from the pole of Matter back to that of Spirit on the ascending. As the Life-Substance is one, the process will be the crystallizing and densifying of the ethereal into grossest materiality, and the sublimation and rarefying of that materiality into the ethereal. And so for our immediate Manvantara the progress is figured as through seven globes arranged on four planes: in the three first the “descent into matter,” in the fourth the greatest density and the turning-point, in the three last the re-ascent (see right-hand diagram, Vol. I, p. 153). It is Involution and Evolution, the complementary principles of the universe, “an eternal spiral progress into matter with a proportionate *obscuration* of spirit—though the two are one—followed by an inverse ascent into spirit and defeat of matter” (Vol. II, p. 732).

If this central conception be clearly grasped by the student, and applied, amid the differences of detail, to every cycle, large or

small, the difficulties in the way will be much lightened. It is the key to the general understanding of the evolution of the Kosmos, of the planetary chain, of the globes, of the races, of the individual. One of these correspondences, the evolution of a globe, has never been put more clearly than by a Master: "There are *seven* kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of the differentiation of Mulaprakriti to its third degree—*i.e.* from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the 'Monadic Essence'—considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages on the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us.



"The line AD represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient D to its ulti-

mate concretion A; C, B, A, on the left-hand side of the figure, are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and A, B, C, on the right-hand side, are the three stages of organic life—vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis, matter; and this idea is conveyed in the lines AD and DA. The arrows show the line of travel of the evolutionary impulse in entering its vortex, and expanding again into the subjectivity of the Absolute. The central thickest line DD, is the Mineral Kingdom” (*Five Years of Theosophy*, pp. 276-278).

In this description the student will mark the identity of the master-idea and the variation of application to a smaller evolutionary cycle; unity amid diversity is the keynote of the Esoteric teachings, and if the student can keep his ear attuned to the keynote, he will readily follow the intricacies of the harmony.

So far, then, we have dimly apprehended the Absolute as the One and All, the First Logos as a primal emanation, emanating in turn the Second Logos, wherefrom is evolved the substance and life of the Kosmos, in Esoteric parlance the Third Logos. But for the completion of this “beginning of things,” is needed the differentiation of something more than substance and life: ideation must precede formation. And so, from the Logos “emanate the seven . . . Dhyani Buddhas, called the Anupadaka, ‘the parentless.’ These Buddhas are the primeval monads from the world of *incorporeal being*, the *Arupa* [*rupa*, form, *a*, without] world” (Vol. I, p. 571). These seven are, collectively, Mahat or Intelligence, the Universal World Soul, Cosmic Ideation, called also Maha-Buddhi (p. 16). Collectively Cosmic Ideation or Mahat, they are manifested as seven intelligences, “the primordial seven, the first seven breaths of the Dragon of Wisdom” (Stanza v.). They “produce in their turn” the “fiery whirlwind,” Fohat, the “messenger of their will”; “he is the steed and the thought is the rider”; he is “the potential creative power,” “the personified electric vital power.” On the terrestrial plane he is electricity in the widest sense, the principle manifesting in all electric and magnetic phenomena. “By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of Spiritual Energy in the Kosmos, the reflection of the Universal Mind—which is Cosmic Ideation and the intellectual force accompanying such Ideation—becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of

Akasa, acts upon manifested substance or the One Element . . . and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System" (Vol. I, p. 110).

From each of the Dhyani Buddhas, in the descending line, are thrown out, emanate, seven Bodhisattvas, and thus in unfolding sevenfold evolution are produced centres, so to speak, of formative activity in Kosmos. From such a centre is evolved a "planetary chain," or ring of seven globes, to be the theatre of the evolution of living things as we know them, the life-impulse having its source in that centre, and from it the evolutionary law its direction. From dawn to dusk of the Planetary Manvantara, presides over all its changing phenomena this mighty and directive Energy, embodied in all forms yet essentially One.

At this point we pass from the Arupa world, the formless, the superphysical, into the world of forms, the reflection in Space and Time of the One Reality. We will now concentrate our attention on a single planetary chain—naturally on that to which our own earth belongs—a sufficiently complicated evolution to follow, without confusing our thought by bringing in the surrounding chains, to say nothing of the surrounding solar systems.

—TWO STUDENTS

*(To be continued)*

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HE who does reverence to his own sect, while disparaging the sects of others with intent to enhance the glory of his own sect, by such conduct inflicts the severest injury on his own sect.

—ASOKA

## THOMAS PAINE—A LOVER OF HUMANITY

THE 29th of January marks the 250th anniversary of the birth of Thomas Paine. A citizen of the world, a lover of humanity, he championed the cause of truth and fought the battles of liberty in England, in the United States of America, in France. The influence of his thought was widespread while he lived, and now that he belongs to the ages, it has moved and will move the minds of succeeding generations of reformers and philanthropists.

Thomas Paine, though of Quaker parentage, was born a Kshatriya. Though he wielded a sword for but a brief period, he wielded a far more effective pen which inspired statesmen and soldiers alike to fight the battles of the American Revolution and to establish the first American Republic. To Thomas Paine more than to any other single individual the success of the American Revolution was due. Though born an Englishman, the British Isles, surrounded by the waters of insularity and religiosity, proved too small for his cosmopolitan mind and his religious heart. He not only became a citizen of the American Republic; the National Assembly at Paris honoured itself by making him a citizen of France. Addressing the French people in the first year of their Republic, he wrote:

I feel my felicity increased by seeing the barrier broken down that divided patriotism by spots on earth, and limited citizenship to the soil, like vegetation.

His was a superior patriotism; he served his native land with insight and with sacrifice. This brand of patriotism is sorely needed in the world today. Unless lovers of the world and of its whole humanity champion the cause of liberty and peace and fight the tyranny of narrow nationalisms and sectarian creeds, there is no hope for our civilization.

In the public life of Paine there are three tidal periods: (1) when he was making the American Revolution, and wrote *Common Sense* and *The American Crisis*; (2) when he was assisting the French Revolution and was "laying in England the foundations of a new democracy," and wrote the *Rights of Man*; and (3) when the Kingdom of the Spirit stirred his heart and he pioneered a mental revolution by establishing the Society of Theophilanthropists, and wrote *The Age of Reason*.

There was the antenatal period which preceded his launching on the stormy sea of the American Revolution. In England, the State and the Church were the dominating powers, and slavery

in numerous guises stalked the land. Paine's very first piece of writing was an anti-slavery essay; it was not published till some years later in America and it is recorded that "within 35 days after the appearance of Paine's paper, the first American Anti-slavery Society was formed in Philadelphia."

Paine must have sensed that Nemesis would overtake his own country, so he tried to pay its debt by going to succour the oppressed and the stricken, an example of true patriotism.

Similarly, there was the closing period when in retirement Paine gave himself up to scientific research. Of this phase of Paine's life very little is known.

Between these two periods, the starting and the closing, are the three important epochs of remarkable public life on two continents. But it must be reiterated that Paine's weapon was the pen and that his life activities prove the truth of the adage that the pen is mightier than the sword. The achievements of these three epochs have as their soul the ideas of the lucid thinker embodied mainly in two books, and many of them bear the hallmark of Immortality. These ideas ruled the revolutionaries and the reformers in the last quarter of the eighteenth century and they are so potent that at no time can they fail to inspire the human mind.

*Rights of Man* was published in 1791 and some ten editions were in circulation before the end of 1800. It exposed the subtle slavery which flourished in political forms; the ignoble and the noble functions of the State and its relation to society and to civilization were dilated upon. It taught man to claim his birth-right and to aid in establishing the Universal Right of Citizenship.

The second book was *The Age of Reason*, the first part of which was published in 1794. It was aimed against the absurdities of orthodox church Christianity, but it also revealed that Paine was a man of Religion who believed in and laboured for the Universal Right of Conscience.

Paine fought slavery on two fronts, against State and Church. His aim was not only to help to build a Republican State, but also to create a Republic of Conscience after a pattern—the Republic of Letters. He writes:

Universal empire is the prerogative of a writer. His concerns are with all mankind, and though he cannot command their obedience, he can assign them their duty. The Republic of Letters is more ancient than monarchy, and of far higher character in the world than the vassal court of Britain; he that rebels against reason is a real rebel, but he that in defence of reason rebels against

tyranny, has a better title to "*Defender of the Faith*" than George III. (*The American Crisis*)

His success was almost immediate in the field of politics, though his ideals were not fully realized. They are epitomized for us in a single sentence which has a Confucian flavour:

The more perfect civilization is, the less occasion has it for government, because the more does it regulate its own affairs and govern itself.

On the other hand, his attack against religious orthodoxy and sectarian claims did not attain even so much of victory, though the church never recovered from the reasoned exposure which his lucid exposition of first principles brought about. Paine's master was Reason and that master he followed to "the last gasp in truth and loyalty." He could not, and no one can, impel the populace to follow Reason—the way is most arduous and only the rare few can endure mental fatigue. He said:

Reason and Ignorance, the opposites of each other, influence the great bulk of mankind. If either of these can be rendered sufficiently extensive in a country, the machinery of government goes easily on. Reason obeys itself; and Ignorance submits to whatever is dictated to it. (*Rights of Man*)

If ignorance submits to political slavery, a thousand times more does it submit to religious slavery; nay more, in matters religious people not only submit to tyranny born of ignorance, but they hug it to themselves, for they do not even suspect that they are being exploited and tyrannized over. The power of false religions to blind man's mind and kill his soul equals the power of True Religion to elevate the mind and free the soul. Paine thundered against the enslaver:

Who then art thou, vain dust and ashes, by whatever name thou art called, whether a King, a Bishop, a Church, or a State, a Parliament, or anything else, that obtrudest thine insignificance between the Soul of man and its Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believes, and there is no earthly power can determine between you. (*Rights of Man*)

But Paine was not a thoughtless iconoclast; he gave necessary religious, philosophical and mystical ideas and instructions for people to read and reflect upon. Here we want to confine ourselves to some practical ethical applications of the Religion of Common Sense and of Reason which Paine preached and practised as a

### Theophilanthropist.

In a real sense Paine was a Universalist and a Humanitarian. He was convinced that there can be neither peace nor progress without some realization of Universal Brotherhood. His pure reason saw through the dangers of partial or restricted brotherhoods. He aspired to make man a citizen of the world by adopting the Religion of the Enlightened Conscience. Let every man follow his Conscience, unhampered by State or Church, and the reign of Right and Peace would be upon us—this, in short, was his whole philosophy.

What does our civilization suffer from today? From the existence of numerous partial brotherhoods. Pure Reason (which is also called Compassionate) will compel us to face philosophical issues, and philosophy will bring us light. The primary fundamental of philosophy is Unity: to destroy divisions in our own being is to integrate ourselves. The politician and the philosopher in us harmonized by the use of Pure Reason will enable us to radiate that harmony in public life. And as Pure Reason is always Compassionate, it will enable us to meet our opponents in each and every field intelligently and to compose our differences by the right kind of compromise. This done at home, on our own soil, we shall be in a strong position to bring the opposing mentalities of modern civilization to co-operate to the advantage of all.

Students of Theosophy may refer with interest to Mr. Judge's article, "The Adepts in America in 1776" (William Q. Judge Series, No. 12). The Adepts, who "watch the progress of man and help him on in his halting flight up the steep plane of progress," presented to the mind of Thomas Paine the idea of "a new order of ages," "a vast scene opening itself to the world in the affairs of America." Mr. Judge writes:

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote *Common Sense*, which was the torch to the pile whose blaze burned away the bonds between England and America. . . .

In *The Age of Reason* which he wrote in Paris several years

after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means.*" Further on he says: "There are two distinct classes of thoughts: those produced by reflection, and those *that bolt into the mind of their own accord.* I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have.*"

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. . . .

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his *Rights of Man*, Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world. . . there is a morning of reason rising upon man, on the subject of government, that has not appeared before."

Seekers and students of the Universal Wisdom, which Paine calls "real theology" and the principles and doctrines of which are of "divine origin," have laboured from age to age—sometimes in secrecy and silence like the persecuted Rosicrucians of the fifteenth century; sometimes publicly as did the Theosophists taught by Ammonius Saccas in the third century or by H. P. Blavatsky in the nineteenth; sometimes the work is forwarded by agents who are unconscious of their blessed mission, while others work with full vision and understanding. But behind all such individuals or organisms are the true Theophilanthropists, Adorers of Immortal Spirit and Friends of mortal men.

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## THE IMMEDIATE HELPER

I see that you can be of much help, and to fit you for that, as far as my assistance may avail, will be my duty and pleasure. But always remember that behind the immediate helper, there is the Great Lodge whose aid is given to all who serve—serve Them.

—ROBERT CROSBIE

### I

Dear Friend,

It would seem that you have reached a point, quite normal in soul development, where the contrast between what is learned and what is lived stands out sharply. Although this can be a most painful experience, surely you know enough to realize that this represents a tremendous landmark in your struggles.

Such a moment comes to all on this "small old Path." The question is, what is one to do? In the past, when you had glimpses of this, you recoiled in horror and fell into a depression. I know you have never doubted the existence of the Masters, but the doubt that overwhelmed you as to your essential nature effectually stopped all forward motion. You know that nothing in life stands still for an instant. Naturally then, you moved backwards by degrees. You have not found contentment in this. Why not, this time, take a different approach?

Do you realize the importance of this opportunity? Are you aware, even on an intellectual level, that this trial is an opportunity, a result of your efforts to serve the Masters' Cause? Simply by sincerely joining in the effort to help Humanity, each one brings out essential elements to be strengthened or overcome. Good, bad, or indifferent traits and tendencies within our nature are stirred into action that we may learn their character, their demands on our time and energy, and their purpose.

You are aware of an enormous sense of guilt, of heart-stopping fear that you do not belong, are not fit to belong. In your search for an answer, you have never been able to go below the surface of your pain. Now, perhaps, you are ready to see that this life has provided the necessary materials for the lesson you are to learn. It is the way of life to make us experience the evils resulting from wrong thoughts as also to provide the opportunity for the cure. There is nothing singular in manifested nature—no disease without remedy; no ignorance without knowledge; no need without satisfaction.

It seems to me that your approach should be one of gratitude

for the opportunity and eagerness for the experience. You are not a coward—in truth you are brave—but it is necessary for you to learn that emotional courage is not the same as physical courage. You need to develop emotional bravery. You need to look at your misguided feelings and negative imagination with detachment in order to take charge of their use. Like a doctor, you must realize that you are separate from the condition that you must treat. Imagine, if you can, physicians so overcome with emotion at the sight of a wounded, dying child that all their medical training is of no use. You can't imagine such a thing! Yet that is exactly what you are doing and have been doing. You see what needs to be done, but are so cast down, so thrown off, that all your training is of no use.

If you want a healthy outlet for your intense emotions, love the Masters. And because of that love, serve Their Cause—humanity, indeed, all of life. And, my friend, such love will return a millionfold to you and to all of life. Use your imagination on that. In your darkest moments, spend an hour refusing to think about yourself and your terrible faults, habits, and stumbling-blocks. Invest that hour in doing whatever you can to serve Their Cause without thought of yourself. You may discover the meaning of letting the ripple of effects run their course while putting our energies into creating better causes. You are in the middle of a great storm. Now, how do reasonable people behave in the face of a hurricane? Do you imagine they run around trying to discover what caused it, or trying to stop it from happening? Do you believe they assume they are the storm and therefore all they can do is suffer in it? Do you? Isn't it more likely that they, and you, would batten down the hatches, protect what can be saved from its fury, and sit it out in a quiet, safe place?

Find that quiet, safe place inside yourself. It is there—it is you. Meditation on the SELF will help you to find it, but if the storm is so severe that you cannot recapture the fruits of your meditations, then simply realize that at the end of any of your worst moments of guilt, despair and depression you remained. See the value and importance of this. You remained. No fears or doubts, no matter how long they have been harboured, have ever touched your essential reality. You can look at them, discuss them, dissect them, do anything you like with them, because they are separate from you. They are not you and are only things for you to understand and overcome. But, even if you cannot take any of this advice, at least realize that every storm comes to an end. Even this will pass and you will find the sun will come out again. But

that "eventual" sun will find us no different, no more ready for the darkness that chases the sun around our earth, unless we work within the dark part of the cycle to change its effect on us.

Well, my friend, I find I have been telling you things you already know. Sometimes, though, the problem is not lack of knowledge but lack of application. I do know you truly feel humble in the face of the reality of Masters and of the ideal of Masters. Yet, although you may find this hard to encompass, feeling that one does not belong, that one is separate from what is universally real and therefore universally applicable, is a form of conceit. Ask yourself, "Am I apart from Life?" No, of course you are not. No matter what you have thought, felt, or done, you are part of Life, part of Truth, and therefore, part of the Whole. How you choose to think, act, and feel *now* is all you have and all you need.

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TRUE disinterestedness is the distinguishing mark of every high endeavour. The pursuit of the artist is unselfish, the beauty he creates is his reward. The toil of the scientist in the pursuit of abstract truth is unselfish, the truth he sees is his reward. Why should we hesitate to acknowledge in the domain of ethics what we concede in the realm of art and science? To say that unselfishness itself is only the more refined expression of a selfish instinct, is to use the term selfish with a double meaning, is a mere empty play on words. We have the innate need of harmony in the moral relations; this is our glory, and the stamp of the Divine upon our nature. We cannot demonstrate the existence of disinterested motives any more than we can demonstrate that there is joy in the sunlight and freedom in the mountain breeze. The fact that we *demand unselfishness* in action alone assures us that the standard of enlightened self-interest is false. And indeed, if we consult the opinions of men where they are least likely to be warped by sophistry, we shall find that disinterestedness is the universal criterion by which moral worth is measured.

—FELIX ADLER

## THE PHOENIX ASCENDING

### III.—The Golden Cow

Here where our half-lit ignorance skirts the gulfs  
On the dumb bosom of the ambiguous earth...  
On this anguished and precarious field of toil...  
Our prostrate soil bore the awakening ray.

—SRI AUROBINDO (*Savitri*, Book I, Canto I)

APART from the nuclear threat facing man today, the thought of Death itself has ever been, since Adam's days, perceived as a living threat, hanging over his head like the Damocles' sword. Time is fleeting and each tomorrow should find us farther than today; yet, in Longfellow's words,

...our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave.

If one thinks clearly, without any of the miasma of conventional, dogmatic ideas clouding one's mind, it would be certain that this threat arises from one's linear, digital thinking and one has to get out of this dull, monotonous, parrot-like repetition of ideas in order to be free from fear. The more deeply one is plunged in temporal consciousness, in terms of the ticking of the digital watch, the more insistently one hears Death's footsteps approaching.

But if, on the other hand, one investigates what exactly is Time and meditates on these words of H. P. Blavatsky's in the opening pages of *The Secret Doctrine*, the clouds are removed from the mind and one begins to believe in the unchanging freshness of life:

The three periods—the Present, the Past, and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is," according to a precept in the Prasanga Madhyamika teaching... Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the

Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving." One has to acquire *Paramartha* lest one should become an easy prey to *Samvritti*—is a philosophical axiom. (I, 43-44)

This, in short, is not digital thinking but awareness of the analogue type; what in Sanskrit is described as *madhu-dhara*, a continuous, unbroken flow, dissolving all boundaries. On the psychological level, too, the boundary is to vanish by the dissolution of the dichotomy between body and mind, which seems so unhealthily real. Psychologists describe this dichotomy as the Centaur level of thinking, as if the "I" is sitting on the body like a horseman riding on a horse. This duality cannot be resolved as long as the ego, the "I"-consciousness, identifies itself with all bodily pains and pleasures. Fortunately, there is yet another dichotomy within the body itself, which knocks out the division of body and mind. The egoic identification stops with those actions that are voluntary and controllable, leaving all the rest that are spontaneous and involuntary. Man asserts, "I move my arm," "I close my eyes," but he will not say, "I circulate my blood," "I pump my heart." Does it not seem odd, then, that one's identification is only with a fraction of the total being, at best only one half of the organism called "I"? Then, to what does the other half belong? Here, the ego is trapped, a victim of the capriciousness of its own body, but complains that it is enchained by the flesh. Failing to know the other half, better or worse, according to one's inclination, it seeks to deaden pain and suffering by desensitizing the body, as the mediaeval monks, both in the East and in the West, attempted to do. Even as they were trying to free themselves from the prison-house of the body, one must try to free oneself from the prison-house of Ignorance.

All Scriptures affirm that there are in man hidden or latent powers—the investigation of which forms the Third Object of the Theosophical Movement—which can be awakened to make him aware of his true nature, and many modes of *Sadhana* are prescribed to attain this. The first effort in that direction releases man from the clutches of the ego and enlarges him so that he is able to identify himself with the ALL. All things here on earth are only symbolic of the One that manifests itself as the Many. Behind the phenomenal appearance—*Maya* as some affirm it—

there is the Divine Presence that works in silence. The Vedic seers have expressed this awareness in the symbol of Dawn, described as the goddess Ushas:

She follows to the goal of those that are passing on beyond; she is the first in the eternal succession of the dawns that are coming. Ushas widens, bringing out that which lives, awakening someone who was dead. What is her scope when she harmonizes with the dawns that shone out before and those that now must shine? She desires the ancient mornings and fulfils their light; projecting forward her illumination, she enters into communion with the rest that are to come. (*Rig Veda*, I, 113, 8-10)

Dawn here symbolizes the continuity as also the eternal nature of the ever fresh process of Time. The sun is called by Sri Aurobindo in one of his poems "a blazing eye of Time watching the motionless day." For, is not the sun ever keeping the day alive in some part of the world or other? There is no night for the sun; there is the Dawn eternal, a 6 o'clock in the morning for someone, somewhere, eternally. Ushas of the *Rig Veda*, then, symbolizes the perpetual awakening of the light of consciousness from the night of Ignorance (*Avidya*), propelling man to aspire for the Eternal in him, call it Spirit, Atma or Brahma, waking him up from his state of ignorance. Ignorance is the offspring of egoism, and Patanjali classifies both *Avidya* and *Asmita* (Egoism) together in the third verse of Book II. Sri Aurobindo calls it a city

Founded upon a soil that knew not Light...  
 There Ego was lord upon his peacock seat  
 And falsehood sat by him, his mate and queen...  
 In booths of sin and night-repairs of vice...  
 And sordid imaginations etched in flesh,  
 Turned lust into a decorative art.

(*Savitri*, Book II, Canto VII)

The havoc wrought by Ignorance to our ancient Scriptures is detailed by Madame Blavatsky in the two volumes of *The Secret Doctrine*, particularly in the section dealing with the degradation of the "Holy of Holies" (Vol. II, Part II). She refers to the *sanctum sanctorum* of the Ancients, called the *Adytum* or *Garbhagriha* in the Hindu temples, which was common to all ancient nations and religions. While the Pagans held it in the greatest veneration, the Jews, she says, saw in it but a universal phallic symbol, and she adds:

But it was not so, in reality, witness their prophets: It is the

later Rabbis and the Talmudic scheme that killed out all spirituality from the body of their symbols; leaving only their scriptures, a dead shell, from which the Soul has departed. (II, 459 fn.)

After referring to the *Ark* of the Covenant, the *Argha* of the Mysteries, she quotes from Parkhurst, who has a long dissertation upon it in his Greek dictionary, and explains that *Arka* answers to the Hebrew word *rasit* or wisdom,

... a word which had the meaning of the emblem of the female generative power, the *Arg* or *Arca*, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle. (II, 460)

Madame Blavatsky further quotes from her own earlier book, *Isis Unveiled*, where the Ark is stated to represent the survival of life and supremacy of spirit over matter, through the conflict of the opposing forces of nature, and adds:

In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple—BOAZ. (II, 461)

Deploring that the Kabalistic writings now available are nothing more than "ruins and fragments, much distorted remnants still of that primitive system which is the key to all religious systems," she refers to the "King's Chamber" in Cheops' Pyramid as the Egyptian "Holy of Holies." During initiation, she observes,

the candidate, representing the solar god, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. . . . While the postulant represented the Sun—the all-vivifying Orb that "resurrects" every morning but to impart life to all—the Sarcophagus was symbolic of the female principle. (II, 462)

As is usual with her, Madame Blavatsky, after scanning every material "scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions hidden under glyph and symbol, and hitherto unnoticed because of its veil," turns now to the "Holy of Holies" in the Hindu religion. She says:

In India, it is the "golden" Cow through which the candidate for Brahminism has to pass if he desires to be a Brahmin, and to become DWIJA ("reborn a *second* time"). The crescent-form *Argha* of the Greeks was the type of the Queen of Heaven—

Diana, or the Moon. She was the great Mother of all Existences, as the Sun was the Father. (II, 462)

The *Anugita* has a passage in a similar vein where the Brahmana narrates the bliss of having crossed beyond the regions of illusion, "in which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice, the beasts of prey and reptiles, and desire and anger are the obstructors."

Madame Blavatsky refers to Mahat (universal intelligence) which, when it falls into matter, develops self-consciousness and becomes Egoism, Selfishness (II, 639 fn.). This is reminiscent of her lines in *The Voice of the Silence*:

Heaven's dewdrop glittering in the morn's first sunbeam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire.

Manas is of a dual nature, solar and lunar; for, as Shankaracharya says, "The moon is the mind and the sun the understanding." The fanciful mind of the lunar nature has to be transformed into understanding; and this is the state of the *Dwija*, the twice-born. For this initiation, he has to pass through the "Golden Cow," says *The Secret Doctrine*. But what exactly is this cow, and golden at that?

In Vedic symbolism, the archetypal concepts of the bull and the cow represent *purusha* and *prakriti*. On a more abstract level of conceptualization, the cow stands for the infinite unity of things, the undivided *Aditi*. In Hindu mythology the seven Holy rivers of India, breaking through the matted locks of Shiva, have their source in Gomukha Cave—the Cow's Mouth. Shiva has among other names Chandrasekhar, his head adorned with the horns of the crescent moon, symbolic of the mystery of initiation. The body of the Heavenly Cow, Audhumla, or call it the Golden Cow, is a refinery of prakritic nature. For, according to Hindu tradition, the cow's stomach is divided into four chambers, in the first of which vegetation, symbolically related to the moon, is softened by fermentation, suggestive of the powers and activities of Soma, the divine drink. In the second chamber, too, fermentation continues, followed by regurgitation up into the mouth in the form of cuds. Being re-chewed and swallowed, it is filtered through the third and fourth chambers. This entire complex process is analogous to the churning of the ocean from which Amrit has come. Even as the raw material of the Chaos is churned together within the body of the Heavenly Cow (Audhumla), the

candidate for initiation has to “pass through the Golden Cow,” so that stripped of all the lunar, lower aspects of the mind—*Ahankara*, egoism or selfishness—he becomes the *Dwija*, the twice-born, the Brahmin of understanding, altruism and wisdom.

The yield of the “golden cow,” Aditi, the mother of the gods, is clarified butter (*ghee*), the symbol of richness, clarity and understanding. Further, the word *go* in Vedic Sanskrit stands both for the cow and for a ray of light, meaning wisdom. The cow also represents Brahma in the aspect of creation, according to the Hindu tradition, creation out of *Nada*, the soundless sound. The cow as Vach or Saraswati signifies the Word, the Logos or Verbum. And yet again, the Cow represents the horn of plenty, as *Kamadhenu*.

The initiation of the candidate, achieved thus by passing allegorically through the golden cow, is a radical permanent transformation or *metanoia*, to use the Greek technical expression, analogous to the Second Birth. But as Nicodemus, not understanding Jesus when the latter declared that “except a man be born again, he cannot see the Kingdom of God,” asked, “How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?”, so the Brahmins of today who perform the *Upanayana* ceremony of the boys have taken its meaning only at the lower mental level. They give the boys a cup of *panchagavya*, the five products of the holy cow, to be drunk before investing them with the holy thread, which is supposed to make them *Dwijas*, twice-born. The five products are—milk, curd, butter, a drop of urine and dung—and by taking it the boys are supposed to have been re-born.

This, taken in the literal sense of being born again physically, is a rigmarole. In the Nicodemus story, likewise, it must have been the intention of Jesus to try to take Nicodemus off the level of physical interpretation and make him understand that man as he is now, with all his likes and dislikes, ignorance and selfishness, cannot “see” God; he must undergo a process called “re-birth,” or what *The Secret Doctrine* refers to as “passing through the golden cow,” before he can begin to comprehend anything of the Divine Will. *The Voice of the Silence* puts it tersely:

Before that path is entered, thou must destroy thy lunar body,  
cleansing thy mind body, and make clean thy heart.

One must die to the flesh before one is born of the spirit. Again as the *Voice* says: “Give up thy life, if thou wouldst live.” The transformation of a grub into a butterfly, of a cell into a man, which is nature’s way, is different from the transformation or

re-birth or Dwija-hood talked of by Christ or Shankara. The latter is a psychological, mental, emotional transformation, and it is of this alchemy that Christ spoke to Nicodemus, whose mind dwelling on the physical plane devises

...the forms of an ignorant life  
That sees the empiric fact as settled law,  
Labours for the hour and not for eternity.

(*Savitri*, Book II, Canto X)

It is this faculty of the reasoning, practical mind that has to be slowly weaned off before the spiritual awakening or re-birth can begin to take place. The mind caught up in "utility's immense bazaar" has to yield place to a higher intuitive knowledge which the *Dwija* will gain,

Crossing out of some far omniscience  
On lustrous seas from the still rapt Alone  
To illumine the deep heart of self and things.  
A timeless knowledge it shall bring to Mind,  
Its aim to life, to Ignorance its close.

(*Savitri*, Book II, Canto X)

Then the initiated man goes beyond the plane of mind—"the great Slayer of the Real"—and establishes himself in the realm of the Enlightened, when he completely surrenders himself to the absolute Power that makes him realize that the mind cannot grasp the whole truth in the hollow of its hands—

For Truth is wider, greater than her forms.  
A thousand icons they have made of her  
And find her in the idols they adore;  
But she remains herself and infinite.

(*Savitri*, Book II, Canto XI)

(*To be continued*)

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THE world is a temple, whose walls are covered with emblems, pictures, and commandments of the Deity.

—EMERSON

## MAN'S HIGHEST POWER

THE Spirit of man works through three vehicles—the animal soul, the human soul and the spiritual soul. Through the first it expresses itself as instinct; through the second, as the reasoning faculty; and through the spiritual soul, as intuition. But what is inspiration?

Disregarding such travesties of the term as the mediums' "inspirational talks," so-called, which reflect scant credit on "Shakespeare," "Jesus," or other of their alleged inspirers; and leaving out of consideration also the claims of verbal inspiration put forward for certain scriptures, let us turn to the poets and the mystics for the elucidation of this power which so greatly transcends the ordinary working of our consciousness and even the power of intuition.

Shelley said that poets were "the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present." "Inspiration" means literally "breathing in." It so greatly transcends the ordinary working of consciousness and even the intuition that poets have sometimes had recourse to objectionable, artificial means to breathe in the sweet air of inspiration. De Quincey, Coleridge, Poe and others wrote under the influence of drugs or alcohol. Shall we reject the magnificent things some of them wrote on that account?

There are those who apprehend something of what they get as inspiration—the mystics. The first thing they apprehend is that the Universe is purposeful, ordered, harmonious, a cosmos, not a chaos. Most stop there, but some go on to see that man is the miniature copy of the universe. What in man is analogous to the "great ring of pure and endless light," which for Vaughan symbolized Eternity? The retina of the eye. A poet or a dramatist going down a street gets a very different picture on his retina from what the ordinary man, absorbed in his own affairs, will see; for the dramatist the streets begin to masquerade; he sees men's thoughts, emotions, failings, limitations, and puts them in his plays.

The eye has two uses. We may pour ourselves out through it, empty ourselves into the universe, go out and out and out until we lose ourselves. That is the Path of Liberation. Theosophy recommends drawing the universe into ourselves, the ocean into the drop, while retaining individual consciousness. Those who have done this are the great Teachers of mankind, the great Theosophists. The power by which it can be done is not the power

of instinct or that of intelligence or of intuition, but a power which belongs to That which has no material vehicle but is everywhere throughout the body.

No ritual practices will bring us inspiration. It is not a gift, from God or from the universe. There are no gifts but those won by a man through his own efforts.

Many even of those who have attained to inspiration cannot summon it at will or exercise it as a constant power; they may have but a touch of it now and again, a few times in an incarnation. How can it be seized and held? By developing the intuition more and more; and that cannot be done till we can see harmony where others see disharmony; till we see pleasure as well as pain in suffering, for pain has its great role to play in human life. "Woe to those who live without suffering," H.P.B. wrote. Not until the pairs of opposites are transcended and we are unaffected even by war or peace, not till then can real peace flow into us. Not till then can inspiration reflect itself in us as in a deep, calm and tranquil lake.

Devotion is the way to the unfoldment of the intuition and the experiencing of inspiration, but devotion is not emotionalism. When inspiration becomes a permanent condition, we shall then recognize our full unity with the universe and hence with all beings and things.

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WE can only say more precisely what responsibility is when we know what we are responsible for. This question is controversial; furthermore, it is posed and accordingly answered differently. There is agreement only that people are basically responsible for their actions. The question as to the possibility of responsibility is cogitated on together with that of human freedom. Freedom of the will and the accountability for actions that derives from this are seen as the reason for responsibility. This, however, restricts the concept of freedom personalistically and isolates it from communicative conditions of reference. Responsibility is not simply the consequence of freedom; on the contrary, it is only the fact that people can be responsible for others as well as for themselves that provides the basis for what we call freedom in the ethical sense.

—MANFRED RIEDEL

## IN THE LIGHT OF THEOSOPHY

In recent years, the Darwinian theory of evolution has been challenged by experts. Among those who argue that the theory needs revision is Sir Karl Popper, the philosopher known to scientists for his influential ideas on how science works. In the first Medawar Lecture that he gave at the Royal Society, Popper drew attention to the importance of the individual actively seeking better environments, as against the theory of determinism. Darwinism, he said, can be split into two forms—active, purposeful evolution as opposed to passive, deterministic evolution. Max Perutz writes of this new view of Darwinism in *New Scientist*, October 2, 1986:

By passive Darwinism Popper apparently means the generally accepted theory that random mutation and natural selection lead inexorably to the evolution of higher forms of life. Popper condemns that theory as deterministic. . . . He argues that “the idiosyncrasies of the individual have a greater influence on evolution than natural selection” and that “the only creative activity in evolution is the activity of the organism.” According to him, organisms sought better environments from the very beginning of life because adaptation includes the power of actively searching for food. The environment is passive; only organisms are active, as they seek better niches for themselves, and Popper regards this activity as the primary driving force of evolution.

According to Popper, passive Darwinism is a mistaken idea of adaptation, a consequence of faulty deterministic ideologies that have ruled biology and which today find their expression in sociobiology. We should instead think of evolution as a huge learning process, as an active preference of species for better niches. . . .

Popper thus equates adaptation with knowledge, but knowledge in the form of function—such as the ability of an micro-organism to detect and move toward a particular chemical (chemotaxis)—rather than of structure. . . .

In the 18th century, the philosopher immanuel Kant argued that we possess an inborn, *a priori* sense of space and time that precedes our knowledge gained from observations. According to Popper, biological evolution involves a similar *a priori* knowledge by organisms. It is this *a priori* knowledge, foreseen by Kant, that led to adaptation in the long term. Darwin was a determinist because he regarded evolution as a passive process, while Lamarck was not.

*The Secret Doctrine* (II, 738) tabulates the factors concerned in the differentiation of species, and postulates that “the Dhyān Chohanīc Impulse constituting Lamarck’s ‘inherent and necessary’ law of development. . . lies behind all minor agencies.” Adaptation to environment involves intelligent as opposed to mechanical causation.

The whole order of nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the “survival of the fittest,” though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called “unconscious Nature” is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyān Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (*S.D.*, I, 277-78)

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As with human beings so with animals, populations rise and fall in numbers cyclically and do not grow in an uncontrolled fashion. Ecologists have long been attracted by the cyclic explosions and crashes in the numbers of small mammals, such as voles, mice and lemmings, and by the insights they can provide into the population ecology of all animals. Charles Elton’s book, *Voles, Mice and Lemmings: Problems in Population Dynamics*, published in 1942, aroused interest, and since then there has been much lively debate about the causes and evolutionary significance of population cycles.

Some of the findings of research in this field are indicated in an article in *New Scientist* for July 10, 1986:

Ecologists have sought the driving forces behind the cyclic changes in the populations of voles in four main directions: food supply, predation, social behaviour and genetics. . . . Critical questions abound, but answers are still few and far between. . . . It is tempting, in view of the complexity of the population ecology of different species of voles and lemmings, to adopt a “multi-

factor" model of explanation. Such a model states that many factors operate independently to cause cycles, or to put it another way, that any two apparently identical cycles may have been caused by two completely different sets of factors.

Nature is rarely as simple as we might like, and its processes and ways of maintaining balance pose complex problems. The problem of population control among animals, like that of migration, has remained basically unsolved, despite certain peripheral investigations by modern science. The emergence of instinct, its origin and transmission, the actual laws of growth, and the nature of the "pattern" upon which all development proceeds, still remain mysteries to modern investigators. The full science of these mysteries will be found and understood only when science refuses to cut itself off any longer from the "immense and real field of experience which lies within the visible and tangible worlds," when it recognizes and uses the "complete set of inner faculties of perception" by which a man comes to contact the facts of nature, both without and within, and the principles of explanation which co-ordinate those facts into a complete and perfect body of knowledge.

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Social and moral attitudes have changed over the years, and this is reflected in the personal advice columns in newspapers and magazines. Those who run these columns—"agony aunts" as they have come to be known—have dispensed views on love, marriage and relationships for nearly a century, but the problems people wrote about then or in the ensuing years compared to today's problems reflect a social change. So do the replies they get. Those who seek advice and those who give it are both more uninhibited now.

In *Telegraph Sunday Magazine* (U.K.) for September 14, 1986, Mark Steyn writes of what he discovered after going through the problem pages in newspapers and periodicals of the past several decades:

In public, the problem page is all a bit of a hoot; in private, it is taken far more seriously. Yet it is surely a little contradictory that, in an age when people talk so openly about sex, business is booming for those who run the advice pages. . . . The mass-circulation advice-dispenser is a phenomenon of our own century. Neither the style nor the substance, however, have remained the same. . . .

“Right up to the fifties,” says Unity Hall of the *News of the World*, “you would never, ever under any circumstances have told anyone to leave her husband.” Today women whose husbands may be homosexual or transvestite or violent or just plain boring are advised to ditch ’em for another man, another woman or even just for life on their own, not something recommended in the early days....

That enduring American subtitle, “advice for the lovelorn,” hardly seems appropriate in an age when many magazine and newspaper readers seem not so much lorn of love as surfeited on sex....

Indiscretions notwithstanding, there was a more generally accepted moral code up to the twenties. Then the cracks began to appear, though even the most distraught readers maintained a veneer of respectability.... Despite the fragrant bower of impenetrable euphemisms, reading forties problem pages is like sitting on a boiling casserole. When the lid finally blew, it hit the ceiling....

Now that the sexual deviates, the specialist groups, the outcasts in society have become so vocal, the character of the agony aunts has also changed. Those genteel middle-class ladies have been replaced by a more streetwise generation.

Virginia Ironside admits, however, that things though different aren’t much better. “Before, people were unhappy because they were stuck in marriages. Now, divorce is easier and they’re still unhappy.”

That is something to think about—“things though different aren’t much better” today. Is our permissive society a happy society? It is a pity that not many advice columns dwell enough on this. The full impact of the present wave of permissiveness has still to be felt, and a disease such as AIDS is perhaps only the tip of the iceberg. Sex promiscuity is crushing human nature and human culture like a boa-constrictor. Man cannot break Nature’s laws and get away with it.

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Although many medical men discredit the theory, scientists continue to find evidence that the progression of a patient’s cancer is influenced by his or her psychological make-up. Recently, a research group at Stanford University, U.S.A., has found that the degree of invasiveness of precancerous changes in the cervix

is influenced by the woman's mental attitude, both toward her doctors and to her own future. (*Psychology Today*, November 1986)

Researchers led by psychiatrist Karl Goodkin examined women at the initial stages in which the cells lining the cervix begin to show cancer-like changes, and compared them to a group of women with cancer and to a comparison group with benign uterine growths. Goodkin and his colleagues found that the number of potentially stressful life events in the patient's recent past had some influence on the progression of the disease. The relationship became much stronger when they divided women into those with "co-operative" or "un-co-operative" attitudes toward health care. An un-co-operative attitude was a strong predictor of invasion. More interesting was the finding that for women with a generally pessimistic attitude toward life before their diagnosis, as well as for women who were anxious or for those who saw life as threatening, the effect of life events on the promotion of pre-cancerous changes was also greatly magnified.

Similar findings have already been made for other cancers. At King's College Hospital in London, psychiatrist Steve Greer and colleagues found that breast-cancer patients were more likely to have pent-up emotions than women with benign breast disease. At the University of California, San Francisco, psychologist Lydia Temoshok found that among patients with malignant melanoma, those who did poorly were the ones reporting unpleasant, distressful emotions in the previous one to three years.

Taken together, the evidence from studies of different types of cancer strongly suggests that negative thinking can influence cancer progression. Goodkin and some other specialists think that negative emotions may trigger the release of stress hormones that may have adverse effects on the body's immune surveillance, making the spread of cancer cells more likely.

It seems that taking a pessimistic view of life might be bad for one's total health.

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# The United Lodge of Theosophists

## DECLARATION

**T**HE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF, and a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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