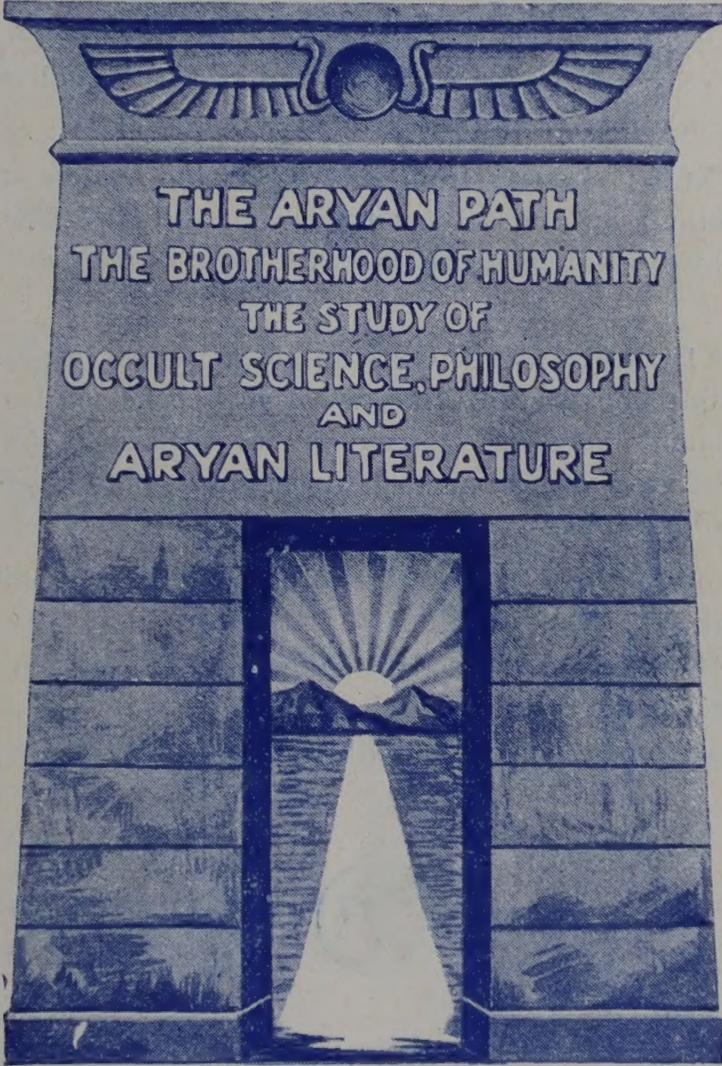




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



**THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE**

Vol. XX No. 9

July 17, 1950

Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one. But there are weeds that must be destroyed in order that a plant may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers the preserving, the creating, and the destroying, are only so many aspects of the divine spark within man.

—H. P. BLAVATSKY

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- (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.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th July 1950.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1950.

VOL. XX. No. 9

“SICKNESSES AND WOUNDS”

“Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross; but, Sister, there are sicknesses and wounds of the soul that no surgeon's art can cure. Shall you help us teach mankind that the soul-sick must heal themselves?”

Thus wrote the Blessed Master of H. P. B. to a good aspirant who had come to her. Diseases of the body are very many. Effects of Karma, their causes have to be traced. Our philosophy traces them to their roots in the false knowledge which gives a wrong direction to the Will to Live.

Our modern Knowledge leads us to seek security in selfishness. The struggle for existence, the survival of the strongest, the destruction of every form of matter—these and other ideas are so vastly misunderstood that the truths which they contain are missed.

There is a fierce struggle raging within man as also outside of him; but modern knowledge, seeing upside down, misjudges and misvalues the environment and gives it an undeserved importance.

Survival of the strongest does take place, but it is the human soul and its spiritual vitality which survive; the strongest of bodies decays and dies; so might does not prove itself right on the material plane at any time; the Human Soul's might and right always triumph and of the Soul it might truthfully be said that Might is Right. The Right of the Human Soul is to be mighty.

Every form of matter does disintegrate; but modern knowledge, though it describes to a large extent the process, does not perceive the purpose. Men of modern knowledge would see the purpose and the meaning if they adopted the advice of the ancient Teacher:—“Meditation upon birth, death, decay, sickness and error.” This is considered morbid, and so not practised. Therefore effects are attended to while the causes are neglected.

In line with the ideas in the above-quoted words and with what is implicit in them is the statement of H. P. B. in *The Key to Theosophy* (p. 242):—

We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach.

Theosophy, with its foundational doctrine of the Universal Brotherhood of Humanity, befriends every sincere effort at amelioration of sicknesses and wounds on every plane. But the object of the Theosophical Movement, which ought to be that of every student of Theosophy, is to determine the roots and the causes which produce such diseases. There are those among the students of the present generation (and there have been such in every generation) to whom secular philanthropy appeals. We have no quarrel with them. It is, however, necessary that all of us remind ourselves of the purely spiritual ideas of H. P. B.'s article on the subject—*Let Every Man Prove His Own Work* (U.L.T. Pamphlet No 31.), from which the following is extracted:—

The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. There is no doubt that it is a very agreeable one, because if it is accepted there is immediate, straightforward work to undertake.

Once again the showy side in the outer environment draws away the person who misses the meaning of the aphorism of Occultism—“He who mortifies the self glorifies the Self. He is the benefactor of his fellow-men and the servant of

the Race." Study, application and promulgation of the Esoteric Philosophy are the highest form of Service.

We said above that modern men seek security in selfishness. The Security Council of the United Nations fails to secure mankind against hatreds and war because among its members are those who desire security for their own nation and not for the world as a whole. Such members are not prepared to mortify their nationalism and to glorify internationalism. Man, individually, has full security within his own Soul. Those who recognize this truth naturally find others of the same mind. Mind-souls who ideate internationally and spiritually find security and refuge as well as strength to act unitedly. However small their number, they have a vision of the Heavenly City and can endeavour to build on earth according to the pattern and the plan.

The surgeon's knife and the Red Cross are very necessary and often beneficent in the world of matter and of mortals. But matter and mortality cannot be elevated through transmutation to Spirit and Immortality by the surgeon and the Red Cross, any more than by the economist and the politician.

To heal soul-sickness one needs knowledge of how to operate on egotism, pride and vanity; also, knowledge of how to tend the suffering and then the convalescing patient-soul—our own lower self first and also the lower self of others. Further, one needs knowledge in order to be thrifty in the personal use of Nature's bounty and to be generous in the impersonal use of one's own Soul powers.

The Theosophical Movement is the effort, constantly and consistently made by the Mighty Healers, on behalf of suffering souls. That effort, made in and from the plane of causes, covers every type of effect. It is the "great work of philanthropy" of which the Master wrote.

It is the mind that makes the man, and our vigour is in our immortal soul.

—OVID

THE DISCIPLINE OF WORK

[Reprinted from *Theosophy*, Vol. XIV, pp. 204-206, for March 1926.—EDS.]

Who are those to whom life is a bore? Those who do not work. Who are those from whom complaints as to the hardships of their lot most often come? Those who do not work. Who are those most often at outs with their fellows, those most "sensitive" to slights, those most informative as to their own aches and pains, physical and metaphysical, those most critical of others? One and all their ranks are largely gathered from those who do not work. They may follow many avocations, busy themselves with any number of duties; but when their hearts and minds are really not in these, their Will is not energized and engaged. Nothing above the personal ever issues in the absence of self-forgetting, will-directed, disciplinary manasic action. It might seem a harsh statement that those who do not *work* at something form the "useless portion of mankind."

Even among students of Theosophy there are many such. One sees them at lectures, and finds them very critical. To be sure they crowd around the speaker after he has finished, to tell him "just how much the lecture has meant to me"; but when he is not present they comment on him to other students, compare him with other speakers, discuss his language, dress and the way he parts his hair; speaking with assurance as to the exact stage of his spiritual development, as compared with that of others whom they "like" or do not "like." No earnest Theosophic worker but has tried to energize these barnacles on the sides of the Theosophic ship, but to no purpose, for each student has to energize himself. Each has to *work* if he is to advantage himself of the *current of work* which joint endeavours set in motion and sustain, if he is to partake of the stimulus of fellow-workers.

Some students are curiously interested in who and what H.P.B. was—though not in her Mission, in who and what that being is! They speculate about her; they retail incidents they have read or heard from others; they question about the

Third and Fourth Volumes of the *Secret Doctrine*—"who has them," "where are they," "when will they appear?" If such students *worked*, if they studied and brooded over the accessible writings of H.P.B.—steadily, persistently, willfully, regardless of what anybody says or has said—they would soon *know* something about her, and in helping others to gain some understanding of the teachings would in time become aware of the present existence of that Great Being—otherwise the whole teaching is a lie! But will they do it? Oh no, it means too much work, self-discipline, sacrifice!

Other students still gossip about Mr. Judge. "The Greatest of the Exiles" laid down his body in 1896, but they are still gossiping about him! Was he "initiated"? Did he pass under malign influences? Did he appoint a "successor,?" And so on *ad infinitum*—they don't like his English, they object to his punctuation; one tells this story and another that. If they would read and apply what W. Q. J. wrote—his living, bona-fide message—they would find themselves able to answer their own questions. If they would absorb the teaching he gave, and enter into the spirit and genius of the living fire which flames in its every word, they would come to know the real W. Q. J. Will they do it? No, it means *work*—study, discipline, a *life*. So they continue talking, speculating, criticizing, while all the time the days flash by accumulating the regrets that one day they will feel for an opportunity overlooked.

Still other students, not *knowing* anything of themselves, are continually wondering if anybody really knows anything. They have listened to enough lectures and "dipped into" the books enough to realize that there is a promise of knowledge if one pursues a Path. They wonder if anybody has it: "Do you suppose Mr.____, or Mrs.____, really knows anything about these things? Or is it all just talk?" If such students would energize themselves, still their own talk and forget their curiosity—replacing these lures of human nature with solid efforts along the well-known lines, they would soon *know* whether any of their fellow-students possessed any knowledge or not; they would have tested for themselves whether the Theosophic life is a reality or a farce. They

will never know about the others until they have some basis of discrimination in themselves. Then they will know—and know the shams, too. Will they do it? Some may become weary of counterfeiting, and become genuine; others will seek some other path.

What of other fellow-pilgrims who were treading the way beside you pleasantly, but one day as you looked up to catch their glance and exchange a smile you found were no longer there? They were those who could not forget themselves in the common *work*. It was all in the books they had studied: the difficulties, obstacles, sacrifices, lures and disappointments, the self-abnegation, discipline, firmness—all those presences in the small old Path. Early enthusiasm having evaporated, changes having inevitably arrived in the *entourage*, weariness came on and suspicions arose—suspicions of the good faith of this or that one, gossip listened to concerning others, doubt arising as to knowledge in those quarters where a short time before they themselves had perceived it to be—disillusionment, self-imposed, followed. Strange as it may seem, here is another result of a failure to *work*—differing in degree from the other failures mentioned, but the same in kind. All those difficulties in the Pilgrim's pathway were *in the books*. They had not been transferred to the mind and heart—become realities to be watched for, guarded against, *recognized in themselves*. So desertion became the lesser of two evils—desertion well-venered by self-righteousness. The pity of it!

Work is the great discipliner; work is the great harmonizer; work is the great destroyer of pettiness, personality and selfishness—work, honest, self-directed, will-ful *work*! To do, to dare, to know and to keep silent—these are the fruits of work. Never to drift, never to become passive, never to relax from the main line of purposive endeavour! To walk oneself up to the firing-line of work, and once there—stay there! This is the *dharma* of the warrior Theosophist.

It can be made a habit, the "natural" thing—a pleasure and a joy—quite as easily as its opposite. How? By patience and by persistence—by work!

FEELING AND THOUGHT IN SELF-ANALYSIS

I.—THE INCARNATED SELF AND FEELING

"Self," in modern theories of psychology, occupies a position similar to the physicists' use of "ether" before the turn of the century. With the more liberal-minded, like McDougall, it represents an evident practical centre in mental mechanics, a compelling necessity, even though the proofs that will satisfy the bias of materialists, and support its use in an orthodox way, are absent. Others, like Weaver (*Ideas Have Consequences*) and Muirhead (*Elements of Ethics*), use "Self" as a term which possesses the advantage of conveying an immediate meaning on a plane of general, if superficial, perception. It is frowned upon in theory but grudgingly accepted because of the pressure of an intellectual necessity.

In Theosophy, Self is the logical end of Cosmogony, the beginning and the end of Anthropogony. Possessing an impressive lineage of metaphysical ancestors, and a distinct background in anciently traditional processes, Self exists in its own right, and assumes a leading rôle on the evolutionary stage. Hutchins bravely espouses the cause of metaphysics; Weaver demonstrates in masterly fashion our culture's dire need for universal principles. They speak out, impelled by the lusty decadence of our times. It is a noble impulse, a courageous response, but still only Theosophy remains with its body of documented knowledge to support and guide such a movement of reform towards a conclusion where intellect and spirit may be satisfied.

The impact of the emotion-systems of analysis has produced an unexpected weakening of the ground supporting the already malformed, robot-like visage of Reason. Adding to the iron headband clamped on by religious superstition, our recently-born psychiatry has delivered a solar-plexus blow in the very fastnesses of the scientists' camp, the champions of Reason. The proud proponents of "cold" reason have been brought to humility by their fellow-scientists' version of mental heat.

To him whose view of Man is bounded by the

dimensions of one plane and a certain limited flight into induction, the modern situation must hold an element of desperation added to its paradox. As the prime source of Western culture, the great Greek scholars venerated the function of Intellect. Proceeding along seemingly similar lines modern science has produced marvels through reason. And yet these two are worlds apart. The Intellect of Pythagoras and Plotinus did not create implements of destruction for which its sister, modern reason, has incurred the distrust and fear of contemporary man.

Is reason a monster? Why was Intellect the respected companion of great souls? While the modern's indoctrinated suspicions of metaphysical ideas make it difficult for him to appraise truly the actions and the concepts of the great Greeks, his own narrow purview is driving him into a psychological maelstrom. Reason becomes for him as a child of the present physical-man concept, merely a weighing and adding machine, whose efficiency is being challenged by the Burroughs machines. Its inherent nature, to follow and not to initiate originality or creativeness in thought, has been singularly, if indirectly, exposed in the work of the psychiatrists. Our modern "rationalization," showing a docile intellect obeying in turn the paradoxical demands of conflicting desires, has undermined man's trust in reason. His attention is now focused in fear on those subtle, yet powerful, demons that pervade his consciousness, and mock his claim to freedom of thought. In desperation he may turn to the empty promises of outworn religions. He should, however, and finally must, recognize all this as symptomatic of a crying need for Unchanging Principles, because Great Reason demands a basis in Great Universal Principles.

If the power-motifs of human consciousness are supplied by the "drives" of the emotions, those emotions are not by any means limited to the needs and desires of puny physical man; unless, through influence, education or quirk, he so directs.

It now seems the vogue to dismiss the anciently venerated function of reason with as little justice as to elevate in its vacated place the modern systems of emotion-analysis. Both these impulses spring from a common astigmatic view, the physical-man concept. But it may well be that the spiritual impulses of the ancients derived their inspiration and drive from a concept that underlined the Unity co-existent between Spiritual Man and the Universe; and emphasized the hidden powers of Self as means by which this Unity could be realized.

For the student of Theosophy there is value to be derived from a thoughtful appraisal of this aspect of the modern scene. For this conflict on the conceptual level frames in generalized terms that picture of human experience which, ever present and familiar though it be, seems a baffling enigma to its protagonists.

The "emotional" man and the "intellectual" are, in our world, polar antitheses. For each other they entertain, mutually, antagonism and contempt. These reactions are of the type that marks the hair rising on the cat at the approach of a dog—instinctively antipathetic and, doubtless, buttressed by experience. The superior condescension of the "cultured," reflective type towards his impulsive, non-reflective brother is matched by the latter's attitude—an almost bristly distrust of this cold, calculating, heartless machine.

The common denominator of this ever-present problem has in large measure eluded us because of ignorance and misjudgment in self-analysis. There are two aspects to be considered. First, the area to be analyzed is misjudged, producing the illusion that experience occurs outside the sphere of mental consciousness. Second, the basically opposite natures of Thought-experience and Feeling-experience are not clearly recognized. The former is reflective, abstract, requiring interpretation; the latter is contactual, immediate, requiring only recognition. Feeling represents direct experience, thought—indirect. As a corollary it is to be clearly understood that Feeling-experience as well as Thought-experience occurs within the consciousness generally classified as mind.

These two aspects will be more clearly grasped in their function when the synthesizer is added as the final, or initial, element—the Self. In the pursuit of Self-knowledge through Self-analysis the Self is the object of search, as well as the seeker. They are one, yet Maya has divided them, so that man in regaining him-Self brings along a hard-won wisdom. This struggle is fought, in large measure, against and within the mists of confusion and delusion in the personal consciousness. It has been said, "All, all is the Self." The genius of Eastern synthesis has thus focalized, in one area, the subject and the object of existence, as well as the subtle, powerful links that join them.

It is hoped, that, as a result of this study, a certain measure of illumination will be brought to bear on the Self's experiences in the lower mind. All the discussion that follows stems from the view-point of normal human consciousness only. The term "Self" will assume the meaning given to "*Manas*" in the following reference from *The Ocean of Theosophy* (2nd Indian ed., pp. 61-2)

The Inner Ego...gaining experience...suffering and enjoying...is...*Manas*—not united to *Buddhi*. This...gives to every man the feeling of being himself....

Attempting to demonstrate the point that experience occurs in Consciousness, requires an exposition of the function and relations of one specific aspect of consciousness. It is generally acknowledged today that Feeling is a function in, or of, consciousness, emotion being a general synonym with a similar connotation. The splendid descriptive analyses of Freud and those who followed him have established this in the popular mind as self-evident. The fact, however, that Feeling under such a theory is bereft of a Feeler constitutes a basic defect; and explains the curious paradox of that situation where a psychiatrist may shed light upon the mental patterns of his patient by revealing their links with past emotional springs—while exhibiting his inability to provide this same patient with a plan and a programme which shall place within his own hands the means of preventing a resurgence of past deleterious influences and of creating future patterns of his own choosing.

The literature of Theosophy is replete with references, direct and inferential, which recognize and establish the fact of Feeling as a function in Consciousness. *The Secret Doctrine* (I. 38) states: "Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will and Feeling." Through other references it becomes clear that Consciousness and Self are synonymous terms for that triune Entity, which, as immortal Perceiver, is at once the source of the Sense of Identity in man and the active user of powers which we learn to cognize as contributory to the "states of Consciousness grouped under Thought, Will and Feeling." When we add such phrases as "fully conscious spiritual impulses" (*S. D. I.* 169), "thought-sensations" (*The Voice of the Silence* (Indian ed., p. 61) and "Kama... the first feeling... in the consciousness of the... ONE FORCE" (*Glossary*, "Kamadeva"), one may safely infer that, in the view of H. P. B., Feeling in its many and varied connotations held a legitimate place on the mental plane, as a function of Self. In addition, from W. Q. J.: "Beyond the plane of intellect there is the plane of emotion..." (*U. L. T. Pamphlet No. 6*, p. 5); also "It is the mind as the basis of desire." (*Ibid.*). And from Robert Crosbie: "Buddhi... is feeling, the accumulated experiences—all our experience is in feeling" (*Answers to Questions*, p. 6); also "It is the inner ideas, and feelings, the general character—that is meant by the word 'personality.'" (*Answers*, p. 105) One other from Damodar, "Every student of occultism knows that the acquisition of Brahma-Vidya is dependent entirely upon the development of a feeling of universal love in the mind of the aspirant."

It now becomes necessary to ask, what is the relation between Feeling and Self? For effective grasp of this relationship a third factor, implicit and self-evident though it be, must be considered. The following abstract formulation of principal elements expresses in active or manifested life the complete cycle of the Soul's experience:—

- (1) Consciousness or the Perceiver.
- (2) Objects to be perceived—objective or subjective.
- (3) Results of connection between the Perceiver and Objects of perception.

- (a) Perceptions and cognitions.
- (b) Relationships established.
- (c) Powers, latent in all souls, developed, used.

In practice it may readily be observed that number (3) finds its proper position between (1) and (2). In other words, perceptions and cognitions are perceived and formulated by the Self: relationships are established between the Self and objects; powers in Consciousness are developed and used by the Self. As such powers, which include the mental faculties and the less tangible psychic powers of the Self, as well as its perceptions and cognitions, become gradually incorporated into the ever-present forms of relationship existing between Self and its Objects, the element of Relationship emerges as the dominant one in the third aspect of this trinity.

For example, Self meets a great artist and is exhilarated and deeply moved by his work. There arises a desire to achieve such an eminence some day. As a result, a course of study is chosen which involves a life of rigorous discipline. Qualities are developed. Pursuing this desire and this life a dominant attitude is established, which includes a profound interest in all things which contribute towards the effective realization of the primary desire, and a consequent general indifference towards other "unimportant" matters. This illustration may be duplicated in any field of endeavour. Wherever it occurs, the point exemplified seems clear, *i.e.*, a Relationship established between Self and its object of attention, when sufficiently important, arouses Desire, develops Qualities and sponsors Attitudes—all of the Self. Feeling is the medium through which these three find expression. Such forms of Feeling do not exist in themselves, but are in every case attributes of the Self. They represent states of attachment or conditions of development. It would follow, then, that knowledge of the significance of such relationship between Feeling and Self, and the forms it assumes, should prove of immense value in solving problems in Self-analysis. And in a manner different from the modern inevitable recourse to either sex or childhood impressions.

Another function of Feeling, in a related field,

is more readily recognized, because of its obvious connection with the fact that the most powerful impetus and the most satisfying of all sensations is Self-satisfaction. Feelings register *its* myriad aspects in colour and intensity that range from heaven to hell, from sinner to saint. Born from the Sense of Self, whose organic linkage is to be sought in metaphysical regions, the field of its operation embraces that area of consciousness which we loosely term the Mind. For the overwhelming majority, it is the personal man who limits for himself the range and quality of these Self-sensations. Limited because his concept of Self bears a mistaken identification with the physical form, and believing it to hold the whole of life's possibilities, he tends to exaggerate the value of that form's pleasurable sensations, as well as its pains. Looking outward, his Self-satisfactions become dependent upon relations with others; either to dominate and "possess" them, or, in friendly relations, to receive from them the boons of attention, sympathy and love.

For those few, who, outside the pages of recorded history, have attempted successfully to transcend the self of personal consciousness, the rule of analogy must be the only guide. On its authority, it may be postulated that when the Sense of Self is freed from bondage to its tabernacle of clay and seeks to establish identification with the all-pervasive universal Self, the quality of its satisfaction, of sustaining Self-sensations, will reflect the polarization of its nature gradually effected along the Disciple's Path; and at the same time will mirror forth those immortal Self-relationships known as devotion and duty.

For a closer individual demonstration of the vital power of the Self-Feeling relationship, one should attempt, as some courageous Theosophical souls do, to "get rid of the personal idea." As this process consists, in the main, of starvation or psychological amputation, the resistance to be encountered—in forms overt or subtly disguised,—will clearly show not only that the "personal idea" has a formidable power, but also that the stronghold of that power lies in such Feelings of the Self as represent, for the time, the central satisfactions and gratifications of its life.

To conclude this exposition on the relation between Self and Feeling, one other point of interest must be added, of which much of the foregoing has carried a strong implication, *i. e.*, that the Self's experience lies within its own Consciousness, not in the sensations of the organs of its physical instrument. The old argument of the man who kicked his shin bone against a sharp-edged table leg and in his acute pain joyfully exclaimed, "You see, that isn't in my mind!", may be countered by enlarging the picture to include in sharp focus the missing or neglected factor, in this manner: To the joyful experimenter say, "I once knew a man who developed cancer from such a blow," and watch his joy change to misgiving, consternation, panic. Less a retaliation than an illustration, the point seems clear that outer (bodily) sensations are dependent for their effect, on the "attitude of mind" held, *i. e.*, faiths, fears, hopes of the Self.

(To Be Continued)

THE ANGRY TREE

[This article was published by H. P. Blavatsky in *Lucifer*, Vol. VII, p. 222, for November, 1890.—Eds.]

In Australia there grows a species of acacia commonly called the "angry tree." It reaches the height of 80 feet after a rapid growth, and in outward appearance somewhat resembles a gigantic century plant. One of these curious plants was brought from Australia and set out in Virginia, Nevada, where it has been seen by many persons. When the sun sets the leaves fold up, and the tender twigs coil tightly like a little pig's tail. If the shoots are handled the leaves rustle and move uneasily for a time. If this queer plant is removed from one pot to another, it seems angry, and the leaves stand out in all directions like quills on a porcupine. A most pungent and sickening odour, said to resemble that given off by rattlesnakes when annoyed, fills the air, and it is only after an hour or so that the leaves fold in their natural way.

THE DREAMER AND THE DREAM

Dreams are of very common, everyday experience. Ordinary men and women, as well as medical men and anthropologists, physiologists, psychologists, psychics and psychical researchers, mystics and occultists are interested in the many-sided subject. A single dream experience has numerous ramifications and, without the proper key, no one can hope to solve the many mysteries of dreams. Theosophy has that Key. If scholars and scientists have not succeeded in unravelling the complexities of the subject, it is because they have not made use of the key that Theosophy offers.

Let us leave aside modern speculations and theories. We want to be practical, and want to know the principles and their applications which form part of this subject of Dreams. It is a vast subject and in a short article we can deal with only a few points. If we endeavour to put a few fundamental ideas, readers can proceed by the way of individual study to acquire greater and fuller knowledge.

We shall base our consideration largely on the passage in *The Voice of the Silence* about the Three—in reality four—Halls. But before we go to that passage it is essential that we understand some important related principles. Here they are:—

(a) The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body. (*Transactions of the Blavatsky Lodge*, p. 60)

(b) Our senses are all dual, and act according to the plane of consciousness on which the thinking entity energizes. (*Ibid.*, p. 71)

Let us dwell on these two propositions so carefully worded by H.P.B. First, it is implied that there are other than "real" dreams, dreams which can be understood without the acceptance of these propositions at all, e.g., digestion dreams. Physiology explains them. But what H.P.B. calls "real dreams" cannot be understood unless we recognize the existence of "an immortal Ego in mortal man." Note again the phraseology. It does not speak of an immortal Ego in a mortal

body but of "an immortal Ego in mortal man," which immortal Ego is, "independent of the physical body." The mortal man referred to here is the whole of the Personal Man, i.e., the Lower Quaternary. The physical body is intimately connected with the personal or mortal man.

Next proposition: The physical body has its senses and organs, but Theosophy teaches that these have their invisible psycho-spiritual counterparts. These two sets of senses act and react upon each other. But we have to note an important point—that all the time this dual set acts under the influence of the thinking entity. Manas is the thinking entity and the senses always act energized by Manas. That Manas may be Kama-Manas or Manas *per se* or Buddhi-Manas—but the senses function only when the energy of Manas in one of its aspects is there. When Kama-Manas energizes the senses we have selfish and sensuous men and women. When Manas proper energizes the senses we have reasoning logicians and men of science who compare and contrast and who, in proportion as Manas is freed from Kama, are able to perceive and to express truths. When Buddhi-Manas energizes the senses we have soul-full men and women, philanthropists, lovers of humanity, true geniuses. But do not be misled by this simple threefold classification. Remember that H.P.B. has written:—

Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on higher planes? (*Ibid.*, p. 78)

Keeping in mind this basic teaching, let us turn now to *The Voice of the Silence*, pp. 4-9. Five places or localities are mentioned: the Hall of Sorrow, the Hall of Ignorance, the Hall of Learning, the Hall of Wisdom and, beyond the last, the seven Worlds of Rest Eternal which are described as the shoreless Waters of Akshara and also as the indestructible Fount of Omniscience. These seven worlds may be called the seven states of Turiya or Samâdhi. We shall consider each of

these five—what they are, what their purpose and use, and what practical application we can and should make of all these ideas.

To begin with, let us not be misled by the word "localities." They are not localities in the ordinary sense. These Halls are allegorical and stand for states of human consciousness. Any attempt to divide them into compartments would be wrong. For example, when we speak of the worlds of sight, of sound, of smell, etc., we do not fancy them to be distinct localities; so also with these Halls. In waking consciousness people indulge in dreaming—we call it day-dreaming; good students of Theosophy engage themselves in meditation and, if they are really and profoundly successful they go into that state of consciousness which corresponds to dreamless sleep.

Now the point which we must clear up first is the relation between sleeping and dreaming. Ordinarily we speak of dreams which we have had in sleep, and which we remember on waking. As everyone has dreamt it is not difficult to distinguish between waking and dreaming states; but this has misled many of us. Waking is taken to be a bodily state, and dreaming consequently is not correctly understood. To convey the teaching we must emphasize that *all* of these are states of *consciousness* in each of which the body plays its own part—some of which parts we understand and others of which we do not. Remember the principle laid down by H.P.B.: "The thinking entity energizes." Consciousness is primary; it has its states: the body is secondary and follows the changes in consciousness.

The Hall of Sorrow is the Earth—the man-bearing globe. In *Isis Unveiled* it is said that "the state of man in this world is probationary"; we say also that "Life is a school." All of us as souls are here to learn and as consciousnesses we are all learners. Having arrived on earth, having assumed forms which in the process of evolution hardened into bodies of flesh and blood, we have become entangled—the Great Heresy has worked its evil magic upon us and so our very waking consciousness does not see the earth as it is. What is the difference between the Halls of Sorrow and of Ignorance? Note the foot-note on p. 6. The Hall of Avidya (Ignorance) is "the phenomenal

world of senses and of terrestrial consciousness—only." All sense-knowledge, all sense-data are Ignorance. Even the world of physical matter is not really known to us. The great scientists of today are ignorant of what the universe of matter is. A few years ago it was a world of molecules and atoms; today it is one of electrons, protons, particles which are wavicles and wavicles which are particles.

So our waking consciousness or Jagrat is our own terrestrial consciousness, manufactured, so to speak, by us. The Hall of Ignorance has become for us the Hall of Sorrow because we have fallen into the million traps that the "Great Heresy" has laid for us. We are like rats caught in traps—like birds shut up in cages—and each rat, each bird among men views the trap as the whole. The real rat or bird desires to make an escape—but most men and women do not even know that they are trapped, and especially when they are encaged. The rat-traps are the pains of life and the bird-cages are its pleasures. We can see how in the waking consciousness or Jagrat we give false names and false values to things. People call their lusts love; in public life politicians speak lies and call them diplomatic words. Why do nations fight? Because, to put it metaphorically, of the quantity of gold they possess and want to increase yet they do not know the real value of gold—it is a commodity whose price fluctuates, and men and nations buy and sell it!

Now, when we recognize that we are trapped by the dire Heresy of Separateness we awake. Awake from what? From the dreams of Avidya, Ignorance. All of us are dreamers in waking life—the vast majority of mankind are dreaming in pains and pleasures—nightmares of disease and death of the soul. A few real students of Theosophy have awakened from that nightmare of sights and sounds and smells—false, all false, because misvalued, and in and through their study they are seeking for true values—the True Names of all objects. In our ignorance we identify people by their names and we fancy that we know them.

But when we recognize that this is the Hall of Ignorance what do we do? What does a person awakened by Theosophy do? He recognizes the

waking state as a state where consciousness can be known as mortal, as a bodily state to which we come and from which we depart. How can this coming and going be really understood and used? "Let not thy mind mistake the fires of lust that burn therein for the sunlight of life." This is the real waking; that waking which we experience every morning is but a poor reflection of the real. If we are wise we shall not tarry in the pleasure-grounds of senses. But, if Jagrat or waking consciousness is such an evil trap, why are we here? Why has Nature herself provided such a trap? The answer is that Nature did not make the trap but *we* have made a trap of the condition Nature furnished. A short quotation from Mr. Judge will fully answer this question:—

Jagrata—our waking state, in which all our physical and vital organs, senses and faculties find their necessary exercise [note, please, *necessary* exercise] and development, is needed to prevent the physical organization from collapsing... In our ordinary waking state, attachments, desires, etc., are the very life of our physical senses, and in the same way the emotional energies manifest themselves on the astral plane in order to feed and fatten the seer's astral senses. ("Seership"—*The Theosophical Movement*, Vol. X, pp. 103, 107)

From this we see what is the necessary, which Nature has provided, and what the unnecessary, which men's pride and prejudice have manufactured.

So we are all dreamers in Jagrat, *i.e.*, when the body is awake; our dreams of Jagrat are of waking and sleeping, eating and drinking, buying and selling, loving and hating—of the body being born so that it may die. We awaken by listening to the voice of Theosophy, and then we are dreamers of another kind—we dream of immortality, of the Spirit which we are, each a drop in the vast ocean of Spirit supreme. But because we know these teachings we recognize that this world is probationary and we guard ourselves against Illusion. What is the duty of a man who has found out that he has been living in ignorance? Not to succumb to the false valuing of men and women, of things and objects, or events and happenings. We are already in the Hall of Probationary Learning. Swapna has two meanings—dreaming while the body is awake and

dreaming when the body is asleep. To comprehend what we do when the body is asleep we should learn what Swapna is when the body is awake—the state which is called the dream state of consciousness or the state of Probationary Learning. The Pupil on Probation must be distinguished from the man of the world: the former knows that the life of the senses and of separateness is foolish and is foredoomed to failure; the latter does not.

And so we pass on from the Hall of Sorrow and of Ignorance to the Hall of Probationary Learning—from Jagrat to Swapna. We have referred to dreaming or Swapna in the waking state; now let us turn to what it is when the body is asleep. H.P.B. says that "in dreaming, the brain is asleep only in parts"; this implies that *pari passu* with the change in state of consciousness the state of the brain also alters. In Jagrat the brain and the consciousness are in one state; in Swapna they are in another; in Sushupti they are in a third. When the consciousness is in the Swapna or dreaming state the brain is also in a parallel state. And as there are two big classes of men—one living as trapped rats or caged birds and not knowing the fact, and the other regarding life as Probationary, so too when the body sleeps, the state of Swapna of these two classes differs. The sensuous man is caught up in his ignorance and lives ignorantly; the Probationer, while the body is asleep, begins to learn in consciousness to distinguish between the flowers of thought, word, deed, and the serpents coiled under them. Just as the student of Theosophy, practising it awake, falls under the glamour of the world of the senses—of money, of fame, of power, of love—so while his body is asleep his consciousness comes under the glamour of what H.P.B. describes as "the world of the *Great Illusion*." To understand how the Swapna state of consciousness is but an extension of the Jagrat state, we have to memorize the words of H.P.B.: "Generally dreams are induced by the waking associations which precede them." (*U.L.T. Pamphlet No. II*, p. 8)

Mr. Judge's words are enlightening:—

Swapna... is necessary for the physical faculties to enjoy rest, and for the lower emotional and astral faculties to live, become active, and develop.

These processes differ for the ordinary man of the world who lives his own sense-life of Avidya-Ignorance and for the Probationer who is training himself and especially for him who is under training. The probationer is teaching himself—awake or asleep—to “heed not the sweet-tongued voices of illusion”; having learnt the truth about his ignorance he is ready to “flee from the Hall of Learning,” so “dangerous in its perfidious beauty.” But note, it is also said that it is needed for our probation. Mr. Judge states that the unholy state of waking thoughts infects our dreams and lays us open to evil influences. This is true of all ordinary men, but especially of the student who has taken the direction of his life in his own hands; also, he may fall under the glamour of the serpentine astral light.

And so we come upon the third state of consciousness, Sushupti, translated Dreamless State, because the condition of the brain which parallels it is unable to register its impacts and impressions. It is a pure beneficent state into which everyone enters. The ordinary man of sense-life enters it, enjoys rest for a short or a long period and gets opportunities to develop his Manasic faculties, for Manas becomes active in Sushupti—unhampered by the senses, unhindered by passions. Mr. Judge states that, in Sushupti,

no disturbances come from the brain action, and the being is a partaker to the extent his nature permits [italics ours—note this conditional clause] of the “banquet of the gods.” (*Ibid.*, pp. 12-13)

Sushupti is the Hall of Wisdom and much of its beneficence is missed by the ordinary man; for the student it is vital—a matter of life and death. Why? Because it is here, and here only, that the aspirant comes upon the Being who is to give him birth—his spiritual or second birth—as the foot-note on p. 8 of *The Voice of the Silence* points out. In Sushupti we can and should hunt for and seize knowledge. Mr. Judge says that

knowledge acquired during Sushupti state might or might not be brought back to one's physical consciousness; all depends upon his desires, and according as his lower consciousnesses are or are not prepared to receive and retain that knowledge. (“Seership,” *T. M. X*, p. 103)

The Key to the Temple of Sushupti, the Hall of Wisdom is—Right Thinking. But we

must always bear in mind that Sushupti, like Swapna, is intimately connected with Jagrat; therefore H.P.B. says that “highly spiritual persons will see visions and dreams during sleep and even in their hours of wakefulness. (*U. L. T. Pamphlet No. II*, p. 5)

To sum up—in Jagrat we must awaken ourselves from the dreams of the senses; the sensuous man is the dreamer. When by Theosophy he awakens himself, he uses the senses, and the Soul is the dreamer who dreams in right action, every hour of the day. In Swapna, the man of senses gets entangled in emotions from which he must free himself, overcoming the elementals who guard “the avenues of the ideal world” or Sushupti. In Sushupti the man of senses gains in proportion as he is *not* sensuous, while the Probationer must learn that he must get at “all truths through but one source or path, *viz.*, through the divine world pertaining to his own lodge (or teacher).” (“Seership,” p. 104) In Swapna our desires become the dreamer, while in Sushupti our holy aspirations and true understanding become the dreamer.

Thus we see how true is the poet's intuition. Omar Khayyam has sung:—

I sent my soul through the Invisible
Some letter of that After-life to spell;
And by and by my soul returned to me,
And answered “I myself am Heaven and Hell.”

We are in Jagrat and yet we are asleep; tied by our passions we are in the hell of Swapna; aspiring to reach Purity and Wisdom we are in the heaven of Sushupti. Living in a false world as dead units we go from death to death. By a single step we can awaken ourselves—and that is the beauty and the worth of Theosophy. The same poet has written:—

A Hair perhaps divides the False and True;
Yes; and a single Alif were the clue....

If we could find it we should find the Treasure-house, and find the Master too. Theosophy gives the practical advice and instruction to awaken ourselves. When we go to sleep tonight, we should dwell on some of these ideas and who can tell that tomorrow may not bring the Real Awakening?

THE ILLUSION OF TOMORROW

"The boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the supreme being." - Shankaras *Bhagavad-Gita*

It is natural for all men, at some time in the course of their existence, to aspire to better things, to long for lives of merit and usefulness. It matters not what the nature of the ideal may be—whether of art, music, literature or poetry, or whether it be a life of devotion such as that described by Krishna in the *Bhagavad-Gita*—"Some day," we say, "we shall take the higher road. Some day, we shall attain." The inspiration of an ideal held has the power to dispel all present gloom, to kindle the imagination, and to keep one going through the darkest of circumstances. It has the power to fire the enthusiasm and to sustain one's hope over an indefinite period of time. But ideals, as such, are but possibilities—especially on this plane of physical existence. They are *seeds* for future growth and realization, which require to be planted, nurtured and sustained. Focalized through Mind, energized through Will and transformed through Devotion into present realities, they become potent endowments for the common human good.

All long for better things, but few take the steps that lead to their attainment. Some say there is no time to spare, that the press of events is too demanding. Some say their Karma is such that they are in no position to engage in nobler work. Others *intend* to do so, and are only waiting until their "ship comes in," when travel on the Path will be unimpeded by irksome financial burdens. Still others are of the opinion that because of Kali-Yuga nobler ideals and aspirations must await the rise of a better age. Thus it is that the boy waits until youth, the youth waits until old age, and the old complain that it is too late—victims all, of the illusion of tomorrow.

One of the greatest delusions of our age is the idea that the higher life requires special conditions, or that it will be easier in the future than it is at the present time. The very conditions in which one finds himself are those most suited to his spiritual growth—if he but views them aright. Outer circumstances are intimately related to the

inner nature of the experiencer, and contain in themselves such tests and trials as will exercise the virtues he needs to develop.

The tendency to procrastinate, to put off until tomorrow that which should be done today, is a Karmic heritage of the race that has placed mankind a million years behind in its evolution. Except for the necessary task of earning a livelihood, our time, for the most part, is wasted. We vacillate from trifle to trifle, from one set of demanding circumstances to another, with the result that, at the end of our lives, little of real advance has been achieved. Why is this so? Why is it that, in spite of countless types of labour-saving devices, we are usually *behind* the event, and always in a hurry to catch up with things and affairs that press themselves upon our attention? Why is it that we have no time for worthy pursuits?

To blame Kali-Yuga is to mistake effect for cause, to shift the onus of responsibility onto something outside, when it belongs upon ourselves. Kali-Yuga, it is true, is an age of psychic and mental unrest. It is an age when greed and ambition are the rule, while divine aspirations are an abnormality. But is this a reason to contend that *we* must be greedy and ambitious? Is it the teaching of the Masters that, because we are living in an age of darkness, and under difficult circumstances, our lives must be dark and disordered, and our characters blotted with the sins of sloth and indifference? If this were true, man would be but a puppet—a mere pawn, moved by blind forces upon a meaningless chess-board of fate.

Kali is not an omnipotent God external to man, who rules our thoughts and causes our sins and troubles. In days of old, Kali was "a benevolent goddess, a being of light and goodness," whose work, in the words of H. P. Blavatsky, was "to bring about reconciliation between Brahmā and the gods." If the "female aspect of Siva" has become now a dark and blood-thirsty being,

it is because it was created such by man. Man himself is the maker and sustainer of all cycles, and he alone can institute the causes for a better age. Kali will change its colour only when the heart of man is changed.

He who blames *time* for his failure to achieve, likewise mistakes illusion for reality. For what is time, after all? Is it a thing, or a being, or anything whatsoever external to man—or is it inner? According to *The Secret Doctrine* "Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration." It is man himself who creates the illusion, and he alone determines the length of its duration. One has much time or little for his use—depending upon where he centres his consciousness—that is to say, upon whether it is placed in that part of his being which is eternal, or in his evanescent, changing personality. In the Christian Bible is a verse saying that one day is as a thousand years to the Lord and a thousand years as one day. Such is the concept of time to the Soul. But the man who lives in his body and centres his consciousness entirely on the plane of physical sensation is swallowed up in the swirl of moments. Rushing feverishly from one perishable experience to another, he can think of nothing else, has time for nothing but the gratification of his desires.

To complain of being too young or too old to undertake the life of devotion is to forget what one is as an Eternal Soul. What concern has the Eternal with age? What care the Masters whether one's body is 20 years old or 100, whether it is male or female, rich or poor, pleasantly surrounded or living in the most sordid circumstances? All such considerations pertain to the purgations of matter, with which the Masters have nothing to do. Their concern is with the welfare of the inner man—that he assume his rightful position of grace and divinity, that he live in the aura of his timeless Self. In the eyes of the Master, a disciple is known by the light of his soul, not by the activity of his body, by purity of mind and heart, not by the fervour of his emotions, by Will and effort, not by promises or intentions.

Few individuals, in their lives, show signs of purpose or design. Few are so ordered in their

thinking or living that they are in any way prepared to carry through in the pursuit of their heart's desire. Where is the man, for example, who meets the programme of a day's activity with plan or preparation? Where is the individual who takes time out to determine the order of importance in the things he desires or is required to do? Where is the person who takes an inventory of himself, so as to weed out the visionary and unnecessary, to make room for the practical and real? For the most part, we neglect, throughout the whole of our lives, that which we feel most duty-bound to do. We indulge the desires of the flesh while we postpone the opportunities of Soul—awaiting a tomorrow that never comes.

It has been said, if you wish something done, ask a busy man to do it. The truth of this adage traces undoubtedly to the fact that a busy person does not procrastinate or make excuses—but acts. Having established the *habit of doing*, he is awake and ready for every occasion. It is not that other people do not possess the same power to do, or that their ability is necessarily inferior to that of the *Doer*—but simply that they have failed to use their power and ability. Victims of materialistic philosophies and religions, they rely too much upon externals, upon the force of circumstances or the whim of a personal saviour.

How is it possible to assume a position of power and confidence so long as one places his moral centre of gravity outside himself? How can he expect to face life and its trials, or to achieve the things he desires to do, if he believes himself to be the victim of the chaotic waves of matter, or the puppet of an arbitrary God? Theosophy teaches man to look up and aspire to the greatness that is his, inside, to assume the position of Divinity, to become master of his fate. There is a power in the soul that can accomplish seeming miracles—if only it is put to use.

He who would reach the goal must at some time make a vow. He must affirm the eminence of his Divine Self—which is above chance or circumstance, and beyond the pressure of time or cycles. It is not enough to sit and wait for Karma to clear away the old before instituting the pattern of the new. The whole order of Nature indicates that the process of life is a *becoming*—

and that it works from within outwards. The withered leaves of the tree's old growth do not detach themselves from the twig voluntarily. They are pushed off the limb from within, literally forced to depart by an inner impulse that prepares the way for the new. So it is with man, who stands at the front of the great wave of life. He must affirm the position of master in his kingdom. Will action must precede outer change in condition. The light of the Satya age must dawn in the mind and heart of the race before the darkness of Kali will depart. One must *become* a disciple before the outer sign is bestowed. "*Now is the only time we have!*"

FROM SERVITUDE AND AUTHORITY TO RESPONSIBILITY

This is an era of change. The caste system of the East has broken down; the class complex of the West is struggling to its death. In the former case the change is greatly due to Mahatma Gandhi and the real reformers, in the latter, to the lower middle class with a good dash of intellectuals. In the one case the impulse is spiritual in the word's broadest sense; in the other it springs from materialism, though presumably based on the love of one's brother man. What is not adequately recognized in these changes, East and West, is the need for education in responsibility.

This change is apparent in the Theosophical Movement also and to study world conditions in the light of the Movement—whether in the broadest sense or as it finds expression in a Lodge—is of great help.

The "common" peoples of the world have for generations been exploited. There is no doubt of that. *All* the peoples of the world have been exploited by religions of whatever kind. Man has either had to obey a physical master or a priest; to obey the laws of the material world as made by his Government, or the laws made by the creed to which he belongs. The fetters of religion, as taught by its orthodox exponents, have been

broken to a great extent, but the peoples have not been educated yet to use their freedom. Education for freedom means, in fact, the taking on of greater bonds, which, assumed from a sense of responsibility, and self-imposed, are infinitely harder to bear. But unless responsibility is taken, and discipline self-imposed, the change is merely one of outer master, and the swing of the pendulum, the oscillation from servitude to violence, from authority to death will continue.

Servitude and authority are two aspects which are necessary for ordinary life. It is the attitude held towards both that is important.

Servitude to an outer master or an outer priest or dogma is demoralizing; authority over another, whether material or assumed, as in the orthodox religions, by those who claim to be the dispensers of heaven and hell, is demoralizing. It is only the development of the sense of responsibility towards the master, or towards religion in its true sense, or to those over whom one has authority, that will make for an ordered society. Responsibility has to be seen as twofold: in relation to material necessities and to spiritual and moral welfare, for which men have to be educated in the true sense.

A revolution, or a conquest, which is merely the shift of authority from one caste or class to another, is bound to fail. The throwing away of religion *in toto* is bound to fail, for materialism will take its place; dogmas of the Church will give way to dogmas of science; priests will be replaced by politicians, scientists and machines. Man, the evolving soul, will remain uncatered for.

All this the student of world-affairs and of Theosophy knows. But what is not thought about enough is that the outer world is a reflection of the spiritual, although so distorted a reflection. The Theosophical Movement epitomizes the course of the outer world and, were the movement really alive in the hearts and minds of the students, world conditions would improve. So, let us see the world conditions in ourselves, as students.

There can be no orthodoxy in Theosophy, H. P. B. has said. But there are statements of law, and the Master has said that They have no two opinions on any subject; for what They teach

is law. There is therefore no compromise with Them. Do we compromise, especially in applying Theosophy? Do we say: "Oh yes, I know that is right, but just now in the world it cannot be applied"? Do we say: "Yes, the law of Karma is just, but I will take a risk"? Do we say: "Theosophy is too difficult for me"? Or do we say: "I will take what I can," trying to take both the world and Theosophy? Do we feel: "Ah, if I were in power how differently I would do this or that, how I would alter this law or method." Let us get rid of H. P. B. with her strictness and her vision which is so hard to live up to. Let us overthrow the one who is ahead of us and who shows, by example, how far we lag behind"? Do we say: "*The Secret Doctrine* is too difficult"?—not a general complaint for it is a fascinating book. Do we not mean rather, that the "self-induced and self-devised ways and means" by which we must work on ourselves, are too difficult? From the point of view of the world we, the common people, want to take the authority from the Elders and put them out of court. Freedom from orthodox dogmas and priests becomes for us freedom from the rules and laws of the moral world as given us by Theosophy, and hence is our state much better than that of the one in the bonds of orthodoxy?

Those few who are the leaders, H.P.B., W.Q.J. and Those Behind, we do not have to teach responsibility. But do we believe They have it? Do we really believe that all They did or do is due to their developed sense of responsibility for their younger brothers? Or do we secretly harbour the thought: "They are too hard, they do not understand; we know what is needed at this moment"?

In other words: have we risen to the middle space between Those who know and those who are in need of help? When the outer world is ruled by those who stand as adjusters of the two other great sections of the world, then there will

be true Democracy, for responsibility will be seen as due to both classes or castes.

When Theosophical students see themselves as between the two great divisions of Those Who know and those in need of help, their responsibility will be seen, and later assumed.

Lack of a sense of responsibility towards the Founders of the Movement shows itself in our half-hearted support; in our wish to change this or that, changes not based on principles but on *our* thought as to what is best. It shows itself in criticism, not in terms of principles but in terms of what *we* would do. Often this is camouflaged as "for the good of the people." Let us pause and search our hearts.

Lack of a sense of responsibility towards the "common" people will make us too intellectually proud, our work too studious, too far remote from life. Few people are helped merely by the intellectual approach. True intellect is ensouled by the heart quality, so that the higher soul is touched, but if we have not a true feeling for the "common" man, let us beware of too much intellect.

One key is the wish to help—to help the Great and the small. For that purpose we must assimilate both the philosophy and the Great and suffer with the small. But better still is the feeling that Theosophy alone will help. The responsibility of bringing Theosophy to all will be assumed provided we see our responsibility towards the Great.

All this applies to any Lodge or any Group of people, to the family; to the nation, to the race. It is not so much action as heart-energy united with mind. Do I help or do I hold back?

Let us remember that to alter *position* in the world does not alter the character or make a person greater. To be raised to the position of leader does not make a leader. Neither does the position of servitude make a good servant. It is only the truly great who know how to serve.

THE SCAPEGOAT COMPLEX

The four participants in the University of Chicago Round Table discussion No. 622, on "Human Nature and the Bomb,"—an atomic scientist, two professors of sociology, a psychiatrist and a professor of English—left their public in no doubt as to either the wide potential devastation which a hydrogen bomb could cause, directly and by radioactivity, or the explosive state of mind prevailing. Dr. Helen V. McLean, the psychiatrist, stressed the danger, inherent in the general anxiety, that frightened people might resort to aggression to relieve the tension.

To the Theosophical student, this recognition of the key position of individual thought and feeling, with its implied endorsement of the importance of "calmness ever present" is interesting. So is Prof. Kenneth Burke's point, capable of individual as well as international application, about the urge to find a tragic scapegoat and the "dangerously unbalanced view of reality" to which it gives rise. He euphemistically traces this urge to "man's delight in the excitement and conflict of drama." We ascribe it rather to what H.P.P. calls the "madness of self-justification before the world and their own consciences," to which nations and men deficient in honesty and courage in very many cases feel themselves driven by the consciousness of guilt. As Professor Burke put it,

Two systems of government stand opposed, and each can ritualistically load its sins upon the other by blaming all its difficulties on the other.

We are saying in effect, "They started it by making us do it first!"

A delusion of persecution, persistently harboured, has serious consequences. Such a delusion has brought many a man to the insane asylum, many a nation into a ruinous war. Facts have to be courageously faced, and one's own position made right by frank admission of shortcomings and by making due amends for evil done. With a firm faith in human brotherhood and full reliance on the Law of Karma, men and nations will find the self-righteous rôle of the avenger an uncongenial and unnecessary one to play.

What the Masters feel about the scapegoat complex was plainly put by Mahatma K. H. in 1884:—

It is a true manhood when one boldly accepts one's share of the collective Karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colours than reality, or to throw all blame upon some one "black sheep," a victim, specially selected. Such a true man as that we will ever protect and, despite his shortcomings, assist to develop the good he has in him.

The urgency with which American atomic scientists and other thinkers are insisting on facing facts is understandable but, unless the spirit of calmness and objectivity prevails, the "facts" will only swell the charge-sheet against the scapegoat and increase the panic.

An outstandingly statesmanlike approach to the consideration of "The Conditions of Peace," the third in this Round Table series on "How Can We Make Peace?" was made by Mr. Ralph J. Bunche, successful United Nations Mediator in the Palestine dispute, now Acting Assistant Secretary-General and Director of Trusteeship, the United Nations. Discussing the problem with Prof. Hans J. Morgenthau of Chicago University and President George N. Shuster of Hunter College, he pointed out that mutual fears and suspicions, as great on one side as on the other, underlay all the points of dispute between Russia and the Western Powers. He dismissed the idea that the elimination of ideological differences was an indispensable condition of peace and put forward the premise that "there are no really warlike peoples in the world and, for that matter, no governments which are bent on waging war if there is any reasonable alternative."

The issue having been stated by the other two as the control of Europe, Mr. Bunche quietly asked whether it was a question of "who is going to control Europe—or whether Europe is going to be uncontrolled," which, with his further question about the views of the people concerned, goes to the very root of the problem. If the point at issue is which of two rivals is to control the destinies of others, the simplest solution is obviously to let the others control themselves!

The affirmation of Mr. David E. Lilienthal, recently retired Chairman of the Atomic Energy Commission, which is included in the same Round Table No. 624, is also reassuring. He is quoted as saying that the country's security was not a material thing, but rather rested in the spirit of the people; and as calling for "understanding instead of panic, sense instead of sensation, and courage and faith instead of fear."

EXPERTS VERSUS DEVOTEES

The difficulty is that those in control do not (*cannot* as things are at present organized) live in daily contact with the fields and forests. I do; they are part and parcel of my daily existence.... I am not an expert; I am only a devotee of the great Primeval Mother Earth. But perhaps, in the long run, the devotee may have a clearer instinct for the service of the mother.

Many of its readers will join THE THEOSOPHICAL MOVEMENT in hoping that the above words, with which closes a recent article of Mira Ben on "Three Danger Signals Ahead of Our Country" will prove a straw showing which way the wind is blowing. There are millions all over the world who turn, with the unconscious gratitude of a young child for food and comfort, to the Earth and the fulness thereof, without any definite idea as to what are their own duties to the Great Mother. Again, there are hundreds of "experts" who are full of business in connection with the problems raised by deforestation, erosion, water-logging and such pressing matters as must be faced in the interests of food-supply and other elements of human welfare, not to mention the god of "quick returns." But who thinks of *service* of our generous parent for her own sake? Yet even from a selfish point of view it would be well to mix some filial considerations with our

policies. The devotee's will prove a less short-sighted attitude than the current one in view of the vital relations that exist between the Earth and man.

INVERSE THEOSOPHY

[Reprinted from *Theosophy*, Vol. XII, p. 61, for December 1923.—Eds.]

There are two things which every student can do: one is to convey Theosophy by every means possible to *those who want it*; the other is to *apply* it to himself.

What every man does with Theosophy, so long as he does not exploit, pervert, or misrepresent it, is *his* business, and his alone.

What we ourselves do with it, *to* ourselves, determines the course of our future career, and is *our* business.

Inverse Theosophy need differ as to doctrine in no way from the genuine article; it is merely trying to apply Theosophy to the other fellow while not applying it to ourselves.

The most devoted student will find in himself a tendency to lay down what his brother student should or should not do, what attitude he should or should not take under given circumstances, while at the time not realizing that he himself has not yet applied *all he knows*.

We can judge no man's Dharma and no man's Karma; we can promulgate Theosophy for others and *practise* it on ourselves; we have not only the right, but the obligation, to expose false theosophy and misrepresentations of Theosophy, to call attention to contradictions in the theories and practices of those holding in hand the welfare of others. But nothing in Theosophy justifies us in *demanding* that any being conform to our standards or our conceptions.

IN THE LIGHT OF THEOSOPHY

The World Jain Mission, with its headquarters at Aliganj (Etah), U.P., is putting out numerous pamphlets, tracts, etc., to propagate Jain principles even in the West. The world is greatly in need of a living faith in *Ahimsa*, non-injury, which Jainism perhaps even exaggeratedly stresses, and it can only profit from the emphasis laid by the Jains upon certain virtues and on Karma. There are, however, other elements in Jainism which do not pass so well the test of universal truth. The *tapas* (self-mortification), which it so greatly emphasizes, may easily run into extravagant forms; and, however eloquently Jain apologists defend the voluntary relinquishment of life by abstention from food, accompanied by however holy thoughts, a kind of suicide it remains.

All sectarian creeds have their weaknesses and superstitions, distorting the teachings as originally given, and the substitution of one mixture of truth and falsehood for another is not the way to get at Truth. No sectarian creed, however professedly tolerant, can permanently meet the need of the awakening Soul, and the man who, having freed himself from the bonds of orthodoxy of one type puts on the shackles of another is like the man referred to by the Buddha, who, having apparently freed himself from cravings, "though free...runs back into bondage."

The Jains, with their philosophy of *Anekanta*, "admitting even opposite views on any subject as containing partial truths which have got to be co-ordinated and harmonized into one system," should be ready to admit the fact stated by H.P.B., that

none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, *after that which is false in each of them has been sifted out.* (Italics ours)

Then only, she declared, would true brotherhood in religion be established. Then only, we may add, would the collaboration of creedal religions not be fraught with danger to freedom of thought; and the enduring value of Theosophy,

based on the reading of the "soul of things," become apparent.

The Second East-West Philosophers' Conference, held at the University of Hawaii in June-July 1949, which Dr. Charles A. Moore discussed in *The Aryan Path* for August and December 1949, is the subject of a Preliminary Report edited by him and published by that University. Aside from the significant "areas of agreement" and the results of the Conference in mutual understanding, certain concessions by Western philosophers attending are important from our point of view.

Thus Cornelius Krusé of Wesleyan University said that East and West tended to meet on a proposition which "representatives of almost all Western schools of philosophic thought, whether idealistic or naturalistic, are ready to grant," *viz.*, "that æsthetic, moral and religious values 'have an assured status in the universe, whose structure science has begun to reveal to us.'"

Again, Prof. F. S. C. Northrop of Yale University said that, if a philosophy created values rather than conformed to them, it could be verified "only by appeal to nature, as ancient Oriental and Occidental philosophers affirm." Natural facts, which he called "first-order facts," provide, he said, "a non-question-begging criterion of the truth or falsity of any philosophy and its attendant ethical propositions."

Theosophists would welcome the drawing of "a metaphysic of nature" from the proved results of the sciences in the West, for which W. H. Sheldon of Yale University called. As far as it could go, if based on demonstrated facts, it would assuredly agree with the Nature-based, many-times-verified, accumulated wisdom of the ages, called, in its modern restatement, Theosophy. But science must take more than the material world, or even that revealed by Western psychology, into its purview before it can present a metaphysic wholly satisfactory to the thoughtful, whether in West or East. As Madame Blavatsky writes in her *Secret Doctrine* :—

To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature. (I. 588)

Hopefully, as William R. Dennes of the University of California brought out, empiricists and naturalists have been forced by their recent work to recognize that

nothing in their philosophies, considered as methods of explanation, can legitimately—or even intelligibly—exclude anything whatever from experience or from reality...or restrict in any way the nature of what may exist or be experienced. Nor can these philosophies determine or restrict *a priori* that for which any experience may be evidence.

This, if accepted, would seem to open wide the door to the advance of the psychological sciences—ESP investigations, etc.—now cold-shouldered by many orthodox scientists.

Prof. A. C. Hardy, F.R.S., took a bold step last September, in his Presidential Address to the Zoological Section of the British Association for the Advancement of Science, in proclaiming his belief that telepathy had been established. He added that

...such a revolutionary discovery should make us keep our minds open to the possibility that there may be so much more in living things and their evolution than our science has hitherto led us to expect.

Earlier in the same address he had expressed his conviction on other grounds,

that a mechanistic or materialistic interpretation, except merely as an account of the physical and chemical processes within the body, was quite inadequate for a true science of living things.

He mentions in his article on "Telepathy and Evolutionary Theory" in the *Journal of the Society for Psychical Research* (May-June 1950) that following that address he had been asked by the Society for Experimental Biology to preside at a symposium on "Paranormal Phenomena," the very holding of which by a general biological society was a victory for psychical research.

He suggests in that article:—

I believe it is unlikely that telepathy should suddenly have appeared from nowhere in the human

organism...The discovery that individual organisms are somehow in psychical connection one with another across space is, of course, one of the most revolutionary biological discoveries ever made...Such a faculty—a property almost as fundamental as that of gravity between physical bodies—can hardly be peculiar to a relatively small proportion of one species of animal; surely it is more likely that only a relatively few individuals are usually conscious of what is really a general property of organisms. If we admit that telepathy is established in man, then I think we must expect something akin to it—unconscious no doubt—to be a factor helping to mould the patterns of behaviour among members of a species.

Theosophy confirms the fact of telepathy, instinctually performed, among the birds and the beasts, and suggests as a natural analogy "the vibration of the chord which can cause all chords of the same length to vibrate similarly."

The tentative hypothesis in Professor Hardy's last sentence quoted above, with its corollary of the possible evolutionary implications of telepathy is interesting, and his view of "selection" seems not far from that presented in *The Secret Doctrine*—a gold-mine of fruitful suggestions from ancient evolutionary teachings. Madame H. P. Blavatsky writes there that

Natural Selection...is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. (II. 648)

In the June 3rd issue of *Harijan*, the Editor, Shri Mashruwala, calls attention to the enormity of the crime perpetrated by the saboteurs who bring about railway accidents, thereby risking the lives of innocent persons deliberately and causing the destruction of vast amounts of private and public property. He compares the utter lack of respect for life and the property of others which this conduct bespeaks with the moral attitude which permits the use of the atom bomb and goes on to say that all our reading and preaching of religion, all our glorification of art and culture and science is worth nothing if it does not "imprint on the mind of man the great commandment: Thou shalt not kill." He sees in the awakening of a moral sense the ultimate remedy for the world's ills.

Few thoughtful observers of the contemporary scene will disagree with this final conclusion of the writer. But many will ask themselves how to set about achieving the necessary reform, when so much effort is obviously fruitless. Students of Theosophy will immediately be reminded of several points emphasized in their philosophy:—

The founder of the Theosophical Movement of this century stated that the function of Theosophists was "to open men's hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom," and in another place she defined the aim of the Movement as the keeping alive of men's spiritual intuitions.

Theosophy supplies the explanation of the need for morality, an explanation which appeals to man's reason and therefore, since man is essentially a thinker, has the advantage over systems which rely only on ethical exhortations.

A study of cosmic ultimates, of the processes of cosmic evolution and of the plan of the cosmic structure not only elevates and purifies the mind of man; such a study also holds out a pattern for self-induced and self-devised methods of human progression to supreme perfection.

Freedom, democracy, authority, communism—these words are in many people's minds and on most people's lips. They represent the burning questions of the day and yet, important as they are, most of us will confess, after a little serious thought, that their practical meaning and implications are not really clear to us. Any one who realizes the vagueness of the concepts he attaches

to them will find useful an article in the July 1950 *Aryan Path*, to which its author, Shrimati Lila Ray, has given the title, "Over Men." The main theme here is the analysis of authority, an answer to the questions: what is it? on what is it based? by what standard is one individual or group judged to possess higher authority than another? Is the final tribunal God? And what is God? May we equate Him with the human conscience? Then comes the question of the abuse of authority, and what man's attitude is to be towards those who misuse the power entrusted to them. Shall he continue to obey, or shall he disobey? The writer then gives an interesting description of Gandhi's teaching in regard to this last question. Is his technique of non-violent civil disobedience the key to the whole problem? Shrimati Ray concludes her exposition with a quotation from Gandhiji's *Poorna Swaraj*:—

Real Swaraj will not come by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when it is abused. In other words, Swaraj is to be obtained by educating the masses to a sense of their capacity to regulate and control authority.

An introductory editorial paragraph calls attention to the danger that lurks in this idea when held by conscienceless persons, but recognizes it as a master-key in the hands of men and women of character. Perhaps it represents one of those new ideologies which the writer says are ready for us but which are so radical that we are not yet ready for them. It is certainly one which the student of Theosophy should ponder over. It can be tested individually and may be one of the much-needed signposts showing the way to a better future.

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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; a profounder conviction of Universal Brotherhood.

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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.

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