

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE PRIDE OF “ORIGINALITY”

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

—H. P. BLAVATSKY

H.P.B. never tired of declaring that the philosophy she gave out was none of her invention; that she but reiterated what she had been taught; or, in the words of Montaigne quoted by her in *The Secret Doctrine* (I. xlvi), “I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.” Her detractors misconstrued this and branded her a “plagiarist,” claiming that her “synthesis of science, religion and philosophy” was nothing more than a “borrowing” from this source and that.

All that is enshrined in the simple-sounding aphorism “Thus have I heard” is not always comprehended. To understand H.P.B.'s declaration that the mighty, majestic and deathless truths she taught were not the result of her original thinking, one needs to grasp what is implicit in the opening words of the fourth chapter of the *Gita*. No true Teacher has ever claimed to be a revealer of a new doctrine that had not been known and taught before his time, for Truth is age-old. Early humanity got its first ideas, not only of spiritual knowledge, but also of all the arts and sciences, from divine Teachers and Instructors who had perfected themselves in prior periods of evolution; and the ideas implanted then remain as inherent ideas to this day. Thus it can be seen that there is no foundation for the pride of ideas felt by so many of us. They are not original. We never could have evolved them ourselves, unaided; and, had it not been for the great wisdom of the divine Rulers and Guides in the beginning of our evolution, we should be hopelessly drifting now.

A Master once wrote:—

Abstract enquiries into the most puzzling problems did not arise in the brain of Archimedes as a spontaneous and hitherto untouched subject, but rather as a reflection of prior enquiries in the same direction and by men separated from his days by as long a period — and far longer — than the one which separates you from the great Syracusan.

In her article “Occult or Exact Science?” (reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. XII, February-June 1942) H.P.B. speaks of “an old axiom of esoteric philosophy” that

*“nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.”*

“What nonsense is this?” exclaimed a combative Theosophist upon hearing it uttered. “Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me — can there be such a thing in the universe?”

“Or parrots hatching out of almond shells?” said another sceptic. Why not? — was the answer — not on this earth, of course. But how do we know that there may not be such beings as you describe — tower-like bodies and human heads — on some other planet? Imagination is nothing but the memory of preceding births — Pythagoras tells us. You may yourself have been such a “tower man” for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells — no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar.

Even in our own day and age when “originality” is made much of, profound thinkers have corroborated this vital idea that there is nothing new under the sun, that nothing can be said or written, or even imagined, that has not been anticipated by men in the past. “As soon as we are born, the world begins to work upon us,” wrote Goethe, “and this goes on to the end. If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favour.” And, according to Voltaire, “originality is nothing but judicious imitation. The most original writers borrowed one from another.” Literature is full of “coincidences” which some call plagiarism. But just as, in the words of Montaigne, “the bees pillage the flowers here and there but they make honey of them which is all their own,” so also a truly creative writer transforms and mixes up what he has borrowed from others into a work all his own. As a Master of Wisdom has written:—

From the right point of view, if you will know, it is only the expression of another person’s *original* ideas, some independent sentence, a

thought, which in its brief completeness is capable of being constructed into a wise motto or maxim that could be constituted into what is regarded as *plagiarism* — the pilfering of another person's "brain property." There is not a book but is the shadow of some other book, the concrete image, very often, of the *astral body* of it in some other work upon the same or approximate subject. I agree entirely with Dr. Cromwell when he says that "true talent will become original in the very act of engaging itself with the ideas of others"; nay will often *convert the dross* of previous authors into the golden ore that shines forth to the world as its own peculiar creation. "From a series of extravagant and weak Italian romances, Shakespeare took the plots, the characters, and the major part of the incidents of those dramatic works which have exalted his name, as an *original* writer, above that of every other in the annals of literature."

He adds:—

... anyone ... is at liberty to take anything, whole pages, if thought proper, from any of my "copied" letters and convert their "dross" into pure ore of gold, provided they have well grasped the thought.

Unconscious imitation is to be found not only in the realm of literature but in *all* spheres. Emerson's essay on "Quotation and Originality" contains important truths. He writes:—

By necessity, by proclivity, and by delight, we all quote. We quote not only books and proverbs, but arts, sciences, religion, customs, and laws; nay, we quote temples and houses, tables and chairs by imitation. The Patent-Office Commissioner knows that all machines in use have been invented and re-invented over and over; that the mariner's compass, the boat, the pendulum, glass, movable types, the kaleidoscope, the railway, the power-loom, etc., have been many times found and lost, from Egypt, China, and Pompeii down; and if we have arts which Rome wanted, so also Rome had arts which we have lost; that the invention of yesterday of making wood indestructible by means of vapour of coal-oil or paraffine was suggested by the Egyptian method which has preserved its mummy-cases four thousand years.

The highest statement of new philosophy complacently caps itself with some prophetic maxim from the oldest learning. There is something mortifying in this perpetual circle.

The Esoteric Philosophy teaches that "everything that *is, was, and will be*, eternally is, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as ideas, in the Eternity, and, when they pass away, will exist as reflections" (*S.D.*, I. 282). Every act, every word, every thought of ours proceeds from the world of archetypes, which, in the Platonic sense, means "the world as it existed *in the Mind* of the Deity" (*S.D.*, I. 200). It is the world of primal subjective differentiation, in and

from which all beings and all things are conceived and formed.<sup>1</sup> In the Divine Akasha which pervades all space "lies inherent the eternal Ideation of the Universe in its ever-changing aspects on the planes of matter and objectivity" (*The Theosophical Glossary*, "Akasa"). In this Akasha and its lower and gross counterpart, the astral light, are absorbed and retained all our thoughts and images, all immortal ideas and passing fancies. Remembrance, recollection, reminiscence, receiving "bolts from the blue," or being struck by a flash of premonition or of intuition, are all related, in their higher aspect, to the world of prototypes and of archetypes, and, in their lower, to the discerning of images in the astral light.

For many of us imagination means nothing more than the creation of fantasies. It has to be given a right direction and lifted above the distorted pictures in the astral light to the Akashic records provided by Those who, at any time, have helped on the spiritual evolution of mankind. Real originality, then, lies not in trying to picture something new and unique, which is impossible, but in embodying our perception of universals in an image to which we must give form and substance in the physical world. The immortal ideas implanted as seeds in the mind of man need the deliberate and conscious exercise of will to make them sprout forth.

Let us take all knowledge to be our province, for truth is the monopoly of no individual. Let him who would be an original thinker follow the example of the Wise Men of the early Fifth Race who passed *lives* in learning the laws and principles of life handed down by their Predecessors. Original thinking in the true sense, therefore, is the tracing back of all thought to *origins*, to first principles, and the conscious evaluation of every proposition on that basis. It is not "something new" that is needed, but a new way of looking at what is before us.

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The editor...wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

—W. Q. JUDGE, in *The Path* for April 1892

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<sup>1</sup> See "Studies in the Secret Doctrine: The World of Archetypes" in our issue for June 1959.

## MAGIC

[We reprint the following article by H. P. Blavatsky from *A Modern Panarion*, pp. 199-206. It originally appeared in *The Deccan Star* of March 30th, 1879.—Eds.]

In *The Indian Tribune* of March 15th appears a letter upon the relations of the Theosophical Society with the Arya Samaj. The writer seems neither an enemy of our cause, nor hostile to the Society; therefore I will try in a gentle spirit to correct certain misapprehensions under which he labours.

As he signs himself "A Member," he must, therefore, be regarded by us as a *Brother*. And yet he seems moved by an unwarranted fear to a hasty repudiation of too close a connection between our Society and his Samaj, lest the fair name of the latter be compromised before the public by some strange notions of ours. He says:—

I have been surprised to hear that the Society embraces people who believe in magic. Should this, however, be the belief of the Theosophical Society, I could only assure your readers that the Arya Samaj is not in common with them in this respect. . . . Only as far as Vedic *learning* and Vedic *philosophy* is concerned, their objects may be said to be similar.

It is these very points I now mean to answer.

The gist of the whole question is as to the correct definition of the word "Magic," and understanding of what Vaidic "learning and philosophy" are. If by Magic is meant the popular superstitious belief in sorcery, witchcraft and ghosts in general; if it involves the admission that *supernatural* feats may be performed; if it requires faith in *miracles*—that is to say, phenomena outside natural law; then, on behalf of every Theosophist, whether a sceptic yet unconverted, a believer in and student of phenomena pure and simple, or even a modern Spiritualist so-called—*i.e.*, one who believes mediumistic phenomena to be necessarily caused by returning human Spirits—we emphatically repudiate the accusation.

We did not see *The Civil and Military Gazette*, which seems so well acquainted with our doctrines; but if it meant to accuse any Theosophists of any such belief, then, like many other *Gazettes* and *Reviews*, it talked of that which it knew nothing about.

Our Society believes in *no* miracle, diabolical or human, nor in anything which eludes the grasp of either philosophical and logical induction, or the syllogistic method of deduction. But if the corrupted and comparatively modern term of "Magic" is understood to mean the higher study and knowledge of Nature and deep research into her hidden powers—those Occult and mysterious laws which constitute the ultimate essence of every element—whether with the ancients we recognize but four or five, or with the moderns over sixty; or, again, if by Magic is meant that ancient study within the sanc-

tuaries, known as the "worship of the Light," or divine and spiritual wisdom — as distinct from the worship of darkness or ignorance — which led the initiated High-priests of antiquity among the Aryans, Chaldæans, Medes and Egyptians to be called Maha, Magi or Maginsi, and by the Zoroastrians Meghistam (from the root Meh'ah, great, learned, wise) — then, we Theosophists "plead guilty."

We do study that "Science of sciences," extolled by the Eclectics and Platonists of the Alexandrian Schools, and *practised* by the Theurgists and the Mystics of every age. If Magic gradually fell into disrepute, it was not because of its intrinsic worthlessness, but through misconception and ignorance of its primitive meaning, and especially the cunning policy of Christian theologians, who feared lest many of the phenomena produced by and *through* natural (though Occult) law should give the direct lie to, and thus cheapen, "Divine biblical miracle," and so forced the people to attribute every manifestation that they could not comprehend or explain to the direct agency of a personal devil. As well accuse the renowned Magi of old of having had no better knowledge of divine truth and the hidden powers and possibilities of physical law than their successors, the uneducated Parsi Mobeds, or the Hindu Maharajahs of that shameless sect known as the Vallabhacharyas, both of whom yet derive their appellation from the Persian word Mog or Mag, and the Sanskrit Maha. More than one glorious truth has thus tumbled down through human ignorance from the sublime into the ridiculous.

Plato, and even the sceptical Lucian, both recognized the high wisdom and profound learning of the Magi; and Cicero, speaking of those who inhabited Persia in his times, calls them "sapientium et doctorum genus majorum." And if so, we must evidently believe that these Magi or "magicians" were not such as London sees at a shilling a seat — nor yet certain fraudulent spiritual mediums. The Science of such Theurgists and Philosophers as Pythagoras, Plotinus, Porphyry, Proclus, Bruno, Paracelsus, and a host of other great men, has now fallen into disrepute. But had our Brother Theosophist, Thomas Alva Edison, the inventor of the telephone and the phonograph, lived in the days of Galileo, he would have surely expiated on the rack or at the stake his sin of having found the means to fix on a soft surface of metal, and preserve for long years, the sounds of the human voice, for his talent would have been pronounced the gift of hell. And yet, such an abuse of brute power to suppress truth would not have changed a scientific discovery into a foolish and disreputable superstition.

But our friend "A Member," consenting to descend to our level in one point at least, admits himself that in "Vedic learning and philosophy" the Arya Samaj and the Theosophical Society are upon a common ground. Then, I have something to appeal to as an authority which will be better still than the so-much-derided Magic, The-

urgy and Alchemy. It is the *Vedas* themselves, for "Magic" is brought into every line of the sacred books of the Aryans. Magic is indispensable for the comprehension of either of the six great schools of Aryan philosophy. And it is precisely to understand them, and thus enable ourselves to bring to light the hidden *summum bonum* of that mother of all Eastern Philosophies known as the *Vedas*, and the later Brahmanical literature, that we study it. Neglect this study, and we, in common with all Europe, would have to set Max Müller's interpretations of the *Vedas* far above those of Svami Dayanand Sarasvati, as given in his *Veda Bhashya*. And we would have to let the Anglo-German Sanskritist go uncontradicted, when he says that with the exception of the *Rig*, none other of the four sacred books is deserving of the name of *Veda*, especially the *Atharva Veda*, which is absurd, magical nonsense, composed of sacrificial formulas, charms and incantations (see his *Lecture on the Vedas*). This is, therefore, why, disregarding every misconception, we humbly beg to be allowed to follow the analytical method of such students and practitioners of "Magic" as Kapila — mentioned in the *Shvetashvata Upanishad* as "the Rishi nourished with knowledge by the God himself"; Patanjali, the great authority of the Yoga, Shankaracharya of theurgic memory, and even Zoroaster, who certainly learned his wisdom from the initiated Brahmans of Aryavarta. And we do not see why, for that, we should be held up to the world's scorn, as either superstitious fools or hallucinated enthusiasts, by our own brother of the Arya Samaj. I will say more. While the latter is, perhaps, in common with other "members" of the same Samaj, unable and perfectly helpless to defend Svami Dayanand against the sophistry of such partial scoffers as a certain Pandit Mahesa Chandra Nyayaratna, of Calcutta, who would have us believe the *Veda Bhashya* a futile attempt at interpretation; we, Theosophists, do not shrink from assuming the burden. When the Svami affirms that Agni and Ishvara are identical, the Calcutta Pandit calls it "stuff." To him Agni means the coarse, visible fire, with which one melts his ghee and cooks his rice cakes. Apparently he does not know, as he might, if he had studied "Magic" — that is to say, had familiarized himself with the views about the divine Fire or Light, "whose external body is Flame," held by the mediæval Rosicrucians (the Fire-Philosophers) and all their initiated predecessors and successors — that the Vedic Agni is in fact and deed Ishvara and nothing else. The Svami makes no mistake when he says:—

For Agni is all the deities and Vishnu is all the deities. For these two [divine] bodies, Agni and Vishnu, are the two ends of the sacrifice.

At one end of the ladder which stretches from heaven to earth is Ishvara — Spirit, Supreme Being, subjective, invisible and incomprehensible; at the other his visible manifestation, "sacrificial fire."

So well has this been comprehended by every religious Philosophy of antiquity that the enlightened Parsi worships not gross flame, but the divine Spirit within, of which it is the visible type; and even in the Jewish *Bible* there is the unapproachable Jehovah and his downrushing fire which consumes the wood upon the altar and licks up the water in the trench about it (*I Kings*, xviii. 38). There is also the visible manifestation of God in the burning bush of Moses, and the Holy Ghost, in the Gospels of the Christians, descending like tongues of flame upon the heads of the assembled disciples on the day of Pentecost. There is not an Esoteric Philosophy or rather Theosophy, which did not apprehend this deep spiritual idea, and each and all are traceable to the Vaidic sacred books. Says the author of *The Rosicrucians* in his chapter on "The Nature of Fire," and quoting R. Fludd, the mediæval Theosophist and Alchemist:—

Wonder no longer then, if, in the religions of the Aryans, Medes and Zoroastrians, rejected so long as an idolatry, the ancient Persians and their masters, the Magi, concluding that they saw "All" in this supernaturally magnificent Element [fire] fell down and worshipped it; making of it the visible representation of the truest, but yet, in man's speculations, in his philosophies, nay, in his commonest reason, impossible God; God being everywhere and in us, and indeed *us*, in the God-lighted man, and impossible to be contemplated or known outside, being *All*.

This is the teaching of the mediæval Fire-Philosophers known as the Brothers of the Rosie-Cross, such as Paracelsus, Kunrath, Van Helmont, and that of all the Illuminati and Alchemists who succeeded these, and who claimed to have discovered the eternal Fire, or to have "found out God in the Immortal Light" — that light whose radiance shone through the Yogis. The same author remarks of them:—

Already, in their determined climbing unto the heights of thought, had these Titans of mind achieved, past the cosmical through the shadowy borders of the Real and Unreal, into Magic. For is Magic wholly false?

— he goes on to ask. No; certainly not, when by Magic is understood the higher study of divine, and yet not supernatural law, though the latter be, as yet, undiscovered by exact and materialistic phenomena, such as those which are believed in by nearly twenty millions of well-educated, often highly enlightened and learned persons in Europe and America. These are as real, and as well authenticated by the testimony of thousands of unimpeached witnesses, and as scientifically and mathematically proved as the latest discoveries of our Brother T. A. Edison. If the term "fool" is applicable to such men of Science and giants of intellect of the two hemispheres, as W. Crookes, F.R.S., Alfred Russel Wallace, the greatest Naturalist of Europe and a successful rival of Darwin, and as Flammarion, the

French Astronomer, Member of the Academy of Sciences of France, and Professor Zöllner, the celebrated Leipzig Astronomer and physicist, Professor Hare, the great Chemist of America, and many another no less eminent Scientist, unquestioned authorities upon any other question but the so-called spiritual phenomena, and all firm Spiritualists themselves, often converted only after years of careful investigation—then, indeed, we Theosophists would not find ourselves in bad company, and would deem it an honour to be called “fools” were we even firm orthodox Spiritualists ourselves—*i.e.*, believers in perambulating ghosts and materialized bhuts—which we are not. But we are believers in the phenomena of the Spiritualists (even if we do doubt their “spirits”), for we happen to know them to be actual facts. It is one thing to reject unproved theory, and quite another to battle against well-established facts. Everyone has a right to doubt, until further and stronger evidence, whether these modern phenomena which are inundating the Western countries, are *all* produced by disembodied “spirits”—for it happens to be hitherto a mere speculative doctrine raised up by enthusiasts; but no one is authorized—unless he can bring to contradict the fact, something better and weightier than the mere negations of sceptics—to deny that such phenomena do occur. If we Theosophists (and a very small minority of us), disclaim the agency of “spirits” in such manifestations, it is because we can prove in most instances to the Spiritualists, that many of their phenomena, whether of physical or psychological nature, can be reproduced by some of our Adepts at will, and without any aid of “spirits” or resort to either divine or diabolical miracle, but simply by developing the Occult powers of the man’s *Inner Self* and studying the mysteries of Nature. That European and American sceptics should deny such interference by Spirits, and, as a consequence discredit the phenomena themselves, is no cause for wonder. Scarcely liberated from the clutches of the Church, whose terrible policy, barely a century ago, was to torture and put to death every person who either doubted biblical “divine” miracle, or endorsed one which theology declared diabolical, it is but the natural force of reaction which makes them revel in their new-found liberty of thought and action. One who denies the Supreme and the existence of his own Soul, is not likely to believe in either Spirits or phenomena, without abundant proof. But that Eastern people, Hindus especially, of any sect, should disbelieve, is indeed an anomaly, considering that they all are taught the transmigration of Souls, and spiritual as well as physical evolution. The sixteenth chapter of the *Mahabharata*, *Harivansha Parva*, is full of spiritual phenomena and the raising of Spirits. And if, ashamed of the now termed “superstitions” of their forefathers, young India turns, sunflower-like, but to the great luminaries of the West, this is what one of the most renowned men of Science of England, A. R. Wallace—a

Fellow of the Royal as well as a member of the Theosophical Society — says of the phenomena in his *Contributions to the Theory of Natural Selection*, and *On Miracles and Modern Spiritualism*, thus confirming the belief of old India:—

Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic. I was so thorough and confirmed a Materialist, that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other genesis in the universe than matter and force. Facts, however, “are stubborn things.”

Having explained how he came to become a Spiritualist, he considers the spiritual theory and shows its compatibility with natural selection. Having, he says,

been led, by a strict induction from facts, to a belief — firstly, in the existence of a number of preter-human intelligences of various grades; and secondly, that some of these intelligences, although usually invisible and intangible to us, can and do act on matter, and do influence our minds — I am surely following a strictly logical and scientific course, in seeing how far this doctrine will enable us to account for some of those residual phenomena which Natural Selection alone will not explain. In the tenth chapter of my *Contributions to the Theory of Natural Selection* I have pointed out what I consider to be some of these residual phenomena; and I have suggested that they may be due to the action of *some of the various intelligences above referred to*. I maintained, and still maintain, that this view is one which is logically tenable, and is in no way inconsistent with a thorough acceptance of the grand doctrine of evolution through Natural Selection.

Would not one think he hears in the above the voices of Manu, Kapila and many other Philosophers of old India, in their teachings about the creation, evolution and growth of our planet and its living world of animal as well as human species? Does the great modern Scientist speak less of “Spirits” and spiritual beings than Manu, the antediluvian scientist and prehistoric legislator? Let young and sceptical India read and compare the old Aryan ideas with those of modern Mystics, Theosophists, Spiritualists, and a few great Scientists, and then laugh at the *superstitious* theories of both.

For four years we have been fighting out our great battle against tremendous odds. We have been abused and called traitors by the Spiritualists, for believing in other beings in the invisible world besides their departed Spirits; we were cursed and sentenced to eternal damnation, with free passports to hell, by the Christians and their clergy; ridiculed by sceptics, looked upon as audacious lunatics by society, and tabooed by the conservative press. We thought we had drunk to the dregs the bitter cup of gall. We had hoped that at least in India, the country *par excellence* of psychological and metaphysical Science, we would find firm ground for our weary feet. But lo!

here comes a brother of ours who, without even taking the trouble to ascertain whether or not the rumours about us are true, in case we do believe in either Magic or Spiritualism — Well! We impose ourselves upon no one. For more than four years we lived and waxed in power if not in wisdom — which latter our humble deputation of Theosophists was sent to search for here, so that we might impart “Vaidic learning and philosophy” to the millions of famished souls in the West, who are familiar with phenomena, but wrongly suffer themselves to be misled through their mistaken notions about ghosts and bhuts. But if we are to be repulsed at the outset by any considerable party of Arya Samajists, who share the views of “A Member,” then will the Theosophical Society, with its 45,000 or so of Western Spiritualists, have to become again a distinct and independent body, and do as well as it can without a single “member” to enlighten it on the absurdity of Spiritualism and Magic.

—H. P. BLAVATSKY

*Bombay, March 1879.*

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Professor Howard Lowry, President of the College of Wooster, writing in the Spring 1959 *American Scholar*, blames modern education for the development of “other-directedness,” finding “no dearly bought long-range aims, no great men summoned from the past as models.” The lonely crowd, he writes, lacks chart, compass and anchor. “Having no grand and noble aspirations by which to weigh or measure, they waste their days adjusting themselves to things that are not worth being adjusted to.”

He sees as “The Human Privilege,” the title of his article, “the opportunity offered . . . to examine and make reflective commitments to principles that will exist for him beyond all convenience and group pressures.” Upholding the liberal education in these days of the stampede for scientific and technical courses, he writes, coming measurably close to the Theosophical ideal of education as formulated by Madame Blavatsky, that the liberal education

is now a necessity for all men who can think and feel and comprehend — for men and women who need, as they have rarely needed before, disciplined thought, free minds and imagination, some sense of values and direction, depth and breadth of sympathy, a capacity to share in the vast human debate on main matters, reflective commitment to right causes, the holy gift of discrimination.

“To save their lives,” he declares, “they need men’s thoughts. Nothing less adequate and truly human will do.”

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## THE SECURE RETREAT

“I am the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend. . . .”

—*The Bhagavad-Gita*, IX. 18

How many times, when the pressure from other people, circumstances and events seems almost more than the harassed personality can “take,” these words of Krishna have brought balm and solace to the troubled mind, the agitated nerves — Krishna, speaking as the Higher Self in each of us, “the Comforter . . . the resting-place, the asylum and the Friend.”

In former ages asylum might be sought and found in a temple or a church or, as traditionally in India, in forests where Yogis dwelt in holy contemplation. That was in times when the right of sanctuary was held in such respect that to violate it was held to be a heinous sin. It would be vain to put one’s trust in outer retreats today, save only that association with the good which we may trust will throw around us such measure as we may deserve of the protection which purity must naturally radiate. Certainly in times of world-wide peril as well as of national and personal tensions, like the present, the following words of the Buddha carry their own conviction:—

Men driven by fear seek refuge on mountains, in forests, under sacred trees or at shrines. Such refuge is not secure, such refuge is not the best. Such refuge frees not a man from pain. (*The Dhammapada*, Verses 188-9)

It is only from blindness, from too exclusive concentration on outer things, that men do not turn within and find peace. It is not merely to the professed followers of Krishna or of Buddha or of any dogmatic creed that the way to peace is open. A well-known fiction writer, I. A. R. Wylie, who specifically disclaimed being dogmatically religious, was quoted in our August 1948 issue as believing in the human soul, “because,” she had written, “I have experienced its reality.” In her article, “The Quest of Our Lives” (*The Reader’s Digest*, May 1948) she had told of a “secret citadel so deeply hidden in the jungle of daily happenings that the way to it is often blocked or forgotten and the key to the gate mislaid.” She wrote that sometimes, when things had gone badly,

almost at my last gasp, I have remembered that other self within me who is neither defenceless nor afraid. The frightened, hunted me has taken refuge in that hidden “safe place” and slammed the gates in the teeth of pursuit. The enemy may batter at the walls. “Me” he cannot get.

Such a triumphant faith in something higher and infinitely stronger than his personal self must have inspired the Hebrew psalmist when he exclaimed, “The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall

I be afraid?" (Psalm xxvii, 1)

Why does the soul lose its firm hold on the calm spirit that inspires it? *Light on the Path* gives the answer that "it is by emotion, by sensation, that this hold is loosed." Or, in Krishna's words, "it is passion, sprung from the quality of *rajas* . . . the enemy of man on earth" which instigates one to commit offences.

There is great need, therefore, of cultivating the virtue of *Viraga*, "indifference to pleasure and to pain." If we have a deep devotion, care for outer things will weaken. Fortunately, however, we need not wait to gain perfection in either dispassion or devotion to assure ourselves of the secure retreat within. "Reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide." (*Notes on the Bhagavad-Gita*, p. 27)

Miss Wylie wrote of the great peace and sense of reintegration that came with the realization of the impregnable inner fortress, to find which she considered to be "the most urgent, significant quest of our lives." The way to it once found, she wrote:—

we can march out of our invulnerable selves, all banners flying, to take risks, seize opportunity with strong hands, meet change with willing adaptability. We shall be often hurt. We cannot escape sorrow and pain and disappointment. But like death itself they will have lost their sting.

Friends of Miss Wylie's, who had also found the "safe place" within, had agreed that it was closed to them whenever they wavered from an absolute code of decency and honour, but it is there, even in the evil-doer who has not quite cut himself off from Spirit, however the path to it may be blocked by the rank growth of former errors. Earnest aspiration can clear the path of the undergrowth and righteous, disinterested action in the present can keep it clear. Does not Krishna say, "Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright"? (*The Bhagavad-Gita*, IX. 30)

Who has not touched sometimes upon an inner consciousness within and behind the personal mask, a consciousness that is strong and impersonal and sweet? And who has not glimpsed how different all life would be for him and those about him if he would but hold fast to that and allow it to shine out steadily through him, so that his peaceful eyes, his gentle voice, his quiet hands might give comfort to the suffering and kindle hope again in those who, feeling overwhelmed by circumstances, might have almost ceased to try?

Having realized, however, the touch of that inner peace, we must go forth to do our duty in the world, our duty as personalities by our own Higher Ego and by all life. Until we reach the point where such realization of our true nature can be unwaveringly held, we must seek it as often as we can but without failing to discharge

our *dharma*. The inspiration of silent communion on the mountain top with the highest point of consciousness we can yet reach must be brought down to sweeten the sphere of our labours, be they in the marts of trade, in bank or office, or within the four walls of the home. We can bring down with us and spread the heartening thought expressed by the Buddha thus:—

Fear there is not for him whose mind is not burning with desires, and which, having risen above likes and dislikes, is serene. He is awakened.

Looking upon his body to be fragile as an earthen jar, valuing his mind as a firm fortress, let a man fight Mara with the sword of wisdom. Let him guard what he has gained, but let him fight on. (*The Dhammapada*, Verses 39-40)

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When education becomes a journey in interior awareness, when it stirs our innermost feelings and loyalties, when it awakens us from the slumber of lethargy, when it brings individuals together through understanding and compassion, it becomes our foremost hope for lasting greatness.

Theosophical education, as described by Madame Blavatsky in the section on "Theosophy and Education" in her *Key to Theosophy*, reprinted in *U.L.T. Pamphlet No. 35*, would certainly have that effect. The passage quoted is from the guest editorial, "The Realm of the Spirit," which Frederick Mayer, Professor of Philosophy at the University of Redlands, contributed to the *Saturday Review* of April 18th.

He sees real education as of the future and present-day education as "a form of tribal conditioning," a matter of "routine and premature adjustment." No wonder that, although there are many courses in the appreciation of the arts, there is no real passion for art, such as there was in the Renaissance. And "there are millions living in a twilight zone of semiliteracy."

Appropriately Professor Mayer concludes his editorial with a quotation from Dostoievsky's *Brothers Karamazov*: "Everyone is really responsible to all men for all and every thing." This, he declares, should be the motto for the educated man of the present day, "who can find himself only by transcending a feeling of futility and only by seeing the bonds which unite him to his neighbour and to the universe."

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# STUDIES IN THE SECRET DOCTRINE

## V.—ARCHETYPAL KNOWLEDGE

[Reprinted from *Theosophy*, Vol. XI, pp. 209-15, for March 1923.—Eds.]

In the preceding studies we have tried to present certain definite ideas: first, that Absolute Knowledge is a condition or a state which actually exists and is designated the world of Noumena, in contradistinction to the relative knowledge, which is the world of phenomena. Therefore, Absolute Knowledge exists everywhere, as the hidden soul of every phenomenon.

Next, we tried to show the triple aspect of this Absolute Knowledge or the World of Noumena. The World in the Mind of the Deity; Maya produced through Shakti by Ishvara; Son begotten in the primal womb of Mother Wisdom by the Father; other expressions were used and an attempt was made to show the triple aspect of Absolute Knowledge.

To understand a little more accurately and a little more fully this triple aspect, let us point to the threefold relationship of Sophia, as daughter, wife and mother<sup>1</sup> — “the one instrument with which the *Logos* [Deity] works.”<sup>2</sup> Sophia, like Eve, is the daughter of Adam, having been formed from his rib; not satisfied with that, she becomes his wife and the mother of his progeny. Sophia is the daughter of the One Knower, Ishvara; as His consort she is the Shakti-power, Daiviprakriti, the Light of Knowledge; the Knower and the Knowledge beget the Word to be known. Thus the Knower — Knowledge — Known; the Teacher, Teaching, Taught, are three in one. In Brahmanical tradition we are told that Gayatri is the mother of the Vedas, and in the *Gita* Shri Krishna says that he is the Pranava (the sacred word, Aum) in all the Vedas. The single syllable Aum becomes the metre Gayatri and her progeny are the Four Gospels, called Vedas in Brahmanical lore.

In the Avesta, the Ahuna-vairya, the twenty-one-word prayer, is the same as Gayatri, which Zarathustra, the prophet, uses to overthrow Ahriman or Angra-mainyu, and it is said to be the Word proclaimed by Mazda.

Thirdly, we spoke in our last study of the two worlds of Noumena and of Archetypes, and hinted at the natural conclusion to be drawn of the existence of the two types of Absolute Knowledge — Noumenal and Archetypal. In other words, Absolute Knowledge has a double aspect. Just as in the Noumenal world ideas exist in the mind of the Deity which at a later stage of the manifesting process are built into the model-archetypal world, so also Sophia, who ever exists every-

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<sup>1</sup> *The Secret Doctrine*, Vol. I, p. 136.

<sup>2</sup> *The Secret Doctrine*, Vol. I, p. 137 fn.

where, is transformed into Theosophy, or Wisdom-Religion, or Gnosis. In its aspect of Noumenal Knowledge, it is ever present everywhere; at all points of space and at each moment of time it exists, the soul of every body, the energy of every force, the life of every form. Its manifestation as a synthetic system of learning is an incarnation of Noumenal Knowledge, which may be named Archetypal Knowledge; and this latter is Theosophy — the Wisdom-Religion, Gnosis.

Paul, in his first Epistle to the Corinthians, draws a distinction between the “enticing words of man’s wisdom” and the “wisdom among them that are perfect” and the latter is called “the hidden wisdom, which *God ordained before the world.*”<sup>3</sup> Here we have the difference pointed out between Absolute and Relative Knowledge.

In the early Christian church much wrangling took place about the masculine and feminine aspects of Wisdom. Sophia and Gnosis are a pair and they are sometimes mistaken for synonyms, at others, for antonyms; votaries of the rival sects of the Female Logos, Sophia, and of the Male Logos, Christ, fought like their brothers of India, who quarreled about the superior nature of the masculine Shiva and the feminine Shakti. Thus in *Proverbs* (9:4-5) the Hebrew Sophia says to “him that wanteth understanding” — “Come, eat of my bread and drink of the wine which I have mingled,” which in the New Testament are made the gifts of Christ to his apostle-disciples.

H.P.B. defines Sophia as “Universal Mind” and “Wisdom,”<sup>4</sup> while Gnosis is “Spiritual and Sacred Knowledge, the *Gupta Vidya* of the Hindus.”<sup>5</sup>

Thus we have the “enticing words”—relative knowledge; Sophia — Noumenal Knowledge, and Gnosis — Archetypal Knowledge.

In Brahmanical esotericism four terms are used, Avidya, Apara Vidya, Para Vidya and Gupta Vidya. Their translated equivalents are Nescience, Lower Knowledge, Higher Knowledge and Secret Knowledge. A score of other Vidyas or branches of knowledge are spoken of, but all of them can be classified under these four main headings. Avidya has been a stumbling-block for students of Indian philosophy. Avidya is knowledge of the non-existent non-self and thus understood as a synonym of Maya becomes “Agnosticism and Nescience rather than ignorance.”<sup>6</sup> An agnostic is not an ignoramus, but his knowledge is not Gnosis and hence illusory. Death is the loss of the knowledge of our unity with the Universal Consciousness and is produced by this Avidya — Knowledge of the non-existent non-self. All materialists in this sense are dead, as H.P.B. points out. They may be described as breaking up (or having completed that

<sup>3</sup> *I Corinthians* : 2 : 4-7.

<sup>4</sup> *The Theosophical Glossary*, p. 305.

<sup>5</sup> *Ibid.*, p. 129.

<sup>6</sup> *The Secret Doctrine*, Vol. I, p. 7.

process) their spiritual unit of self-consciousness into numerous units, not self-consciousness. Denying the existence of the Soul, they assert the existence of diversified material organisms as the Self. *Isavasyopanishad* speaks of overcoming death by Avidya, provided Vidya is made use of at the same time,<sup>7</sup> and therein confirms one of the very mysterious teachings of *The Secret Doctrine* and *The Voice of the Silence*, viz., the connection of the spiritual man with the physical man in the treading of the Path recommended in the second of the fragments of the latter.

Let us turn our attention to the pair of Para and Apara Vidyas of which the *Mundakopanishad*<sup>8</sup> speaks. Apara Vidya or the Lower Knowledge contains "the four Vedas, the Sciences of phonetics, ritual, grammar, philosophy, metrics and astrology." The Higher Knowledge is "that by which the Imperishable Akshara is realized." Akshara is the syllable Aum — the Pranava — the Sacred Word, "by taking refuge in it the Gods became immortal and fearless."<sup>9</sup>

From this it will become clear that Para Vidya, the Higher Knowledge is the Noumenal aspect of the Absolute Knowledge about which we have been writing. The Apara Vidya, the lower, is the relative knowledge. Remains Gupta Vidya — the secret or esoteric Knowledge — that is the Archetypal aspect of Absolute Knowledge or Wisdom-Religion which we call Theosophy.

Thus it will be seen that Sophia and Gnosis, Para Vidya and Gupta Vidya, have been often misunderstood. They are closely allied and yet they are distinct; hence the same names and titles have been interchangeably used for both of them. Bearing this in mind, let the student proceed with his enquiry.

Sophia, the Mother-Wisdom, has seven sons or a sevenfold reflection in manifestation. She is "the mother of the seven planetary powers."<sup>10</sup> In ancient and occult astrology she is the mother<sup>11</sup> of Kanya, the Virgin, whose progeny are the six Forces of the six Hierarchies, "synthesized by their *Primary*, the seventh, who personify the Fifth Principle of Cosmic Nature, or of the 'Mother' in its Mystical Sense."<sup>12</sup> The six schools of Indian philosophy (Shat-Darshanani) and the six systems of Indian science (Shad-Anganani) are the phenomenal manifestations of Absolute Knowledge. The six are the progeny of the Invisible Mother. The triple manifestation of each of these six manifestations of Sophia forms the subject of the eighteen discourses of the *Bhagavad-Gita*; the Great War on Kuru-

<sup>7</sup> *Isavasyopanishad*, II.

<sup>8</sup> *Mundakopanishad*, I. 4-5.

<sup>9</sup> *Chhandogyopanishad*, I. 4-4.

<sup>10</sup> *The Secret Doctrine*, Vol. I, p. 72. Cf. "Seven sons of the divine Sophia" in *ibid.*, p. 430.

<sup>11</sup> Sometimes referred to as Uma-Kanya, the Virgin of Light, or better, Virgin-Light.

<sup>12</sup> *The Secret Doctrine*, Vol. I, p. 293

kshetra lasted for eighteen days and the contending armies were divided into eighteen army corps; its description in the *Mahabharata* takes eighteen parvas or volumes.

The knowledge of the phenomenal universe in reference to its origin, evolution and disintegration is the lower Knowledge (Apara Vidya);<sup>13</sup> the Realization of the Self as the one and only Knower is the Higher Wisdom (Para Vidya) — the Way from the former to the latter is the Gupta Vidya, the Secret Path. The Indian *Upanishads* deal with the Higher Wisdom (Para Vidya) and they are said to attain “the conquest of ignorance by the revelation of *secret, spiritual knowledge*.” Let it be clearly understood that the Gupta-Vidya, the Secret and Sacred Knowledge of the Spirit, is absent in the pages of the “priceless thesaurus” which “require now the additional possession of a Master-key to enable the student to get at their full meaning.”<sup>14</sup> Adds *The Secret Doctrine*: “They CONTAIN *the beginning and the end of all human knowledge, but they have now ceased to REVEAL it, since the day of Buddha*.” (Volume I, p. 270)

Though the secret and spiritual Knowledge is not “revealed,” it has not ceased to exist.

Gupta Vidya, the Secret Knowledge that leads to Para Vidya, is like the way to Mount Everest; the latter in all its beauty, grandeur and dignity causes awe and reverence in mortal minds and inspires the few earnest hearts to the perilous adventure of climbing its steep ascents, the necessary knowledge whereof is lost. Thus Para Vidya, the Knowledge of the Self, stands guard over all arts, sciences, philosophies and religions, but the hazardous journey to Self-Realization is only accomplished by the daring soul who wills to seek the Hidden Light and, having sought, knows the Secret Art. Shiva, the patron-saint of Yogis and Sannyasis, is supposed to be sitting in silent tapas in company of His consort, Shakti-Parvati, on Mount Kailasa (Heaven); children of mortality behold the picture of the Couple in awesome dread, as for them Shiva is the destroyer, and they make obeisance to Him from the far distance which separates their earth from His high heaven. The immortal sons of Yoga, however, confident of their soul-strength and bent on reaching Home where the parents dwell in eternal felicity, hasten and climb the steep ascents.

Thus it will be perceived that, like Absolute Knowledge, Relative Knowledge also is twofold; Noumenal and Archetypal are the aspects of the former; the phenomenal which is the reflection of the Noumenal and the definite types of learning which emanate from the Archetypal are the first aspect of Relative Knowledge, Avidya or Agnosticism being the second.

Perhaps it will be a help for some to approach the problem in

<sup>13</sup> Cf. *Mundakopanishad*, I, 4-5.

<sup>14</sup> *The Secret Doctrine*, Vol. I, p 269.

terms of our human constitution.

Noumenal Knowledge is Atma — Para Vidya.

Archetypal Knowledge is Buddhi — Gupta Vidya.

Typal Knowledge is Manas — Aparā Vidya.

Nescience or No-Knowledge is the lower Quaternary — Avidya.

Here, too, "mind is the slayer of the Real." It is the fall of Aparā Vidya into the abyss of separation, instead of remaining faithful to its parent-source of Absolute Knowledge.

Four Vedas and six Vedangas (limbs of the Vedas) make the perfect number ten, and they constitute Aparā-Vidya, the Lower Knowledge, as shown by the above quotation of the *Mundakopanishad*. These ten are organized orifices in the body of Akshara — the Imperishable Aum; the substance composing that body is manasic or mahatic.

The Brahmanical system further lays down six additional limbs (shad-upangani) of the Vedas which are designated the six points of view (shat-darshanani) ordinarily known as the six schools of Indian philosophy.

Aparā Vidya contacts the Gupta Vidya by its additional, inner limbs. Its six primary limbs (quoted above) correspond to the five senses with the lower mind as the sixth, which are all turned to "This" — the world without. Its six additional or inner limbs are the six outlooks of the Higher Mind — East, West, South, North, Nadir and Zenith, in the directions of "That" — the Imperishable Akshara. The last of these six inner limbs is Vedanta — the end of Knowledge. The world-famous *Upanishads* belong to these inner limbs of the Vedas.

Thus these six schools constitute a bridge between Aparā Vidya (of which they are a part) and Gupta Vidya — between Manas (of which Manas Taijasi is an aspect) and Buddhi. These six inner limbs may be profitably compared to "the spiritual efflorescence of *Manas*" spoken of in *The Secret Doctrine*, which uniting with Buddhi makes Manas spiritual.<sup>15</sup>

But what has all this to do with our approach to Theosophy? the reader may well ask. Let him note that the Brahmanical esoteric tradition, however curtailed, distorted out of shape, and even corrupted in a great measure has left enough material for us to understand universal facts known to the entire ancient world. The teaching about the Four Vidyas prevailed everywhere in the days of yore and if we have utilized the Brahmanical aspect of it we have done so because *The Secret Doctrine* has adopted it.<sup>16</sup>

Theosophy is neither the Vedanta of the Hindus, nor the teachings of the *Upanishads* and other writings of the six schools of Indian philosophy. Theosophical views, teachings and ideas may be, nay,

<sup>15</sup> *The Secret Doctrine*, Vol. II, p. 230.

<sup>16</sup> See *The Secret Doctrine*, Vol. I, pp. 269 to 272.

will be found in these, as also in the Vedas and its six outer or primary limbs; but so will they be found in the Egyptian Puranas known as the Book of the Dead, or in the Greek Itihasas of Iliad and Odyssey, or in the Hebraic Smriti of Moses. But in all these which exist everywhere as Aparā Vidya, lower knowledge, distortions and corruptions abound; not only has Avidya-Agnosticism made inroads in Aparā Vidya, but priestcraft has attacked it, making it worse than useless — maleficent.

In the modern world, therefore, Theosophy comes as a body of teaching which is beyond the Aparā Vidya, which is first of the chapters of Gupta Vidya and which cannot be found in full anywhere. The Message of H. P. Blavatsky constitutes that first chapter; “however incomplete and feeble as an exposition” it may be, however inadequate the daring attempt to write it in a human language, — that Message is the first of the seven chapters of the Esoteric Science — Gupta Vidya — of which its bearer says this:—

As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis — the seventh, which is the Occult doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the Vedānta (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads* — *Uṇa-ni-shad* being a compound word meaning “the conquest of ignorance by the revelation of *secret, spiritual* knowledge” — require now the additional possession of a Master-key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master. (Volume I, p. 269)

Scepticism and superstition alike are the fruits of corruption of the Aparā Vidya, the lower knowledge, whose thread of life, Gupta Vidya, connected it to its Spirit, Para Vidya, in the days of yore. The eternal enemy of the Wisdom — human credulity and its progeny, priestcraft — ever cut that thread of life, begetting death, and, to perpetuate themselves, vitalize the corpse and call it angel and God. Says *The Secret Doctrine*:—

...all exoteric religions [can] be shown the falsified copies of the esoteric teaching. It is the priesthood which has to be held responsible for the reaction in favour of materialism of our day. It is by worshipping and enforcing on the masses the worship of the shells — personified for purposes of allegory — of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay. (Volume I, p. 578)

And again it speaks of how the Rays of Gupta Vidya

became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship (Volume II, p. 281)

and refers to the "systematic persecution of the Prophets of the Right Path by those of the Left" and adds:—

The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "*hoi polloi*" and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle. (Volume II, p. 503)

In none of the exoteric religious philosophies, much less in creeds and less still in priest-ridden places of worship is to be found the pristine Light of Wisdom which can illumine the mind of man, transforming it into Manas-Taijasi. In East and West alike corruption prevails, expressing itself in scientific scepticism, religious superstition, and the strange mixture of blind faith and false learning which gives birth to hydra-headed Psychism.

The approach of Theosophy, in this day and generation, has to be, therefore, through the clear Message of our era. Once its great Teachings are grasped, religions, sciences, arts and philosophies, show forth the grandeur of what is truly good and beautiful in all of them. Theosophy provides the common basis which unifies them all and co-ordinates what seems contradictory in each.

—B. P. WADIA

True knowledge is that with the eye of which one sees each and every being in the universe in one's self and then in God. True spiritual knowledge makes one rest in the vision of consubstantiality of the Self in man and God. The *Upanishad (Mundaka)* had taught that all sacrifices based on various kinds of ritual were "unreliable boats" and that man should leave them and resort to the properly qualified *guru*, learn the Truth from him and make that his sheet-anchor. The *Gita* succinctly sums up that long section of the *Mundaka*, declares knowledge to be the sure boat to take even the most abandoned sinner across the ocean of sin, and describes the ways and means to find that knowledge—loving homage and service and repeated questioning and inquiry of a Master of Knowledge.

—MAHADEV DESAI

## FOR OLD SOULS IN YOUNG BODIES

### THREE SPARKLES OF THE DIAMOND

Four boys, good friends summering with their families at the old Massachusetts port of Marblehead, had climbed the cliff and stretched out to rest on the rocks that offered a good view of the sea.

George Stevens, who was tacitly accepted as the leader of the little group, suddenly broke the silence with a question, "What do we all want to be like when we grow up?"

The answers crowded on each other's heels: "A scientist!" "An air pilot!" "The principal of a big school!"

"I think I'd rather be an explorer or a teacher; I haven't quite decided which," George said, "but I didn't ask what we wanted to be, fellows! What we want to be like is something different. What sort of people do we want to be?"

"Well, I'd say I wanted to be strong," Ralph Smith said thoughtfully. "A man who isn't strong isn't good for much."

"A champion weight lifter?" George inquired, and Ralph rolled over and gave him a friendly punch.

"Don't be funny, George! Of course I don't mean that. I mean strong enough to take anything that comes without being a namby-pamby or a whiner; or to do anything that needs to be done — and not to let anybody push me around."

"I think I want to know a lot," said Edward. "You can't be a good school principal unless you know the answers to most questions and know people too and how to deal with them in the right way without making them feel cross or sore."

"And you, Paul?" George asked the quiet one.

Paul sat up before he answered, rather diffidently, "I don't think a man amounts to much unless he's good and kind. Don't laugh, old man!" — this reproachfully to Ralph, who was chuckling wickedly. "If we aren't good men, what use will we be to anybody? If we are rich and not good, how will our being rich help people who need help? And if we set a bad example won't we do more harm than good to others who may copy us?" It was a long speech for Paul and his face was flushed as he added, "What do you say, George?"

"Well, I think all three of you are right, but only partly. Paul came close to my idea when he asked what use riches would be if they were all we had. It seems to me we all need all three things you fellows said — to be strong and wise and good. Will any of them be enough without the others?"

"What's at the back of your mind, George? Let's have it!" Edward cried.

"Well, take a diamond. When it sparkles you see different colours; that's what makes it so beautiful and worth so much. Say one sparkle is goodness and another is strength and another wisdom."

"Getting a little over our heads, George!" Ralph warned.

"Speak for yourself; it isn't over my head," Edward struck in. "Go on, George!"

"All right, let's take an example and see if even two of those things are enough without the third. Suppose we see a person struggling out there in the water and you are good and so you feel sorry for him and want to go to his rescue. You're strong enough to swim out and bring him in, but — you don't know how to swim. Can you save him?"

"But," Ralph broke in, "what if you do know swimming and want to help all right, but you are just up from a fever and feeling as weak as a rag? You see, you need strength too!"

"And suppose," Paul interrupted eagerly, "you are strong and you can swim but you aren't good? You might say, 'What is that to me? He was a foolish chap to get beyond his depth and why should I get my clothes wet?' And then what?"

"That's just my point!" George cried. "You've all got it. We need them all — goodness and knowledge and strength, or, if you want to put it that way, a strong body and knowing how to swim and being able to put ourselves in the drowning man's place and feel as if we were out there needing help ourselves."

"Q.E.D.!" cried the irrepressible Ralph, scrambling to his feet. "Well, so long! I'll be toddling home to start practising all three sparkles on our garden. Anybody want to come along and help?"

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"From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class," wrote H.P.B. in *Isis Unveiled* (I. 215). It is gratifying to note that the uplifting and revitalizing effect of music on the distressed in mind and sick in body has now become a subject of serious scientific investigation.

Cedric Larson, in his article reprinted from *Étude* in the *American Reporter* of June 3rd, states that, during the last decade, an appreciable number of hospitals have given serious attention to the use of music as an adjunctive therapy. It has been utilized effectively with many types of retarded children, with deaf and blind children and with those afflicted with cerebral palsy, poliomyelitis, cardiac troubles, orthopædic handicaps and speech disorders. Many hospitals also "administer" music before and during operations and in childbirth, on the principle that certain selections enable listeners to stand sharper pains. There are also scores of instances of patients in mental hospitals having been cured by music therapy.

Only preliminary work has thus far been accomplished in this field. It is possible, for example, to measure the effect of music on secretions of adrenalin and bile. The profound influence that music has on moods also offers a wide open field for research.

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## THE PHILOSOPHY OF EMERSON

A new line of thought made itself felt in the West throughout the first three quarters of the 19th century and found expression in the writings of the essayists, poets and educationists of that time. In America such a group as Ralph Waldo Emerson, Amos Bronson Alcott, Henry David Thoreau and Henry Wadsworth Longfellow embodied this new trend in their writings. They saw the dying out of the old rigid idea of Christianity and of a personal God, and the emergence of a wider vista of life and of a new conception of the place of man in the Universe. This was largely due to the translation of some of the ancient Eastern scriptures and the spread of Oriental ideas of life and religion. When Emerson read the *Bhagavad-Gita* he wrote: "It was as if an empire spoke to us, the voice of an old intelligence." And of the *Bhagavata Purana* he said: "Ah! there is a book to be read on one's knees." We know that he read not only Hindu books, for he says that he read the Hindus for idealistic philosophy, Confucius for how to regulate affairs with men, and the Sufis for poetry and for art.

The grand truths expressed in these ancient scriptures opened up a new horizon to the minds of that century, which almost did away with the former conception of a "one and only" Saviour. Emerson saw the great unity of all life; he realized the truth and universality of the cyclic law of cause and effect, and grasped the importance of man in the universal scheme. So much did the ideas of unity and law appeal to him that he advocated them for practical daily living and for character building.

If one might attempt to sum up in one word the main underlying thought running through his essays one might say it is *Integrity*, for that quality embraces all the other qualities he mentions. He wrote in his essay on "Self-Reliance": "Nothing is at last sacred but the integrity of your own mind." Not only this but he showed this integrity as necessary for the whole man. He wrote: "Man must be as he is, he must not imitate"; he must "be and not seem." He advises: "Be yourself in all circumstances."

But to act and think in this way needs courage and strength of purpose, and how can these be attained except by a knowledge of the working of cause and effect and of the power of the will? "You have will," he wrote, "use it." We imagine that we communicate our virtue or vice only by overt actions, and do not see that "virtue or vice emit a breath every moment." "In the Will work and acquire, and thou hast chained the wheel of Chance, and shalt sit hereafter out of fear from her rotations."

"Cause and effect," he said, are the "chancellors of God." Even our character is not God-given, he taught, for "the force of character is cumulative. All the foregone days of virtue work their health into

this." If these ideas are grasped then man becomes the master of his fate.

Logically, then, he held that no prayers to any god are necessary, for "prayers are a disease of the will"; no creeds are necessary, for they are "a disease of the intellect"; no discontent is possible, for it is seen as "infirmity of will." Further he gives the reason for this: With the knowledge of the unity in nature and consciousness, of the power of the will and the lawfulness of the universe, man is "at one with God." That being so, "he will not beg. He will then see prayer in all action."

The key to the understanding of these concepts and their practice in life is to begin to realize that "nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

But what are principles and how shall we know them? Emerson answers: "The key to every man is his thought." Yet "the hardest task in the world [is] to think." He goes further: "The state of the world at any one time [is] directly dependent on the intellectual classification then existing in the minds of men." We have therefore to begin to *think*. The first great thought is that

the true doctrine of omnipresence is, that God reappears with all his parts in every moss and cobweb. . . . If the good is there, so is the evil; if the affinity, so the repulsion; if the force, so the limitation.

Two other great thoughts are:—

The law of nature is alternation for evermore.

We [must] believe in ourselves.

If God reappears everywhere, then "the heart and soul of all men being one, this bitterness of *His* and *Mine* ceases. His is mine. I am my brother, and my brother is me." If we would be virtuous then we must learn that "virtue is the adherence in action to the nature of things." In other words, we cannot be virtuous unless we act in terms of the true doctrine of the omnipresence of God. We are called upon to be true to ourselves. "Every man alone is sincere. At the entrance of a second person, hypocrisy begins." Hence Emerson warns:—

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

Let us not think that in fact we do get away with hypocrisy, for he tells us:—

Human character evermore publishes itself. The most fugitive deed and word, the mere air of doing a thing, the intimated purpose, expresses character. If you act, you show character; if you sit still, if you sleep, you show it. . . . A man passes for that he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light.

A good point is made as to the difference between a real friend

and others when he says: "A friend is a person with whom I may be sincere. Before him I may think aloud. . . . The only way to have a friend is to be one." To see beauty we must have it within ourselves; so, once again we see that we must begin in and on ourselves. The essence of friendship is "entireness, a total magnanimity and trust."

By going one step farther back in thought, discordant opinions are reconciled, by being seen to be two extremes of one principle, and we can never go so far back as to preclude a still higher vision.

"An individual is an encloser," he tells us.

Time and space, liberty and necessity, truth and thought, are left at large no longer. . . . Character is this moral order seen through the medium of an individual nature.

The "incessant movement and progression which all things partake could never become sensible to us but by contrast to some principle of fixture or stability in the soul." How can we reach that stability? Perhaps by realizing that "Life is a train of moods like a string of beads, and, as we pass through them, they prove to be many-coloured lenses which paint the world their own hue, and each shows only what lies in its focus." But "there is that in us which changes not." Could we but see that "Life is a series of surprises," what a fine way it would be of looking upon the shocks we get from time to time! Let us learn that "every end is a beginning." We must learn to look within, look behind appearances, because

our globe . . . is a transparent law, not a mass of facts. The law dissolves the fact and holds it fluid.

. . . the thing uttered in words is not therefore affirmed. It must affirm itself, or no forms of logic or of oath can give it evidence.

No change of circumstances can repair a defect of character. . . . If I quake, what matters it what I quake at? . . . I am always environed by myself.

How shall we gain courage to believe in ourselves in the proper sense? The answer is clear: *Who else is there to believe in?* Our thoughts are our own. We know that our character engraves itself on our face and form. We learn that it is the result of prior thoughts and actions *which we had generated*. We can prove that to have a friend is to be one. We can learn that "the difference between talents and character is adroitness to keep the old and trodden round, and power and courage to make a new road to new and better goals." We know that knowledge gives place to further knowledge. As man learns and adapts himself, who else is there to believe in? We suffer in the world because of bad governments and bad laws, but the antidote is still "the influence of private character, the growth of the Individual. . . . Under all governments the influence of character remains the same." *And our character is of our own making.* To build this belief in our-

selves we must use the power of love. "Our intellectual and active powers increase with our affection. . . . We have a great deal more kindness than is ever spoken." Let us not wish for a settled life, for "only as far as [we] are unsettled is there any hope" for us. We also need imagination, for imagination "breaks up our habits" and opens up new possibilities. "In Nature every moment is new. . . . The simplest words — we do not know what they mean, except when we love and aspire." We must never cease to be ourselves.

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More than one of the biographers of A.E. (George William Russell), in depicting his early life, gives a vivid glimpse of the future famous economist, poet and artist, then a shy, hard-working young clerk in a dry-goods warehouse in Dublin, mounting the sea wall on the Esplanade of near-by Bray and preaching to the crowd on the ancient gods of Ireland.

For A.E., who was to prove one of the most devoted of the group of Irish Theosophists, was keenly interested in the myths of his country as well as in those of India and Greece. He believed firmly that ancient Ireland had been an active centre of magical knowledge, as more than one of Mr. Judge's instructive occult tales implies.

It is interesting to read in his much later written book, *The Living Torch*, his views on the significance of folk tales and myths, which are consistent with the teaching of Theosophy that "human religious thought developed in uniform sympathy in every portion of the globe . . . inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE" (*The Secret Doctrine*, I. 341). A.E. wrote in *The Living Torch*:—

. . . the majority of folk-lorists regard the folk-tales as survivals of the imaginations of primitive humanity. . . . I have my doubts about that scientific conception known as "primitive humanity." . . . Is it not more likely that the world has seen civilization after civilization appearing and disappearing times beyond calculation, and that what we know as myth and folk-tale is not primitive at all, but the decayed fragments of once mighty religions or literatures shrunk from their living richness to be mere skeletons of themselves, yet with the articulation of the bones preserved ready for the imaginative poet or story-teller to clothe them once more with life and renew their original shapeliness? The *Prometheus* of Æschylus and the *Prometheus Unbound* of Shelley are examples. But who can say that that primitive myth was not the shrivelled residue of what was once mighty religion? . . . This cultural origin of myth or folk-tale seems to explain better than the primitive babbling theory the profound spiritual element we discover so often in myth and folk-tale, and which makes them a treasure-house for the poet.

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## THE EVOLUTION OF MAN

There are many definite statements in *The Secret Doctrine* on the connection between man and ape which it is good to keep in mind:—

Man . . . has not one drop of pithecoïd blood in his veins. (II. 193)  
. . . a truly pithecoïd species [is] now extinct. (II. 286)

The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. . . the *Egos* of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the *latest* Third and the earliest Fourth Race men. (II. 262)

. . . the present apes . . . are truly “speechless men,” and will become speaking animals (or men of a lower order) in the Fifth Round, while the adepts of a certain school hope that some of the *Egos* of the apes of a higher intelligence will reappear at the close of the Sixth Root-race. . . In the Sixth Root-Race the fossils of the Orang, the Gorilla, and the Chimpanzee will be those of extinct quadrumanous mammals. . . Karma will lead on the monads of the unprogressed men of our race and lodge them in the newly evolved human frames of the thus physiologically regenerated baboon. (II. 262-63)

To understand the relationship of these extracts we have also to remember that, according to the ancient teaching, the human form, like the earth itself, was at first ethereal. If we leave the first three Rounds of the Life Force through the evolving Earth Chain and come to the Fourth Round we can perhaps begin to follow the evolution of the man-form, and then the “descent” of Manas, making of that form the vehicle of the Ego, from which point begins the evolution of the *human* being. At one time in those early Rounds “nature had built . . . around the human astral form an *ape-like external* shape” (*S.D.*, II. 185), but this is not the “missing link.” This was in the period when “MAN was, in turn, ‘a stone, a plant, and an animal.’ ”

When we come to the races of the Fourth Round we learn that man began to be born from the sweat of the body. He was “oozed” out during the First, Second and early Third Races. Hints are given of this in the Hindu story of the sage Kandu who was beguiled by a celestial nymph so that he forgot his meditations for many years. When at last he “woke up” to the state of affairs the nymph fled in terror. As she passed over the trees in a forest the sweat from her body dropped on the trees and became in time the beautiful girl Marisha (*S.D.*, II. 174-75). It was in the middle of the Third Race that sweat drops began to become larger drops which became huge eggs in which the future human being gestated.

Towards the fifth sub-race of the Third Root Race, human beings began slowly to separate sexually, and it was during the period of these races that the eggs were often “tampered with, before they

hardened, by huge animals." The entity thus born was a monster and this hybrid race soon became extinct, not, however, before some of these egg-born men had taken some of the female monsters as mates, and a new race of monsters, part human and part animal, was born. It was with females of this species that some of the men of the Fourth Root Race, the Atlanteans, bred and produced "hybrids . . . which not only bred freely but produced the ancestors of the modern anthropoid apes" (*S.D.*, II. 195). It is from these that "the orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions. . . . They have a spark of the purely human essence in them" (*S.D.*, II. 193).

What is the future of these apes? We are told that in the Sixth Root Race of the present Round some of the egos of the apes will reappear, in some unspecified form, while in the next great Round the apes will become speaking animals, or men of a lower order. "The monads of the unprogressed men of our race" will inhabit the newly evolved forms (*S.D.*, II. 263).

Should this not give us pause and make us think about our treatment of the whole ape family? Let us recapitulate: "The *Egos* of the apes," H.P.B. tells us,

are entities compelled by their Karma to incarnate in the animal forms. . . . They are entities who had already reached the "human stage" before this Round. . . . the *present apes* . . . are truly "speechless men." (*S.D.*, II. 262)

To return to the first stages of evolution, we learn that evolutionary law compelled the lunar "Fathers" to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. (*S.D.*, II. 115)

These "are ourselves, as the *first personalities*, and *we are they*" (II. 88).

It was to these that came "the Endowers of man with his conscious, immortal ego . . . the 'Solar Angels' " (II. 88). Before this, the Monads which incarnated in those forms "remained as unconscious as when separated from their previous incomplete forms and vehicles" (II. 80).

Where did the "Endowers of man with his conscious, immortal ego" come from? A Master is quoted as saying:—

. . . there are, and there must be, failures in the ethereal races of the many classes of Dhyan-Chohans, or Devas (*progressed entities of a previous planetary period*), as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyan-Chohanship into the vortex of a new primordial evolution through the

lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyān-Chohans are borne in by influx 'ahead' of the Elementals (Entities . . . to be developed into humanity at a *future* time) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to *develop little by little the full type of humanity.*" That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*. (*S.D.*, II. 233 fn.)

This is summed up in a further footnote on the same page:—

. . . the pure, celestial Being (Dhyān Chohan) and the great Pitris of various classes were commissioned—the one to evolve their images (*Chhaya*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*.

When did the latter event occur? Over 18 million years ago, we are told. Before that, what we call "man" was mindless and soulless, in the sense of lacking a conscious ego, and therefore did not consciously sin in the early races. It was after he had been endowed with self-consciousness and knew right from wrong that he sinned in the Atlantean race. But it is interesting to note that there would have been no semi-human animal females for him to "sin" with had not some of the Solar Angels refused to incarnate when the forms were ready and deferred their incarnation till the Fourth Race. They then had to use forms "already tainted (physiologically) with sin and impurity" (*S.D.*, II. 228).

If scientists studied this old history of evolution would they not pause to think what is going to happen to future generations from atomic and other radiation? From birth control? From the many unnatural things being done to the defenceless animals in order to speed up nature's process of breeding? From the injection into the human blood stream of animal material obtained at so great a cost in suffering to the animals and in the hardening of the human characteristics of sympathy and compassion? Are we sure we are going on the right lines of evolution?

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There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vogay tree. . . . The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur, as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after.

—H.P.B., in *The Theosophist*, August 1882

## THE MYSTERY OF HIBERNATION

A fascinating account of the slowing down of the life process in certain animals in preparation for the cold season appears in *Autumn Across America*, in which the naturalist Edwin Way Teale describes his 20,000-mile journey across the northern part of the U.S.A. He writes:—

This dropping into a sleep that seems so close to death is one of the strangest adventures of the animal world. The flame of life, for months on end, sinks so low it almost — but not quite — goes out.

He names among hibernating animals grizzly bears in their dens; chipmunks rolling themselves into striped balls of fur, snug in their little nests at the bottom of their tunnels, nests sometimes lined with soft plant fibres, hair or bits of wool; bats hanging upside down in caverns; frogs burying themselves in the mud at the bottom of ponds; even reptiles in crevices, twined into masses to reduce evaporation of their moisture; and massed ladybirds, small brilliantly coloured beetles, against a cliff.

Mr. Teale describes particularly the hibernating woodchucks, "sleek and fat, curling up in their underground rooms, closing their eyes, breathing ever more slowly, their heart beats separated by greater and greater intervals." Their pulse slows down from about 80 beats per minute (in emergencies up to 200) to four or five; and their breathing from 25 to 30 times a minute (in excitement up to 100) to perhaps one breath in five minutes. In this profound slumber they can be rolled across the floor like a ball without being aroused, but they awake naturally when the spring temperature rises to about 60° F.

These hibernating creatures of the wilds and pastures, "furry living things adream on Winter's drowsy breast," as a poet has beautifully described them, are fortified for their long fast by building up in late summer the surplus fat which they slowly assimilate during the months of hibernation while digestion is at a virtual standstill, as are also other bodily processes. But whence the prompting to consume abnormal quantities of food before hibernation and to begin hibernating at the proper time? Mr. Teale ascribes the hibernation of certain species to "racial rhythm." This seems to be a generalized variant of "instinct," which cannot be accounted for satisfactorily on materialistic lines. Mr. Teale says frankly that, though scientists have been investigating the winter torpor of animals for centuries, the problem is still unsolved. But he writes that no known drug will produce true hibernation. In that state infinitesimal amounts of oxygen sustain the animal. "Hibernation banks the fire of life but, in its mysterious way, never extinguishes it."

Besides the obvious advantages of hibernation for escaping the rigours of the winter's cold and scarcity of food, the rest which it gives the bodily organs must, it would seem, increase the hibernating creature's span of life. Two decades ago American experimenters with the painless "freezing" of patients recognized the possibilities of prolonging life by giving the heart so nearly complete a rest as in the resulting sleep, in which the electrocardiograph alone reported the heart's light rhythmic beat.

*The Secret Doctrine* states that "analogy is the guiding law in Nature" (II. 153) and a Master of Wisdom has written: "Law in Nature is uniform" and, again, "... we but follow and *servilely copy nature* in her works." What is the analogy between the winter sleep of animals and the method by which an Adept can greatly prolong the life of his physical body?

H.P.B. writes that "some Adepts do exceed, by a good deal, what you would call the ordinary age; yet there is nothing miraculous in it" (*The Key to Theosophy*, p. 287). Mr. Judge mentions the possibility, "by a knowledge of the occult laws of nature," of extending the life of the body to nearly 400 years (*The Ocean of Theosophy*, p. 36). In the September 1880 *Theosophist* (Vol. I, p. 314), H.P.B. said that "human hybernation" belonged to the Yoga system and might be termed one of its many results.

In the second issue of that journal edited by H.P.B., that of November 1879, there was an article on "Yoga Vidya" in which it was stated:—

While average mortals maintain their perceptions only during the day, the initiated Yogi has an equally real, undimmed, and perfect appreciation of his individual existence at night, even while his body sleeps. He can go even further: he can voluntarily paralyze his vital functions so that his body shall lie like a corpse, the heart still, the lungs collapsed, animal heat transferred to the interior surfaces; the vital machine stopped, as it were, like a clock which waits only the key that rewinds it, to resume its beating. What nature does for the scores of hybernating quadrupeds, reptiles and insects, under the spontaneous action of her established laws, the Yogi effects for his physical body by long practice, and the intense concentration of an undaunted will.

H.P.B. referred in *Isis Unveiled* to the fact that plants have "mystical properties in a most wonderful degree" and to the loss by European science of "the secrets of the herbs of dreams and enchantments" (II. 589). "No secret power of either plant or mineral was unknown," we are told, to the ancient Gymnosophists, ascetic-philosophers of India (I. 90). Again, H.P.B. wrote:—

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions,

and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law — this *was* and *is* the basis of magic. (*Isis Unveiled*, I. 244)

Of interest in connection with these passages is the hint in the unsigned "Comment" on an article entitled "A Treatise on the Yoga Philosophy" which appeared in the October 1880 number of *The Theosophist*. It was mentioned in the "Comment" that the ancient naturalists and philosophers had discovered that a serpent, before retiring into its hole for the cold season, would roll in the leaves of a certain plant which, when crushed, exuded a juice having the property of bringing on "a dead coma, during which all the vital functions are paralyzed and the processes of life suspended," the name of the plant being "a secret among the Raja Yoga." It was added that

the Yogas have learned to regulate the duration of this trance. As, while this state lasts, no wear and tear of the organs can possibly take place, and hence they cannot "wear out" as they slowly do even during the natural sleep of the body, every hour of such a state generally produced towards night and to replace the hours of rest, is an hour gained for the duration of human life itself. Thus the Raja Yogas have been sometimes known to live the double and triple amount of years of an average human life, and occasionally, to have preserved a youthful appearance for an unusual period of time and when they were known to be old men — in years. <sup>4</sup>

It seems from the above that there is more than one way in which such a suspension of human bodily functions can be brought about. Still another "Comment" in the April 1881 *Theosophist* (Vol. II, p. 146), after referring to the proved ability of "some adepts in the secret science, which is generally known in India under the name of Yoga," to bring about this state, mentions that during it neither the hair nor the nails grow, "though they do for a certain time in a body actually dead." This fact is cited in proof of the atoms and tissues of the physical body being "held under conditions quite different from those of the state called death."

It is added that "in the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead." In connection with this statement we may recall the answer of H.P.B. in *Transactions of the Blavatsky Lodge* (p. 69) in which she said: "No advanced Adept dreams. . . . He simply paralyzes his lower Self during Sleep, and becomes perfectly free. . . . In his sleep he simply lives on another and more real plane."

It is also mentioned in the "Comment" last cited that this "temporary state of complete paralysis, which imposes no limits of time, may last months as well as hours," a century passed in that state appearing to him subjected to it no longer than a second.

## THE MAKING OF DESTINY

There are two classes of beings, generally speaking, who have conflicting beliefs about destiny. There are those who think that destiny is something predetermined or preordained over which one has no control. It is some god or power outside of us who shapes and moulds our destiny and nothing can be done except to submit to his will. This belief arises from the non-understanding of the correct concept of god, of the real nature of man, the purpose and the goal of evolution. Those who hold it consult priests or palmists and astrologers so that through propitiatory ceremonies and offerings some change may be brought about. The Sufi poet Omar Khayyam seems to take this particular point of view when he says in his *Rubaiyat*:—

The Moving Finger writes; and, having writ,  
Moves on: Nor all thy Piety nor Wit  
Shall lure it back to cancel half a Line,  
Nor all thy Tears wash out a Word of it.

There are others who do not believe in predetermination but consider that the will of man is supreme and that he alone is the mover of that will:—

It matters not how strait the gate,  
How charged with punishments the scroll,  
I am the master of my fate;  
I am the captain of my soul.

Thus wrote the poet W. E. Henley.

Theosophy reconciles both the concepts and admits the operation of both fate and free will or destiny and self-exertion. They are but aspects of the one great Law, the Law of Karma, the law of cause and effect, of action and reaction. Each cause produces its effect, which man calls fate or destiny, but it is self-made destiny, destiny created through one's own choice. But, as each effect contains within itself the seed for a further cause, our attitude to that effect in the present is of the utmost importance because that attitude will shape our future destiny through present efforts in right or wrong direction. Fate and free will are like the two wheels of a chariot. Just as a chariot cannot move on one wheel only, for it will then lose its balance, so also in our evolutionary journey both fate and free will play their parts; but, as the great Bhishma lying on his bed of arrows awaiting his self-appointed hour of death said, "Exertion is greater than destiny." Therein lies hope for mankind.

The Law of Karma is known as the doctrine of responsibility. It is the human soul, the self-conscious thinker and chooser, the reincarnating Ego, who is responsible for all his thoughts and feelings, words and deeds. In the human constitution it is the principle

of Manas that is the link between its divine parent, Atma-Buddhi, on one side and the personality on the other. So in making every choice it is swayed by the personal below or the divine above. On the divine plane harmony rules supreme, so when the thinker moves in unison with the divine law there is no disturbance, but when he succumbs to the personal he chooses wrongly and creates disharmony for which he has to repay. Man generates causes on the physical, mental and moral planes and receives effects, good, bad and indifferent.

For the only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them. (*S.D.*, I. 643)

So fate or destiny is the “karmic progeny of all our former thoughts and deeds,” as *The Voice of the Silence* states. This important idea if thoroughly grasped will take away life’s bitterness and suffering to some extent. Lord Buddha teaches:—

Ye are not bound! the Soul of Things is sweet,  
The Heart of Being is celestial rest;  
Stronger than woe is will: that which was Good  
Doth pass to Better — Best.

With the doctrine of Karma operates the law of reincarnation. Man as the immortal pilgrim has lived before and will live again, has acted in the past and will act in the future, not alone but in company with other pilgrim souls who rejoice and weep from life to life, chained together. We are advised to take as much as merit has in store for us and make further efforts along that particular line. But what about overcoming wrong tendencies which have been brought from the past? Two statements from the *Bhagavad-Gita* are most helpful and hopeful. In the Ninth Discourse Krishna states:—

Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous for he hath judged aright. Such a man soon becometh of a righteous soul and obtaineth perpetual happiness.

Turning in the right direction is the first step. Thoughts are the seeds of Karma. “Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.” To begin on the plane of mind: on what basis should the beginning be made? Sri Krishna’s instruction in the Fourth Discourse should be followed:—

Even if thou wert the greatest of all sinners, thou shalt be able to cross

over all sins in the bark of spiritual knowledge. As the natural fire, O Arjuna, reduceth fuel to ashes, so does the fire of knowledge reduce all actions to ashes. There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time.

So spiritual knowledge is a purifier, and if it is coupled with true devotion the weaknesses and limitations of our yesterdays may be transformed into virtues and powers for the future. In moulding the character and in shaping the destiny the eternal verities should become the foundation. Did not Jesus distinguish between the wise and the foolish builders?

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

The house that was built upon sand fell because of the weak foundations. If our goal is human perfection — for that is the command: “Be ye therefore perfect, even as your Father which is in heaven is perfect”; if our object is “to live to benefit mankind,” then surely we need to tread the Paramita Path, the Path of Divine Virtues, which begins in mire, its summit lost in glorious light Nirvanic, making of a man a God. Thus each one can become a weaver of his freedom, freedom from the round of births and deaths, freedom from the chains of joys and sorrows, freedom from attachment to personal existence, breathing the pure air of the high altitude of the spiritual realms, radiating the light of wisdom and compassion.

Each one can begin at his own level the work of transmuting the base metal of his personal nature into the pure gold of spirituality if he keeps ever in mind the three basic ideas:—

“The soul of man is immortal.”

“The principle which gives life dwells in us, and without us, is undying and eternally beneficent.”

“Each man is his own absolute lawgiver.”

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Think of Epictetus, when tortured for a trifle, saying to his tormentor, his “master!” “If you twist my limb much farther, you will break it, and so deprive yourself of a servant,” and, when the bone broke, replying only, “There, I told you you would break it.” A poor crippled slave, yet all the masters among besotted kings could not touch his soul, more than a drop of water could reach the heart of volcanic fires. . . . Power in the throne, in the holy Inquisition, in the seat of Justice, or in the service of mammon, will never comprehend and never master the silent power and invincible courage of one noble soul that knows and loves the simple truth.

—*The Path*, January 1889

## IN THE LIGHT OF THEOSOPHY

A brief biographical sketch of Madame Blavatsky and her work of bringing together the East and the West is to be found in the May-June 1959 issue of *Envoy*, an excellent illustrated monthly magazine, founded in London by V. K. Krishna Menon "to promote friendship between India and Britain."

The writer of the article, C. Nelson Stewart, describes Madame Blavatsky's arrival in India in 1879, after the preparations made previously in New York. The links with the Arya Samaj, her friendship with some of the Indian princes, the difficulties in overcoming official disapproval and suspicion of her as a Russian spy, are touched upon, as well as the support she received from eminent and learned Indians. Only one or two of her books and collected articles are mentioned, but appreciation is given to the response to her message, to the building up of the Theosophical Society, the impact made by the great Indian scriptures on Western minds, and the stimulus given to many in India by their Theosophical contacts with Europeans and Americans. The article points out how the seed of the Indian National Congress was sown by a group of Theosophists in 1884, and it ends with a tribute to "the powerful pen of Madame Blavatsky" that "emphasized the light that could come from the East."

There is, in this brief sketch, very little to indicate how profound and vast were the message and mission of H.P.B. — perhaps one should not expect this in a magazine of popular appeal — but students of her philosophy can be grateful to find her reputation treated with respect, in a serious, objective way. It is a great advance on the mud-slinging and journalistic "cleverness" that has, too often in the past, accompanied any mention of her name. It gives something on which Theosophists can try to build in the public mind a truer picture, a better understanding of the position and significance of one who struck the keynote for our cycle and era.

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A new draft declaration of the rights of the child was unanimously adopted by the Commission on Human Rights, meeting earlier this year at the New York Headquarters of the United Nations. It embodies among its principles some very closely in line with the principles of a truly Theosophical education as laid down by Madame Blavatsky in *The Key to Theosophy*, bearing striking witness to the gradual percolation of these ideas into the race mind.

Making its provisions apply to all children without distinction of race, colour, creed, sex, language, national or social origin or legitimacy of birth, or of the parents' political views, the draft declaration decries the exploitation of child labour and affirms the right of

every child to grow and develop in health and in an atmosphere of affection and moral and material security and of freedom and dignity.

The child shall be brought up in an atmosphere which will promote understanding, tolerance and friendship among peoples and national, racial and religious groups and aversion for all forms of national, racial or religious discrimination.

The child's right to receive free and compulsory education, at least in the elementary stages, is put forward, as is also the right of handicapped children to appropriate special treatment, education and care. The following provisions also are very Theosophical in spirit:—

The education of the child shall be directed to the full development of his personality and the strengthening of respect for human rights and fundamental freedoms; it shall enable him, enjoying the same opportunities as others, to develop his abilities and individual judgment and to become a useful member of society. It shall promote mutual understanding, tolerance and friendship among all peoples and racial or religious groups, as well as understanding of the culture both of his own people and of other peoples and of the principles and purposes of the United Nations. . . .

He shall be brought up in a spirit of peace, friendship and brotherhood among nations in the consciousness that he will achieve his fullest development and derive greatest satisfaction through devoting his energy and talents to the service of his fellowmen, in a spirit of universal brotherhood and peace.

The Commission enjoins upon society as well as upon the public authorities the duty of giving particular care to children without a family or adequate means of support. Too often, in practice, "everybody's business is nobody's business," but countries signing the draft resolution at least accept these principles in theory and will be bound to try to implement them.

The pitiful child waifs and beggars on the streets of great cities in many countries bear witness to the need of quickening, in both public authorities and the individual citizens who compose that amorphous entity, Society, the sense of responsibility in connection with such children's needs. While good works have to be performed "rightly, with knowledge," lest their intended benefits miscarry, the Theosophical ideas of charity call for "*personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs."

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In the opening article in *Tomorrow*, Winter 1959, on "Nightmare Deaths of Honolulu," the well-known writer of detective fiction, Erle Stanley Gardner, describes numerous mysterious deaths in sleep

which seem to follow a well-defined pattern. Several virile men whom autopsies confirmed to be free of any organic defect had exhibited the same symptoms, usually after midnight, groaning and vainly trying to rise and expiring very quickly. Roommates had testified to these symptoms of what in the Philippines is called "*bangugut*." Well-known pathologists who had minutely examined the vital organs of some of the victims had confessed themselves baffled as to the cause of their death.

Mr. Gardner had interviewed one man who had acted so quickly when he heard his roommate groaning that he succeeded in awakening him and the man survived. He told Mr. Gardner that the Filipino whom he aroused in time told his rescuer, who he said had saved his life, that a "small man" had been sitting on his chest, choking him. He had even hunted around vainly for the "small man" after he awoke.

Dr. Christobal Manalang, described as an outstanding Filipino pathologist, had ascribed these sudden deaths to "parenchymatous hemorrhage of the lungs" due to "a physiological or functional accident suffered by the muscularly developed male *and precipitated by a nightmare*." This, Mr. Gardner interprets as meaning that a very strong heart may, as a result of some mental shock, send such a terrific volume of blood through the arteries of the lungs as to cause this hemorrhage.

The pathologists, concentrating on the possible physiological explanation, ignore the possible cause of the "nightmare" and its selective occurrence. Mr. Gardner mentions that the man in the street calls such deaths "witchcraft murders." He says that *kahunas* or witch doctors are now officially outlawed in Hawaii, but one whom he had talked with more than a decade ago had told him of many occult phenomena in which the *kahuna* fully believed. A close friend on whom Mr. Gardner fully relied had ascribed to an ill-treated Hawaiian wife's complaint to a *kahuna* the temporary paralysis of her husband's arm. The *kahuna* had said the man's arm would be useless till he had learned to respect his wife and household. Until he did so, the man's arm indeed had hung limp, with no doctors able to help him. If the man was informed of the curse and dreaded the *kahuna's* power, it would seem that self-hypnosis might account for this result.

Could superstitious fear, combined perhaps with an uneasy conscience, account for the "nightmare deaths," taking as analogies reported fatal effects of violated taboos among certain primitive peoples or the death of a healthy man following his accidental knocking down of a witch doctor's "*machila* of death," described in our pages in "Magical Practices in Africa" in January 1950?

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A recent conference of *Sarvodaya* workers at Ernakulam has drawn attention to the application of the idea of *Sarvodaya* (the greatest good of *all*, not merely of the greatest number) more directly to the field of business and industry. Amidst the clash of ideas concerning the relative value of private and public enterprise, the idea of "trusteeship in business" is a new attitude. It is further reported that some prominent business men have already agreed to the principle and efforts are being made to draft the rules of a Company founded on this idea, within the framework of existing laws.

But, in the field of social reform, we find, more often than not, that even good and sound principles, if not understood rightly, before long become mere formulæ. And, like formulæ in chemistry, the application becomes limited because of lack of true perception, and the object intended to be achieved still looms in the distance. The correct relationship between labour and capital, the right attitude of capitalists towards wealth, cannot proceed with mere adjustments from outside.

The idea of *Sarvodaya* can be effective only if our understanding is based on the four links of the golden chain given by H.P.B. in *The Key to Theosophy*, namely, universal Unity and Causation, Human Solidarity, Karma and Reincarnation, and also on what she says about social reform. Gandhiji spoke strongly against the spirit of competition which obtains in private enterprise. He said in one place:—

My idea of society is that while we are born equal, meaning that we have a right to equal opportunity, all have not the same capacity.... People with talents will have more and they will utilize their talents for this purpose.... If they utilize their talents kindly, they will be performing the work of the State. Such people exist as trustees....

The idea of "trusteeship" implies the spirit of sacrifice and sharing, and restraint on one's personal self and its wants. Will our business men be prepared to reduce their wants to the minimum and be free of dishonesty and corruption? The challenge implicit in the idea of trusteeship in business is not an economic but a moral one.

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