

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE POWER WHICH IS PEACE

The power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

The source of all powers is that peace which moves in the heart of the universe, the Macrocosm, and which sleeps in the heart of man, the Microcosm.

The first of the above aphorisms is a warning against the sin of pride and of egotism, and the second resolves the apparent conflict between power and peace.

There are many pitfalls in the way of those desirous of living the higher life, and one of these is the lure of power. Strange ideas prevail about the abnormal powers of yogis and occultists, and because people are credulous, fakers and charlatans take foul advantage of them. The real yogis, the true occultists, do not boast of their powers, nor make claims, many and varied. So, when we hear of powers, let us beware and remember that he who talks about them with pride is not the possessor of true powers.

In the first aphorism quoted above there is also implicit a warning against the wrong use of the power of speech. He who talks of himself is not truly a spiritual man. Such talk is but the natural outcome of the social habit of small talk and personal gossip which flourishes in our civilization. Control of speech needs special emphasis today, for through hurtful talk, through gossip which is destructive, people desecrate a great creative faculty. Even when it is not cruel gossip but useless small talk that is indulged in, there is a frittering away of energy with which much good can be done. Speech, being creative, is intimately connected with the other creative power in man, and therefore the sin of speech and the sin of sexual immorality go together.

We see all around us many types of powers, and their expression is not always peaceful. What do we mean when we speak of the Power which is Peace? Metaphysically, Peace and Power are like Spirit and Matter — two aspects of the same reality. They are like good and evil, which emanate from the same source. In the human kingdom, however, we have to distinguish evil as the opposite of good, and the same is true of Peace and Power.

In our civilization, power implies strength, force, might. We speak of the brain power of a business man, which means he has the necessary know-how to defeat his competitors. Similarly, we refer to the muscle power of the boxer. We are apt to overlook that what is bad and undesirable is not any power as such but the use of the power in a way which is harmful to others. Take electricity as an example: it is neither good nor evil, but in human hands it produces light and heat as well as death. Take the power of wealth: in certain hands wealth is beneficent; for others it is a weapon of cruelty and evil.

In the human kingdom men and women are good and evil. The truly spiritual man uses one kind of Power — the Power which is Peace; the really wicked use the force of destruction; ordinary men and women use both. The mind in man is a dual entity, evil in its lower aspect and divine in its higher. It is the evil mind which darkens our nature and deadens our character. When wickedness prevails in the body, the latter may be compared to the lunatic asylum. People do not see themselves as mad when they are evil and morally ugly, but Theosophy regards them as such.

Sorrow and suffering overtake these lunatics and then they are willing to turn their bodies into hospitals and themselves into patients. Like patients in a hospital getting back to strength and sanity are those who have recognized their mistakes of the past and are drinking the medicine of discipline. Patient-souls in hospital-bodies can find both medicine and nourishment in the immemorial philosophy we know today as Theosophy.

The next stage is the recognition of the body as a school and of the Soul as a learner. Theosophy teaches the Soul to be a learner, a pupil, and to look upon the body as a school. Then, finally, the body becomes a Temple, and the Soul, a Saint and a Sage.

So, if we desire peace we have to pay the price for it in the coin of self-discipline. Years of practice in (a) control and ennobling of mind and heart, (b) right discharge of every duty according to holy writ,

(c) regular performance of service to other souls, bring inner contentment, the Power which is Peace. It is that Inner Peace which is powerful, that inner Power which is peaceful, which streams forth from the shining and radiant perfected Soul, who alone can say: "My Peace I give unto you." But before that stage is reached the storms that rage within the inner nature needs must be faced and silenced. In *The Path* for July 1888, in answering the question, "What are the 'peace' and the 'voice of the silence' spoken of in *Light on the Path*?" Mr. Judge wrote:

The peace is that period succeeding a storm set up in your nature by any attempt to conquer the lower self. It follows each such conflict if the battle has been waged to victory for the higher. But few modern men can wage the battle with more than one thing at a time. Hence, we have many such storms. Each peculiarity, passion, or propensity has to be attacked singly and overcome. When that happens, a period of inner silence arrives in which the soul grows and attempts to instruct us. This is the voice. And, as *Light on the Path* says (Rule 21, Part 1), "It cannot be described by any metaphor." The silence has its counterpart in nature when, after storms or cataclysms, *silence* occurs. The silence after a storm is due to the effect of water falling through the air upon earth, vegetation, insects, and animals, and to the peculiar results of loud reverberations of thunder. All these combine to produce a silence quite appreciable by anyone accustomed to nature. And when a cataclysm takes place, such as the falling of a tremendous avalanche of snow, another sort of silence is brought about, during which many things in the astral and natural world not at other times evident can be perceived. Each of these silences comes to an end because the ordinary normal operations of nature reassert themselves. So it is with ourselves. Storms of disappointment, or terrible upheavals from tremendous sorrows, or the effect of our own intense will, bring about those silences in which the voice of the soul has perchance a better opportunity of being heard.

By the practice of Inner Life stillness we can continually conquer all things.

THE "ELIXIR OF LIFE"

(From a Chela's Diary)

By G—— M——, F.T.S.

[This is the first part of an article which was originally published in *The Theosophist* of March 1882, over the initials "G.M." (standing for Godolphin Mitford). There is more than one reference to him in *The Secret Doctrine*. H.P.B. relates that "Godolphin Mitford, later in life, Murad Ali Beg, [was] born in India, the son of a Missionary . . . was converted to Islam, and died a Mahomedan in 1884. He was a most extraordinary Mystic, of great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution" (*S.D.*, II. 514 fn.). He was for a few years under training by Adept-Teachers, as he says in his Introduction to the article reprinted here; and his later deviation from the Right Path in no way affects what philosophic truths he has supported in "The 'Elixir of Life.'" The second part of the article will appear in our next issue.—EDS.]

"And Enoch walked with the Elohim, and the Elohim took him."

—GENESIS

INTRODUCTION

(The curious information — for whatsoever else the world may think of it, it will doubtless be acknowledged to be that — contained in the article that follows, merits a few words of introduction. The details given in it on the subject of what has always been considered as one of the darkest and most strictly guarded of the mysteries of the initiation into occultism — from the days of the *Rishis* until those of the Theosophical Society — came to the knowledge of the author in a way that would seem to the ordinary run of Europeans strange and supernatural. He himself, however, we may assure the reader, is a most thorough disbeliever in the *Supernatural*, though he has learned too much to limit the capabilities of the *natural* as some do. Further, he has to make the following confession of his own belief regarding it. It will be apparent, from a careful perusal of the facts, that if the matter be really as stated therein, the author cannot himself be an adept of high grade, as the article in such a case *would never have been written*. Nor does he pretend to be one. He is, or rather was, for a few years an humble *Chela*. Hence, the converse must consequently be also true, that as regards the higher stages of the mystery he can have no personal experience, but speaks of

it only as a close observer left to his own surmises — and no more. He may, therefore, boldly state that during, and notwithstanding, his unfortunately rather too short stay with some Adepts, he has by actual experiment and observation verified some of the less transcendental, or incipient, parts of the "*Course*." And, though it will be impossible for him to give positive testimony as to what lies beyond, he may yet mention that all his own course of study, training and experience, long, severe, and dangerous as it has often been, leads him to the conviction that everything is really as stated — save some details *purposely veiled*. For causes which cannot be explained to the public, he himself may be unable or unwilling to use the secret he has gained access to. For all that, he is permitted by one to whom all his reverential affection and gratitude are due — his last *Guru* — to divulge for the benefit of Science and Man, and especially for the good of those who are courageous enough to personally make the experiment, the following astounding particulars of the occult methods for prolonging life to a period far beyond the common.—G.M.)

Probably one of the first considerations which move the worldly-minded at present to solicit initiation into Theosophy is the belief or hope that, immediately on joining, some extraordinary advantage over the rest of mankind is to be conferred upon the candidate. Some even think that the ultimate result of their initiation will perhaps be exemption from that dissolution which is called the common lot of mankind. The traditions of the "Elixir of Life," said to be in the possession of Kabalists and Alchemists, are still cherished by students of Mediæval Occultism — in Europe. The allegory of the *Ab-é-Hyat*, or *Water of Life*, is still credited as a fact by the degraded remnants of the Asiatic esoteric sects ignorant of the *real* GREAT SECRET. The "pungent and fiery Essence," by which Zanonî renewed his existence, still fires the imagination of modern idealists as a possible scientific discovery of the future.

Theosophically, though the fact is authoritatively declared to be true, the above-named conceptions of the mode of procedure leading to the realization of the fact, are *known* to be false. The reader may or may not believe it; but, as a matter of fact, Theosophical Occultists claim to have communication with (living) Intelligences possessing an infinitely wider range of observation than is contemplated by the loftiest aspirations of modern science, all the present "Adepts" of Europe and America — dabblers in the Kabala — notwithstanding. But, far even as those superior Intelligences have investigated (or, if preferred, are alleged to have investigated), and remotely as they may have

searched by the help of inference and analogy, even *They* have failed to discover in the Infinity anything permanent but — SPACE. ALL IS SUBJECT TO CHANGE. Reflection, therefore, will easily suggest to the reader the further logical inference that in a Universe which is essentially impermanent in its conditions, nothing can confer permanency. Therefore, no possible substance, even if drawn from the depths of Infinity; no imaginable combination of drugs, whether of our earth or any other, though compounded by even the Highest Intelligence; no system of life or discipline, though directed by the sternest determination and skill — could possibly produce Immutability. For, in the universe of solar systems, wherever and however investigated, Immutability necessitates “Non-Being” in the physical sense given it by the Theists — Non-Being which is *nothing* in the narrow conceptions of *Western* Religionists — *a reductio ad absurdum*. This is a gratuitous insult even when applied to the *pseudo-Christian* or ecclesiastical Jehovite idea of God.

Consequently, it will be seen that the common ideal conception of “Immortality” is not only essentially wrong, but a physical and metaphysical impossibility. The idea, whether cherished by Theosophists or non-Theosophists, by Christians or Spiritualists, by Materialists or Idealists, is a chimerical illusion. But the actual prolongation of human life is possible for a time so long as to appear miraculous and incredible to those who regard our span of existence as necessarily limited to at most a couple of hundred years. We may break, as it were, the shock of Death, and instead of dying, change a sudden plunge into darkness to a transition into a brighter light. And this may be made so gradual that the passage from one state of existence to another shall have its friction minimized so as to be practically imperceptible. This is a very different matter, and quite within the reach of Occult Science. In this, as in all other cases, means properly directed will gain their ends, and causes produce effects. Of course, the only question is, what are these causes, and how, in their turn, are they to be produced? To lift, as far as may be allowed, the veil from this department of Occultism, is the object of the present article.

We must premise by reminding the reader of two Theosophic doctrines, often inculcated in *Isis* as well as in various “articles” in this and other magazines. They are: (*a*) that ultimately the Kosmos is *one* — one under infinite variations and manifestations, and (*b*) that the so-called MAN is a “compound being” — composite not only in the exoteric scientific sense of being a congeries of living so-called material

Units, but also in the esoteric sense of being a succession of seven forms or parts of itself, interblended with each other. To put it more clearly, we might say that the more ethereal forms are but duplicates of the same aspect — each finer one lying within the inter-atomic spaces of the next grosser. We would have the reader understand that these are no subtleties, no "spiritualities" at all in the Christo-Spiritualistic sense. In the actual man reflected in your mirror are really several men, or several parts of one composite man; each the exact counterpart of the other, but the "atomic conditions" (for want of a better word) of each of which are so arranged that its atoms interpenetrate those of the next "grosser" form. It does not, for our present purpose, matter how the Theosophists, Spiritualists, Buddhists, Kabalists, or Vedantins, count, separate, classify, arrange or name these, as that war of terms may be postponed to another occasion. Neither does it matter what relation each of these men has to various "elements" of the Kosmos, of which he forms a part. This knowledge, though of vital importance otherwise, need not be explained or discussed now. Nor does it much more concern us that the scientists deny the existence of such an arrangement, because their instruments are inadequate to make their senses perceive it. We will simply reply — "get better instruments and keener senses, and *eventually* you will."

All we have to say is that if you are anxious to drink of the Elixir of Life and live a thousand years or so, you must take our word for the matter at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way; while modern, or so-called exact, science laughs at it.

So, then, we have arrived at the point where we have determined — literally, *not* metaphorically — to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This "next" is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell die off through a certain process (hints of which will be found further on) we have to prepare for this physiological transformation.

How are we to do it? In the first place we have the actual, visible material body — MAN, so called, though, in fact, but his outer shell — to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after

years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact. We see, moreover, that in process of time any cut or lesion upon the body, however deep, has a tendency to repair the loss and reunite the severed parts together. A piece of lost cuticle will be very soon replaced with another skin, mixing flesh with other flesh. Hence, if a man, partially flayed alive, may sometimes survive and be covered with a new skin, so our astral, vital body — the fourth of the *seven* (having attracted and assimilated to itself the second) which is so much more ethereal than the physical one — may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them. . . . We can say no more. The Magdalene is not the only one who could be accused of having “*seven* spirits” in her, as the men who have a lesser number of spirits (what a misnomer that word!) in them, are not few or exceptional. These are the frequent failures of nature — the incomplete men and women.¹ Each of these has in turn to survive the preceding and more dense one, and then *die*. The exception is the *sixth* when absorbed into and blended with the *seventh*. The *Dhatu*² of the old Hindu physiologist had a dual meaning, the esoteric side of which corresponds with the Tibetan *Zung* (the seven principles of the body).

We, Asiatics, have a proverb, probably handed down to us, and by the Hindus repeated ignorantly as to its esoteric meaning. It has been known ever since the old Rishis mingled familiarly with the simple and noble people they taught and led on. The Devas had whispered into every man’s ear — *Thou only* — if thou wilt — art “immortal.” Combine with this the saying of a Western author that if any man could just realize for an instant that he had to die some day, he would die that instant. The *Illuminated* will perceive that between these two sayings, rightly understood, stands revealed the whole secret of LONGEVITY. We only die when our will ceases to be strong enough to make

¹ This is not to be taken as meaning that such persons are thoroughly destitute of some one or several of the seven principles; a man born without an arm has still its ethereal counterpart; but that they are so latent that they cannot be developed, and consequently are to be considered as *non-existing*.—ED. [*The Theosophist*]

² *Dhatu*—the seven principal substances of the human body—chyle, flesh, blood, fat, bones, marrow, semen.

us live. In the majority of cases, death comes when the torture and vital exhaustion accompanying a rapid change in our physical conditions becomes so intense as to weaken, for one single instant, our "clutch on life," or the tenacity of the will to exist. Till then, however severe may be the disease, however sharp the pang, we are only sick or wounded, as the case may be. This explains the cases of sudden deaths from joy, fright, pain, grief, or such other causes. The sense of a life-task consummated, of the worthlessness of one's existence, *if sufficiently realized*, is enough to kill a person as surely as poison or a rifle-bullet. On the other hand, a stern determination to continue to live has, in fact, carried many past *the crisis* of the most severe disease, in full safety.

First, then, must be the determination — the WILL — the conviction of certainty, to survive and continue.³ Without that, all else is useless. And, to be efficient for the purpose, it must be not only a passing resolution of the moment, a single fierce desire of short duration, but *a settled and continued strain, as nearly as can be continued and concentrated without one single moment's relaxation*. In a word, the would-be "Immortal" must be on his watch night and day, guarding Self against — Himself. To live — to LIVE — to LIVE — must be his unswerving resolve. He must as little as possible allow himself to be turned aside from it. It may be said that this is the most concentrated form of selfishness, that it is utterly opposed to our Theosophic professions of benevolence, and disinterestedness, and regard for the good of humanity. Well, viewed in a short-sighted way, it is so. But to do good,

³ Col. Olcott has epigrammatically explained the creative or rather the recreative, power of the Will, in his *Buddhist Catechism*. He there shows—of course, speaking on behalf of the Southern Buddhists—that this Will to live, if not extinguished in the present life, leaps over the chasm of bodily death, and recombines the *Skandhas*, or groups of qualities that made up the individual into a new personality. Man is, therefore, reborn as the result of his own unsatisfied yearning for objective existence. Col. Olcott puts it in this way:

Q. 123....*What is that in man which gives him the impression of having a permanent individuality?*

A. *Tanha*, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having *Tanha*, will have a rebirth through the influence of Karma.

Q. 124. *What is it that is reborn?*

A. A new aggregation of *Skandhas*, or individuality, caused by the last yearnings of the dying person.

Q. 128. *To what cause must we attribute the differences in the combination of the Five Skandhas which make every individual differ from every other individual?*

A. To the Karma of the individual in the next preceding birth.

Q. 129. *What is the force or energy that is at work, under the guidance of Karma, to produce the new being?*

A. *Tanha*—the "Will to Live."

as in everything else, a man *must have* time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive, for there comes a moment when no exertion or restless watch is any more needed: the moment, when the turning point is safely passed. For the present, as we deal with aspirants and not with advanced *chelas*, in the first stage a determined, dogged resolution, and an enlightened concentration of self on Self, are all that is absolutely necessary. It must not, however, be considered that the candidate is required to be unhuman or brutal in his negligence of others. Such a recklessly selfish course would be as injurious to him as the contrary one of expending his vital energy on the gratification of his physical desires. All that is required from him is a purely negative attitude. Until the turning-point is reached, he must not "lay out" his energy in lavish or fiery devotion to any cause, however noble, however "good," however elevated.⁴ Such, we can solemnly assure the reader, would bring its reward in many ways — perhaps in another life, perhaps in this world — but it would tend to shorten the existence it is desired to preserve, as surely as self-indulgence and profligacy. That is why very few of the truly great men of the world (of course, the unprincipled adventurers who have applied great powers to bad uses are out of the question) — the martyrs, the heroes, the founders of religions, the liberators of nations, the leaders of reforms — ever became members of the long-lived "Brotherhood of Adepts," and were at first and for long years accused of *selfishness*. (And that is also why the Yogis and the Fakirs of modern India — most of whom are acting now but on the *dead-letter* tradition, are required if they would be considered living up to the principles of their profession — to appear *entirely dead* to every inward feeling or emotion.) Notwithstanding the purity of their hearts, the greatness of their aspirations, the disinterestedness of their self-sacrifice, they *could not live, for they had missed the hour*. They may at times have exercised powers which the world called miraculous; they may have electrified

⁴ On page 151 of Mr. Sinnett's *Occult World*, the author's much abused and still more doubted correspondent assures him that none yet of his "degree are like the stern hero of Bulwer's" *Zanoni* . . . "the heartless morally dried up mummies some would fancy us to be" . . . and adds that few of them "would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry." But our adept omits saying that *one or two degrees higher*, and he will have to submit for a period of years to such a mummifying process unless, indeed, he would voluntarily give up a lifelong labour and—DIE.—ED. [*The Theosophist*]

man and compelled Nature by fiery and self-devoted Will; they may have been possessed of a so-called superhuman intelligence; they may have even had knowledge of, and communion with, members of our own occult Brotherhood; but, having deliberately resolved to devote their vital energy to the welfare of others, rather than to themselves, they have surrendered life; and, when perishing on the cross or the scaffold, or falling, sword in hand, upon the battlefield, or sinking exhausted after a successful consummation of the life-object, on death-beds in their chambers, they have all alike had to cry out at last: "Eli, Eli — Lama Sabachthani!"

So far so good. But, given the will to live, however powerful, we have seen that, in the ordinary course of mundane life, the throes of dissolution cannot be checked. The desperate, and again and again renewed, struggles of the Kosmic elements to proceed with a career of change despite the will that is checking them, like a pair of runaway horses struggling against the determined driver holding them in, are so cumulatively powerful, that the utmost efforts of the *untrained* human will acting within an *unprepared* body become ultimately useless. The highest intrepidity of the bravest soldier; the intensest desire of the yearning lover; the hungry greed of the unsatisfied miser; the most undoubting faith of the sternest fanatic; the practised insensibility to pain of the hardest Red Indian brave or half-trained Hindu Yogi; the most deliberate philosophy of the calmest thinker — all alike fail at last. Indeed, sceptics will allege in opposition to the verities of this article that, as a matter of experience, it is often observed that the mildest and most irresolute of minds and the weakest of physical frames are often seen to resist "Death" longer than the powerful will of the high-spirited and obstinately-egotistic man, and the iron frame of the labourer, the warrior and the athlete. In reality, however, the key to the secret of these apparently contradictory phenomena is the true conception of the very thing we have already said. If the physical development of the gross "outer shell" proceeds on parallel lines and at an equal rate with that of the will, it stands to reason that no advantage *for the purpose of overcoming it*, is attained by the latter. The acquisition of improved breechloaders by one modern army confers no absolute superiority if the enemy also becomes possessed of them. Consequently it will be at once apparent, to those who think on the subject, that much of the training by which what is known as "a powerful and determined nature" perfects itself for its own purposes on the stage of the visible world, necessitating and *being useless* without a parallel development

of the "gross" and so-called animal frame, is, in short, neutralized, for the purpose at present treated of, by the fact that its own action has armed the enemy with weapons equal to its own. The *force* of the impulse to dissolution is rendered equal to the will to oppose it; and being gradually cumulative, while the will-power is gradually exhausted, the former triumphs at last. On the other hand, it may happen that an essentially weak and vacillating will-power, residing in a weak and undeveloped animal frame, may be so *reinforced* by some unsatisfied desire — the *Ichcha* (wish), as it is called by the Indian Occultists (for instance, a mother's heart-yearning to remain and support her fatherless children) — as to keep down and vanquish, for a short time, the physical throes of a body to which it has become temporarily superior.

The whole *rationale*, then, of the first condition of continued existence in this world is (a) the development of a Will so powerful as to overcome the hereditary (in a Darwinian sense) tendencies of the atoms composing the "gross" and palpable animal frame, to hurry on at a particular period in a certain course of Kosmic change; and (b) to so weaken the concrete action of that animal frame as to make it more amenable to the power of the Will. To defeat an army, *you must demoralize and throw it into disorder.*

To do this, then, is the real object of all the rites, ceremonies, fasts, "prayers," meditations, initiations and procedures of self-discipline enjoined by various esoteric Eastern sects, from that course of pure and elevated aspiration which leads to the higher phases of Adeptism Real, down to the fearful and disgusting ordeals which the adherent of the "Left-hand Road" has to pass through, all the time maintaining his equilibrium. The procedures have their merits and their demerits, their separate uses and abuses, their essential and non-essential parts, their various veils, mummeries, and labyrinths. But in all, the result aimed at is reached, if by different processes. The Will is strengthened, encouraged and directed, and the elements opposing its action are *demoralized*. Now, to anyone who has thought out and connected the various evolution theories, as taken, not from any occult source, but from the ordinary scientific manuals accessible to all — from the hypothesis of the latest variation in the habits of species — say, the acquisition of carnivorous habits by the New Zealand parrot, for instance — to the farthest glimpses backwards into Space and Eternity afforded by the "*Fire-Mist*" doctrine, it will be apparent that they all rest on one basis. That basis is that the impulse once given to a hypothetical Unit has a tendency to continue; and consequently, that anything "done"

by something at a certain time and certain place tends to repeat itself at other times and places.

Such is the admitted *rationale* of heredity and atavism. That the same things apply to our ordinary conduct is apparent from the notorious ease with which "habits" — bad or good, as the case may be — are acquired, and it will not be questioned that this applies, as a rule, as much to the moral and intellectual as to the physical world.

(*To be concluded*)

STRAY RUMBLINGS OF THE SOUL

The rumblings of the human soul are at times mightier than the eruptions of a volcano.

This is an age of "revolutions" — and rightly so. But revolution should be more internal than external. And revolution should be not for the sake of revolution only, but for the sake of EVOLUTION.

The Essence of Life is to kindle the Light that is within us, and to disseminate its radiance all around.

It is the thought more than the event which makes a man miserable.

My soul soars, but the body lags and the mind lingers.

There is one language only which is universal, which belongs to each and all, which is of each and all, and yet which eludes each and all — the language of the "Soul."

"Be" a friend first, before you "have" one. "Deserve" before you "desire."

Happiness and Sorrow — both are stepping-stones to a Higher Life. Both are promptings of the Divine Will and opportunities for wholesome growth, of mind and soul. Seize these opportunities and do not let them go by. In the recognition of this fact itself, lies the seed of happiness.

Life, in its fullness of love, means giving, not taking.

I am but a child yet, ever trying to learn "Life."

I am at my best in solitude; I am at my lowest in the crowd.

The "individuality" in me soars, but the "personality" lingers, and the awful gulf is terrifying indeed.

O prisoner of thy gloomy thoughts! when wilt thou learn to surmount them?

No human soul can ever afford to survive for long in a moral vacuum.

“BE YE LAMPS UNTO YOURSELVES”

From the hour of birth to the dying day, man comes under outside influence. It is helpful to examine the factors which influence man and to see what aspect of his nature is influenced.

Organized religions try to appeal to a certain portion of our nature and to stir it into action. But, if we ask the priests, “What is the constitution and character of that portion of my nature that you are appealing to?” there is seldom a convincing answer. Orthodox religion does not appeal to a man’s reason, for religion and reason do not go together.

Then there are the teachers of youth, those who impart knowledge in schools and universities. Science and modern learning make an appeal to a certain portion of our nature, namely, our reason. But how much do the modern scientists, philosophers, psychologists and men of learning know of that part of the nature of man to which they appeal, and what its relation is to the whole man?

In the same way, what we read in newspapers and books, and what we see or hear in popular entertainments or advertisements, influences us, but when we probe further and ask to know something about that portion of our nature which is influenced, we have no satisfactory answer.

These are the factors to which the majority of men look for enlightenment. Anyone who knows how to arouse our passions, no matter of what kind, can veritably lead us by the nose, whither he will. If a person knows the secret of injecting into a certain portion of our nature an appetite that was not there before, or of arousing one we were unaware of, he can lead us to a religious heaven and equally to a religious hell, without having to wait till after death to do it.

We say that man is master of himself, yet he is swayed by others all the time, for good or ill. A single individual in a position of power can, merely by signing his name to a declaration of war, plunge a whole nation into combat. A single word sometimes has a magical effect and makes men hurl themselves in one or another direction. Take the word “God” as pronounced from church pulpits. Any man who chooses to use his faculties can very quickly ascertain for himself that the God of orthodox religions is an absurd fiction; yet, how many have hurled themselves into action, sometimes even destructive action, at the magic of the word “God”? How does this come about? The secret does not lie in the churches, or in any power outside of us. The secret lies in the mysteries of our own being.

What the churches try to appeal to is the moral nature in man. In so far as they can awaken and arouse the moral nature, a tremendous force has been evoked. What is our moral nature? It is that in us which, perceiving that there are things beneficial and things hurtful to ourselves and to others, aspires always to do the beneficial things; perceiving that there are things noble and things ignoble, that there are vessels of honour as well as of dishonour, seeks to throw its force, its energy, its power of action, in the direction of the noble and the honourable rather than the ignoble and dishonourable. Every great accomplishment in the world has been made possible by an appeal to the moral nature of men and women. Not only this, but also every maleficent and ruinous thing in this world has always been produced by an appeal to identically the same moral nature.

What is the explanation? It is worth looking into. How is it that, in the name of, say, Christ — a Being who himself embodied compassion absolute, who was himself a living, walking, human testimony to universal fraternity — how comes it that in his name millions of men and women have been brought to hurl themselves at each other's throats? It is because these people, their moral nature once aroused, took, not the channel of Truth, but the channel suggested, like hypnotized victims. No matter how otherwise intelligent or noble, once get a man hypnotized and he will believe anything he is told, he will do anything that is suggested to him.

What is the secret? These men disregard that portion of their nature which is just as important and necessary as the moral nature, namely, their reason. No man who accepts the teachings in the Sermon on the Mount can ever be persuaded to lift his hand against another man if he uses his reason. He would say, "I don't care who or what it is that bids me persecute men, deny them their liberty of conscience, their freedom of thought. Whoever tries to persuade me to do that in Christ's name is worse than Judas Iscariot; he betrayed but one man, but he who makes the Christ appeal and incites men against their fellow men is ten thousand Judases rolled into one." And yet every day great masses of people are betrayed by an appeal to their moral nature, and their mental and reasoning faculty is lulled to sleep, so that when they persecute other men they are acting as if that portion of their nature which is aroused is their *whole* nature.

Once the moral nature is fully aroused, reason at once becomes a slave to the suggestion implanted; and, therefore, reason will work to the utter undoing of the moral nature. No more infernal doctrine has

ever been preached than the doctrine of vicarious atonement: a murdered man who has not yet uttered the confession of faith goes to hell for all eternity, while the murderer, if he but says that he believes in the self-sacrifice of Jesus for the salvation of mankind, has his crime forgiven! Can one find a greater invitation to cupidity, to hypocrisy, to any abomination one can conceive of — and all this practised and preached in the name of the Most High! In Christianity today, in spite of all the talk about a Christian renewal, there are millions of men and women whose reasoning power, in so far as it relates to their moral nature, is as much under the domination of a hypnotizing religion as is that of a victim in the hypnotizer's chair.

Turning to modern science, how is it possible that it should have the hold that it has at present on the best minds of the race? Anything that goes in the name of science has today the same hypnotizing effect as religion once had. Science appeals to our reasoning faculty — at the expense of all the rest. We do not see that the same consequences are entailed as when the priest appeals to the moral nature. Using our reasoning faculty only, we come to the point where the moral nature says: "What is the use? Why should I deny myself anything I can get? Why should I make sacrifices for another? Let us eat, drink and be merry, for tomorrow we die. Every man for himself and the devil take the hindmost!" No man ever performed a kind act as a result of reasoning it out. Every time we reason with our moral impulse, we do not act up to it.

So, our religions crucify the reasoning nature, our sciences crucify the moral nature, and yet both natures are in us. The same result accrues to the followers of modern science as to the followers of popular religion, and that result is — Irresponsibility. If a man does not take into consideration the moral aspect of things, then he is not a complete human being.

Take the example of vivisection. Just as there are those who teach that murder is a good thing, assassination is a good thing, poison is a good thing, treason is a good thing, if it is for the sake of the church, so there are the vivisectionists who believe that the end justifies the means. They do with an animal what they would not for a moment submit to themselves, and they say they are doing this for the sake of mankind — and mankind swallows it! Is it any wonder that diseases multiply faster than remedies? And when we chase the scourge of disease out of one organ of our bodies, the same old scourge reappears in another organ and we give it another name. The way vivisection is justified today is a fair sample of modern scientific thinking.

Every government in the world is using the very ablest talent it can enlist for preparing weapons of wholesale murder. Our enemy of today is our friend of yesterday and will be our friend tomorrow. And so, when we find ourselves in such a moral relation with another that we call him a friend, our reason tells us to do what we can to help him; and when we are in antipodal moral relation with him who this moment was our friend but whom we now call our enemy, our reason is enlisted to devise ways and means to do him injury. Why do we do that? It is because we do not think; it is because we do not look in the right place for an answer to our problems. If we study our natures with care we shall know all about the laws of evolution; we shall know about all the deities and devils there are. We shall know the beginning, the middle and the end of all things. We shall know our past and the past of this solar system. We shall know our future and the future of this solar system, because it is all locked up in the being called Man.

The moral man conforms himself to his life circumstances; he does not desire anything outside of his position.

Finding himself in a position of wealth and honour, he lives as becomes one living in a position of wealth and honour. Finding himself in a position of poverty and humble circumstances, he lives as becomes one living in a position of poverty and humble circumstances. Finding himself in uncivilized countries, he lives as becomes one living in uncivilized countries. Finding himself in circumstances of danger and difficulty, he acts according to what is required of a man under such circumstances. In one word, the moral man can find himself in no situation in life in which he is not master of himself.

In a high position he does not domineer over his subordinates. In a subordinate position he does not court the favours of his superiors. He puts in order his own personal conduct and seeks nothing from others; hence he has no complaint to make.

—CONFUCIUS

JACOB BOEHME

Madame H. P. Blavatsky, in her *Theosophical Glossary*, calls Jacob Boehme "a great mystic philosopher, one of the most prominent Theosophists of the mediæval ages." She further remarks:

He was a natural clairvoyant of most wonderful powers. With no education or acquaintance with science he wrote works which are now proved to be full of scientific truths; but then, as he says himself, what he wrote upon, he "saw it as in a great Deep in the Eternal." . . . He was . . . evidently of a constitution which is most rare; one of those fine natures whose material envelope impedes in no way the direct, even if only occasional, intercommunion between the intellectual and the spiritual Ego.

This proves again that in spiritual life a pure constitution is more important than too much of recondite education or learning, which many a time creates obstacles on the Path. In *The Secret Doctrine* (I. 494) H.P.B. speaks of Boehme as the "nursling of the genii (Nirmanakayas) who watched over and guided him." Elsewhere in the same work (II. 634) she calls him the "Prince of all the mediæval Seers." It is interesting to note also that "Newton, whose profound mind read easily between the lines, and fathomed the spiritual thought of the great Seer in its mystic rendering . . . derived all his knowledge of gravitation and its laws from Boehme." (I. 494)

Mr. Judge, in his article on Boehme (*Vernal Blooms*, p. 220), says:

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths. . . . Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

After explaining some of the important ideas of his philosophy,

Mr. Judge concludes his article by advising students of Theosophy to go to his works, analyse them thoroughly, understand them in the light of the teachings of Theosophy, and thus help in the furtherance of the second great object of the present Theosophical Movement.

A poet has described Boehme and his work in a graphic manner:

Whate'er the Eastern Magic sought
Or Orpheus sung, or Hermes taught;
Whate'er Confucius would inspire,
Or Zoroaster's mystic fire;
The symbols that Pythagoras drew,
The Wisdom Godlike Plato knew;
What Socrates debating proved,
Or Epictetus lived and loved;
The sacred fire of Saint and Sage
Through every clime, in every age,
In Boehme's wondrous page we view,
Discover'd and revealed anew.

He was born about 1575 at Old Seidenberg, a village near Görlitz in German Silesia, and, after learning to read and write, he became an apprentice to a shoemaker. One day when his master was out, a stranger came to the shop, bought a pair of shoes, and said to the young Jacob: "Thou art as yet but little, but the time will come when thou shalt be great, and become another man, and the world shall marvel at thee. Therefore, be pious, fear God, and reverence His Word; especially read diligently the Holy Scriptures, where thou hast comfort and instruction; for thou must endure much misery and poverty, and suffer persecution. But be courageous and persevere..." This made a very deep impression on Boehme and he became more and more pensive and serious, as a result of which he was soon dismissed from the shop. He then started on his travels. The mystery of life and the sin and misery he saw on all sides almost overwhelmed him.

During his wanderings he had his first "illumination"; for seven days he was, as it were, inwardly surrounded by a Divine Light. His bodily faculties were in a normal condition, but his higher consciousness was lifted into a condition of blessed peace. Later, describing this experience, he said: "The triumph that was then in my soul I can neither tell nor describe. I can only liken it to a resurrection from the dead."

He had a second "illumination" at the age of 25. He fell into a deep ecstasy, and it seemed to him as if he could now look into the

principles and deepest foundations of things. He wrote about this experience thus: "In one quarter of an hour I saw and knew more than if I had been many years together at a university."

Ten years later he again had another remarkable inward experience. He suddenly discovered that what he had previously seen only chaotically, fragmentarily, and in isolated glimpses, he now beheld as a coherent whole and in more definite outlines. He felt an inward yearning to write it all down. The work that sprang from this was his famous *Dawn Glow*, or *Aurora*, "the Root or Mother of Philosophy, Astrology, and Theology, on the proper basis, or a Description of Nature." In it, he symbolically set forth the fundamental ideas of Cosmogogenesis which are given in the first volume of *The Secret Doctrine*, and described the Great First Cause as a Trinity of will, intelligence and action. This and other writings of Boehme reveal his knowledge regarding God, Christ, heaven and hell, and the secrets of Nature. He wrote not for his own personal glory but for the redemption of mankind.

Gregorius Richter, a parish clergyman at Görlitz, got jealous of Boehme and became his bitterest enemy. Boehme was brought before the City Council, the manuscript of *Aurora* was confiscated, and he was forbidden to write any more. For seven years he obeyed the injunction of the authorities. Then he began to write again and found followers among the rich and the poor. Some of the most remarkable of his writings from 1619 up to his death in 1624 were: *The Three Principles*; *The Threefold Life of Man*; *The Birth and Designation of all Existences (Signatura Rerum)*; *The Incarnation of Christ*; *Forty Questions on the Soul*; *Dialogue Between an Enlightened and an Unenlightened Soul*; *Mysterium Magnum*; *A Prayer Book for the Week*; and *Theosophic Epistles*.

His *Way of Christ* once again stirred up his irreconcilable opponent, Gregorius Richter, who persuaded the City Council to send Boehme into exile. Boehme left for Dresden, but died soon after, on November 17, 1624. Three days before his death he told his friends he would pass away, and awaited death with composure.

Boehme maintained that all he wrote was not in the "flesh" but in the "Spirit." He possessed remarkable occult powers and could read the past as well as the future. He taught about the inmost principle, and considered the universe as the outcome of one grand thought. He also taught that all things are governed by one central Law, and that all planes of existence are related. He spoke of three principles — the Supreme Life, the One Divine Law, and Love — akin

to the Three Fundamental Propositions of the Secret Doctrine.

He was a great Alchemist and Mystic. His entire doctrine has been regarded as "the point of union where the naturalistic Theosophy of Paracelsus, the Lutheran mysticism of Schwenkfeld and the decidedly mystical Theosophy of Weigel intersect and find their solvent unity." Boehme showed the duality of the Supreme Soul, the two eternal principles of positive and negative being, as it were, combined in perfect indissoluble union. He described the threefold life of man, from which the seven is again deduced. On the birth of the material Universe and the evolution of man from spirit into matter he had much to say. In many of his writings he was outlining and illustrating the Secret Doctrine. Count Saint-Martin, who was a devoted student of Boehme, wrote of his master:

Jacob Boehme took for granted the existence of an Universal Principle; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms, spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus: The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound* and the seventh he called BEING or the *thing itself*.

His *Six Theosophic Points* contains many valuable teachings on metaphysical as well as practical topics, and it is not difficult to perceive that ideas contained therein pertain to the one great Wisdom-Religion. Thus, for instance:

The creation of this world was brought about by an awakening of the Will-spirit. The inner will, which exists within in itself, has stirred up its own nature, as the centre, which, passing out of itself, is desirous of the light which is pressing forth from the centre.

God is present to every being, but not every being receives him into its essence.

The following statement clearly points to the higher and lower natures of man:

Man need not search deeper, for he is himself the essence of all beings. But because he has in his creation turned aside from his original order, and introduced and awakened another

quality in himself, it is necessary for him to inquire how he may re-enter into his eternal order and quality, and generate himself anew. And then, how he may extinguish the fierce wrathful quality which is moving in him, for all is active in him and draws him, both evil and good. Therefore he should learn how to resist wrath, and walk in meekness, in the quality of light and love.

He brings out the correct concept of Law in the following statement:

If we would reap good wheat, we of right sow wheat; but if thistle seed be sown, a thistle grows from it. Must God then change that into wheat? Has not the sower power to sow in his field what he pleases?

Boehme asserts that Adam symbolizes our earliest spiritual ancestors, when the race was ethereal, not gross. The mind of Adam was innocent, like that of a child. He had no knowledge of evil, no pride, envy, anger, and experienced the pure enjoyment of love. Is not the same picture of infant humanity given to us in *The Secret Doctrine*?

Here is another important statement from his *Six Theosophic Points*:

As we understand that the earth has a great hunger and desire after the sun's power and light, in which it draws to itself and becomes susceptible of the sun's power and light, which without desire could not be; in like manner outer nature hungers after the inner, for the outward form arises from the inner.

If we find that our desire stands wholly in accordance with and directed towards God, that our senses constantly run in the will of God, that the mind gives itself up entirely in obedience to God's will, and that the imagination seizes something of God's power: then we may know certainly that the noble lily-twigg is born, that the image of God exists in essential being, that God has become man in the likeness. (*Of the Incarnation of Christ*)

"Man must acknowledge," he wrote, "that his knowledge is not his own, but from God, who manifests the *Ideas* of Wisdom to the Soul of Man, in what measure he pleases." Commenting on this, H.P.B. remarks in *The Theosophical Glossary*:

Had this great Theosophist mastered Eastern Occultism he might have expressed it otherwise. He would have known then that the "god" who spoke through his poor uncultured and untrained brain, was his own divine *Ego*, the Omniscient Deity within himself, and that what that Deity gave out was not in "what measure he pleased," but in the measure of the capacities of the mortal and temporary dwelling it informed.

When questioned where the Soul goes after death, Boehme replied: "It has no need to go. It has heaven and hell within itself."

Earlier, it was mentioned how his manuscript of *Aurora* was confiscated. Its rediscovery is very interesting and worth noting here. We are told about it in the Introduction to Hans L. Martensen's book on Jacob Boehme:

By good fortune Dr. Buddecke of Göttingen got into touch with a certain merchant of wealth and culture living in the little town of Linz on the Rhine. It was here that he found the original *Aurora* and a store of letters and other autographs of our mystic, with good manuscript evidence of the hands through which they had passed in the 17th century. He was assured that these priceless documents had been handed down, as sacred heirlooms, within the confines of a long established secret society or fellowship of Behmenists, whose continuance till the present day for some 250 years is all the more astonishing because celibacy is said to have been a condition of membership. A few new converts were periodically found and of these the most trustworthy was chosen to be guardian of the precious MSS. and printed volumes of Boehme, of which Dr. Buddecke saw several real *éditions de luxe*.

Those prominent amongst Boehme's followers, besides Louis Claude de Saint-Martin, were Blake, William Law, Hegel, Schelling and many others.

Jacob Boehme's life had many indications in it of help from the Masters of Wisdom. He called himself a Christian, but he was also named "Theosopher." His message was addressed to all men, irrespective of their race, colour or creed. Although born a Christian, he interpreted the Christian scriptures from the symbolical point of view, extracting from them precious pearls which had escaped the eyes of the priests.

In Görlitz, in one of the Parks, there is a romantic statue of Boehme. The seer sits with his book and pen in hand and with a pair of boots under his cobbler's stool. Perhaps its best feature is the inscription: "*Liebe und Demut unser Schwert*" ("Our sword is Humility and Love").

In 1924 there was held in Görlitz a celebration of the tercentenary of Boehme's death. The Lutheran Church authorities especially set themselves to honour the prophet whom their predecessors had stoned. And all the shoemakers of the town honoured their fellow craftsman by placing his portrait in their windows. Speeches were made and a drama presenting scenes of his life was performed in the town hall.

DREAMS AND DREAMERS

Dreams are a subject of universal experience and interest, but are little understood. There is general interest in reading about dream experiences, in hearing others recount theirs and in narrating our own, but the rational explanation is generally lacking, as is also the capacity to guide waking life so as to be able to control dreams.

All dreams, from those having a physiological cause to the highest, those capable of revolutionizing the personal life, are but the results of conditions or states of consciousness. We have to understand ourselves first if we would understand the meaning of our dreams. Dreams from the higher aspect of our nature can give us real help and guidance. These can be encouraged, and, if the subject is properly understood, it is possible also to avoid the sensuous dreams which sometimes cast a shadow over the whole life.

In all of us there are three levels of consciousness, normal, sub-normal and supernormal, just as the physical body has normal, sub-normal and supernormal temperatures. Our usual habits and mannerisms, prejudices and predilections, belong to the normal level and are more or less the same for the average man. If we act in a childish and petty manner when the normal course of our lives is interfered with, or when we do not get what we want, we fall below the normal level of intelligence. The example may be given of a man who is used to one kind of bread and is unable to get it on one occasion; if he makes a fuss and loses his temper, he falls into a subnormal mood. If he silently takes it as an opportunity to mortify his appetite, he is in a slightly supernormal mood.

Man has three aspects, bodily, mental and spiritual. The very word "Man" comes from the Sanskrit "*Mana*" or "*Manas*," meaning "Mind." Man's normal mood is mental. The mood is subnormal when a man allows his intelligence to be affected or enslaved by the body, including its terrestrial passions and desires. When the human aspect is brought into harmony, at least for a time, with the divine or Spiritual Self, the animal tendencies are controlled and the mood is supernormal.

Corresponding to this threefold classification, our dreams are (a) bodily or sensuous; (b) normal; or (c) of the highest type, real spiritual experiences. Our moods are the dreams of waking life. An average good mood corresponds to normal dreams, a sensual mood to subnormal dreams, and a high mood, as in true spiritual meditation, is of the same state as pure inspiring dreams. Fanciful daydreaming

is subnormal. People weave stories around themselves as the chief characters, or hold imaginary conversations in which they always have the last word, etc. Reason is in abeyance when we fancy ourselves to be the centre of the picture. Castles in the air are merely a waste of time, and if they are continued they are dangerous, for fancy may wander into wrong channels and indulgence in wrong bodily practices may follow.

Fancy is a characteristic of adolescence and should not be carried over into adult life. Adolescent boys and girls should be helped to direct their fancy into right channels by being surrounded with an atmosphere of purity and given a noble ideal for their hero-worship. They should be given something to do so that they will not have time to daydream too much. Unfortunately, at that age children are allowed to read undesirable books and to go indiscriminately to the cinema, which intensifies those subnormal tendencies. Fancy is the antithesis of true imagination, the image-making faculty of the Soul, in which the reason is most active.

The difference between waking and sleeping consciousness is merely that outside impressions are cut off in sleep. There is no cessation of bodily organic functioning or bodily consciousness. The mind, however, functions detached from the physical body, but entirely in a subjective state, *i.e.*, the mind is turned within upon itself and is not aware of any surroundings or objects.

There are two main types of bodily dreams — those caused by bodily discomfort, and those based on impressions made on the body by wrong indulgence actually or in fancy during waking life. Our thoughts and feelings constantly affect the body, making the heart beat faster, or making the breathing irregular or rhythmic. Dream reactions from waking thoughts may come much later, as when a person dreams of eating meat years after he has given it up.

In the normal man the mind is trying to free itself from bodily dreams and to live in terms of its own ideation. This is impossible at once and so he has confused dreams. When something of the impress of the Spiritual Self is added to the mixture of mental and bodily dreams, an allegorical dream may result. The truth is caught by the brain but is distorted by bodily and mental pictures.

The controlled and self-collected pure mind can be impressed by the Spiritual Soul and the impression transferred to the brain. Such are warning dreams for oneself or for others, or retrospective dreams,

picturing past incarnations. Higher still are prophetic dreams, proceeding from the Higher Self, which are possible even in waking life if the body has been kept pure, as the Temple of a Living God. In a still higher state of purified calmness and concentration, the man with a firm desire to benefit humanity can receive dreams from the Great Gurus, whose religion, philosophy and science is Brotherhood.

The important thing to remember is that *dream experiences depend on waking consciousness*. To have the higher type of dreams, we must control and purify the senses and study and meditate on universal principles.

The lands of Immortal Youth which flush with magic the dreams of childhood, for most sink soon below far horizons and do not again arise. For around childhood gather the wizards of the darkness and they baptize it and change its imagination of itself as in the Arabian tales of enchantment men were changed by sorcerers who cried, "Be thou beast or bird." So by the black art of education is the imagination of life about itself changed, and one will think he is a worm in the sight of Heaven, he who is but a god in exile, and another of the Children of the King will believe that he is the offspring of animals. What palaces they were born in, what dominions they are rightly heir to, are concealed from them as in the fairy tale the stolen prince lives obscurely among the swineherds. Yet at times men do not remember, in dream and in the deeps of sleep, they still wear sceptre and diadem and partake of the banquet of the gods.

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CONTEMPLATION

[The correspondence reprinted here from *The Theosophist*, Vol. V, pp. 170-71, for April 1884, supplements Damodar K. Mavalankar's article on "Contemplation" (*U.L.T. Pamphlet No. 12*).—Eds.]

In the article on the above subject in the February *Theosophist* occurs the following:

1. "Without realizing the significance of this most important fact, anyone who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes — at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown."

I cannot understand how an ordinary man, who has, on one hand, the above-mentioned defects in his nature (which he generally tries to control, though sometimes with questionable success), and who, on the other hand, tries also to practise contemplation as explained in the article, runs the danger of being ruined. What are the dangers? Can they be named, and the particular causes which give rise to them?

2. "To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy."

This passage is too learned for an ordinary man. Can an example of "the highest ideal" be given? How is the ordinary man of the world to strive after it?

Suppose an ordinary man of the world rises in the calm hours of the morning after a moderate rest, what is he to do? What kind of ideas should he fill his mind with? How is he to sit? How is he to carry on the contemplation so as to steer clear of all shoals and rocks in the sea of occultism? The greatest aim of the man in question is to spiritualize himself as much as could be done *safely*, so that if he cannot eventually be accepted as a chela, in this life, he may at least have the *assurance* to lead the life of an ascetic in the next birth.

—AN F.T.S.

Note.—I regret the whole article is totally misunderstood. All I meant to say was that temporary estrangement, from family or friends, does not constitute an essential qualification for advancement in occultism. This ought to be plain to one who weighs carefully my illustration of Janaka: although *in* the world, to be not *of* it. Failing to realize the meaning of this important teaching, many people rush in from a senti-

mental disgust of worldliness, arising probably out of some worldly disappointment — and begin practising what they consider to be a true form of *contemplation*. The very fact that the *motive* which leads them to go in for this practice is as described in the quotation given by my correspondent — this fact itself is a sufficient indication that the candidate does not know the “contemplation” of a *Raja Yogi*. It is thus impossible in the nature of things that he can follow the right method; and the physical practice, which he necessarily undertakes, leads him to the disastrous results adverted to in the article.

Any reader, who has intuition enough to be a practical student of Occultism, will at once see that to work up to perfection is the highest ideal that a man can have before him. That is not the work of a day or of a few years. “The Adept *becomes*; he is NOT MADE” — is a teaching which the student must first realize. The aspirant works up to his goal through a series of lives. Col. Olcott says in his *Buddhist Catechism*:

Countless generations are required to develop man into a Buddha, and the *iron will to become one runs throughout all the successive births*.

That “*iron will*” to become *perfect* must be *incessantly* operating, without a single moment’s relaxation, as will be apparent to one who reads *carefully the article as a whole*. When it is distinctly said that during the time that this contemplation is not practised, *i.e.*, the iron will is not exerting, the process of the emission and attraction of atoms is not stopped, and that the desires, instinctive or otherwise, must be so regulated as to attract only such atoms as may be suited to his progress — I cannot understand my correspondent when he asks me what he should do at a particular hour in the morning. He should cultivate only such thoughts as would not be incompatible with the highest ideal he has to work up to. By perfection, which should be his highest ideal (I must add), I mean that *divine* manhood which the Occult Philosophy contemplates the seventh race of the seventh Round will attain to. This, as every tyro knows, depends largely upon a cultivation of the feeling of Universal Love, and hence an earnest desire to do some practical philanthropic work is the first requisite. Even this state, I admit, is not *absolute perfection*: but that maximum limit of ultimate Spiritual perfection is beyond our comprehension at present. That condition can only be intellectually realized as a practical ideal by those *divine men* — Dhyān-Chohans. To be identified with THE ALL, we must live in and feel through it. How can this be done without the

realization of the feeling of Universal Love? Of course Adeptship is not within the easy reach of all. On the other hand, Occultism does not fix any unpleasant place or locality for those who do not accept its dogmas. It only recognizes higher and higher evolution according to the chain of causation working under the impulse of Nature's immutable law. The article on "Occult Study" in the last number gives the necessary explanation on this point.

It is painful for me to find that the very thing I attempted to point out in that article to be mischievous in its results, is again put forward as a desirable attribute or adjunct of true contemplation. I would ask my correspondent to read again the same article, with these additional remarks, before thinking of the necessity of any peculiar or particular posture for the purpose of *contemplation*. I, at any rate, am unable to prescribe any specific posture for the kind of *incessant contemplation* that I recommend.

—D.K.M.

The "service of man" and what is more or less accurately described as the "Worship of God" must go hand in hand, until they finally become one and identical. It is this final unity which we desire to bring into prominence. Service on the physical plane is good; service on the mental or psychic plane is better; the altruistic effort involved in both requires the impulse of the higher worship as a goal. But with the culmination of worship comes the culmination of service, for they are merged in one. When the self as we understand it is annihilated, when the soul has been able to endure the transcendent vision of Itself as Deity, when difference no longer exists and the one is merged in the All, the storehouse of spiritual energy is thereby replenished, and all Humanity receives an impulse that raises them a step nearer the Divine Union also—nay further, the Divine impulse after passing through man descends to vivify the lower creation. The whole Universe is thrilled by it!

—*The Path*, March 1889

STRAIGHT THINKING

Master, we hear a lot about the need to meditate — schools of “meditation” and “yoga” seem to be growing up all over the world. Is this what is meant in Theosophy when we are told, “Think, think, think”?

Friend, it depends on what you mean by “meditation” and by “thinking.” Certainly no meditation is possible without the first step of concentration, which has a very near relationship with thought. Also, until true meditation is reached, thought in some aspect is active. But thought here is controlled and is unaffected by the memory-thoughts which normally crowd on our minds. Therefore, there is meditation with a seed-thought, and there is ecstasy, wherein thoughts, *i.e.*, embodied forms, vanish and absorption in that which lies behind all forms takes place.

But when Theosophy teaches us to think, think, think, something quite different is meant. It means that we ought not to accept anything as true until we have thought about it and found out *for ourselves* if it is true, with the present knowledge we possess, and until we have tried to gain more knowledge about it.

But, Master, this would mean I could not accept anything! Must I throw away everything that I hear or read which I have not the time to think about or the capacity to understand? Should I not turn into a denier?

Friend, here is an instance of what we are discussing. It is never a question of merely accepting or rejecting. What is needed is willing acceptance *after* thought; rejection *after* thought. Also, we need to remember H.P.B.’s advice in *The Secret Doctrine* to accept certain statements as “axioms” and try them out, just as we accept mathematical and geometrical axioms and postulates. They are to be used as starting points for our logical thinking, based on what we now know and are learning. If we prove them, then we can accept them as true.

But let us take something more practical in relation to our thought in daily life — straight thinking. What is it?

Master, it is logical thinking, not camouflage; true thinking, not quibbling.

That is so, friend. How many of us can honestly say that we think straight? That we follow a thought out *beyond* the point where logic

fails, that we refuse to acknowledge this failure and go on turning our backs upon it? In any argument we can see this happening, and that is one reason why argument is foolish and futile. Once get your opponent into a corner where he has to change his mind if he is honest, and he will very likely refuse to go on. Straight thinking means accepting the facts that come to light, even though it requires a radical change in our line of thinking.

Take the moot question of unmerited Karma which comes up again and again. Logical thought tells us, even when pushed to its ultimate limit, that in a lawful universe there can be no such thing as anyone suffering from something of which he has not been the seed cause. You cannot get beyond that fact. To be told that you will be recompensed in *Devachan* is no help at all. All of us would willingly say that we would rather *not* suffer for what we have not done than be recompensed for it in *Devachan*. Joys in *Devachan* can never take away the suffering we have to undergo now.

Here we have a seeming stalemate. Once we admit that there is one point in the universe where rigid justice does *not* rule, the whole superstructure of our philosophy falls to the ground. Here, that innate sense of justice with which we are born comes to our aid and tells us that there must be some way of understanding this difficulty, that is to say, of accepting as satisfactory the explanation given. Please note, satisfactory acceptance implies that our feeling of justice is not contravened by the explanation but rather substantiated.

Master, how shall I begin to understand? This has been a stumbling-block for me all along.

Friend, is it only suffering you experience from causes you think you have not sown? What about the brain with which you were born, the environment you came to, the nation, the era, etc.? Did your present personality sow the causes for these effects?

Master, it did not!

Friend, then you look upon them as "unmerited" Karma, but you accept them gladly, without thought! Do you expect to be compensated, or the reverse, after death, for the "unmerited" Karma which has been good?

Straight thinking will lead you to see that everything that pertains to us in life, even the environment we live in, giving us education or its

reverse, giving us love or its reverse, is considered "unmerited" until we begin to act, feel and think consciously and deliberately. Then we begin to see that all is "merited Karma." Who will benefit or suffer for this merited Karma? Our present personality will, if it bears fruit quickly. If those fruits are delayed, a new personality will. And that new personality will then cry, "I have not merited this"; though it will not cry, "I am grateful to the past personalities my Ego has lived in, for the good Karma I am experiencing now."

Master, this is difficult to comprehend, for here logical thinking fails us and leads to an impasse.

Friend, here again the importance of straight thinking can be seen. Go on thinking about this, not arguing this way and that, but thinking over each step and trying to see where it leads. You will soon find that your thinking centres round one aspect of a problem without taking into account the crux. That crux is, "*What is the purpose of life?*" Or, to make it more striking, "What is the role of the personality in life?" Think on this and you will see that the problem is not whether we suffer unmerited or merited Karma, but what relation these hold to the purpose of life.

Far better than any recompense in *Devachan* for unmerited Karma or suffering is the benefit derived here and now by looking upon all Karma as something from which knowledge and power can be attained. Everyone knows that there is little which gives us as much happiness as the feeling of joy and satisfaction which comes from the accomplishment of a difficult task. By the time we become perfect in the art of overcoming difficulties and obstacles, we shall be on the way to "escaping" *Devachan*, so we ought to begin now.

Master, I am still not quite clear about this, for we seem to be getting more and more into difficulties!

Friend, what you mean is that unless you can give up your present feeling against the idea of "unmerited" Karma you have reached a stalemate! It is now that you must pierce through your difficulties, those shadows from your past thinking, and go on. It is a hard decision to leave the familiar and go to the unfamiliar, for fear has a strong hold on our feelings. But once we think and get to the truth behind the obstacles, we are free from one more limitation, one more encumbrance. Do not be afraid of facing the result of your thinking. No one

suffers by doing this, but ceasing to think straight at the crucial stage and so slipping back into the familiar ruts of thought is dangerous at all times. As an old saying puts it,

Let him who advances beware of slipping!

Let him who stands beware; he is already slipping back!

Let him who turns back beware; he is now falling into an abyss.

The way is: "Forward only" — to Wisdom, to Truth, to Law!

This kind of thought is necessary in every case. When we complain of wrong morals today let us rather think straight on our own morals. "Am I free from graft? Or do I make excuses for what I do? Am I ever cruel, or careless? Do I ever take more than my due? Do I find excuses for myself while blaming others?"

There is only a hair's breadth between right and wrong, it is said, and only straight thinking can find that hair's breadth. We often find ourselves in difficulties as the result of actions performed with the best intentions but with insufficient knowledge. Hence the Theosophic injunction to spend some time daily in self-analysis. Only straight thinking will enable us to know what is, in fact, our ideal in life, and how far we are from it or how near we are to it. Most of us experience a feeling of frustration when for the first time we free ourselves from daydreams of glory. The attitude, "How right I am!" "How wrong others are!" must be transformed into a questioning attitude which strives to find out the right and wrong of things. The saying of the Adept known as Jesus the Christ is apposite: "He that is without sin among you, let him first cast a stone."

"Straight thinking" makes us see the narrow path between the personality of this life and the immortal reincarnating *individuality* which knows all our lives.

Master, I begin, I think, to see. Thank you for your guidance.

Friend, *think these things out.*

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else.

—W. Q. JUDGE

CHARITY—LOVE AND BROTHERHOOD

The Theosophical idea of charity covers a much wider field than the normal everyday conception of it. This very naturally follows, because Theosophical teachings give the average student a much deeper insight into his own nature, both inner and outer, and, as a result of this, there is a broadening of outlook where others are concerned, and a better comprehension of everyday life and circumstance.

What, then, are the Theosophical teachings on this subject of charity, and how can the earnest student apply these to the common facts of his or her everyday life, finding therein the legitimate field for their application?

In *The Voice of the Silence* the key to the meaning of charity and to its application is clearly given. There we find *Dana*, the first Paramita of Perfection, defined as "the key of charity and love immortal." Charity and immortal love form a pair, whose ramifications must, as a result of their association, extend beyond the merely physical into the inner realms of our nature. The relationship between charity and love, together with their application, is explained by H.P.B. in *The Key to Theosophy* (pp. 52-53), where the enquirer wishes to know what is meant by the statement that we must bring our *Divine Self* to guide our every thought and action, every day and at every moment of our life; and the answer given is:

Simply this: the one self has to forget itself for the many selves. Let me answer you in the words of a true Philaletheian, an F.T.S., who has beautifully expressed it in the *Theosophist*: "What every man needs first is to find himself, and then take an honest inventory of his subjective possessions, and, bad or bankrupt as it may be, it is not beyond redemption if we set about it in earnest." But how many do? All are willing to work for their own development and progress; very few for those of others. To quote the same writer again: "Men have been deceived and deluded long enough; they must break their idols, put away their shams, and go to work for themselves — nay, there is one little word too much or too many, for he who works for himself had better not work at all; rather let him work himself for others, for all. For every flower of love and charity he plants in his neighbour's garden, a loathsome weed will disappear from his own, and so this garden of the gods — Humanity — shall blossom as a rose. In all Bibles, all religions, this is plainly set forth — but designing men have at first misinterpreted and finally

emasculated, materialized, besotted them. It does not require a new revelation. Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money-changers and every unclean thing, and his own divine humanity will redeem him, for when he is thus at one with himself, he will know the 'builder of the Temple.'"

The Theosophical student finds in the teachings abundant food for building a healthy and charitable mind, clear and precise in ideation and thought, and capable of transmitting and sharing with others the truths discovered on the plane of ideas, through the medium of speech and action. On this plane, mind shares with mind freely the thoughts and ideas which sustain and build, being ever ready to give to others all that may be necessary for such sustenance and building. The charity of the mind is shown by its capacity to receive and give to others, unadulterated, the truths discovered by the mental discipline of study and promulgation.

Love immortal implies a basic understanding of Universal Brotherhood, and an honest effort to practise it in our daily contacts with others. All false concepts of brotherhood must be eliminated by the right understanding of the principles involved in its right application and its different relationships, which embrace not only human beings but also all beings that make up the other kingdoms of Nature, visible and invisible. Fundamentally the desire to help others awakens us to the need to know how to help. The importance of formulating the desire for service is shown in this extract taken from Mr. Judge's *Ocean of Theosophy* (pp. 50-51):

This fourth principle is the balance principle of the whole seven. It stands in the middle, and from it the ways go up or down. It is the basis of action and the mover of the will. As the old Hermetists say: "Behind will stands desire." For whether we wish to do well or ill we have to first arouse within us the desire for either course. The good man who at last becomes even a sage had at one time in his many lives to arouse the desire for the company of holy men and to keep his desire for progress alive in order to continue on his way. Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives. And equally so, on the other hand, the bad man life after life took unto himself low, selfish, wicked desires, thus debasing instead of purifying this principle. On the material and scientific

side of occultism — the use of the inner hidden powers of our nature — if this principle of desire be not strong, the master power of imagination cannot do its work, because though it makes a mould or matrix the will cannot act unless it is moved, directed, and kept up to pitch by desire.

The transformation from Kama-Manas to Buddhi-Manas is the natural result of the proper co-ordination of the mental nature, or head, with the desire-passional nature, or heart, and the finding of their proper avenues for service through the physical nature, or hands. These avenues for service can now be considered.

Where is the student to seek for the avenues of service which give him a chance to make practical use of the knowledge he has acquired by study, and the force or energy he has accumulated by channelizing the passions and desires into one predominant desire, the desire to become the better able to help and teach others? They are not far to seek, if we wish to take the advice given that duty is the "royal talisman." Our duties rightly performed in the circumstances and conditions of our present environment will provide all the legitimate avenues for the rendering of true charitable service. One of the reasons for this is the fact that the circumstances and conditions of our present environment are the result of our own past thinking, feeling and action, and our capacity to use these avenues provides the necessary lessons through which we may learn how to co-ordinate into one harmonious whole the knowledge of the head with the love of the heart, in the service of all our brothers and sisters.

The Wisdom that arises as a result of true love, the Compassion that arises as a result of true knowledge, give a sure foundation for Charity based on Love and Brotherhood, and rendered through the avenues of Service found in Duties rightly performed.

The more of any material thing one man has, the less of it there is for others; whereas the more peace or knowledge or love one man has, the more there is for all the others.

—DANTE

“LUCIFER” CORRESPONDENCE

WHY DO ANIMALS SUFFER?

[Reprinted from *Lucifer*, Vol. II, pp. 258-59, for May 1888.—Eds.]

Q. Is it possible for me who loves the animals to learn how to get more power than I have to help them in their sufferings?

A. Genuine unselfish LOVE combined with WILL is a “power” in itself. They who love animals ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions.

Q. Why do the noblest animals suffer so much at the hands of men? I need not enlarge or try to explain this question. Cities are torture places for the animals who can be turned to any account for use or amusement by man! And these are always the most noble.

A. In the *Sutras*, or the Aphorisms of the *Karma-pa*, a sect which is an offshoot of the great Gelukpa (yellow caps) sect in Tibet, and whose name bespeaks its tenets — “the believers in the efficacy of Karma” (action, or good works) — an Upasaka inquires of his Master why the fate of the poor animals had so changed of late. Never was an animal killed or treated unkindly in the vicinity of Buddhist or other temples in China, in days of old, while now they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive:

... Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection, *Nidana*) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and *little ones* (animals), that is answerable for the ceaseless and heart-rending sufferings of our dumb companions...

The answer to the above query is here in a nutshell. It may be useful, if once more disagreeable, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every philosophical Eastern system, every religion and sect in antiquity — the Brahmanical, Egyptian, Chinese and finally, the purest as the noblest of all the existing systems of ethics, Buddhism — inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile.

Alone, our Western religion stands in its isolation, as a monument of the most gigantic *human* selfishness ever evolved by human brain, without one word in favour of, or for the protection of, the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of "Creation," interprets it as a proof that animals, as all the rest, were created for man! *Ergo* — sport has become one of the *noblest* amusements of the upper ten. Hence — poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man's recreation. Hence also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of, man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation.

"Has the prisoner ever killed *for his pleasure* animals?" inquired a Buddhist Judge at a border town in China, *infected* with pious European Churchmen and missionaries, of a man accused of having murdered his sister. And having been answered in the affirmative, as the prisoner had been a servant in the employ of a Russian Colonel, "a mighty hunter before the Lord," the Judge had no need of any other evidence and the murderer was found "guilty" — justly, as his subsequent confession proved.

Is Christianity or even the Christian layman to be blamed for it? Neither. It is the pernicious system of theology, long centuries of theocracy, and the ferocious, ever-increasing selfishness in the Western civilized countries. What *can* we do?

The error often committed, is to mistake the general law of cause and effect for the law of merit and demerit. If we ask, why has one animal an easy life to lead and another a hard one, we might ask also, why is one tree cut down before it is grown up, while another tree is allowed to die of old age? Why is one pair of shoes made to adorn the feet of a lady in a ballroom, and another pair to be dragged through the mud by a boor? No one will maintain that minerals and plants have any moral responsibility. Neither have animals, children, idiots or the insane any such moral responsibility. . . . The law of Karma is a moral law, and where no moral responsibility exists, there can be no application of the law of Karma; but the law of cause and effect applies to all departments of nature.

—*The Theosophist*, June 1884

IN THE LIGHT OF THEOSOPHY

“The grand figure of the philosopher and moral reformer [Jesus],” said Madame Blavatsky in *Isis Unveiled* (II. 150), “instead of growing paler will become with every century more pronounced and more clearly defined.” She said also that what the world needs is a less exalted but more faithful view of him. It is, therefore, interesting to know what modern scholars have to say about the man Jesus.

Under the title “Easter 1966 — A Quest for the True Jesus,” *Newsweek* (April 11, 1966) states that, for many Christians, the old notions about Jesus are no longer relevant. To the authors of the New Testament, the life, death and resurrection of Jesus embodied the very incarnation of God in human flesh. First-century Christians, says *Newsweek*,

used a variety of “names” for Jesus. They called him the Christ, or anointed one, the Lord, Saviour, Son of Man, Messiah, Prophet — by which they tried to describe, functionally, what Jesus *does* for man. Later, the church fathers tried to explain who Jesus was by using Greek philosophical concepts. They said he was the second of three persons of the divine trinity of Father, Son and Holy Spirit, possessed of both a human nature and a divine nature — meaning that he was at the same time fully God and fully man.

Today, some contemporary Christians like theologian Reinhold Niebuhr regard “the Christ event” as “a meaningful symbol of the reconciliation of God with man,” but not as a verifiable event in history. Episcopal Bishop James A. Pike of California laconically rejects both the trinity and the incarnation. And to some analytical theologians, like Dr. Paul van Buren, associate professor of religion at Temple University, “God talk,” whether metaphysical or Biblical, is merely poetical. “The Christian,” van Buren says simply, “is a man who is haunted by the image of Jesus.”

How to relate the “divinity” of Jesus to his humanity has been the perennial problem of Christian thought. “The difficulty,” says Scripture scholar Leander Keck of Vanderbilt University, “is that we don’t know what it means to be ‘divine’.” *Newsweek* quotes theologian after theologian, almost all of whom agree that “only by focusing closely on the radical humanity of Jesus can Christians hope to discover a sense of the divine.”

“On practically every issue concerning the historical Jesus,” says Biblical scholar W. D. Davies of New York’s Union Theological Seminary, “New Testament scholars are themselves divided—including the question of whether we can say anything certain about the historical Jesus at all.”

Each generation tends to see Jesus in its own image [says *Newsweek*]. . . . What kind of Jesus will Christians find for the future? “We must have a Christ of the same magnitude as the mind of modernity,” says theologian Joseph Sittler of the University of Chicago Divinity School. “If that mind is focused on galaxies, then we cannot have a Jesus limited to Galilee.” Yale Divinity School theologian George Lindbeck agrees. “More and more Christian thinkers are trying to conceive the created universe as a single whole, a historical-evolutionary development,” says the Lutheran scholar. “In this context, salvation is viewed as the corporate redemption of mankind, indeed of the cosmos, worked out in and through history.”

Isis Unveiled, commenting on “the dozens of contradictory, groundless, and utterly meaningless speculations about the ‘Son of Man,’” states:

It is this absence of all proof, the lack of the least positive clew about him whom Christianity has deified, that has caused the present state of perplexity. . . . Except a handful of self-styled Christians who subsequently won the day, all the civilized portion of the Pagans who knew Jesus honoured him as a philosopher, an *adept* whom they placed on the same level with Pythagoras and Apollonius. Whence such a veneration on their part for a man, were he simply, as represented by the Synoptics, a poor, unknown Jewish carpenter from Nazareth? As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. (II. 149-150)

Tender and perfect in his nature, “the meek Judean philosopher” was a glorious example, for,

whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a

lay figure around which the Bible allegories clustered — the Jesus of Nazareth of Matthew and John is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was a "Son of God," is as undeniable as that he was neither the *only* "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth. (*Lucifer*, Volume I, p. 327)

Of late, scholars are laying much stress on the revival of Sanskrit and on its role in our linguistic, cultural and spiritual development. President Radhakrishnan, inaugurating the eighth session of the Sanskrit Vishva Parishad (World Academy of Sanskrit) in Bangalore on May 27, spoke of the world significance of this ancient and rich language. Sanskrit emphasized the existence of the divine in man and made for democratic equality. "We, in our history," Dr. Radhakrishnan said, "have neglected this basic value and come to grief."

Dr. K. M. Munshi, in his article on "The Great Tradition of Sanskrit" (*The Times of India*, May 15), considers that "education through the Indian languages without the background of Sanskrit would undermine the unity of our culture, depriving us of the strength we derive from the values it stands for; India would have lost her soul." Dr. Munshi deplors the present trend to ignore Sanskrit in our educational scheme. We must realize, he says, that Sanskrit and its literature have given our people an unbroken continuity. "The learning, thought, feelings and aspirations of generations, time and again, have been gathered in a common pool of Sanskrit literature and redistributed throughout the land as a national heritage, fertilizing man's mind."

Still another eminent scholar, Dr. C. P. Ramaswami Aiyar, writing in the *Sunday Standard* of May 15, says that the Sanskrit language, and, what is more important, Sanskrit culture, is not dead but is vigorously alive. From early times to the era of Muslim predominance, the use of Sanskrit was very largely diffused in the country. Sanskrit learning reached its nadir in the 18th and 19th centuries, and it was due to men like Sir William Jones and other European and American scholars who translated the sacred and secular Sanskrit masterpieces that what is called the Indian Renaissance started. Dr. Ramaswami Aiyar ends his article with the hope that

Sanskrit will again play the role which it is fitted to discharge by reason of the comprehensiveness of its vocabulary, the un-

rivalled richness of its synonyms, the admitted perfection of its grammar and its adaptability to the utmost refinements of philosophic and scientific speculation and analysis and its capacity to express every variety of human thought and emotion.

W. Q. Judge has prophesied that “the Sanskrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life” (*The Heart Doctrine*, p. 204). And H.P.B. wrote:

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts — as happened with every tongue — the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded “superstition.”... Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages — pre-eminently the Sanskrit. (*Raja-Yoga or Occultism*, second ed., p. 27)

Professor Arnold Toynbee’s essay, “How I See History” (*Bhavan’s Journal*, May 22), contains some interesting reflections. “Above all,” says this eminent historian,

I see it as an indivisible whole, not as a scrap-heap of mutually unrelated episodes. I also see it as having some meaning, and not as “a tale told by an idiot, signifying nothing.” Of course, I have no more than an inkling of what the meaning of history may be, and, within this vast field, there are only a few spots, here and there, with which I am tolerably well acquainted....

I reject the microscopic approach because I believe that an artificially isolated fragment of history is meaningless, and this makes it also uninteresting. What sense could one make of Britain without France, or of France and Britain without the rest of Western Europe, or of Europe without the rest of the world, or of any period of human history without its past and its future? Then, why not turn away from history altogether, if its fragments, in isolation, are misleading, and if the whole of history is beyond my power to grasp? I cannot stop studying history and thinking about it. I cannot, because, for me, history is one of

the keys to the mystery of the Universe; and, being human, I cannot refrain from trying to probe this mystery. . . .

I reject the biological way of looking at human history, as well as the mechanistic way. If one is to see human history without distortion, one must look at it realistically — look at it, that is to say, in human terms. A human being is a social living creature. In order to live, he has to deal with his environment, and this consists partly of non-human nature and partly of his fellow human beings. . . . The tragedy of human affairs is that we have been brilliantly successful in mastering non-human nature, but have been relatively unsuccessful in the much more important human business of getting on with each other. As the advance of science and technology has accelerated, the gulf between our intellectual and our moral achievement has been widening, till, today, this discrepancy is threatening the human race with the doom of self-destruction. . . .

For this reason, I believe that love is the key to both an understanding of our human past and to the creation of our human future. I see the past in terms of love's struggle to induce life to follow love's lead. Love is a god; it is the only god of which we human beings have a direct experience. . . . We human beings know that we are false to our nature if we do not obey the call of love, whatever the consequences; we have no assurance that love is going to prevail. All that we can be certain of — and this is much — is that, for human beings, to follow love's lead is complete self-fulfilment.

According to an AP report, Communist authorities in Eastern Europe seem to be fighting a losing battle against drunkenness (*The Statesman*, May 18). They have tried everything, from appeals and drying out centres to closing down bars and raising the price of hard drinks, but all to no avail.

Prague Radio said recently that drinking was the cause of most crimes in the country and that the number of juveniles involved in drunkenness charges had increased fivefold since 1954. Warsaw Radio reported that vodka consumption in one Polish province was six quarts a year per person, including children. The situation is similar in Hungary; a children's hospital in Budapest treated 50 children for alcohol poisoning last year, and 14 in the first quarter of this year. A Budapest newspaper commented: "The appeal of the Anti-Alcoholism Board not to give hard drinks to children did not have the expected success."

In Bulgaria, the party newspaper complained that alcoholism was increasing among young people, and 3,000 alcoholics were admitted to hospital in Sofia in two years.

Alcoholism is a universal problem, and unbiased publication of the facts about alcohol to boys and girls before they become even social drinkers is of paramount importance. Why are not courses given to high-school seniors and college students to acquaint them with the facts about alcohol drinking and what it can lead to? There is no need to assume the "moralistic" approach. We are not our brother's keeper in so far as his moral choice of direction is concerned, his criteria of right and wrong action. But certainly it would appear the obligation of adults to see that those growing up around them are presented with the fullest view of the possible results of social drinking before they enter on that course. While some may feel that it would be best if no one ever drank any alcoholic beverages—a view which Theosophy supports scientifically, as well as ethically—all should agree on the point that if a man is going to drink, he should do so for a better reason than that his family, his friends and associates do so. And he should know the risks he is incurring.

A news item in the *Deccan Herald* of April 25 reads:

The oldest woman in Azrbaijan (Soviet Russia) has just celebrated her 134th birthday in Kyrunkishlak on the Caucasus foothills, surrounded by a bunch of sprightly 90-year-olds, making three-quarters of the population. People attribute the longevity in the village to the mountain air and mineral spring water.

According to the old doctrines, life was 400 years in the Golden Age and should be 100 in our present Black or Iron Age, though that has now become a rare maximum. From the Theosophical viewpoint, the deterioration of the body cannot be explained merely in material terms, for the coherence of matter is not self-creative or self-sustaining. The continuance of the material form is dependent on that of its ethereal counterpart, the astral body; and the condition and coherence of the latter is the result of the "mental deposits" brought forward from other existences, and so it will be in future lives also. It is only natural that egos destined to have a long cycle of existence should incarnate in places and in families where this Karmic tendency is pronounced.
