

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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ASCETICISM OF THE MIND

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—EDS.]

There is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane [of Mentality].
—*The Secret Doctrine*, I. 175

Whenever it [mind] disconnects itself, for the time being, with *kama*, [it] becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man.
—*Raja-Yoga or Occultism*, p. 59 [second ed., p. 52]

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the “lower” *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh.
—*Ibid.*, p. 67 [second ed., p. 60]

AN ASPIRANT'S THINKING is the main criterion by which his hourly success or failure is determined. Raja-Yoga psychology lays down this fundamental proposition: what is in the mind must express itself in words or deeds in the process of time. From first to last, the aspirant's own thinking registers the normal, the subnormal and the supernormal condition of his consciousness.

H.P.B. has said that the mystery of *Manas* is profound; she has given knowledge on the subject in a clear-cut manner and also has

hinted at it in a hundred places; but direct exposition or indirect hints avail not unless the aspirant studies the many aspects of the mystery within his own consciousness.

One of the most elementary teachings of Theosophy is that of the duality of Manas. Each aspirant knows that he has a dual nature — passionate and spiritual. He also recognizes that he has to curb and purify the lower to enable the radiant higher to manifest itself in the nine-gated city of his abode. Careful study of the Theosophical philosophy leads him to perceive that it is in his mind that the lower and the higher meet and mingle. The lower springs into being because the mind is dragged down and enslaved by passions and desires; the existence of the higher is recognizable only by the mind which controls and guides the passions and desires. Therefore the intelligent aspirant perceives that the fight is in the mind. His whole work is focused on the mind. Unless this is seen, practice of Raja-Yoga is not possible. Even when this is seen, many a time the aspirant slips into error and transfers his activity with his self to some plane other than that of the mind. Without the mind engendering it, any ascetic practice of, say, the body leads to Hatha-Yoga. And only with the aid of the purified mind can one follow the lead of his aspirations; otherwise one is apt to fall into ways which are not those of the Masters of H.P.B.

Each aspirant is like a painted picture; the picture has two aspects — (1) the background which enables (2) the principals in the picture to stand out. The background lends strength and meaning to the picture; but of course without the principals in the foreground the picture is an unfinished product. Similarly, the aspirant's consciousness has the background of experience of past lives absorbed by the Higher Mind or Ego and in the foreground is his present personal self. With most people, lack of harmony between the two is so great that the background becomes ineffective and almost useless. The aspirant has to remove the incongruity and learn to see how his present personal self is rooted in the background of his long past. It is because most people do not recognize the necessity of consulting the Soul, even when they feel its presence within themselves, that they act irrespective of their background and, entangled in the web of the present, become dissociated from the spiritual past. The lure of present Karma (*Vartaman*) — activity in the present divorced from the whole past and without thought of the future growth — produces a web in which people are caught up and choked to death.

The aspirant learns to see his present personal self with its Kama-Ahankara-Egotism and its higher Buddhist aspirations as a projection from the past — the background which reveals to him the detailed composition of his present self. Self-examination in the light of the great philosophy of Theosophy enables him to accomplish this task. It does not mean that he knows the details of his past incarnations but that he sees the outcome of his past errors and achievements in his present personal self. Seeing his weaknesses and limitations and also his virtues and capacities he works to become a harmonious projection of the background of his spiritual and supernormal consciousness. He guards himself against letting his present personality generate new Karma incoherent and incongruous with the soul's past achievements. In other words, he sees the wisdom of not generating fresh Karma of a *personal* nature which will entangle him in the future. He confines himself to the payment of his debts — the evil which he encounters in the present because of his ignorance and the folly of the past. But Raja-Yoga also teaches him the necessity of generating spiritual Karma in the present, *i.e.*, activity energized by a pure and unselfish motive and conducted by a knowledge of Theosophy.

Continuing our simile of the picture, the Master, the Perfected Man, has reversed the position. The picture of his life also has the dual aspect. The background is made up of the earthly incarnations of the past while in the foreground stands the radiant spiritual Augo-eides, which gives a meaning to the background.

Every aspirant has to achieve this transformation. What is now merely the spiritual silent background has to be made the shining golden figure — the principal of the picture; what now struts the stage of life as the self has to be put in its place — made part of the background. With men and women of the world, forms of life play more important parts than Life itself. With Masters and Mahatmas, Life is the moulder and shaper of forms.

The aspirant has to learn to go not only from form to life; but, recognizing the inner life of mind — of motives and methods — as of the greater importance, he must live and labour in the outer world. Practising the Inner Asceticism of the Mind and not the outer asceticism of the body; listening to the voice of the mind possessing knowledge and not to that of the flesh with its instincts and inclinations; dependent on the soul endowed with the capacity to adapt itself to any environment and not on the personality which demands an environ-

ment of some particular kind suitable to itself — thus only the aspirant comes to develop that innate power of the mind to think on the higher plane. H.P.B. has said that there are persons who never think with the higher faculties of their mind at all. Great mental powers are not a proof that the higher mind functions. She has also said that those in whom it does will think even upon ordinary matters from that higher plane.

The aspirant has to learn to acquire this art of always thinking with the higher aspect of the mind. How is he to get into that habit? By a right use of imagination (not fancy), by the cultivation of right optimism (not the sentimental feeling that “God’s in his heaven — All’s right with the world!”) and by the practice of right adaptability (not giving way to existing circumstances nor demanding new ones but using those which surround him).

WHEN any person treats you ill or speaks ill of you, remember that he does this or says this because he thinks that it is his duty. It is not possible then for him to follow that which seems right to you, but that which seems right to himself. Accordingly, if he is wrong in his opinion, he is the person who is hurt, for he is the person who has been deceived; for if a man shall suppose the true conjunction to be false, it is not the conjunction which is hindered, but the man who has been deceived about it. If you proceed, then, from these opinions, you will be mild in temper to him who reviles you; for say on each occasion: It seemed so to him.

These reasonings do not cohere: I am richer than you, therefore I am better than you; I am more eloquent than you, therefore I am better than you. On the contrary, these rather cohere: I am richer than you, therefore my possessions are greater than yours; I am more eloquent than you, therefore my speech is superior to yours. But you are neither possession nor speech.

—EPICTETUS

RAJA AND HATHA YOGIS

[The following is extracted from *The Theosophist* for November 1880, January 1881 and April 1881.—EDS.]

RAJA-YOGINS . . . have nothing to do with the physical training of the *Hatha* nor with any other of the innumerable sects who have now adopted the name and emblems of *Yogins*. Wilson in his *Essays on the Religions of the Hindus* falls into the same confusion and knows very little, if anything at all, of the true *Raja Yogins* who have no more to do with *Siva* than with *Vishnu* or any other deity. Alone, the most learned among the *Sankara's Dandis* of Northern India, especially those who are settled in Rajputana, would be able — if they would — to give some correct notions about the *Raja Yogins*; for these men, who have adopted the philosophical tenets of Sankara's *Vedanta*, are, moreover, profoundly versed in the doctrines of the *Tantras* — termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If, in speaking of the *Dandis*, we have used above the phrase beginning with the conjunction “if,” it is because we happen to know how carefully the secrets of the real *Yogins* — nay even their existence itself — are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the *Yogi* state is unattainable in the present or *Kali* age — has been set afloat by them. “From the unsteadiness of the senses, the prevalence of sin in the *Kali*, and the shortness of life, how can exaltation by the *Yoga* be obtained?” enquires *Kasikhanda*. But this declaration can be refuted in two words and with their own weapons. The duration of the present *Kali Yuga* is 432,000 years of which 4,979 have already expired. It is at the very beginning of *Kali Yuga* that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its *historical* *Yogins*, for as to the prehistoric ones, or claimed as such, we do not find ourselves entitled to force them upon public notice. Are we to understand that none of these numerous saints, philosophers and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached “exaltation by *Yoga*”? To repeat this assertion is simply suicidal in their own interests.

It is not that among the *Hatha Yogins* — men who at times had reached through a physical and well-organized system of training the highest powers as “wonder-workers” — there has never been a man

worthy of being considered as a true Yogi. What we say is simply this: the *Raja Yogi* trains but his mental and intellectual powers, leaving the physical alone, and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogi boasting of being one, or willing to exhibit such powers — though *he does acquire them as well as the one practising Hatha Yoga, but through another and far more intellectual system.* Generally, they deny these powers pointblank, for reasons but too well grounded. The latter need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:

I never beheld such a *Yogi*, O brother! who forgetting his doctrine roves about in negligence. He follows professedly the faith of MAHADEVA and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MAYA is the mistress of the false saint. When did DATTATRAYA demolish a dwelling? When did SUKHADEVA collect an armed host? When did NARADA mount a matchlock? When did VYASADEVA blow a trumpet? etc. . . .

Practices of *Hatha Yoga* [are] conducive but of the production of physical phenomena — affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstasy. . . . Even in the case of the *Hatha Yogins* the cause for the production of the phenomena as well as the results obtained can be all explained scientifically; and, therefore, there is no need to either reject phenomena *a priori* and without investigation or to attribute them to any but natural though occult powers, more or less latent in every man and woman. . . .

This [Yoga] system, evolved by long ages of practice . . . was not practised in India alone in days of antiquity. The greatest philosophers of all countries sought to acquire these powers; and certainly, behind the external ridiculous postures of the Yogis of today lies concealed the profound wisdom of the archaic ages; one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt; and Greece and Rome did not shrink even at all in their time of philosophical glory, to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy; Zeno finds a wise man who having conquered all passions, feels happiness and emo-

tion but in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or aethrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. "The Yogi," says Patanjali, "will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air" — which translated into a more sober language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the *Unseen Universe*. "The Yogi is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own." The "path of the senses" — our physical senses supposed to originate in the astral body, the ethereal counterpart of man, or the *jiv-atma*, which dies with the body — the senses are here meant in their spiritual sense — volition of the higher principle in man. The true *Raj Yogi* is a Stoic; and Kapila, who deals but with the latter — utterly rejecting the claim of the *Hatha Yogis* to converse during Samadhi with the *Infinite Iswar* — describes their state in the following words: "To a Yogi, in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil. . . . A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust. . . . He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he follows the custom of his fellowmen or not, this is his character."

And a selfish and a disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood *literally*. . . .

Many are those who have in our days adopted the name of *Yogis*, with as little idea of *true* "Yogism" as a poor Chinaman has of the ceremonials and etiquette of the Queen's Drawing-room.

THE SLOUGH OF DESPOND

III.—THE ADVERSE OMENS OF ARJUNA

The thrill of doubt is now upon him; his step less steady grows.

—*The Voice of the Silence*

A MOMENT before the start of hostilities that were to usher in the Mahabharata war, Arjuna asked Krishna the Lord to guide their chariot between the armies so that he might ascertain who they were who, wishing to please the evil-minded Duryodhana, were taking his side on the battlefield. Thus requested, the Lord drew up their chariot between the two armies and said: "Behold, O Partha (Arjuna), all the Kurus gathered together." Then Arjuna saw his preceptors, kinsmen and friends on either side; he saw his own grandsire Bhishma and also Drona, the twice-born, at the head of reputed generals marshalled and ready to support unto death the ideology which it was Duryodhana's intention to perpetuate.

What was it that induced Arjuna to take this unorthodox step of looking at the enemy face to face? He is not satisfied at recounting their names. He must look at them. War had been thrust upon him. It had been unsought. The cohorts were assembled, the weapons at the ready. Why then this sudden desire at the last moment to take a closer look at the enemy?

One can but try to conjecture the motive that led him to take the step. This much is certain that he wanted to look back and assure himself of the identity of his opponents; and looking back, he was lost. For, this personal review of the armed forces — not as a compact, fighting unit, but as individuals facing individuals — completely reverses the polarity of Arjuna's thinking. Previously, he had based his thinking on ideals and abstract concepts and from these had reasoned down to particulars. These processes of thought had demonstrated to him that Duryodhana had violated fundamental laws in doing injustice to his brother Yudhishtira and in seeking gains by unethical means. These had to be set right regardless of the cost to himself and others. If Duryodhana sought to perpetuate injustice and selfishness by declaring war on elements that stood for right and justice, then war there would be. At that time he had intuitively grasped the concept that wherever Krishna the Lord is, there surely is victory, for victory is one of his attributes. Amid the clangour of arms and confronted by the enemy generals —

once revered and still loved — Arjuna loses his hold on the spiritual which can never be retained when emotions disturb the mental equilibrium. His thinking gets reversed. He now sees the same army, but no longer as a host. He sees in it individuals, and so seeing, becomes involved in images conjured up by his erstwhile relationship to them.

Caught up in this exercise, he tries to assess what gains the war could possibly bring to him. The intuitive processes are forgotten and Arjuna gives free play to his intellect. His reasoning is not wrong. In fact, in the second chapter, Krishna tells him that he speaks words of wisdom (II. 11). His physical mind given rein, weaves a concatenation of images; and, giving to these but normal interpretations, he reaches to conclusions which on premises postulated by him are inescapable. Any wonder then that he sees himself surrounded by adverse omens on all sides? Yet, we see that, in the end, Arjuna goes on to fortune, victory, wealth and wise action. Where did his logic and the interpretation of omens fail him? Each modern Arjuna must seek for an answer to this question; for, in undertaking strong search in this direction, he may perchance open up a more illuminating faculty than just pure reasoning.

Following upon the review of the armies, Arjuna's attitude is the posture of the man who sees frustration in worldly things and who is not yet sufficiently allied to the spiritual to gain from it its strength and solace. His turbulent mind has lost the memory of who Krishna is, and, as is seen in later chapters, he is ignorant of the powers of Krishna as the Self in all. We have therefore to understand his problem as he sees it and, so understanding, build for ourselves that channel of communication which made it possible for Arjuna to receive the divine Instruction. What, then, are the arguments which convinced Arjuna that his decision to fight was wrong and that it was futile for him to participate in the war? He feels that war, even if it be thrust upon him, is not the proper method to redress wrongs and remove injustice, and that by responding to a call to arms he is succumbing to a camouflaged desire to commit sin. Says he: "Alas! that from the desire for sovereignty and pleasure we stand here ready to slay our own kin!" It is apparent that he no longer sees the righteousness of his cause and the invincible position of an active alliance with Krishna. He forgets all this in his imagining of the results of this internecine strife. He sees the sin in killings, the consequent impiety in family and race, the corruption of women and the collapse of the caste system. He visualizes the decay of families; the strife between friend and friend, instructor and pupil, and the dying out of family and religious institutions. He

thinks that the central figure, the arch enemy of family, race and friends, is he!

Such indeed must ever be the reaction of him who judges his duty to himself and the world according to the limited and oft-times inverted values that his own reasoning mind provides. Where Arjuna and most others have failed is in their inability to place any circumstance — war or any other — in its true perspective, namely, that of an event from which the soul must distil the essence. Was the war necessary for the soul? If it was, the extermination of castes, the fall of family and ritual are only incidentals, all of which will be taken care of by souls who perchance need that very experience for growth. All that Arjuna had foreseen came about after the end of the Mahabharata war. All the adverse omens that modern Arjunas may see as the fruit of their actions may also fructify. But the exercise takes no count of results. What concerns the man is his obedience even unto complete self-surrender to the behests of his luminous Soul. All else is secondary.

Would not the path of discipleship be made less thorny if this phase of despondency could be altogether avoided and the man be made effortlessly to cross over the hurdles of reason to enter the realms of intuitional perception? If that were possible much mental anguish could be avoided. But the conservativeness of human nature makes man reluctant to leave his hold on the intellect in favour of a power which he has sensed but which yet he does not know and cannot understand. Nature or even his own Self therefore guides him into positions where reason and intellect fail to satisfy and in fact lead to painful and embarrassing positions. It is then, when the Soul stands bewildered and shaken, that it tries to seek a more satisfying force, a power that will not fail it in any contingency. This leap into the unknown requires tremendous reserves of strength and only the indomitable may successfully go through the harrowing experience. The ordeal must therefore continue to exist and is as necessary as that of a child taking birth. In one life or another, the gloom that precedes the abandoning of the familiar tools of a reasoning intellect has to be endured. It is a step in Yoga and necessary for the burning in of the idea that in this path human intellect has its limits and that the leap forward requires the opening up of the inner hearing to the song of the Lord.

Arjuna's review proves that the moment that intellectual reasoning is used to assess problems involving spiritual values, that moment intuition is effaced and there remains only the cerebration of the human brain. In such case, a chaotic turbulence is set up in the mind and

despondency and gloom result. This state of mind is vital to the disciple, for in time it will help him to cut himself loose from earthly moorings and make him realize that the goal of the human soul is union with the divine and that anything which obstructs its progress thither is inimical to the man and must be overcome. Human considerations of love and affection, of life and death, of goodness and piety have to be laid aside. The Self of man is its own Master. It knows what the soul needs and makes the necessary provision. Unless the truth of all this dawns upon the lower man, how can he choose between duties, how discriminate who are his friends and enemies? Lost in such a despondency, Arjuna casts away bow and arrows and sinks down in his chariot. He sits there between the two armies on the field of Kurukshetra which now becomes his *dharmakshetra* (field of duty) of a lifetime.

The common man who aspires to walk the steps trod by Arjuna does not have his conflict dramatized. Yet he, too, goes through the survey and gets caught up in despondency. In lowly surroundings and in home, office or playground, he, too, feels the grand dejection, the total despondency. He, too, is ready to run away from the fight. He, too, is scandalized at the thought of fighting those whom only yesterday he revered and loved and cherished. The fight is the same Mahabharata war. The shift is only in the locale and the circumstance. All else is the same. His Krishna within him guides the earthly chariot and asks the modern Arjuna to behold where stand his brothers and grandsires, tutors and comrades. It is as if the words are being endlessly repeated: "Behold, O Partha, all the Kurus gathered together."

LORD RAMA TO VIBHISHANA—

"Listen to me, friend: He is the happy warrior whose battle-car moves on the wheels of Patience and Courage and whose standards are Truth and Honour. Strength, Discretion, Self-control and Service of Man are his steeds, harnessed with Love, Pity, Brotherhood and Equality. Faith in God is his driver, Detachment his shield, Cheerfulness his sword, Charity his battle-axe, Reason his spear, Experience his bow, a Steadfast Mind his quiver; Serenity, Desirelessness and Purity are his keen arrows, and Devotion to Holy Men and Teachers is his impenetrable armour."

—Tulsi Ramayana

SOLOMON—THE GREAT

[This article is based entirely on extracts from the writings of H. P. Blavatsky and W. Q. Judge.—EDS.]

THE SAME CHAPTER of human history which contains the names of Moses and Abraham is illuminated also by that of Solomon. And thus these three make a great Triad of Adepts, the record of whose deeds cannot be brushed aside as folly and devoid of basis. . . . Around Solomon is clustered such a mass of legend and story about his dealings with the elemental powers and of his magic possessions that one must condemn the whole ancient world as a collection of fools who made lies for amusement if a denial is made of his being a great character, a wonderful example of the incarnation among men of a powerful Adept. We do not have to accept the name Solomon nor the pretence that he reigned over the Jews, but we must admit the fact that somewhere in the misty time to which the Jewish records refer there lived and moved among the people of the earth one who was an Adept and given that name afterwards. Peripatetics and microscopic critics may affect to see in the prevalence of universal tradition naught but evidence of the guillibility of men and their power to imitate, but the true student of human nature and life knows that the universal tradition is true and arises from the facts in the history of man.¹

The ancient Jews got all their knowledge — religious as well as profane — from the nations with which we see them mixed up from the earliest periods. Even the oldest of all sciences, their kabalistic “secret doctrine,” may be traced in each detail to its primeval source, Upper India, or Turkestan, far before the time of a distinct separation between the Aryan and Semitic nations. The King Solomon so celebrated by posterity, as Josephus the historian says, for his magical skill, got his secret learning from India through Hiram, the king of Ophir, and perhaps Sheba. His ring, commonly known as “Solomon’s seal,” so celebrated for the potency of its sway over the various kinds of genii and demons, in all the popular legends, is equally of Hindu origin.² . . . The “Double Triangle,” the junction and blending together of pure Spirit and Matter, of the Arupa and the Rupa, of which the Triangles are a symbol . . . is a sign of Vishnu, as it is Solomon’s seal, and the Sri-Antara of the Brahmins.³ . . . It is these two interlaced triangles — wrongly

¹ *The Ocean of Theosophy*, pp. 9-10

² *Isis Unveiled*, I. 135

³ *The Secret Doctrine*, I. 118

called "Solomon's seal," which also form the emblem of our [Theosophical] Society.⁴

Why it should be called "Solomon's Seal" is a mystery, unless it came to Europe from Iran, where many stories are told about that mythical personage and the magic seal used by him to catch the *djins* and imprison them in old bottles. But this seal or double triangle may be seen on the houses in every village as a talisman against evil. The triangle was sacred and used as a religious sign in the far East ages before Pythagoras proclaimed it to be the first of the geometrical figures, as well as the most mysterious.⁵

The claims of certain "adepts," which do not agree with those of the students of the purely Jewish *Kabala*, and show that the "secret doctrine" has originated in India, from whence it was brought to Chaldea, passing subsequently into the hands of the Hebrew "Tana'im," are singularly corroborated by the researches of the Christian missionaries. These pious and learned travellers have inadvertently come to our help. Dr. Caldwell, in his *Comparative Grammar of the Dravidian Languages*, p. 66, and Dr. Mateer, in the *Land of Charity*, p. 83, fully support our assertions that the "wise" King Solomon got all his kabalistic lore from India. . . . The former missionary is desirous to prove that very old and huge specimens of the baobab-tree, which is not, as it appears, indigenous to India, but belongs to the African soil, and "found only at several ancient sites of foreign commerce (at Travancore), may for aught we know," he adds, "have been introduced into India, and planted by the servants of King Solomon." The other proof is still more conclusive. Says Dr. Mateer, in his chapter on the Natural History of Travancore: "There is a curious fact connected with the name of this bird (the peacock) which throws some light upon Scripture history. King Solomon sent his navy to Tarshish (*I Kings*, x. 22), which returned once in three years, bringing 'gold and silver, ivory and apes and peacocks.' Now the word used in the Hebrew Bible for peacock is '*tukki*,' and as the Jews had, of course, no word for these fine birds till they were first imported into Judea by King Solomon, there is no doubt that '*tukki*' is simply the old Tamil word '*toki*,' the name of the peacock. The ape or monkey also is, in Hebrew, called '*koph*,' the Indian word for which is '*kaphi*'. Ivory, we have seen, is abundant in South India, and gold is widely distributed in the rivers of the western coast. Hence

⁴ *The Secret Doctrine*, II. 591

⁵ *The Theosophical Glossary*: "Solomon's Seal"

the 'Tarshish' referred to was doubtless the western coast of India, and Solomon's ships were ancient 'East Indiamen.'" And hence also, we may add, besides "the gold and silver, and apes and peacocks," King Solomon and his friend Hiram, of masonic renown, got their "magic" and "wisdom" from India.⁶

The Persian traditions...are ever speaking of, and describing the mountains of Kaf (Kafaristan?), which contains a gallery built by the giant Argeak, wherein the statues of the ancient men under all their forms are preserved. They call them *Sulimans* (Solomons), or the wise kings of the East, and count seventy-two kings of that name... Thence King Solomon, whose traces are nowhere to be found outside of the Bible, and the description of whose magnificent palace and city dovetail with those of the Persian tales; though they were unknown to all pagan travellers, even to Herodotus.⁷

The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colours of a fiction... Eliphas Levi points out the great resemblance which exists between King Hiarchas and the fabulous Hiram, of whom Solomon procured the cedars of Lebanon and the gold of Ophir. We would like to know whether modern Masons, even "Grand Lecturers" and the most intelligent craftsmen belonging to important lodges, understand who the *Hiram* is whose death they combine together to avenge?⁸

The temple at Jerusalem, which recent archaeologists have shown to be a structure with nothing like the pretended antiquity of its erection, and incorrectly called after a monarch whose name proves his mystical character, Sol-Om-On (the name of the sun in three languages), plays, as you correctly observe, a considerable share in Masonic mystery.⁹... When Jesus is made to speak of the temple at Jerusalem as of his "Father's house," he does not mean the physical building, which he maintains he can destroy and then again rebuild in three days, but

⁶ *Isis Unveiled*, I. 136 fn.

⁷ *The Secret Doctrine*, II. 396

⁸ *Isis Unveiled*, I. 19

⁹ *Ibid.*, II. 389

of the temple of Solomon, the wise kabalist, who indicates in his *Proverbs* that every man is the temple of God, or of his own divine spirit.¹⁰

As we see, the Temple of Solomon is being undermined and brought to the ground by its own chief "Master Masons," of this century. But if, following the ingenious exoteric description of the *Bible*, there are yet Masons who persist in regarding it as once an actual structure, who of the students of the esoteric doctrine will ever consider this mythic temple otherwise than an allegory, embodying the secret science? Whether or not there ever was a real temple of that name, we may well leave to archaeologists to decide; but that the detailed description thereof in *I Kings* is purely allegorical, no serious scholar, proficient in the ancient as well as mediaeval jargon of the kabalists and alchemists, can doubt. The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the *secret* wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendour of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or *Light* himself — the light of the real subjective world, shining in the darkness of the objective universe. This is the "Temple" which can be reared *without the sound of the hammer, or any tool of iron being heard in the house while it is "in building."*

In the East, this science is called, in some places, the "seven-storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders — for they build the temple of knowledge, of secret science. Those of the adepts who are active, are styled practical or *operative* Builders, while the students, or neophytes, are classed as *speculative* or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature; the latter are but perfecting themselves in the rudiments of the sacred science. These terms were evidently borrowed at the beginning by the unknown founders of the first Masonic guilds.¹¹

In his *Frac-maçonnerie Occulte*, rightly or wrongly, Ragon, an

¹⁰ *Isis Unveiled*, II. 230

¹¹ *Ibid.*, II. 391-92

illustrious and learned Belgian Mason, reproaches the English Masons with having *materialized* and dishonoured Masonry, once based upon the Ancient Mysteries, by adopting, owing to a mistaken notion of the origin of the craft, the name of *Free Masonry* and *Free Masons*. The mistake is due, he says, to those who connect Masonry *with the building* of Solomon's Temple, deriving its origin from it. He derides the idea, and says: "The *Franc Mason* (which is not *maçon libre*, or free masonry) knew well when adopting the title, that it was no question of *building a wall*, but that of *being initiated into the ancient Mysteries* veiled under the name of *Francmaçonnerie* (Freemasonry); that his work was only to be the continuation or the renovation of the ancient mysteries, and that he was to become a *mason* after the manner of Apollo or Amphion.¹²

The ancient Egyptian and Hindu Theosophists never admitted a creation out of nothing, but ever strenuously insisted upon evolution, by gradual stages, of the heterogeneous and differentiated from the homogeneous and undifferentiated. No mind can comprehend the infinite and absolute unknown, which has no beginning and shall have no end; which is both last and first, because, whether differentiated or withdrawn into itself, it ever is. . . . The Free Masons . . . could find in the story of the building of Solomon's Temple from the heterogeneous materials brought from everywhere, and its erection without the noise of a tool being heard, the agreement with these ideas of their Egyptian and Hindu brothers. For Solomon's Temple means man whose frame is built up, finished and decorated without the least noise. But the materials had to be found, gathered together and fashioned in other and distant places. These are in the periods above spoken of, very distant and very silent. Man could not have his bodily temple to live in until all the matter in and about his world had been found by the Master, who is the inner man; when found, the plans for working it required to be detailed. They then had to be carried out in different detail until all the parts should be perfectly ready and fit for placing in the final structure. So in the vast stretch of time which began after the first almost intangible matter had been gathered and kneaded, the material and vegetable kingdoms had sole possession here with the Master — man — who was hidden from sight within, carrying forward the plans for the foundations of the human temple. All of this requires many, many ages, since we know that nature never leaps. And when the rough work was completed, when the human temple was erected, many more

¹² *The Secret Doctrine*, II. 795

ages would be required for all the servants, the priests, and the counsellors to learn their parts properly so that man, the Master, might be able to use the temple for its best and highest purposes.¹³

We must consider the authenticity of the *Bible* itself. We must study its pages, and see if they, indeed, contain the commands of the Deity, or but a compendium of ancient traditions and hoary myths. We must try to interpret them for ourselves — if possible. As to its pretended interpreters, the only possible assimilation we can find for them in the *Bible* is to compare them with the man described by the wise King Solomon in his *Proverbs*, with the perpetrator of these “six things . . . yea, seven . . . which doth the Lord hate,” and which are an abomination unto Him, to wit: “A *proud* look, a *lying* tongue, and hands that shed *innocent blood*, an heart that *deviseth wicked imaginations*, feet that be swift in running to mischief, a *false witness* that speaketh lies, and *he that soweth discord among brethren.*” (*Proverbs*, vi. 16, 17, 18, 19)¹⁴

In *Proverbs* viii. 23, it reads: “I was effused from *Oulam*, from *Ras*” (wisdom). By this sentence, the wise king-kabalist refers to one of the mysteries of the human spirit — the immortal crown of the man-trinity. While it ought to read as above, and be interpreted kabalistically to mean that the *I* (or my eternal, immortal *Ego*), the spiritual entity, was effused from the boundless and nameless eternity, through the creative wisdom of the unknown God, it reads in the canonical translation: “The Lord possessed me in the beginning of his way, before his works of old!” which is unintelligible nonsense, without the kabalistic interpretation. When Solomon is made to say that *I* was “from the beginning . . . while, as yet, he (the Supreme Deity) had not made the earth nor the highest part of the dust of the world . . . I was there,” and “when he appointed the foundations of the earth . . . then I was by him, *as one brought up with him*,” what can the kabalist mean by the “*I*,” but his own divine spirit, a drop effused from that eternal fountain of light and wisdom — the universal spirit of the Deity?

The thread of glory emitted by En-Soph from the highest of the three kabalistic heads, through which “all things shine with light,” the thread which makes its exit through Adam *Primus*, is the individual spirit of every man. “I was daily his (En-Soph’s) delight, rejoicing always before him . . . and my delights were *with the sons of men*,”

¹³ *The Ocean of Theosophy*, pp. 20-22

¹⁴ *Isis Unveiled*, II. 67

adds Solomon, in the same chapter of the *Proverbs*. The immortal spirit delights in the *sons of men*, who, without this spirit, are but dualities (physical body and astral soul, or that *life-principle* which animates even the lowest of the animal kingdom). But, we have seen that the doctrine teaches that this spirit cannot unite itself with that man in whom matter and the grossest propensities of his animal soul will be ever crowding it out. Therefore, Solomon, who is made to speak under the inspiration of his own spirit, that possesses him for the time being, utters the following words of wisdom: "Hearken unto me, my son" (the dual man), blessed are they who keep my ways. . . . Blessed is the man that heareth me, watching daily at my gates. . . . For whoso *findeth me, findeth life*, and shall obtain favour of the Lord. . . . But he that sinneth *against me* wrongeth his *own soul* . . . and loves *death*." (*Proverbs*, vii. 1-36)¹⁵

THE best of charity is what the right hand gives and the left hand does not know.

Charity is the duty of every Muslim. It matters little if he has nothing to give: let him do a good deed. Every good act is charity.

God does not care for the keeper of the fast who does not abandon lying and slander.

What is the essence of religion? Purity of speech and charity.

Give the labourer his wages before his perspiration is dry.

Go in quest of knowledge even to the ends of the earth.

Know thyself, if thou wilt know God!

The key to Paradise is prayer: the key to prayer is purification.

The love of the world is the root of all evil.

Be in the world like a pilgrim — like a traveller or passer-on.

—GEMS FROM THE HADITH

¹⁵ *Isis Unveiled*, II. 218-19

WHERE THE RISHIS WERE

[The following story is reprinted from *The Path* for January 1891 where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge. It deals with the final submersion of Atlantis and the "war" at the close of the Fourth Race between the Initiates of the "Sacred Island" and the Atlantean Sorcerers. It should be noted that Mr. Judge published this story about airplanes in 1891, but the first successful flight of our times was made by the Wright brothers in December 1903. Air vehicles were used in the days of Atlantis, and in this connection readers' attention is drawn to an Occult Commentary quoted by H.P.B. in *The Secret Doctrine* (II. 426-28).—Eds.]

The Rishis were the sacred Bards, the Saints, the great Adepts known to the Hindus, who gave great spiritual impulses in the past and are said to sometimes reincarnate, and who at one time lived on earth among men.

"THE WORLD is made of seas and islands. For continents are only great lands water-encircled. Men must ever live upon sea or land, then, unless they abide in air, and if they live in the air they are not men as we know them." Thus I thought as the great ship steamed slowly into the port of a small island, and before the anchor fell the whole scene seemed to change and the dazzling light of the past blotted out the dark pictures of modern civilization. Instead of an English ship I was standing on an ancient vehicle propelled by force unknown today, until the loud noises of disembarkation roused me once again.

But landed now and standing on the hill overlooking the town and bay, the strange light, the curious vehicle again obtained mastery over sense and eye, while the whole majesty of forgotten years rolled in from the Ocean. Vainly did modern education struggle and soar: I let the curtain drop upon the miserable present.

Now softly sings the water as it rolls against the shore, with the sun but one hour old shining upon its surface. But far off, what is that spot against the sky coming nearer from the West, followed by another and another until over the horizon rise hundreds, and now some are so near that they are plainly seen? The same strange vehicles as that I saw at first. Like birds they fly through the air. They come slowly now, and some have been brought still on the land. They light on the earth with a softness that seems nearly human, with a skill that is marvellous, with-

out any shock or rebound. From them there alight men of noble mien who address me as friends, and one more noble than the others seems to say, "Wouldst thou know of all this? Then come," as he turns again to his vehicle that stands there like a bird in wait to be off.

"Yes, I will go"; and I felt that the past and present were but one, and knew what I should see, yet could not remember it but with a vagueness that blotted out all the details.

We entered the swift, intelligently-moving vehicle, and then it rose up on the air's wide-spreading arms and flew again fast to the west whence it had come. It passed many more flying east to the Island, where the water was still softly singing to the beams of the sun. The horizon slowly rose and the Island behind us was hidden by sea from our sight. And still as onward we flew to the Occident, many more birds made by man like that we were in flew by us as if in haste for the soft-singing water lapping the shore of that peak of the sea mountain we had left in the Orient. Flying too high at first we heard no sound from the sea, but soon a damp vapour that blew in my face from the salt deep showed that we were descending, and then spoke my friend:

"Look below and around and before you!"

Down there were the roar and the rush of mad billows that reached toward the sky, vast hollows that sucked in a world. Black clouds shut out the great sun, and I saw that the crust of the earth was drawn in to her own subterranean depths. Turning now to the master, I saw that he heard my unuttered question. He said:

"A cycle has ended. The great bars that kept back the sea have broken down by their weight. From these we have come and are coming."

Then faster sailed our bird, and I saw that a great Island was perishing. What was left of the shore still crumbled, still entered the mouth of the sea. And there were cars of the air just the same as that I was in, only dark and unshining, vainly trying to rise with their captains; rising slowly, then falling, and then swallowed up.

But here we have rushed further in where the water has not overflowed, and now we see that few are the bright cars of air that are waiting about while their captains are entering and spoiling the mighty dark cars of the men whose clothing is red and whose bodies, so huge and amazing, are sleeping as if from the fumes of a drug.

As these great red men are slumbering, the light-stepping captains with sun-coloured cloaks are finishing the work of destruction. And now, swiftly though we came, the waters have rushed on behind us, the salt

breath of the all-devouring deep sweeps over us. The sun-coloured captains enter their light air-cars and rise with a sweep that soon leaves the sleepers, now waking, behind them. The huge red-coated giants hear the roar of the waters and feel the cold waves roll about them. They enter their cars, but only to find all their efforts are wasted. Soon the crumbling earth no longer supports them, and all by an inrushing wave are engulfed, drawn into the mouth of the sea, and the treacherous ocean with roars as of pleasure in conquest has claimed the last tree of the Island.

But one escaped of all the red giants, and slowly but surely his car sailed up, up, as if to elude the sun-coloured men who were spoilers.

Then loud, clear, and thrilling swelled out a note of marvellous power from my captain, and back came a hundred of those brilliant, fast cars that were speeding off eastward. Now they pursue the heavy, vast, slow-moving car of the giant, surround it, and seem to avoid its attacks. Then again swells that note from my master as our car hung still on its wings. It was a signal, obeyed in an instant.

One brilliant, small, sharp-pointed car is directed full at the red giant's vehicle. Propelled by a force that exceeds the swift bullet, it pierces the other, itself too is broken and falls on the waves with its victim. Trembling, I gazed down below, but my captain said kindly:

“He is safe, for he entered another bright car at the signal. All those red-coated men are now gone, and that last was the worst and the greatest.”

Back eastward once more through the salt spray and the mist until soon the bright light shone again and the Island rose over the sea with the soft-singing water murmuring back to the sun. We alighted, and then, as I turned, the whole fleet of swift-sailing cars disappeared, and cut in the sky there flashed a bright streak of sun-coloured light that formed into letters which read:

“This is where the Rishis were before the chalk cliffs of Albion rose out of the wave. They were but are not.”

And loud, clear, and thrilling rose that note I had heard in the car of swift pinions. It thrilled me with sadness, for past was the glory and naught for the future was left but a destiny.

—BRYAN KINNAVAN

THOUGHTS ON UNITY

It is the province of the discipline of philosophy to disenthral it [the soul] from the bondage of sense, and raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty. "The soul," says Plato, in *Theaetetus*, "cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say *are*, and looking up to that which REALLY IS. . . ."

—*Isis Unveiled*, I. xiv

IF, in our studies, we are to avoid a caricatured understanding of ancient thought, then it might be well to keep in mind H.P.B.'s statement:

There is a canon of interpretation, which should guide us in our examinations of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." (*Isis Unveiled*, I. xv)

Maybe it is implied here that this similarity, which has its roots in the reminiscence of the soul, can, by our adherence, uproot the fancies and obsessions which men fall into. It may have been something of this that made the Pythagorean teaching compelling, for H.P.B. says:

It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. . . . The general formula of unity in multiplicity, the one evolving the many and pervading the many. . . . this is the ancient doctrine of emanation in few words. (*Ibid.*, xv-xvi)

We can also see this doctrine in the thought of Plotinus, who says:

Ever illuminated, receiving light unfailing, the All-Soul imparts it to the entire series of later Being which by this light is sustained and fostered and endowed with the fullest measure of life that each can absorb. It may be compared with a central fire warming every receptive body within range. . . .

It is of the essence of things that each gives of its being to another: without this communication, The Good would not be

Good, nor the Intellectual-Principle an Intellective Principle, nor would Soul itself be what it is: the law is, "some life after the Primal Life, a second where there is a first; all linked in one unbroken chain; all eternal; divergent types being engendered only in the sense of being secondary."

In other words, things commonly described as generated have never known a beginning: all has been and will be. Nor can anything disappear unless where a later form is possible: without such a future there can be no dissolution. (*The Enneads*, II. 9. 3, translated by Stephen MacKenna)

It is sometimes said that returning again and again to the Unity of all life as our reason for living is an excellent destroyer of pain and faults, that it inexorably moves us in the direction of fulfilment. What would happen if we worked for the universal, and not for our own personal, good? If mentally we served our family not because they were *ours* but because they were part of the whole? If we cared for the body not because it was ours, nor because it had to be done, but because it makes possible service to the ALL on this plane? We might be doing the same things we did yesterday, yet at a different level. If we could remember that we and our environment are *one*, and stop thinking that we are our bodies or our personalities, our whole attitude to our fellow beings and to life in general would undergo a change. Maybe like musicians on their way to a concert, we pick up these bodies as so many instruments by which we "play our part" — *things* which make the unfolding of our duty possible. Plotinus has an interesting idea along this line:

The constitution of the All is very different from that of the single, separate forms of life: there, the established rule commanding to permanence is sovereign; here things are like deserters kept to their own place and duty by a double bond; there is no outlet from the All, and therefore no need of restraining or of driving errants back to bounds: all remains where from the beginning the Soul's nature appointed.

The natural movement within the plan will be injurious to anything whose natural tendency it opposes: one group will sweep bravely onward with the great total to which it is adapted; the others, not able to comply with the larger order, are destroyed. A great choral is moving to its concerted plan; midway in the march, a tortoise is intercepted; unable to get away from the choral line it is trampled underfoot; but if it could only range

itself within the greater movement it too would suffer nothing.
(*Ibid.*, II. 9. 7)

It would seem that we are *designed* after a higher plan of which it is our duty to become a *representative* — not a medium but a *mediator*. There may be a type of fatalism here: that of the personality which *must become an instrument* for the higher or, like the tortoise, be trampled underfoot. To avoid such a fate, it has to participate in that which transcends itself.

One might object to this that there are “designs-within-designs” and just as there is the personality of an incarnation so there might be the “personality” of a day. There may be a time when the “die is cast” for that day from which it patterns its fulfilment as well as the limits of that fulfilment, in the sense that there is a boundary to what each day might have accomplished even had it been ideally spent. Are there not days when we say, “What a wasted day that one was, what a series of missed opportunities or bungled relationships it has been!” It may be that these limits, or possibilities given to the day or life, are set by and through our Higher Self, by and through the bond of Unity that subsists between all creatures.

While the fatalism of the determinists is sometimes said to be based upon the idea of One Cause or Unity, might this not be simply another mark of that absurdity of man’s egotism that would sculpture the incomprehensible? Plotinus calls such an idea

the theory of the one Causing-Principle alleged to interweave everything with everything else, to make things into a chain, to determine the nature and condition of each phenomenon . . . [so that] forces beating upon us, as it were, from one general cause leave us no resource but to go where they drive. All our ideas will be determined by a chain of previous causes; our doings will be determined by those ideas; personal action becomes a mere word.

Quixotically enough we might say that the determinist accepts the Causeless Cause in every sense but its most crucial one: namely, his identity with It; for once he does this, he is no longer a totally determined being. Maybe we could say that he is the “slave” or “master” according to the scale of his choices.

How is it that a thousand men can wander another land and never really see, and then one with vision comes along who sees as the thousand

did not see before; how is this but from the roots of ourself, or as Lafcadio Hearn once said:

To view men or nature with delight, we must see them through illusions, subjective or objective. How they appear to us depends upon the ethical conditions within us. Nevertheless, the real and the unreal are equally illusive in themselves. The vulgar and the rare, the seemingly transient and the seemingly enduring, are all alike mere ghostliness. Happiest he who, from birth to death, sees ever through some beautiful haze of the soul — best of all, that haze of love which, like the radiance of this Orient day, turns common things to gold. (*Gleanings in Buddha-Fields*, pp. 82-83)

Earlier we read of the vision of the pure in heart: “*By one keeping the heart free from stain, virtue and right and wrong are seen clearly as forms in a mirror*” (*Ibid.*, p. 80). We see “the general formula of unity in multiplicity” in the soaring of Lafcadio Hearn’s thought, a beauty of flight that overcomes mere differences of detail or nuances of interpretation:

Merely by reason of illusion and folly do we shrink from the notion of self-instability. For what is our individuality? Most certainly it is not individuality at all: it is multiplicity incalculable. What is the human body? A form built up out of billions of living entities, an impermanent agglomeration of individuals called cells. And the human soul? A composite of quintillions of souls. We are, each and all, infinite compounds of fragments of anterior lives. And the universal process that continually dissolves and continually constructs personality has always been going on, and is even at this moment going on, in every one of us. . . .

Whether you (by *you* I mean any other agglomeration of souls) really wish for immortality as an agglomeration, I cannot tell. But I confess that “my mind to me a kingdom is” — not! Rather it is a fantastical republic, daily troubled by more revolutions than ever occurred in South America; and the nominal government, supposed to be rational, declares that an eternity of such anarchy is not desirable. I have souls wanting to soar in air, and souls wanting to swim in water . . . and souls wanting to live in woods or on mountain tops. I have souls longing for the tumult of great cities, and souls longing to dwell in tropical solitude; souls, also, in various stages of naked savagery; souls . . . loyal to empire and to feudal tradition, and souls that are Nihilists, deserving Siberia; sleepless souls, hating inaction, and hermit souls, dwelling in such meditative isolation that only at intervals of years can I feel them moving about. . . . Co-operation among all these

is not to be thought of: always there is trouble — revolt, confusion, civil war. (*Ibid.*, pp. 91–93)

While it may be true that co-operation cannot be thought of among such divergence, yet if the personality is brought under the reign of a higher and more powerful synthesis, we might discover a ruling element that brings order by its transcendence. This transcendence might extend beyond any one recombination of cells into a body and personality; it may make purposeful a whole series of such.

If we could get the idea of a wave which arises from the boundless ocean, unique and individual, yet still of the ocean, we might have here a dim idea of how the universality underlying any personality gives that particular birth its possibility of meaning. As a personality it is only a coruscation, but as the ocean it is the ALL, and is both the I and the You, the friend and the enemy, a ONENESS from which there is no escape.

The crucial problem of each, or any, personality may be how we are to leave this planet in a condition better than that prevailing at our arrival. But if we use the phrase “a better condition,” there comes immediately the need for a pivot to our discrimination regarding what is a “better” or “worse” condition.

With Theosophy the pivot is Brotherhood, or Unity. Thus, instead of the Christian theological idea of individual salvation, there is the Buddhist and Brahmanical, or Eastern idea of *salvation for the Whole* to guide our individual decisions. Through these instruments of flesh we are ambassadors to the condition which upholds us as the wave is a symbol for the entire ocean.

We do not have to be brilliant or unusual to recognize that each man, however humble or noble, has to face the problem of what effect his relationship to the environment has upon it. One might say that the shipbuilder's importance does not come from building ships, but from whether he builds ships that tend to have a destructive and divisive effect upon the planet, or ones that tend to preserve and unite.

Through our bodies we cause *ideas* to have visible effects, and can aid in transmuting the visible environment of chaos and separation into one of unity and harmony. By such efforts we may discover a Line of Effort which transcends any particular lifetime. It has been said that such an effort is the Theosophical Movement. In some sense one might say that with the earnest Theosophist the Theosophical Movement represents his *larger personality*, and he works in concert with others to

make this larger personality a stronger instrument of *service* to the planet as a whole. W. Q. Judge brings out an idea similar to this in "Theosophical Study and Work":

The fact that a branch T.S. is a body of individuals makes stronger the certainty that by means of the subtle link which, under the law of unity, connects together all the men who are on this planet, a wider and more potent influence for good or evil may be exerted through a Branch than through any single individual. For just as man is composed of atoms descended to him in various lines from many forefathers, all of which have a part in the influence he exerts, so a Branch is a being composed of the atoms — its members — included within its borders. And it is no fancy, no fantastic dream, to say that this being may be intelligent, or forceful, or weak, or wicked as a whole, just as it is made the one or the other by its component parts. . . .

The good or bad karma of the whole Theosophic Society may be figured as surrounding it from one end of the world to the other in the shape of layers and spheres of light or darkness. The light is good karma and the darkness is bad. Those units — Branches — which contain the elements of light within them will attract from the sphere of light as much of that as they are capable of holding, and the darkness will be drawn in by those which have darkness already. Thus we are all, theosophically speaking, keepers and helpers of each other, not only in the United States but in England, in Bombay, in Calcutta, in Madras. If we do not do our duty it may happen that some struggling Branch in some far-off place will by reason of its newness or weakness be the recipient, not of help but of damage from us. Each Branch is separately responsible for its own actions, and yet every one is helped or injured by every other. These reciprocating influences work on the real though unseen plane where every man is dynamically united to every fellow man. (*The Heart Doctrine*, pp. 71-73)

LIFE is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

—*Lucifer*, September 1887.

WORDS OF LIGHT

THE CANDLE OF DEVOTION

2. ABIDE IN STILLNESS

That stillness (abidingness) which is at the heart of all action, whereby it is related to the Cosmic Whole . . .

Let stillness be the form of thy devotion.

In the stilling of the mind thou shalt find tranquillity.
In tranquillity thou shalt see light.

My will for thee is, that thou keep thine heart in stillness.

Stillness is ever with thee, although thou perceivest it not.

I will satisfy thee, not with gold and jewels, but with truth and serenity;
twin roses these, which have lain in My bosom.
They will bring thee the breath of the Eternal.

The mind holds the knowledge of the senses.
The heart holds the knowledge of the soul.

Why so restlessly asking and seeking?
Canst thou not be still in thy spirit and mirror My Truth?

Gather stillness about thee like a mantle.
Be shod with diligence and lean on the staff of devotion.

Thy part is but the stilling of the mind.
Afterwards, all cometh by My Grace.

Centre thyself in stillness.
Rest in Me, that I may rest in thee.

3. HOW SHALT THOU LOVE?

How shalt thou love?
By dwelling on the thought of the Beloved, as the senses on the fragrance
of a rose.

Love is the life of the soul.

Where Love is not, there is no life, even as where the sap is not, there is no growth.

He who loves, knows.

He who knows, loves.

Come to Me in love and I will lay My hand on thee and make thy divided being whole.

Show love: by communion, by devotion, by non-withholding of that which is Mine.

The heart's quest will bring thee to Me when the mind's effort faileth. Speak to Me lovingly.

Yield thyself to Me in simplicity, as a child to the love of its father. Love is the surrender of separateness — not a seeking out but a yielding to.

Love is the pivot of all thought.

Dost thou *ask* constantly in the presence of a loved one?
Is it not enough that he is near thee?
So be it with Me.

Give Me thy heart.

Seek Me not in thy thoughts.

Love opens a window on Eternity.

Show Me respect, and I will show thee Light.
Give Me love, and I will give thee Myself.

What is our relationship, O my Lord?

The relationship of love — of mutual giving and receiving:
Giving, not according to desire but according to capacity,
Which capacity increaseth as thou yieldest more fully unto Me.

It is from the censer of the heart that the incense cloud ariseth most sweetly, the only cloud which is not distraction, whose essence is love.

How dost thou meditate on one whom thou lovest?

Dost not thou treasure his image in thine heart?

Dost not thou say within thine heart, "Thus and thus are we to each other; thus and thus do we by each other"?

So is there an increase of love.

There must be no doubt in the pure heavens of love, or the depths will be darkened, as by cloud.

But, my Master, the depths are always dark.

Not the depths that are a void of Clear Light.

Thou art ever in My presence.

Rest there in tranquillity and give Me thy love.

(To be continued)

MAN alone, of all the creatures of earth, can change his own pattern. Man alone is architect of his destiny.

William James declared that the greatest revolution in his generation was the discovery that human beings, by changing the inner attitudes of their minds, can change the outer aspects of their lives.

History and literature are full of examples of the miracle of inner change. Do you know the Persian story of the hunchback prince who became straight and tall by standing each day before a statue of himself made straight?

Change requires the substituting of new habits for old. You mould your character and future by your thoughts and acts.

Change can be advanced by associating with men with whom you can walk among the stars.

Change can be inspired by selecting your own spiritual ancestors from among the great of all ages. You can practise the kindness of Lincoln, the devotion of Schweitzer, the vision of Franklin.

Change can be achieved by changing your environment. Let go of lower things and reach for the higher. Surround yourself with the best in books, music and art.

—WILFRED PETERSON

LETTERS TO A LODGE

VI

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COMRADES:

One of the first questions which meets us upon this path of ours is the question of right action. Into the many details of this question we will not at present enter, but we will occupy ourselves with one aspect only, to wit:

How shall we learn to discover and to encourage that Intuition which alone leads to right action?

Now there are three phases of consciousness which students are prone to confuse with a fourth, which is Intuition. These three are Intellect, Impulse and Instinct. What we require is some clear idea of the distinction between these and the Intuition. With Intellect it is easy to deal, for we readily distinguish its action in the reasoning faculty. Intellect has so little in common with Intuition that no danger of confusion arises here. To study, to reason, to debate, to analyse, to think in detail—all this is not Intuition and we are in no danger of mistake.

A real difficulty arises when we come to Impulse. Very many students mistake their impulses for intuitions. Yet the distinction is really very marked.

Intuition is the synthesizing faculty carried to its highest power. Facts are marshalled and synthesized in a flash; their array passes too rapidly for the brain consciousness to take note of separately; it notes the sum total alone, as the optic nerve sees the ray of light only when it becomes objective and—so to say—stationary, and not during its long journey towards the eye nor in its many millions of vibrations. The Intuition is Buddhi-Manas. It synthesizes and perceives. Also it informs. Very often its light falls upon some truth of which in this life we had no previous knowledge, for Intuition gazes directly upon the Real. It is, in fact, itself a ray of the One Light, and one of its highest aspects is, as you know, the Kundalini force. But today we are only dealing with that form of Intuition which the ordinary man and woman can trace in themselves.

The distinguishing trait of Impulse is an interior propulsion towards action. It differs from Intuition in that this is a seeing, is apperception,

while Impulse is invariably a desire to do. Impulse is wholly kamic.

Instinct, on the contrary, is largely pranic. It is the interior selective faculty. By it the lower mind takes what the physical and animal self most needs in life. By it the cells on their plane select, reject, assimilate. By it the creatures live, move and procreate. From its action comes the automatic self-preservation which we notice even in states of unconsciousness. By its action also does the astral or vital body of all creatures attract or repel that which is needful or harmful to its preservation and development. By the aid of instinct the Kamic principle chooses what the intellect most desires — or what it wills — be it high or low. By it also the purified Soul seeks the real source of Truth and Light. For Instinct is of all planes and is the unbiased servant of the Mind and Will. Where these are not as yet evolved, the Instinct is guided by the Life Principle and by Kama, which is pure in the pure and mindless creatures, and in the lower elementary lives, animal, vegetable or mineral. Instinct is one and undivided, but desire is manifold. Desire — and later on, Will, if all goes well with man — is the driver of Instinct.

The chief difficulty, therefore, is to distinguish between Intuition and Impulse. The best present guide for the student is the fact before named, that Intuition sees, while Impulse drives forward. Intuition is the seer. Impulse is the actor. Instinct, and not Impulse, should be the vehicle of Intuition. It would be so if our minds were free from sensuous desire. For our Instinct would be guided by Intuition toward the higher life. Or to put it differently, what Intuition sees, Intellect should establish and Instinct should carry out. For Intuition sees by its own true light, it is self-luminous, and the Instinct of men who have developed their Intuition is of the same order of life and gravitates by its own nature towards that light which it needs in order to live the life desired. When the purified mind instinctively discovers the true path, the path of its true needs, this path is from time to time illumined by flashes of Intuition. Intuitive ideas rise, full-orbed and flashing, upon the expectant mind.

Impulse is the vehicle of human desire. Its invariable tendency to action shows this. We never feel an impulse to sit still. We may feel an instinct to do so.

Intuition carried to its highest power is, of course, Buddhi. In manifestation upon this plane it is Manas. "Buddhi never acts on this plane, where the acting agent is the Manas." It is moved by the will-

force of occultism. That shakti is a spiritual force which sets a certain centre (in the case of Buddhi) in motion. But, as was before said, we are not now concerned with this highest form of Intuition. Few are they who even know the approaches thereof.

The developing Intuition may be known by a flash of a certain colour in a certain centre, accompanied by an impression of knowledge, of a sure conclusion, upon the brain. A great mystic once said that the Intuition might be known from the simplicity of its utterance, which was always, "Thus saith the Lord." Its action is instantaneous; it illumines the darkness of the intellect. It is *unaccompanied by any feeling or emotion whatsoever*; note this well. The flash is in the head centre; the stir arises in the heart as a rule, and is thence flashed into the head centre. But no hard-and-fast rule can be given. Such intuitive knowledge is a partial recovery of what the soul has seen during sleep or trance, or what it knew "when journeying with Deity." For the pure Soul is pure Light in its own nature and is itself the Truth which we seek. The flash spoken of here is the moment of registration of this intuitive knowledge, or recovery of Truth, upon the brain. This registration, in case of trance, is said to occur at the last moment of the passage back from the spiritual state to the objective state, and through this registration the knowledge gained is "brought through." In the cases of students not adepts, the knowledge has more difficulty in getting through; it may occur some time later and is but partially recovered, and usually mixed with error, for reasons pertaining to scientific occultism into which we will not at present enter.

Many persons who might hear all this about Intuition might say: "Oh, yes, I know that Intuition." But it is far less frequently known than is supposed, because few discern its action from that of mere brain flashes ("flashes in the pan" literally), which often arise from a variety of causes, even physiological ones. The light of the Manas is not the light of Buddhi. Neither its colour, its mode of motion nor its action is that of Buddhi. But even were I able to fully describe these, I would not do so, lest they be falsely imagined to exist where they do not.

Of Impulse again it may be said that the student will find it to be of an explosive nature. That is, an outward propulsion of force takes place, usually attended by more or less heat or warmth spreading suddenly through the body, and, sometimes, a sudden heat in the brain. A swift quickening heat and an attraction towards action; thus can

Impulse best be described by me.

Of Instinct again it may be said that the upper brain appears unconscious of its action. This action is felt in the lower brain, the centre of automatic action and the real "Home of Isis," if mankind only knew it. The self-preservation of the drowning; the leaping aside from a danger before the brain has cognized the fact of danger; the going unexpectedly to a place or to a person where we meet what we most desire, all these are instances of instinctual action. Generally speaking, we are led by Instinct just as we breathe the air, without conscious thought. Instinct is pranic and wholly impersonal, which Impulse never is.

The Intuition is only true for the average man when judgement, heart and conscience verify it. These three are the witnesses of Intuition. But Intuition is Lord over all. It affirms; the witnesses only attest.

—JASPER NIEMAND

(*To be continued*)

Student. — Tell me some ways by which intuition is to be developed.

Sage. — First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

—“Conversations on Occultism”: *The Path*, November 1894

IN THE LIGHT OF THEOSOPHY

Many in the world today, dissatisfied with their old illusions, are looking for something with which to replace them. Acharyas, Swamis and Maharishis, so called, are now the new gods. Every ashram and yogic centre has its quota of both Indians and foreigners seeking the "inner light" and eager to experience a level of existence other than the physical.

In an article entitled "A Search for Spirituality" (*The Times of India*, June 4), Nergis Dalal comments on this upsurge of interest in "spirituality":

The tension between positive scepticism and modern morality has led to psychiatric rather than physical ailments. The greatest of all problems of sophisticated cultures today is alienism, and a whole literature has sprung up around this subject. Where the alienated person loses his sense of personal identity, it leads to neuroses. Ironically enough, the greater the affluence, the greater the sense of personal frustration. Affluent countries produce in their citizens a certain lack of motivation, which in turn leads to madness or suicide.

The reason for this flocking to India for spiritual knowledge and enlightenment arises from this: one of the basic tenets of Indian thought maintains that happiness is not dependent on fortunate material circumstances, although a certain amount of comfort is considered necessary to free the mind for higher thought. The pursuit of pleasure, the attitude of possessiveness and the arrogance of pride in achievement, all lead, it is believed, to unhappiness and psychosomatic disorders....

The Law of Karma provides in many ways the only satisfactory or logical reason for being good and doing good. Every single action, thought or deed has its inevitable reaction. There is no getting away from this. No repentance, no prayers will prevent the inevitable nature of this causality — it is absolute and inviolable. One is good, then, not because goodness in this world produces tangible rewards in the next world, but because goodness will lead to instant inward benefit and permeate external living as well. The ten Yamas and Niyamas lay down a definite code of conduct which must be followed....

Young people become what are known as "hippies" because they view the world with complete scepticism. They see no grounds for moral authority or obligations. They denounce the

materialism by which we live as shoddy, artificial and hypocritical — a mask for exploitation and greed. The result is a hatred for and revolt against existing society leading to inevitable alienation. They seek some identity which will protect them against self-doubt. They seek with drugs to intensify experience, to make the mind more sensitive, to elevate inner consciousness, or even to search for inner lights.

In yoga they find all this possible without drugs, and the experience has positive and uplifting techniques. Never before has yoga enjoyed such popularity, although so far there is only one department for yogic studies at the University level, in India. Books on yoga sell as well as the best advertised pornography.

A good deal has been said in Theosophical literature about the danger of pursuing Yoga practices. Hatha Yoga begins with control of the body and then control of the mind. The road to spirituality, however, is not through physical practices but through mental asceticism coupled with moral uprightness. Attention is invited to the article "Raja and Hatha Yogis" beginning on page 325 of this issue.

At what age should formal schooling start for a child? Opinions are divided on this question. According to a new concept of child-rearing, some form of schooling can and should be provided almost from birth to give infants an educational head start. In the U.S., the thrust toward early childhood education is gathering momentum so rapidly that experts call it "the most significant educational trend of the 1970s." (*Newsweek*, May 22)

This pre-school boom can be traced to a theory that has gained wide acceptance today, that at least half of all human intelligence is developed by the age of four. It is admitted, though, that very little is known about how small children learn. According to the Swiss psychologist Jean Piaget, "Little children do not think like miniature adults; their thought processes are just as complex in their own way as adult thinking — they are just different." While some psychologists like Piaget hold that not until the age of seven does a youngster learn to think abstractly in the adult sense and thus fully understand such subjects as reading and mathematics, many others are of the view that children from well-placed families develop the ability to learn at a much earlier age. As Piaget's critic, psychologist Jerome Bruner puts it, "Any subject can be taught effectively in some intellectually honest way to any

child at any stage of development.”

There is no doubt that the first few years of a child's life are of the greatest importance, but is it wise to push children academically at this stage? Is not the growth of intellect a continuous process? Many psychologists and educators are convinced that a conscious effort to teach academic subjects too early is unnecessary and even dangerous. Today's IQ-conscious parents, says Professor David Elkind of the University of Rochester, “are listening to some experts and the press saying that if you start kids early on things like reading, they can learn earlier and easier. That's not true. It won't give them any advantages later on. If you force a child to learn specific content before he is ready, he will develop a long-term attitude about school that may be negative.”

What have psychologists and educators achieved by discovering that the average toddler can learn more things much faster than was hitherto thought possible? It all depends on what the child is going to be taught. Are any of the proponents of early education prepared to accept the fact that each child is a Divine Ego possessing wonderful powers and potentialities and with an illimitable past and future? Any educational programme that ignores this vital fact can hardly be said to be based on a sound foundation. The process of education, as the word itself suggests, is one of unfoldment. If it is seen as a drawing out, then the usual learning from outside would change into an education from inside. The newly discovered capacity of the very young needs to be availed of by parents to bring out what is innate in the child, instead of burdening it with mere academic training.

In our age, too much is made of intellectual development. The children of the present generation are believed to be superior *intellectually* to those of the past generations, but are they not lagging behind *morally*? Lack of proper guardianship of the children on the part of the parents during the early impressionable years is to a large extent responsible for the present-day conditions. Would not the training of the parents be the right beginning if we expect more from our children? The fault lies more in the parents than in the children — in the fathers and mothers ignorant of the true meaning of life and its purpose, and not realizing in the least what these “children” really are. For the child bodies are merely the housings of *Egos*, coming into incarnation again to take up physical life with the ideas and on the basis gained in previous lives on earth.

Most of us know people who are always running into accidents. According to a growing number of safety experts, accident proneness is not a permanent part of the character, as assumed by the traditional theory, but is a temporary condition. "No one is accident prone all the time, but perhaps we are all accident prone on occasions," writes Barbara Ford in her article in the April *Science Digest*, quoting Frank Vilardo of the U.S. National Safety Council. It has been found, for instance, that drivers who were susceptible to accidents during one period would probably be safe drivers a few years later, and *vice versa*.

Such temporary accident proneness, experts say, is caused by a host of transitory or more or less permanent situational, personality and health factors. Then there is the "environmental" theory, according to which "something in the environment, such as a work supervisor, poorly designed equipment or even too much noise predisposes everyone in that environment to accidents. Once the unsafe element is removed from the environment, 'accident proneness' disappears."

Investigators admit that not all the causes of accident proneness are evident, but a major one they subscribe to is emotional stress, leading to forgetfulness, inattention, unusual irritability and other symptoms. Once the crisis is resolved, the person gets back to his previous state of good adjustment. In a recent study, those involved in divorce proceedings showed a significantly higher accident and violation rate than others.

Temporary emotional stress and environmental hazards may play a major role in accidents, but some researchers still believe in the existence of a small group, accounting for about 15 per cent of all accidents, with a lifelong predilection for mishaps. According to Dr. Frederick I. McGuire, a University of California psychologist, "No clinical psychologist or psychiatrist experienced in working with individual patients could ever be convinced by mere theorizing that 'accident prone' people do not exist."

Dr. McGuire divides accident proneness into two categories — short-term and long-term. In the latter category, he puts individuals with "negative character traits" such as untrustworthiness and rudeness, as well as psychotics and neurotics and those suffering physical conditions that impair their abilities more or less permanently. Not everyone in these groups, he admits, is accident prone.

"Accidents" form a vast field of study for one who would begin to understand the mysteries of Karma. In the curious recurrence of ac-

cidents of a certain type, in connection with particular places or individuals, the student may also see evidence of the law of cyclic return of impressions, working in a manner that those ignorant of occult law find peculiarly puzzling. Investigators would do well to study the behaviour patterns of so-called "accident prone" persons, their habits of thought and feeling. Is it not possible that men who leave themselves open to currents of disharmony, of disorderliness and carelessness may have no individual resistance to misfortune? May not the accidental career of some men be the Karma of a past life — perhaps several — spent in deliberate carelessness? The apparently melevolent destiny which pursues the accident prone has obvious explanation, also, in the Theosophical doctrine of the elementals.

In a class exactly opposite to the "accident prone" are those who "people their currents in space with entities powerful for good alone." As H.P.B. remarks in *Isis Unveiled*:

The well-known story of the Indian chief, who confessed to Washington that at Braddock's defeat he had fired his rifle at him seventeen times at short range without being able to touch him, will recur to the reader in this connection. In fact, many great commanders have been believed by their soldiers to bear what is called "a charmed life." (I. 379)

In ancient India, intellectuals were held in great esteem and reverence and even kings and emperors thought it a privilege to sit at the feet of a man of learning. This was recalled by N. A. Palkhivala in his Convocation Address to the Bangalore University, excerpts from which are published in *Bhavan's Journal* for June 11. Today, however, we have downgraded the intellectual and have devalued the very word. An "intellectual" has now come to mean "a man who is intelligent enough to know on which side his bread is buttered."

Outlining the function of education, Shri Palkhivala said:

Education has been called the technique of transmitting civilization. In order that it may transmit civilization, it has to perform two major functions: it must enlighten the understanding and enrich the character.

The two marks of a truly educated man, whose understanding has been enlightened, are the capacity to think clearly and intellectual curiosity....

The capacity to think clearly should enable the student to

sift, and reject when necessary, the ideas and ideologies which are perpetually inflicted on him by the mass media of communication. It should enable him to realize that these mass media are in chains — in chains to the foolish and narrowing purposes of selling consumer goods, and to the narrowing and stifling purposes of politics. . . . Intellectual curiosity would enable the student to continue, nay, to intensify, the process of learning after he has come out of the comfortable cocoon of the University and is thrown into the maelstrom of life. . . .

Let me now come to the second function of education — enriching the character. What we need today more than anything else is moral leadership — founded on courage, intellectual integrity and a sense of values. . . . A sense of values will enable you to find happiness within yourself and joy in the most ordinary of things which we often pass by unseeing. . . .

R. W. Emerson, who knew the literature of a dozen countries, observed that the writings of ancient India represent the summit of human thought. The knowledge of our old sages was intuitive. The other type of knowledge which is acquired from teachers and from books is repetitive, imitative and derivative.

After decades of intensive research, science has come to certain conclusions which the intuitive seers of India had already recorded more than 4,000 years ago. For example, the ancient Rishis had taught that in the last analysis there is no difference between animate and inanimate matter, and the scientific advances of the last ten years seem to point to that conclusion. Likewise, what our old sages said about the nature of Ultimate Reality seems to coincide with what our greatest scientists of today think regarding the baffling nature of matter. If you have in parallel columns some quotations from our ancient classics and from the findings of modern science, you will be amazed at their correspondence. Such is our marvellous heritage, and yet we turn so seldom to it, being absorbed in passing trivialities. . . .

There are periods in world history which are characterized by the loss of the sense of values, and the times we live in are pre-eminently such an age. All our troubles may be summed up in three lines, if I may quote T. S. Eliot:

Where is the Life we have lost in living?

Where is the wisdom we have lost in knowledge?

Where is the knowledge we have lost in information?
