

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE TWIN DOCTRINES

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REINCARNATION and Karma are twin doctrines. The process of successive lives for the same Human Soul on earth and the workings of his Karma are indissolubly interlinked. Man's freedom from rebirth implies also his freedom from the bondage of Karma. The Law of Periodicity or of Cycles is the chief manifestation of Karma as well as of Reincarnation.

Both the doctrines are simple to understand in their primary aspects: As you sow, so you reap, on every plane of being; man is the creator of his own destiny and feels in the present the effects of his past sowings. But a score of questions follow and present a hundred lacunae which demand light. As the student reads and studies, his problems grow and his questions multiply. All that is written and recorded, all that is said and heard, produces more questions, more puzzles, more problems; till he comes upon the statement reiterated in a dozen places and more: "...pertains to the domain of the Mysteries."

All Knowledge proceeds from the known to the unknown; new knowledge is the extension of old knowledge. Between what is actually known, *i.e.*, experienced in realization, and what is being learnt there is a difference. There are two aspects to our knowledge: one which through experience has become part of our very nature, and then that learning which remains still to be assimilated and which may be lost if not successfully assimilated. So with a student grappling with the twin doctrines bridged by the arch of the Law of Cycles. A person finds no difficulty in accepting the general principles

of Reincarnation and Karma. But each student comes to a ring "pass not" of ready acceptance. A little study and that ring expands, but it always remains and presently refuses to recede. What is learnt by the Human Ego in the long past is partially and hazily and indirectly remembered as study progresses, but the time is reached when puzzles and problems stay put.

Is the end reached? Can nothing be done? The end is not reached and certainly something can be done. Application or Practice has become an absolute necessity if further knowledge is to be acquired. An ounce of practice with the knowledge already acquired leads to a ton of new knowledge. Purifying and making porous the human brain to the direct light of the Inner Ego enables the student to recover knowledge of all his previous existences.

Unless the student *lives* in and by the light of the truths of Reincarnation and Karma he cannot grow in Wisdom and gain Peace which is Power. To see by the mind the truth that "the hands which smite us are our own" is not difficult; but to live by the light of that bit of Wisdom is most difficult. Let a person try to apply that piece of instruction and he will encounter the furies which circulate in his own blood. And yet the saying, "the hands that smite us are our own," is merely a paraphrase of the truth that "as you sow, so shall you reap." Or take another — "Verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life." This will be assented to, though questions will arise like — "Then how about free will overcoming fate?" But when some insight into the doctrine of Resist Not Evil, and so into the real nature of resignation, is gained, the problem will not continue to puzzle and a proper reconciliation of free will and fatalism will take place. But the practice of true Resignation, most intimately connected with the teaching of Higher Indifference or *Vairagya*, is the first requisite. Without that practice deeper aspects of Reincarnation and Karma cannot be understood.

Freedom from the round of births and deaths means that the Emancipated Human Soul has become the Master-Server of the Great Law of Karma. We are slaves, most often unwilling slaves of Karma-Nemesis. Soul-progress means wearing out the fetters that slavery and the hands so set free acquire the powers of self-service of the races of mortals.

Four are the aphorisms which give the prescription for curing the disease of Soul-slavery. If we labour intelligently at these four, not only in mentally perceiving their truth but also by their practice in daily living, we will, however slowly, emerge from the state of slavery into one of soul-freedom. To take care of our thoughts and words, to help others by words and deeds, to see the trends of collective Karma which influence us, and to adopt measures of (a) repression, (b) elimination and (c) counteraction — these are necessary aspects of self-discipline. Without Self-Discipline imposed by the Soul on the senses the Soul cannot get its liberty from the latter. In formulating our own Discipline of Daily Living these four aphorisms should not be omitted. What are the four?

(1) No. 12. Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(2) No. 13. The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(3) No. 26. The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(4) No. 27. Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

MAN can no more soar into the empyrean of abstract thought with the help of his intellect than he can lift himself up by his own shoe-laces. Intellect can analyse experience, relate and translate. But it cannot synthesize, become, create — only intuition can do that.

—ROGER CLARKE

MAN AND HIS SELVES

Two birds, fast bound companions, perch on the same tree [the Tree of Life]; one eats sweet fruits but the other looks on. The person who eats the fruits of experience becomes deluded and grieves for his impotence. But when he beholds the other sitting in contentment, the great Lord, he becomes free from sorrow.

—*Mundaka Upanishad*

Between man and the animal . . . there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being: one from a higher and divine plane? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.

—*The Secret Doctrine*, II. 81

OF ALL the multitudinous forms of Life in the Universe so full of marvel and mystery, man is the most puzzling. The penetrator of heaven and earth stands bewildered before one riddle — himself. Century after century, all is changing, everything is progressing; one thing only changes not — *race nature*. With individuals it is different. Individual depths of brutality and callousness have produced a crop of soulless men; individual heights of aspiration and effort have transformed many a sinner into a saint. Higher than angel may man lift his lot, yet sinks he lower than the worm or gnat.

What is the nature of man — divine or demoniac? What is the line of his heredity — spiritual and angelic or material and beastly? Religion points to the former — and is on the side of the Angels. Science asserts the latter and traces man's origin to the kingdom of the beast. Theosophy, which is a *verified*, not a speculative, philosophy, teaches a doctrine which present-day religions have forgotten and modern science has not yet discovered. Says *The Secret Doctrine*:

No Occultist would deny that man — no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal — is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations; but he puts the case differently.

It is not against zoological and anthropological discoveries, based on the fossils of man and animal, that every mystic and believer in a divine soul inwardly revolts, but only against the uncalled-for conclusions built on preconceived theories and made to fit in with certain prejudices.

The inner man, the Self-conscious Thinker, is not a beast in human body but a fallen God imprisoned in a form. In this corporeal envelope there are animal-like tendencies — which come in direct conflict with the expressions of the imprisoned entity. And so the human and the animal strive for supremacy in every breast. As man progresses, the animal weakens; this progress is a series of awakenings, and at one stage of his growth man is impelled to question the meaning and purpose of life. It is such stirring of the living God in the physical shell that impelled Elizabeth Barrett Browning to ask and to ponder:

We sow the glebe, we reap the corn,
 We build the house where we may rest,
 And then, at moments, suddenly,
 We look up to the great wide sky,
 Inquiring wherefore we were born . . .
 For earnest or for jest?

The senses folding thick and dark
 About the stifled soul within,
 We guess diviner things beyond,
 And yearn to them with yearning fond;
 We strike out blindly to a mark
 Believed in, but not seen.

Sensing the two selves in man is a fairly common experience; acquisition of knowledge about their origin, relationship and destiny, somewhat rare. Poets and mystics feel the presence of something divine in themselves, and of the demoniac which obscures and diminishes that feeling. The philosophers reason about the nature of the inner self, about the genesis of the lower and animal self in man, but neither vague feeling nor personal reasoning has brought surety of knowledge to either class.

Mystical poets take one step more — overpowered by the lower they repent and appeal as does Archibald Lampman, or derive strength from the confidence as does Edmond Holmes. Says the former:

The God within my soul hath slept,
 And I have shamed the nobler rule,
 O Master, I have whined and crept;
 O Spirit, I have played the fool.
 Like him of old upon whose head
 His follies hung in dark arrears,
 I groan and travail in my bed,
 And water it with bitter tears.

That is regret and repentance, and here is the confidence of Edmond Holmes, who in his sonnet "La Vie Profonde" recognizes the existence of these two selves, the "surface self" and the "true Self":

Hemmed in by petty thoughts and petty things,
 Intent on toys and trifles all my years,
 Pleased by life's gauds, pained by its pricks and stings,
 Swayed by ignoble hopes, ignoble fears;
 Threading life's tangled maze without life's clue,
 Busy with means, yet heedless of their ends,
 Lost to all sense of what is real and true,
 Blind to the goal to which all Nature tends—
 Such is my surface self; but deep beneath,
 A mighty actor on a world-wide stage,
 Crowned with all knowledge, lord of life and death,
 Sure of my aim, sure of my heritage,
 I — the true self — live on, in self's despite,
 That "life profound" whose darkness is God's light.

Neither of the experiences is altogether fruitless. In numerous ways the appeal to or remembrance of the divine in man brings about an awakening, and in the process of time a desire to seek the truth arises; for example, in Lampman the regret is followed by the ardent turning of the Soul towards the Divine:

O Master Spirit of the world,
 Grant me to know, to seek, to find,
 In some small measure though it be,
 Emerging from the waste and blind,
 The clearer self, the grander me.

Mere aspiration, however, is not enough; but once the aspiration

is born, by a straight path or by devious turnings, the man perceives the position described in Theosophical philosophy.

It is the identification of the human soul with external sensations and impressions that is the creator of the dire heresy of separateness, the root cause of all evil and imperfection. The first step in the spiritual life is the recognition by the Perceiver that he is not any nor all of his perceptions. This detachment from the impermanent and the unreal must proceed *pari passu* with attachment to the Permanent and the Real — the two go together; one cannot be accomplished without the other. But attachment to the Real in no sense implies theological "worship." The way of theology — Western or Eastern — and the Path of Theosophy are diametrically opposed; they can never meet. The adherents of the former petition and propitiate an anthropomorphic God — the followers of the latter seek their Higher Self through action based on the recognition of the Oneness of Life, for the Self of each is the Self of all. "There dwelleth in the heart of every creature, O Arjuna, the Master — *Ishwara*," teaches Krishna in the *Bhagavad-Gita*.

Many, many are the men and women in every country who, while professing a creed, are yet above it, for they have broken through the prison-house of dogma into the illimitable expanse of free-thought. To such unrecognized Theosophists H.P.B. refers when she states:

Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — God-ward — he is a Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

It is this "inspiration" which enables the progressing Soul to take the position of Emily Brontë in the following stanzas, in which there is neither evasion nor propitiation of the Higher, but a courageous affirmation that God is "within my breast" and outer creeds are vain:

No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me from fear.

O God within my breast,
Almighty, ever-present Deity,
Life — that in me has rest,
As I — undying Life — have power in Thee!

Vain are the thousand creeds
That move men's hearts: unutterably vain,
Worthless as withered weeds,
Or idlest froth amid the boundless main,

To waken doubt in one
Holding so fast by Thine infinity;
So surely anchor'd on
The steadfast rock of immortality.

The upward march of the soul is a series of stages towards an ever-growing perfectibility. But every change for the better, every progressive awakening, is preceded by proportionate suffering.

The "original thinker" with "an inspiration of his own" comes to recognize that he must develop the will to achieve, the wisdom to plan; while he finds will ready at hand he is without knowledge, and in search of more definite knowledge he meets with the wisdom of the Eastern Sages, which is to be found in modern Theosophy. He finds that man regards himself as an isolated being, apart from Great Nature, in which he lives and labours. Theosophy teaches that man is no special creation, but the finished product of natural evolution, and that Living Nature is composed of Spirit and Matter. These two are not independent realities, but interdependent aspects of that which is neither Spirit nor Matter but verily the Root and Container of these. Man is That—ensphered as Spirit and enveloped in Matter. Therefore Man is triune and is referred to in the *Gita*:

There are two kinds of beings in the world, the one divisible, the other indivisible; the divisible is all things and the creatures, the indivisible is called Kutastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit—Paramatma—which permeates and sustains the three worlds.

Atma-Buddhi, the Higher Self, corresponds to Paramatma; Manas the Inner Ego, corresponds to Kutastha, the indivisible; and even when it emanates a ray which is the basis of the ephemeral personality it is not Manas who separates itself from its ray, but the latter under the influence of tanhaic elementals fancies itself as separate and sometimes tears itself from the parent Manas. These tanhaic elementals form the divisible man. The Higher Self, Atma-Buddhi, is one with Paramatma; when Manas succeeds in inducing in its ray first the feeling and then the knowledge of its indivisible nature whereby

that ray influences and controls the tanhaic elemental lives, Purshottama, Uttama Purusha, the Superior Man, is born.

The second great idea, one of practical importance, related to the tanhaic elementals of the personality, is this: One of the main differences between the infant science of the West and the age-old psychology of the East is that while the former refers solely to mental states, the latter classifies the *moral* states, treating the mental states as mere effects produced by moral conditions. From this it is only a step to deduce that human desires form the balance principle from which the ways go up or down; that it is the basis of action, the cause of rebirth, the mover of the will. The *Brihadaranyaka Upanishad* states (IV, iv, 5-6):

Forsooth, of desires is a person made. As is his desire, such is his resolve; as is his resolve, such the actions he performs; as are his actions (Karma) such he verily becomes.

Where one's mind is attached,
There goes the Self through action.
Obtaining the end of his actions
Whatever they be, of his world,
He returns from that other world
To this world of action.

The force of *Kama* — passion and personal desire — can through transmutation be resolved into its primordial element — *Kama-Deva*, Compassion — “an all-embracing desire for universal good, love, and for all that lives and feels, needs help and kindness.” *Kama* is the link connecting the soul to the three *Gunas* of *Prakriti*. The quality of *Tamas* represents the selfishness of ignorance, folly, idleness, delusion. *Rajas* manifests as self-assertion and inordinate desire for possessions of any and every kind. Even *Sattva* is but exalted selfishness when it is expressed as love of knowledge, of goodness and pleasantness for one's own sake, or the doing of righteous acts for the reward which follows them. All these three qualities bind the imperishable soul to the body. The Upanishad continues that he who would be the Knower of Atman must first obtain freedom from *personal* desires:

Desires lodge in the heart.
When all such are set free,
Thus the mortal becomes immortal,
Thus Brahman is attained.

That Atman is to be obtained by meditation on truth, by acquiring Wisdom, by practising *Brahmacharya*, i.e., chastity of thought and feeling, of word and deed. Ardent practitioners doing away with their imperfections behold within their bodies the Light of Atman. The English echo of this teaching is enshrined in "A Meditation" by Paul Hookman:

The Self is Peace; that Self am I.
 The Self is Strength; that Self am I.
 What needs this trembling strife
 With phantom threats of Form and Time and Space?
 Could once my Life
 Be shorn of their illusion, and efface
 From its clear heaven that stormful imagery,
 My self were seen
 An Essence free, unchanging, strong, serene.

Why is an emanation of the "Self" of Peace and Strength, a ray of the "Atman consisting of Light," imprisoned in Matter, and enveloped by the Maya of Form and Time and Space? Because the Spiritual must *acquire Divinity* — the Immortal obtain *conscious Immortality*. There can be no manifestation of individual consciousness except in and through a vehicle of Matter. Only by comparison of the finite with the infinite can man learn to discern the Real from the false, the ever-fleeting from the Everlasting. Says H.P.B.:

Light would be incomprehensible without darkness, to make it manifest by contrast; good would be no good without evil, to show the priceless nature of the boon; and so, personal virtue could claim no merit, unless it had passed through the furnace of temptation.

The stumbling-block on the path of the aspirant is not matter but his *attachment* to matter; not the universe of Form and Time and Space, but his *attitude* towards it; not the fact of experiencing sensations and impressions, but the failure to *evaluate* that which is experienced. What is needed is a calm indifference for but a just appreciation of everything that constitutes the objective transitory world in its relation with and to the invisible regions. When we begin acting from within instead of ever following impulses from without, we begin to realize that the suffering which is ours is not only what we deserve, but what we *need*, as an opportunity for gaining strength and knowledge. "A Meditation" ends with the

realization that every death pang of the personality is a growing pain of the soul — a step towards freedom from the whirling wheel of compulsory rebirth.

To know no suffering can beset
 Our lives, that is not due,
 That is not forged by our own act and will;
 Calmly to view
 Whate'er betide of seeming good or ill,
 The worst we can conceive but pays some debt,
 Or breaks some seal,
 To free us from the bondage of the Wheel.

While material *forms* are evanescent, matter itself as an aspect of the One Principle is eternal and contains the potentiality of Divinity. As the Christos within radiates more and more of its light upon the human tabernacle, its animal tendencies die — its angelic powers fructify. John Byrom recognizes this befriending of the self by the Self:

This is the greatest Trial; 'tis the Fight
 Which Christ, with His internal Love and Light,
 Maintains within man's Nature, to dispel
 God's anger, Satan, Sin, and Death, and Hell;
 The human Self, or Serpent, to devour,
 And raise an Angel from it by His Pow'r.

The Unmanifested is with difficulty attained by corporeal beings. "To meditate on the Higher Self is difficult. Seek then the bridge, the Masters," advised Mr. Judge. That is the way. The image of the Master is the magnet that will draw out the Divine Lord from the Lotus of the Heart. That image is the product of Ideas obtained from the Wisdom of the Wise. Modern civilization centres its attention on physical-plane action; ancient Aryavarta stressed the importance of thought and feeling as the maker of man and the builder of his destiny. The *Mundaka Upanishad* teaches:

Whatever world a man of purified nature clearly conceives in his mind, that world he wins; whatever desires he desires for himself, those desires he obtains. Therefore he who is desirous of common welfare should praise the Knower of Atman.

THE LESSONS OF KARMA

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There's a divinity that shapes our ends,
Rough-hew them how we will.

THE IDEA most usually attached to the word Karma is, a power, inherent in the nature of things, by the action of which good deeds are rewarded with happiness, while evil deeds bring suffering and pain. According to this view, Karma becomes a sort of moral police, continually adjusting and correcting the errors and extravagances of the human race, and vigilantly providing that none shall trespass on the domain of another.

Karma has been described as an application of the Law of Action and Reaction to the mental forces, and its spirit has been summed up in the words: "Whatsoever a man soweth, the same shall he also reap." And all this is undoubtedly true; and these ideas, when displacing the belief that occurrences are merely accidental and fortuitous, are of the highest importance; but though true in itself, this idea falls far short of the whole truth; for when examined scientifically it is found to be aimless; the continual action of this compensatory law, its perpetual adjusting and correcting, is mere temporizing, it goes nowhither. It is nothing more than the endless swingings to-and-fro of an isolated pendulum. The pendulum is merely mechanical, and, when detached, is unnatural; for all nature has a purpose, and moves ever onward. Nature is organic; much more so is super-nature.

If the limited view of Karma be compared to a pendulum, its true action might be represented by a tree;¹ and its rewards and punishments may be compared to leaves, produced in spring only to fall in autumn and again produced the next spring, only again to fall. But the tree is better than it was a year ago; the pendulum merely does its work to undo it again; but not so the tree. It has added something to itself by every effort, it has assimilated to itself an enlarged territory won from the inorganic world.

The force within and behind the tree works forward, and for

¹The symbol of the Tree is an ancient Aryan one. They said the Tree grew head downward, its roots above.—[ED., *The Path*]

definite ends, and this fact makes the tree a fitting emblem of the law of Karma.

Observation of life teaches us that beyond the mere rewarding, or compensatory action of pain and pleasure, they have another use; this deeper use is for discipline — development. In the light of subsequent insight, events which at the time seemed quite insignificant and objectless appear in their true light as teachers, and the lesson which they have taught — and for which and no other the learner was ripe, becomes evident.

By what appears at the time mere chance, one may meet a certain person, or group of people; conversation on various subjects may take place; various views may be expressed, various feelings manifested; the necessary nourishment which the learner's growth demands may be received quite unnoticed; and years after, a sudden necessity or circumstance may reveal the purpose of that meeting, and may turn a beam of light on the grain of gold unconsciously received. This is true of all events, but chiefly of persons, the greatest of events.

Persons are the great teachers, the greatest revealers in the lesson of life; we may learn through another what our single sight might never have perceived.

Amongst the lessons to be learned from persons, perhaps the most important are those to be drawn from Sex.

Nature has grouped all human beings into two great classes — sexes; each being complementary to the other, and this being true especially on the mental plane. Every peculiarity of each sex, each feature which differentiates it most notably from the other, is a further perfection of this complementary character, an additional attraction to bind the two sexes together in mutual harmony.

And when the highest perfection of this mutual harmony is attained, in complete good understanding and perfect sympathy, what lesson is learned?

The more perfect the sympathy — in its best sense, of sharing another's life, and penetrating it with filaments of love — the more clearly this truth is apprehended: that, far deeper than any difference between the sexes, lies a radical unity and identity; though masquerading under very different appearances, the soul of man and the soul of woman are the same, the same in the laws which govern their life, in their nature, and in their divinity.

It would seem that Life, the great teacher, having brought the evolving souls to vivid individual consciousness, and despairing of ever teaching them sympathy, of ever illumining for them the inner spiritual nature of each other and revealing to them their identity, had organized this charade of the sexes, had invented these masks of man and woman, male and female.

Besides this perception of identity, there is another lesson taught, another object subserved, by the complementary nature of the sexes. At last the poor egotist can burst his bonds; he tastes the divine sweetness of sympathy with another soul; he learns that threads of gold bind soul to soul, that soul traverses soul with ethereal arteries conveying to each the life of the other in addition to its own. And he learns also one sublime lesson — the divinity of renunciation. Through giving he receives; through self-sacrifice he inherits his kingdom.

And the lesson by no means ends here, in sympathy with a single soul, great and notable benefit though that be. Gaining such large good from one, he learns to credit others with the same excellence; his faith extends in an ever widening circle, till at last he embraces all humanity in holy bonds of love.

If harmony teaches great lessons, great also are the lessons to be learned from discord.

All strife produces pain; as great pain to the oppressor as to the oppressed, perhaps greater. Seek to tyrannize over another, and not only does that other rise against you, but within you rises a truer self, and takes the part of the oppressed. My every tyranny against my brother is at once punished by this truer self, with a corresponding weight of fear.

At last I learn the lesson, that one cannot be harmed without the harm reacting on the other, on all; that the well-being of one is inseparable from the well-being of all. I throw down my arms, and make amends by generous dealing. At once my brother's attitude changes, from enemy he becomes friend. He has been waiting for this opportunity to acknowledge me as brother; and once again the great teacher teaches the lesson of sympathy. Henceforth my brother's life is a part of my life, and the power we command belongs to both.

And thus the most ordinary events, and even our own errors, are turned to benefits. A firm hand, a power that sits above us, and whose secret we cannot command, guides our evil to wider good, and

turns our erring energies into right channels.

Every event in life teaches its lesson, consciously or unconsciously, to us. If we are dull learners it may have to be repeated twice or many times; if we aid the teaching by ready perception, it may be taught but once, and then we can pass on to grander problems and higher themes.

Since every event thus bears for us a secret and spiritual value, and we cannot guess beforehand the nature of that value, is it not futile in us officiously to take on ourselves the direction of the lessons, with a grand assumption of omniscience, saying, "To such a life I shall devote myself; such-and-such things shall I perform; and from such-and-such I shall abstain" — like an unskilled pilot without chart or compass, steering in the dark to an unknown land.

Were it not better to drop this pretence of wisdom which we cannot make good; boldly to face events as they meet us, and with good courage and resolution to dare and endure all things, so only that the golden lesson hidden in the events be not lost?

It has been hinted that those who seek wisdom should abandon all their present occupations and live the life of a desert ascetic; and some have even thought to draw down on themselves the gifts of divinity by a mere mechanical walking away from their duties; but not thus is life's secret to be surprised, by turning the back on our appointed duties, and more important still on the lessons they contain for us.

The books on wisdom are written in cypher; the true ascetic is he who, without abandoning his duties, renounces all selfish aims, and leaving behind his animal nature, takes refuge in the secret place of his soul.

Much more than this is allegorical, concealing a spiritual nature within it; perhaps, amongst others, the saying that earth's greatest sages dwell on her loftiest mountains is an allegorical picture of the truth that the divinest souls are those who have raised themselves furthest from earthly things to the peaks of purity, forever enshrouded in the serene azure of spirit; for all things in the physical world have thus their inner vital meanings; though doubtless, were we to search earth's loftiest summits we would come face to face with the stately forms of holy sages, for as the spiritual fact is complete so also must the earthly picture of it be complete.

Life, the great Teacher, has thus designed his lessons. For those

whose sight is gross, the teaching is framed in physical pictures, in faces, in trees, in mountains, and in the broad bosom of earth; but those whose sight is finer perceive within each of these a deeper and truer fact, for which alone these have their being.

These externals, forests and hills, the restless ocean, the ever-lasting stars, are ever eloquent sermons hymning the divinity of spirit. The life of the world says, with the *Erd-Geist* in *Faust*:

Thus at the roaring Loom of Time I ply,
And weave for God *the garment thou see'st him by.*

The great teacher brings to us person after person, event after event; from each, as we are able, we learn its lesson; from each, as we are able, we wrest its secret, a value unknown and inscrutable until we are face to face with it.

Though at first the lesson may be bitter and unwelcome, we learn at last that what seemed bitter was in reality most sweet, and that what seemed hurtful was pregnant with healing; in our highest moods we are one with the teacher and perceive his ends; in our moments of deepest insight, we perceive that the teacher is our true self; and though we may writhe under subsequent sharp lessons we are willing to endure, certain that the suffering is for our ultimate benefit.

These considerations teach no indolent and idle acquiescence to the tide of events; our duty and advantage is to throw ourselves on the side of the teacher and to check all perverse tendencies which else would thwart and neutralize the lesson. Let those who esteem this an easy task, try it conscientiously for a single day.

Since all events and persons have thus an interior and unapparent value, since all are intimately related to our development and lasting good, we infer that this truth holds for others also; and we are thus able to perceive dimly the mighty power and beneficent directing energy which lies behind life, turning the good and evil of each to the welfare of all. Let us therefore cast ourselves on Truth and work out our divine destiny without fear; this is the truest good for ourselves, and as surely is it the truest good for all others.

By working out our own divine destiny we gain the power to do well doing, for he alone who has access to the heart of good can do good to his neighbour. Such laws as these teach us a noble carelessness of petty ends and events, and forbid forever all sordid ta

ing thought for the morrow.

Perceiving the swing of these grand laws, we can boldly take in hand the game of life, with a heart for every fate. And so we find the first and last word of Karma to be discipline—development. But discipline to what end? Is it for the great prizes of earthly life? to glorify our three score years and ten?

Far otherwise is the tendency of these mighty laws; they lead not to wealth so often as to poverty, not to praise and fame so often as to contempt and obloquy, not so often to the throne as to the scaffold.

And thus, unless we are bemocked by a lifelong illusion, unless we are the fools of a never-ending nightmare, we have, in the sweep and tendency of these majestic laws, an intimation of our higher destiny and a sure certificate of our immortal good.

Then first shalt thou know,
That in the wild turmoil,
Horsed on the Proteus,
Thou ridest to power,
And to endurance.

—CHARLES JOHNSTON, F.T.S.

“TRY, if you can, with the present system of *autochthonous* civilizations, so much in fashion in our day, to explain how nations with no ancestry, no traditions or birthplace in common, could have succeeded in inventing a kind of celestial phantasmagoria, a veritable *imbroglio* of sidereal denominations, without sequence or object, having no figurative relation with the constellations they represent, and still less, *apparently*, with the phases of our terrestrial life they are made to signify,” had there not been a *general* intention and a *universal* cause and belief, at the root of all this.

—*The Secret Doctrine*, I. 652

OUR AILING WORLD

THE world is sick. Everybody talks about it. Everybody also talks about the achievements of science, and about knowledge of which there is no dearth, and yet the world is sick. Of food there is plenty and yet hungry people walk the streets. Factories turn out clothes and yet men and women and children are in rags. While in one part of the world disarmament is talked about, in another weapons are being stockpiled for ready use.

The intellect of humanity is not sick; however great the quantity of false knowledge, there is sufficient appreciation of what is true: who does not know that sacrifice, co-operation, brotherliness are the remedies? Why are they not applied? There is a gulf between apprehension of a fact and its effective use. The will to do must be developed. Our humanity suffers from a weak will, and is not able to do that which it perceives as right. It is sick at heart.

What are some of the symptoms of this ailment?

One of them is the false value assigned to the purchasing power of money and metal. Values ought to be assigned to things in terms of necessity. But Maya veils our vision. There is really no lack of clothes and food. The world is suffering not from poverty but from extravagance. All people have a strongly developed sense of possession and even those who are able to satisfy it, are full of discontent. Confusion about luxuries and necessities confounds us more and more.

How has this arisen? Through false ideas about *social status*. Competition on the plane of economics is a reflection of the more subtle competition in the social sets. To keep up appearances implies extravagance as well as exploitation of human feelings and emotions. In society, one set exploits another; there is competition in the field of mere appearances, and the race is so wildly and persistently run that men and women in society lose sight of moral values. For example, small talk, shop talk and gossip (and, not rarely, gossip which is cruel) are almost necessities of the smart set. There are social anarchists, who "will do as they please," and are regardless of decorum and decencies of a real *social* life, one in which our neighbours, if not loved as our brethren, are at least regarded as having some claim on our consideration.

This heart-disease is caused by Selfishness — selfishness in high

places being copied by others. Selfishness is the prolific mother of human vices, lie being born out of the necessity for dissembling, and hypocrisy out of the desire to mask lie. We live and move and have our being in the omnipresent force called respectability whose trinitarian aspects are sham, humbug, falsehood.

There is so much of charity — with what is left over! There is so much kindness, appreciation, and helpfulness for the poor — when we are not busy with the rich! There is so much of social service rendered — because it feels good! People fool themselves and ease their conscience and think that they are unselfish and considerate when they are only indulging in ill-conceived gifts which often go to the undeserved and more often strengthen pauperism and slave-mentality.

Turn from the smart society to certain so-called literary and artistic sets. There is hypocritical verbiage about soul and spirit and self-expression; among them are numerous leaders and teachers to whom the old Upanishadic definition applies: “Blind leading the blind.”

There is another Maya which envelops large masses: “This is an economic disease and a proper adjustment between capital and labour, between production and distribution, will heal all our ills,” say they. What are the *moral* roots of the tree of capital? What are the real causes which produce a poverty-stricken society? Lack of moral perception and of moral stamina.

Masseurs are handling its economic limbs, and educators are injecting information in its head, but the sick heart of humanity is left unnursed. What is the remedy? Neither political legislation nor social service will avail. The politician who preaches prohibition but drinks, the social servant who bestows charity but is ignorant of what sacrifice means, the educator who “can easier teach twenty what were good to be done, than be one of the twenty to follow” his own injunctions — these cannot inspire humanity to awaken to verities and realities.

Individuals who are self-induced to better themselves, who seek knowledge and a discipline of life, who will try not to save other people’s bodies and minds, but their own souls, will become the real saviours of this civilization. When a few at least will give up the habit of following leaders, when a few at least demand that preaching and practice *shall* go together and set out to supply that demand in their own selves and in their own lives, they will start reform

along the *only* right line — from within without. Some souls must become the centres of life which inspire and energize their families and friends, not by precept only but by example also.

Control of self and discipline in life will beget a luminous mind, an enlightened sense of charity and an impersonal service. It is the leaven of such a few earnest hearts which will raise the status of the whole of humanity. The very existence of such individuals in a single community will beget a Social Order which honours the rights of man through a proper discharge by men of their duties. Such a Social Order among a single community or country would expand and encircle other races and lands. Such a Social Order implies that each nation has a message to give to the world for the edification of sister nations, and in giving that message each earns for itself the privilege of learning from others.

The work must begin with the individuals. Discipline in life has suffered a reverse these many years, and those who practise discipline will become and will be recognized as the true leaders. Their wealth of wisdom, simplicity of life, and uncorruptibility of nature will act as transmitters of that which is the true, the good and the beautiful in one.

WE ARE gradually developing towards a literature of spiritual belief. Perhaps it would be better to say *philosophical* belief. Some people might misunderstand my use of the word *spiritual*. There is an inexhaustible mass of philosophical material from the past that is deeply imbedded in us emotionally, an incredible accumulation of material about nature and the supernatural that has as deep associations emotionally as the spade or any other ancient symbol. Some of it is Platonic, and some of it is older than Plato, going as far back as the Vedas. I think there will be a revival of that kind of philosophy. It will become vital again. We shall have next a literature of spiritual conviction.

—W. B. YEATS

THE VALUE OF ONE

ON the cover of *U.L.T. Pamphlet No. 3* the titles of the two articles contained in it greet the eye with these words — “Universal Applications of Doctrine,” and “The Synthesis of Occult Science.”

Universal, and Synthesis. What message do these convey to us? Obviously the scope of the one is claimed to be boundless and that of the other to be the summary of a subject which we might normally regard as obscure. Yet in fact the message of both titles is a simple one, for it is not the purpose of this short article to expound the subject-matter which Mr. Judge was dealing with when he wrote them in the closing years of the last century for his magazine *The Path*.

No, it is the wording of the titles, and some of the thoughts evoked by them, that seem well worth dwelling upon for a little, and let it be said at once that no hostility towards the teachings of Christianity is implied. One only wonders somewhat that its theology should be so complex as to have given rise to such varieties of “Churchianity” as, say, the Quakers with their simplicity and silent worship at one end of the scale, and the abstruse dogmas and outward pageantry of Roman Catholicism at the other.

It is this diversity that points the contrast which U.L.T. students cannot but remark, for within their movement there is perfect similarity, whether their coming together be in Bombay or London or New York. Wherever it may be, the U.L.T. “Declaration” is the same. There is *unity*, a precious and beautiful word.

“It has often been thought a strange thing,” writes Mr. Judge, “that there are no dogmas and no creed in Theosophy or Occultism,” and strange it may be, since these are to be found in all religious bodies, but those who care for Theosophy must be glad that it is so. Almost invariably, creeds are divisive. Witness the variety of churches and sects within Christendom. Members of a family can be drawn apart by them, not willingly, nor even, we may say, discreditably to any, for doubtless the conviction in every case is sincere and should be respected; only, unfortunately, in the main, committed Christians are unwilling to accept this, and their efforts to stay the wanderer generally end in distress for all.

Theosophy does not proselytize. It offers its teachings, but does no more. The choice is freely that of the hearer or the reader. Ac-

ceptance or non-acceptance will come about as the inner Self directs. Theosophy is surely entitled, however, to claim a particular saving grace, namely that, as remarked already, one single Truth, not a divergency of doctrines, is what it proffers.

"It can," says Mr. Judge, "reveal underneath all these religions this one diamond which shows its light through them all." The value of this "one" is inestimable. What mental wrestlings, what disquiet, what lost opportunities for service it can avert! Ever happy in his similes, Mr. Judge never proffered one more apt, for does not a diamond's supreme worth consist in its purity? Theosophy is pure as regards its history. It has come down to us through the years untainted by disputes and persecutions, by wars and massacres such as have been so often perpetrated in the name of religion. It is not divisive—it is unifying. The whole human race could be one in it if only it so chose.

This is precisely what the Theosophical Movement would fairly achieve. "Applied Theosophy," says Mr. Judge, inculcates "a constant endeavour to realize Universal Brotherhood within ourselves in order that we may be fit units in the nucleus of that Brotherhood which the Society was formed to bring about."

The unit, the one—is it not the essential in every sphere of activity? Mr. Judge, with another of his telling symbols, indicates how this may be. "Given *one* lighted candle and numerous unlighted ones, it follows that from *one* light the others may also be set aflame.

Mr. Judge's own candle lit many, and still, through his writings continues to do so, proving for close on a century the inestimable value of *one*.

Words are strange things to deal with. "Only *one*" can be a term of disparagement. To be "as one" is generally commendable. "One and all" implies strength and unity. Perhaps the best example, the "one" of most value, is when the Sage, in "Conversations on Occultism," endows the little word with vital meaning when he tells the questioning Student that "All truths discovered must be parts of the *one* Absolute Truth."

That is the one-ness that matters most. In the sphere of Truth there cannot be diversity. Granted, we may fix our eyes on different aspects of it, now on this one, now on that, but these are only faces of the diamond, and the truth that is to save us must be the whole

Mr. Judge has well expressed this in his *Epitome of Theosophy*, a very different line of guidance to rely upon from the tangled skein woven by theologians, ancient or modern. Learned these may be, but in Mr. Judge's little manual there is wisdom denied them. Had we only this single small book to instruct and guide us in our present incarnation, it would indeed prove the value of the *one*. We could subsist on it alone, fully instructed and guided in the Theosophic way of life.

In Mr. Judge's writings there are many instances of that little word "one" being magnified. "Our philosophy of life," he declares, "is one grand whole," and he sees the universe as being "one thing and not diverse." Again, writing of the *Gita*, he draws attention to the fact that its entire philosophy is "the philosophy of Oneness or unity. The Supreme Self is one." It is almost a keynote. Our inner ear seems to become attuned to it. The eye, meeting it, comes to rest on a focal point.

The firm foundation of this essential One-ness underlies the whole teaching of Theosophy, and that alone should commend it to an age so insecure, both outwardly and inwardly, as the present one. Doubtless it is the sense of insecurity that has led to the emergence of a number of dubious cults. As to whether it has also brought about an increase or a decline in church-going it is difficult to judge, for here the situation is complicated by the new Anglican Prayer Book. Some welcome the modernized version; others are conscious of a sense of loss. What the latter miss, did they but know it, is the mantric element in the old wording, and that is something never absent from the writings of H.P.B. and W.Q.J.

These writings we seem to read less with the mind than with the heart, if we can put it so, the reason doubtless being that, though the mind may question, the heart responds instinctively to truth. More, they bring home compellingly the fact that there does indeed exist one teaching which is totally comprehensive. "It is not a belief or dogma," writes Mr. Judge, "formulated or invented by man, but a knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man." Add to that his statement from the same context that "down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole" and we surely have a teaching into comparison with which theology simply cannot enter

The one is cosmic, the other the product of church councils, which, from the first, have been lamentably riddled with disputes. Theosophy, on the other hand, again to quote Mr. Judge, "is complete in itself and sees no unsolvable mystery anywhere."

Let us be grateful for our good Karma which has laid such teaching open to us, and let us follow the example of the "merchant man, seeking goodly pearls, who, when he had found *one* pearl of great price, went and sold all that he had and bought it."

When Jesus of Nazareth told that parable to His disciples "in the house," that is, privately, the time had not come for the complications and distortions of theology to mar His simple but purely occult teaching. We of a later day have the basics of that teaching set forth for us, minus the distortions and complications, by H.P.B. and W.Q.J. And Theosophy, divine wisdom, has *no* price, great or small, for who could estimate the value of that ONE?

IT IS SAID in a work on Geology that it is the *dream of Science* that "all the recognized chemical elements will one day be found *but modifications of a single material element.*" ("World-Life," p. 48)

Occult philosophy has taught this since the existence of human speech and languages, adding only, on the principle of the immutable law of analogy — "as it is above, so it is below" — that other axiom, that there is neither Spirit nor matter, in reality, but only numberless aspects of the One ever-hidden IS (or *Sat*). The homogeneous primordial Element is *simple* and *single only on the terrestrial plane* of consciousness and sensation, since matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that *single element* which is defined on our earth by current science, as the ultimate undecomposable constituent of some kind of matter, would be pronounced in the world of a higher spiritual perception as something very complex indeed.

—*The Secret Doctrine*, I. 542

MEDIUMSHIP

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THERE IS no more misunderstood or misapplied word than "Medium." Having been appropriated by the Spiritist, it is, as a natural result, today supposed to mean just what he makes it mean.

Men take a word, saddle it with a meaning, ride it roughshod on a full gallop over and into everything until other men shrink in terror from it; or else they stand and curse it for a vile and useless thing. Those who have given the word its present meaning, ascribing all things to the work of disembodied spirits, have made the Medium what he is, and taking to their bosoms the Frankenstein whom they have raised—hug him close, whether he be angel or devil. So long as the Medium gives forth the utterances of "*Spirits*" it matters not at all whether they are the words of divine truth, pure lies, or the thoughts of the Medium; without the slightest true effort to discover the source, all is accepted and claimed for Spirits. This and some other modes of proceeding have discouraged many intelligent students from researches touching Mediumship, and caused all men, outside of a limited number, to distrust or fear the name.

Nevertheless, Mediumship does exist, no matter how much it may be reviled or we be prejudiced against it. But Mediumship does not consist wholly in reality of so-called communications from dead men, or the alleged materialization of Spirit forms. While there is not one of the phases of Spiritism which is not founded upon a truth, yet these demonstrations almost generally are the results of unscrupulous persons seeking gain for self. A Medium gaining a little knowledge of some unfamiliar occult law, takes it for granted that all is learned, calls it a spirit, and immediately applies it to his own purposes. Finding he can go only a certain length with it, instead of seeking further knowledge, he strains and improvises upon it to gain his ends. They are Mediums for the lower passions and elementals. The error of Spiritists lies in the fact that they ascribe *all* things to Spirits. Clairaudience, Clairvoyance, Psychometry, Hypnotism, etc., are all claimed as the work of a Spirit or Control.

All men are Mediums or Sensitives, and to what extent they little know. We do not claim that all men are Mediums for Spirits of dead men, or that they are all instruments for the most exalted Intelligences, but they are Mediums for Elementals—the embodied,

the disembodied, for those who never have or never may be embodied — for all that the Astral holds, and sometimes for that which is beyond the Astral. They are Mediums for their own Inner and Higher Selves or those of other men, and frequently failing to recognize them, they call them "Spirits."

The Psychometrist is a Medium or Sensitive, but he is such for the manifestation of the souls of things. The Hypnotic also, but he is for the manifestation of his own and the latent powers of other mortals. The Clairvoyant sees that which is recorded on the Astral.

The Clairaudient may hear the voices of Spirits, he may quite as easily hear the thought, but unspoken words, of other living men, the voices of forces or that of his own unrecognized Inner or Higher Self.

Upon the Astral Light all things are recorded; the knowledge of ages, the acts of all time, the forms of all who have died and all who live, the thoughts of all who have ever existed or do exist are photographed upon it. It has been and is being daily admitted more freely by wise men, that there are other forces and powers in Nature of which we, largely, have little knowledge. The souls of animate and inanimate things, the lights, colours and auras of non-luminous bodies, the powers of and forces exerted by immovable or quiescent things, and the effects of all these upon the human organism, are realized only to a slight extent by the enlightened and unprejudiced scientist, and fully known only to the *true* occult student.

Thought passes to and fro from man to man. At a higher level it does the same from higher intelligences to man, and all in a sphere beyond the material. Men, from different causes, rising to different levels above their ordinary outer selves, come into the Astral where all is spread out before them. They see and read only that for which they are fitted, and comprehend only that for which they are prepared. Through conscious or unconscious exaltation they rise into or come in contact with some current of thought or unspoken word which enters their brains by diverse roads. Comprehended partly perhaps, but being entirely foreign to their normal personal manner of thinking — knowing they have heard a voice — it is ascribed to a Spirit, although in fact it may be the thought of a living man they hear, feel, see or are repeating. All men who by effort, training, or super-sensitive personality, lift themselves consciously or are lifted unconsciously above the material, and secure the wisdom, knowledge and inspiration of other planes, are mediumistic.

Every student who has sought the Occult and attained his object has been a Medium, from Buddha, Pythagoras, Zoroaster, Apollonius, Plato, Jesus, Boehme, down to those of later times or of today.

The Adept as well as the Chela, the Initiate as well as the Neophyte, the Master as well as the Student. The Chela is but the Medium for his own latent possibilities — his Master and Nature's laws. The Neophytes likewise, by striving for a high ideal, seek to place themselves upon a plane where Occult laws may make themselves visible or intelligible through their agency, and the silent voices of the Great Unseen become audible, be they individualized or diffused through all space as forces are. All things speak and convey a meaning; nothing is silent — all things speak from the monad, through all nature, forces, spheres, and space to the Omniscient silence — the ever-living Word, the voice of the All-Wise, and all men hear or feel some of these in some way and are Mediums for them.

Forces there are which wait but the will or desire of souls to spring into a certain degree of human intelligence, and make themselves heard to and through the one who has brought them into Material life.

Man's body is but a Medium. If it be not for his own Inner and Higher Self, then it is for those of other men; for we express the thoughts and acts of others quite as often as our own.

There has never been a wise or good word spoken, a note of true music sounded, a line of true poetry penned, a harmonious blending of colour painted that was not the result of Mediumship. There never was an occult law explained, a divine mystery revealed through man, chela, student, Adept or Master, that was not the result of Mediumship.

The Master is higher than the chela who is his Medium. There is something higher than the Master, and he is Its Medium; looked at in its true light Mediumship is one of the wonders of the Creator. He who possesses most of this gift, realizing what it is and knowing how to wisely use it, may feel himself supremely blest. The Mystic and true Theosophist realizing what a Medium really is, may well hesitate before he joins with those who cast aside divine wisdom because it has come through an instrument declared in horror by some to be Mediumistic.

THE UNIVERSAL WHEEL

“CEASE from evil, do good,” said the Buddha. But what is good, and how to do it? He asked us to live normally, *i.e.*, according to the Norm of the Universe of which man is an integral part. The Good which the Buddha defined is as profound and as far-reaching as His conception of Evil. Look for the Pattern of the Universe, He said. The stars in the firmament, crystals underground, pearls and oysters of the sea, all show a pattern; a protoplasmic cell, like the human body, is founded on a pattern; the rose-bud blossoms and the star of jassamine falls according to pattern. Life, taught the Great Buddha, is a mighty Wheel of Perpetual Motion. That great universal Wheel or Chakra contains within itself numberless smaller wheels, so that each being has its own wheel of life, a pattern all its own, which pattern changes with the present motion.

The praying wheel of the Buddhist is a graphic symbol which conveys this fundamental truth. The life of everyone is a wheel with a pattern and a motion—the pattern is the result of past karma, and represents what we know as fate or destiny; the motion, on the other hand, is the energy of present karma, present action, and stands for the effort of our free will, our self-energization and self-choice. By present motion or endeavour we change the pattern of past karma, thus building our future fate through our own self-induced and self-devised efforts. Ordinarily, people define all pleasant things as good karma, and all that is unpleasant as evil karma. The Buddhist’s conception of good is of a very different order. To become good, to bring out the good in us, we must try to reproduce in our own wheel of life that pattern which is in harmony with the Pattern of the great universal Wheel.

The praying wheel moves with every chant—*Aum Mani Padme Hum*. Have we thought of the significance of this practice? It teaches us that our present effort which moves the wheel of life should be in accordance with the wisdom enshrined in that great and potent Mantra—*Aum Mani Padme Hum*. What does the sentence mean? It is generally translated as “Oh, the Jewel in the Lotus,” but it really means much more, for it refers to and explains the profound truth about the nature of good. The Great Universe and the small man are intimately and indissolubly linked. The sentence really means, “I am in thee and thou art in me,” or “I am *that* I am.”

To *do* good or to *be* good implies that we must seek for the universal Pattern in the performance of the daily duties of life; that good which the Buddha asked us to perform frees us from bondage. Good works of the ordinary kind are binding, and bondage, in the final analysis, means pain and suffering. That real and spiritual kind of good which liberates, manifests only when we incorporate in our individual lives universal aspects. Within each one of us is a Universal Being, the future Nirvanee, the future Buddha. The awakening of that slumbering divine consciousness spontaneously begets this real kind of goodness, very different from our personal concept of what goodness is. Each one — mother, father, child; labourer or merchant; soldier or priest — must revolve his wheel and pray: *Aum Mani Padme Hum*. In doing our acts and in living our lives, in the daily performance of duty, we must shape ourselves according to the Divine Pattern of the Universal Wheel.

This is the same truth which Hindu philosophy imparts through its magnificent pantheon of gods and goddesses. For every walk in life, for every stage in evolution, for every age and condition, there is an appropriate god or goddess; different people worship different gods and goddesses, *i.e.*, they try to become worthy of relationship with them. And, in the real sense, man, the microcosm, carries within himself the entire pantheon which is of the Great Universe, the Macrocosm.

O TOILING HANDS of mortals! O unwearied feet, travelling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hilltop, and but a little way further, against the setting sun, desery the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labour.

—R. L. STEVENSON

ANCIENT DOCTRINES VINDICATED BY MODERN PROPHECY

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THE German press has recently attempted in numerous editorials to solve what seems a mystery to the ordinary and sceptical public. They feel that they are evidently betrayed by one of their own camp — a materialist of exact science. Treating at length of the new theories of Dr. Rudolph Falb — the editor of the Leipzig “popular astronomical journal,” the *Sirius* — they are struck with the faultless accuracy of his scientific prognostications, or rather to be plain his meteorological and cosmological predictions. The fact is, that the latter have been shown by the sequence of events to be less scientific conjectures than infallible prophecies. Basing himself upon some peculiar combinations and upon a method of his own, which, as he says, he has worked out after long years of researches and labour, Dr. Falb is now enabled to foretell months and even years in advance every earthquake, remarkable storm, or inundation. Thus, for example, he foretold last year’s earthquake at Zagreb. At the beginning of 1868, he prophesied that an earthquake would occur on August 13 in Peru, and it did take place on that very day. In May 1869 he published a scientific work entitled *The Elementary Theory of Earthquakes and Volcanic Eruptions*, in which, among other prophecies he foretold violent earthquakes at Marseilles, at Utach, along the shores of the Austrian possessions in the Adriatic Sea, in Columbia and the Crimea, which five months later — in October — actually took place. In 1873, he predicted the earthquake in Northern Italy at Belluno, which event occurred in the very presence of Dr. Falb who had gone there to witness it himself, so sure was he of its taking place. In 1874, he notified to the world the then unforeseen and quite unexpected eruptions of Etna; and notwithstanding the chaff of his colleagues in science, who told him there was no reason to expect such a geological disturbance, he went to Sicily and was able to take his desired notes on the spot, when it did happen. He also prognosticated the violent storms and winds between the 23rd and 26th of February 1877, in Italy, and that prediction was also corroborated by fact. Soon after that, Dr. Falb went to Chile to observe the volcanic eruptions in the Andes which he had expected and predicted two years before and — he did observe them. Imme

diately upon his return, in 1875, appeared his most remarkable work known as *Thoughts on, and Investigations of, the Causes of Volcanic Eruptions* — and which was immediately translated into Spanish and published at Valparaiso in 1877. After the predicted event at Zagreb had taken place, Dr. Falb was immediately invited to lecture in that city, where he delivered several remarkable discourses in which he once more warned the inhabitants of other forthcoming smaller earthquakes which, as is well known, did take place. The fact is that as was recently remarked by the *Novoye Vremya*, he has really “worked out something, knows something additional to what other people know, and is better acquainted with these mysterious phenomena of our globe than any other specialist the world over.”

What is then his wonderful theory and new combinations? To give an adequate idea of them would require a volume of comments and explanations. All we can add is, that Falb has said *all he could say* upon the subject in a huge work of his, called *Die Umwälzungen im Weltall*, in three volumes. In Vol. I, he treats of the revolutions in the stellar world; in Vol. II, of the revolutions in the regions of clouds, or of the meteorological phenomena; and in Vol. III, of the revolutions in the bosom of the earth, or earthquakes. According to Dr. Falb's theory our *Universum* is neither limitless nor eternal, but is limited to a certain time and circumscribed within a certain space. He views the mechanical construction of our planetary system and its phenomena in quite a different light than the rest of the men of science. “He is very original, and very interesting (eccentric) in some respects, though we cannot trust him in everything” — seems the unanimous opinion of the press. Evidently, the doctor is too much of a man of science to be treated as a “visionary” or a “hallucinated enthusiast”; and so he is cautiously *chaffed*. Another less learned mortal would surely be, were he to expound the undeniably occult and cabalistic notions upon the Cosmos that he does. Therefore, while passing over his theories in silence as if to avoid being compromised in the propagation of his “heretical” views, the papers generally add — “We send the reader who may be curious to fathom the doctrines of Dr. Rudolph Falb to the latest work of this remarkable man and prophet.” Some add to the information given the fact that Dr. Falb's theory carries back the “Universal” deluge to 4,000 years B.C., and presages another one for about the year 6,500 of the Christian era.

It appears that the theories and teaching of Dr. Falb are no new thing in this department of science, as two hundred years ago, the theory was propounded by a Peruvian named Jorie Baliri, and about a century ago by an Italian called Toaldo. We have, therefore, a certain right to infer that Dr. Falb's views are cabalistic, or rather those of the mediaeval Christian mystics and fire-philosophers, both Baliri and Toaldo having been practitioners of the "secret sciences." At the same time—though we have not yet been so fortunate as to have read his work—that calculation of his, in reference to the Noachian deluge and the period of 6,500 A.D. allotted for its recurrence, shows to us as plain as figures can speak that the learned doctor accepts for our globe the "Heliacal" Great Year, or cycle of six *saros*, at the close and turning point of which our planet is always subjected to a thorough physical revolution. This teaching has been propounded from time immemorial and comes to us from Chaldea through Berossus, an astrologer at the temple of Belus at Babylon. Chaldea, as is well known, was the one universal centre of magic, from which radiated the rays of occult learning into every other country where the mysteries were enacted and taught. According to this teaching—believed in by Aristotle if we may credit Censorinus—the "great year" consists of 21,000 odd years (the latter varying) or six Chaldean *saros* consisting of 3,500 years each. These two decimillenniums are naturally halved, the first period of 10,500 years bringing us to the top of the cycle and a minor cataclysm; the latter decimillennium to a terrible and universal geological convulsion. During these 21,000 years the polar and equatorial climates gradually exchange places, "the former moving slowly towards the Line, and the tropical zone...replacing the forbidding wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes and other cosmical throes. As the beds of the ocean are displaced, at the end of every decimillennium and about one *neros* (600 years), a semi-universal deluge like the legendary Noachian flood is brought about." (See *Isis Unveiled*, Vol. I, pp. 30-31)

It now remains to be seen how far Dr. Falb's theory and the old antediluvian teaching mentioned by the author of *Isis Unveiled* agree. At all events, as the latter work antedated by three years his *Die Umwälzungen im Weltall* which was published in 1881 (but two months ago), the theory was not borrowed from the Leipzig

astronomer's work. We may add that the constant verification of such geological and meteorological predictions besides its scientific value is of the utmost philosophical importance to the student of theosophy. For it shows: (a) that there are few secrets in nature absolutely inaccessible to man's endeavours to snatch them from her bosom; and (b) that Nature's workshop is one vast clockwork guided by immutable laws in which there is no room for the caprices of *special providence*. Yet he, who has fathomed the ultimate secrets of the Proteus-nature — which changes but is ever the same — can, without disturbing the LAW, avail himself of the yet unknown correlations of natural Force to produce *effects* which would seem miraculous and impossible but to those who are unacquainted with their *causes*. "The law which moulds the tear also rounds the planet." There exists a wealth of chemical force — in heat, light, electricity and magnetism — the possibilities of whose mechanical motions are far from being *all* understood. Why then should the theosophist who believes in *natural* (though occult) *law* be regarded as either a charlatan or a credulous fool in his endeavours to fathom its secrets? Is it only because following the traditions of ancient men of science the methods he has chosen differ from those of modern learning?

Know the threefold egoity or self-consciousness (*Ahankara*) to be the *Satvika*, or self-consciousness of Truth or Goodness; the *Rajasa*, or self-consciousness of Passion; and the *Tamasa*, or self-consciousness of Darkness; in each of which, respectively, a power or energy peculiar to it appears radiantly developed.

In the self-consciousness of Truth or Goodness, is the power or energy of knowledge or wisdom; in the self-consciousness of Passion, resideth the power or energy of action; in the self-consciousness of Darkness, existeth incessantly the power or energy of substance or matter (*dravya*).

—*Viveka Sindhu*, III. 72-73

IN THE LIGHT OF THEOSOPHY

Richard Leakey's article, "Who Were Our Ancestors?" in the *Sunday Review of The Times of India* offers speculations on a topic of interest to all. The Leakey family's discoveries concerning our past are well known and have been made much of. A student of Theosophy, however, may not agree that merely by collecting and studying fossils, however ancient, one can tell the story of mankind and determine what made us human.

The burden of Richard Leakey's article is that while it has hitherto been believed that what makes our species so special is our large brain, and that it is one of the first things to have evolved, recent discoveries go to show that the first point of difference between us and other species is our erect posture.

What is now clear [he writes] is that the large brain comes later; that the idea of an intelligent human with apelike body is incorrect. In other words, the notion that we had — the notion that was very comfortable, the idea that our humanlike character was what happened first — is wrong; in fact, it is quite the other way round.

Recently, my mother, Mary, made a remarkable discovery at Laetoli, a site near Olduvai Gorge in Tanzania. Mary and her team found evidence of what must be the oldest truly human characteristic of all — not the large brain, but something so fundamental that we often don't even think about it.

Over three and a half million years ago, somebody walked there upright, on two legs, and left behind the oldest footprints in the world. Preserved in a layer of volcanic ash, this is the record of a single moment from our long past frozen in time. . . . Those footprints push the evidence for upright walking to almost half a million years earlier than had been previously believed. If you could go back to Laetoli three and a half million years ago it would be obvious that those footprints were being made by creatures that were unmistakably humanlike and quite different from all the other animals. Their posture was unique.

How had it been achieved? Quite frankly, we will never know for certain why a four-legged ape-like creature got up on two legs and walked. We can only speculate on what might have happened. . . .

We used to believe that human evolution was a relatively straightforward affair, with one single line, an evolving line with

an ancestor giving rise to a descendant and so on through to present-day man. The problem is that later in time we have more than one species. I believe that we have three species at about two million years ago. All three were living in Africa in the same place at the same time. . . .

Modern anthropologists have still a long way to go before they come to the position taken by the Secret Doctrine on the subject of man's ancestry, and the difference between the two approaches can be seen at once from the following:

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe: (b) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom. (*The Secret Doctrine*, II. 1)

These are fundamental propositions and the importance given them can be seen from the fact that H.P.B. sets them forth at the very outset of the second volume of *The Secret Doctrine*, which deals with Anthropogenesis. Until present-day investigators come to this position, the answer to the question, "Who were our ancestors?" must necessarily elude them.

Far from a four-legged animal making a shift to bipedalism, the esoteric teaching is that "we have 'bipeds' or men created before the 'quadrupeds'" (*S.D.*, II. 163). Further, "That an animal should be a quadruped or a biped is something not depending on the necessities of organization, or instinct, or intelligence" (*Ibid.*, I. 607-8 fn.). Man is not a superior genus of animal, nor is he a product merely of natural adaptations. His fashioners or ancestors were different classes of Creative Powers, each of which endowed him with what it had to give. Of the two chief classes, the one built his external form; the other endowed him with the light of Manas and made him a self-conscious, thinking being. It is this latter event, which occurred 18 million years ago, that provides the answer to Richard Leakey's query: "What is it that makes our species so special?" It stands to reason that no amount of probing into fossil records will bring anthropologists anywhere near an understanding of man's real ancestry.

Students of Theosophy who are aware of the dangers of hypnosis cannot but be concerned about the current respectability given to it, especially in the West, by doctors, dentists, therapists. In *Science Digest* (Special Edition) for Spring 1980, Laurence Cherry writes of the "explosion of interest" in hypnosis as "an important tool of medicine." It is being employed by hospitals, clinics, law enforcement agencies, and is believed to have "endless uses" — *e.g.*, the control of pain, the cure of phobias and other troublesome symptoms, crime detection, etc. The fact that those who use it are playing with fire, even though the motive be good, is evident from the admission that

no one is really sure how it works. In 1841, Dr. James Braid, an English physician, coined the word from the Greek *hypnos*, or sleep; but his fellow scientists remained unconvinced about its merits. Even today, it remains largely a mystery. "With all our scientific tools, we still can't be as precise as we'd like in talking about it," says Dr. John Patten, associate professor of psychiatry at New York's Payne Whitney Psychiatric Clinic.

Even agreeing on a basic definition of hypnosis seems surprisingly difficult. For some, such as Patten, it can best be described as a heightened form of communication, in which hypnotist and subject pay particularly close attention to each other — so much so that the outside world is blotted out. . . . Others consider hypnosis a kind of regression: returning to a childlike state by surrendering control to an authority, the hypnotist. Still others see it mainly as a change in perception; instead of observing the outside world, the hypnotized person concentrates on himself: his pulse, his breathing and so on.

The very admission that hypnosis is used without knowledge of why or how it works goes to show that those who dabble in it are equally ignorant of its long-term consequences. But although many in the field view it lightly and predict optimistically that "by the end of the century hypnosis will be a standard part of the curriculum in all medical and dental schools — and perhaps be included as part of the average person's higher education as well," there are at least some experts who advise viewing it with a caution. "It Can Be Dangerous" is the title of a companion piece in *Science Digest* from which the following is extracted:

How safe is hypnosis? Can hypnotists render their subjects powerless — even to the point of forcing them to commit crimes?

The very name of the hypnotist Svengali has become a synonym for someone who tries to force a person to do something against his or her will.

"It sounds good in fiction," scoffs Sgt. Diggett, official hypnotist for the New York Police Department. But, "there is simply no way that a subject can be forced to do something that's morally repugnant to him. The only person who would commit a crime under hypnosis is one who'd have committed it anyway."

Other experts disagree. Dr. Herbert Spiegel: "I know of instances where abuse has occurred. The sad fact is that much of it goes unreported." At particular risk are people who are highly hypnotizable. In some cases, it appears, they can be influenced to behave in ways they might otherwise find unacceptable....

Stage hypnotists continue to flourish and sometimes these entertainers unwittingly cause harm. Dr. Milton Kline of the Institute for Research in Hypnosis reports the case of a 27-year-old woman who was the subject for a stage demonstration of hypnosis; the hypnotist "put her hand to sleep" and then apparently forgot to bring her completely out of her trance. Some hours later, while at home, she became aware of the odour of burning skin; for several seconds her hand had been in contact with the heated electric burner of her stove, and she had felt nothing. The woman suffered extreme burns requiring hospitalization and plastic surgery.

Another potential danger is that lay hypnotists may fail to recognize the emotional conflicts hypnosis raises in some disturbed people. "You have to realize that sometimes you're playing with fire," says Dr. Margaretta Bowers of Charleston, South Carolina, a hypnosis researcher for more than 30 years. "That's why only people who are adequately supervised, with professional qualifications, should be allowed to practise hypnosis."

The general trend of modern science is to reject tomorrow what is accepted today, and *vice versa*, so there is reason to hope that it may one day come round to the position taken by ancient occult science on this subject. There are enough warnings in Theosophical literature on the harm hypnotism can do if practised by any save the benevolent wise having knowledge of occult laws—and how many can answer to this description? Replying to a question, "Is the use of hypnotism for intended good, as in the case of surgical operations, looked upon with disfavour by Theosophists?", Mr. Judge stated that in his opinion

hypnotism should be prohibited by law. No one but some very high-minded and learned physicians should be allowed to practise it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power. . . . In the present age of black selfishness I would vote for its total seclusion from use for the present. (*The Theosophical Forum*, December 1890)

H.P.B. went to the extent of characterizing hypnotism as "black magic in science," and her article under that title closes with these words:

Experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego" has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines*: every Hypnotist, every man of Science, however well-meaning and honourable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means. (*U.L.T. Pamphlet No. 19*, p. 14)

Emotions may be hazardous to health, according to a "News from the World of Medicine" item published in the *June Reader's Digest* (Indian ed.):

Persons who have uneven temperaments appear to have a much greater chance of developing serious illness and of dying young than do those with other temperaments, Drs. Barbara Betz and Caroline Thomas report in the *Johns Hopkins Medical Journal*.

In 1948, Betz and Thomas classified 45 Johns Hopkins medical students in three personality groups on the basis of psychological tests and questionnaires. The students were listed either as "alphas," described as cautious, reserved, quiet and undemanding; "betas," spontaneous, active and outgoing; or "gammas," moody, emotional and either over- or under-demanding.

Thirty years later, Betz and Thomas looked at the health records of the former students. They found that 77.3 per cent of the gamma group suffered from major disorders, including cancer, high blood pressure, heart diseases and emotional disturbances. The incidence of disorders was only 25 per cent in the alpha group and 26.7 per cent in the betas. The doctors repeated the study on another group of 127 male students from the classes of 1949 through 1964 with similar results.

“Too often, gamma people get lost in their own emotions,” says Betz. “While a person’s temperament cannot be changed, more support from outside sources — such as more human contacts — might help lessen a gamma’s risk of disease.”

Everything has a purpose and a use in Nature’s economy. The lowly earthworm has long been maligned by persons of finer sensibilities as something insignificant and contemptible, but now agriculturists tell us that the earthworm can be of great benefit of humankind: by aerating the soil and enhancing its productivity, by turning large amounts of organic garbage into precious fertilizer, and by serving as an important source of protein for poultry and cattle. An article by Steven Bridgens, reprinted in the June *Span* from *The Futurist* (published by the World Future Society, U.S.A.), explains what makes the earthworm a beneficial creature in agriculture and forestry:

Only recently have many people begun to recognize the earthworm’s true value as a vital component of fertile soil and as an efficient converter of organic wastes into valuable resources.

Agricultural researchers have shown that introducing large numbers of earthworms into agricultural land doubles the yield of wheat, increases the yield of grass four times, and multiplies clover yields tenfold. Henry Hopp, a noted U.S. agricultural scientist, found that earthworms in poor soil boosted the yield of herbal plants more than 10 times. . . .

Earthworms also transport minerals and subsoil compounds from deep in the soil, where they can languish beyond the reach of shallow root systems, to an area near the soil’s surface. In the process the earthworms often transform these compounds into nutrients that plants can use much more readily. . . . Through their constant burrowing, mixing and digesting, earthworms significantly improve the composition of the soil. . . .

Earthworms are already being added to poultry and pet food in some countries. Poultry nutritionists have estimated that the higher amounts of certain amino acids in earthworms could reduce the costs of feed grain for poultry farmers by as much as 70 per cent....

The earthworm forms a small but very important link in the chain of life. As nature's alchemists and grist mills, they transform dead organic matter into powerful living soil. By helping them to prosper, humankind can help to save itself.

Five Years of Theosophy, a compilation of "mystical, philosophical, theosophical, historical and scientific essays" from the first five volumes of *The Theosophist*, was originally published in London in 1885 and has for long been out of print. This portly book of 500 pages, with an original Glossary of Oriental terms and an Index, has now been reprinted in a facsimile edition by The Theosophy Company of Los Angeles, California, U.S.A. The price of this attractive clothbound volume is \$14.00.

It may be noted that the first five volumes of *The Theosophist* from which the essays have been selected, were published under the editorship of H.P.B. and as such are of special interest and significance to her students. The founding of *The Theosophist* in October 1879 was the most important event of her stay in India, as far as the future of the Theosophical Movement was concerned. This periodical became a primary record of Theosophical literature, containing not only H.P.B.'s own valuable articles but also contributions from writers of ability and repute on the various subjects afforded. Eastern philosophy and religion and Western metaphysics and mysticism. A centennial edition of the first volume of *The Theosophist* photographically reproduced, is now available, but access to the remaining volumes can only be had in a Theosophical library. Readers will therefore welcome the republication of *Five Years of Theosophy* affording as it does an opportunity to peruse what some of the contributors from East and West wrote in those early years of the Movement. The selections cover a wide range and are of interest not only to Theosophists but also to students of the mystical and the philosophical.
