

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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Publisher's Announcements

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- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

THE THEOSOPHICAL MOVEMENT
July-October 1992

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July 1992

THE UNBROTHERLY "PECK"

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1951.]

"Cast no one out of your heart."—W. Q. JUDGE

THE eternal Self, in cultured and savage man alike, embodies in its depths all potential virtues, skills and perfections and is the source of the urge to grow by "self-induced and self-devised efforts." But, although human evolution is really prompted by this impulse from above, dormant constructive energies could not express themselves without the agency and co-operation of the conditioned self. This limited self, not always spontaneously unselfish or considerate, is dependent on society, as well as upon the creative dynamism of the Self, for the accomplishment of its evolutionary destiny. It is as an active and productive member of a social organism that the limited self learns not to indulge narrowly egocentric tendencies. Submitting to social discipline helps it to become kind, merciful and just.

But human association, it goes without saying, does not completely eradicate cruel traits such as those popularly identified with savagery. The spectacle of a dog giving chase to a rabbit, or a cat devouring a field-mouse does not evoke feelings of shock and revulsion in all and sundry. Nor are certain people troubled in their consciences, or even disconcerted, by the suffering that they inflict on fellow human beings when they resort to those devices known to every social "pecker"—the sly innuendo, the derogatory and biting criticism, the surreptitious grimace and, last but not least, the silent and chilling ostracism. In all walks of life, in every circle of society, from the blatantly philistine

to the ostensibly philanthropic, we behold the "peckers" at work. Their psychic conditioning has affinities with those of the overt sadist who incites a dog to attack a rabbit, the symbol of timidity in nature.

What is the origin of this "pecking" instinct? As a fact in human nature it must be recognized. But how does it start? The personality is engaged in the compulsive task of holding its own against threatening outer stresses, of maintaining its distinctive point of view against mass pressure. This primal urge for self-preservation satisfied, the desire arises in some to flaunt their personal superiority. This desire to lord it over one's fellows sometimes assumes brutal forms, but more often the individual who wants to appear superior is unqualified to be a large-scale tyrant; he can feed his egotism and "superiority" hunger sufficiently by "pecking."

Some vulnerable spot in the victim provides the opportunity. It may be an awkward diffidence, some eccentricity, a sartorial oddity, an incoherent or ungrammatical way of speaking, or only the earning of livelihood in a manner beneath genteel standards. Not infrequently it is heretical notions which furnish the ground for that mild form of persecution which we have labelled "pecking." Sometimes it may stem from a threat to some individual's firmly entrenched position of authority or prestige. The man or woman who has paraded in the purple and fine linen of lofty speech, which his or her acts belie, may feel driven to "peck" at those whose behaviour constitutes a silent rebuke. Children are frequently natural-born "peckers," but kindly disposed parents (and certainly Theosophical parents) endeavour to root out this unwholesome character weed.

Scientists have accumulated some interesting data on "pecking" among barnyard fowl, so remote from the complexities of human society, but so imitative of one of its worst features. It has been found that hens' privileges at the feeding-bowl and on the roost are determined by "who can peck whom."

Even a student of Theosophy has been known to defend his "pecking" habits as an altruistic endeavour to shave down to respectable proportions the bumptious egos of co-workers. To rebel mildly, or to show grief, when one's ego was jostled too roughly, was to him the acme of selfishness and inexcusable. Such instances of emotional blindness are not rare, but surely susceptibility to hurt is universally

diffused among ordinary mortals. Human progress, indeed, would be impossible without sensitivity, without feeling pain when injustice is perpetrated on oneself or on others. We have not grown yet into that condition of unruffled calm wherein one becomes "incapable of tears." Isn't the prime essential to keep our consciousness sweet amid the strain and impact of distressing circumstances? The "peckers" may cause us to suffer acutely, but they can never produce in the sensible and normally poised individual any hostile, vindictive or other antisocial feeling.

We ought not to confuse "pecking" with the kindly interest a great many people evince in the performances, even in the foibles and idiosyncrasies, of their neighbours or fellow-students. Social living would lose much of its colour and dramatic quality without this natural interest which we take, as gregarious beings, in the tragedies of one another. In fact there is the same wide gulf between it and "pecking" as there is between humour and wit. The one invariably laves the perceived absurdity in the milk of human kindness; the other emits the stinging quills of sarcasm. The pharisaical "better-than-thou" attitude that objectifies itself as "pecking" always involves the element of *contemptuousness*. And when we sit in the seats of the scornful we are literally casting our fellow-man out of our heart.

Nor should "pecking" be identified with the wounds inflicted by a friend whose loving solicitude for our welfare impels him to warn us of the quagmires into which our feet may unwittingly stray if we persist in a certain course. But the friend who has our interest at heart points out our faults in the spirit of love and with a minimum of hurt. Nor is the timely rebuke bruited abroad to furnish grist for the mill of the ever-watchful "peckers."

And what should be our attitude toward the "peckers"? Ought we to become contemptuous of their pettiness, their thinly veiled sadism, in our turn? If we duplicate their mood, are we any better than they? Since all men act according to their natures and the practice of righteousness is contingent on insight, recrimination or denunciation would seem to be totally irrelevant to the situation. There is only one way we can help both "peckers" and "pecked," and that is by throwing the weight of our influence on the other side—the side of kindness, tolerance and genuine friendliness. The concerted action in this direction of a few within a group, who are sincere and resolute of

purpose, would make the machinations of "pecking" cliques of no avail. Also, the power of a right example can effect great changes in behaviour.

The power, for instance, of the Christ's example, has taught many to look askance at "pecking." His brotherliness was all-inclusive. The imagination of many has lingered on that moving Gospel story in the eighth chapter of *John*, of how, after saving a woman who had sinned from those who would have stoned her to death ("He that is without sin among you, let him first cast a stone at her"), the Christ wrote in the sand to avoid adding, by so much as a glance, to the poignancy of a woman's tragic pain. ("Neither do I condemn thee: go, and sin no more.") So much beauty of feeling, crowded into one intense and tender moment, has borne fruit in many a heart.

Instead of dissipating our energies in the destructive activity of "pecking," we can try to share with all who need it our human warmth and joy of living. We can make it our business to discover the interests and talents of the seemingly drab individual who sits next to us in class (drab only because our love has not ferreted out his interesting qualities). We can assume that those who join a Theosophical group belong to the category of those who desire the give-and-take of human fellowship. We can take it for granted that they are not there to sit like stones—mute witnesses of others' performance.

Some respond more or less quickly to friendly overtures. Among those who affect a reserve which they do not feel, there may be some who are smarting from slights inflicted by thoughtless "peckers."

All individuals crave a *dharmic* expression in keeping with their particular psychological development and cultural background. Everyone wants to feel that he is indispensable to Life—that something or somebody is dependent on his active co-operation. Basic to every human being's happiness is the realization that he is needed, that he belongs in the scheme of things, whether he is a member of a household, a clerk in an office, or an adherent of some Theosophical group.

The religious geniuses of the world, the sages and the prophets, have all pointed out the path of the superior man. They have asked us to cultivate the habit of putting ourselves in the other fellow's place: of doing unto others as we would be done by. If we applied to all phases of our social behaviour the Christian and Confucian criterion—

"How should I like that done to me?" or, "How should I like that said about me?"—there would be no room left in our consciousness for the inclination to "peck" our fellow-man.

According to the Masters of Compassion, to have a detached mind and restrained senses is not enough. We must be endowed with the mind that cannot view with equanimity the pain of another. Wouldn't it be more psychologically healthy to become neighbour-conscious than to concentrate on others' shortcomings? If we think in terms of our neighbour's happiness, will we not mature naturally, by imperceptible degrees, in the direction of sagehood? The Theosophical group, large or small, is an epitome of world society. Within its confines we can work out our salvation, if we have a mind to do so. With the social discipline that a "brotherhood" affords, we can transcend the "pecking" habit and also shed the chrysalis of our narrow egocentricity in the fullness of time.

ALL feelings about one's value and worth and about what one can or cannot do are embodied in the Ego. So distorted and inaccurate are they that the Ego is always a false image of the Self—yet to the individual it seems to be what he really is and he acts accordingly.

In seeking to understand the effect of this Seeming-Self upon the life of the individual, it is helpful to think of the Ego as something in the nature of a psychological shell encasing the Self which may be thought of as the heart at the centre of personality. No figure or comparison can ever be relied upon to depict fully the reality we are now discussing. At the moment the figure of the shell encasing the "heart" serves us well in understanding the psychological situation.

This shell, with all its mistaken feelings and inaccurate ideas, does indeed wall up the Self. The more firmly these errors are fixed—the more inflexible one's ideas and feelings—the thicker and more rigid this wall is. That means that the Ego limitations placed upon one's productivity are greater and more inflexible, and the Self is more and more restricted in its expressions. Life is less rich and meaningful and creative than it might be otherwise, yet the individual often has no idea of how vast are the unrealized potentialities of his being.

—FRITZ KUNKEL

SPIRITUALISM—FALSE AND TRUE

IT is a universal feeling innate in almost every person that within him or her is some spirit-part that will continue to live on when the physical body dies. In spite of scientific materialism, that feeling persists. Even among the ranks of thoroughgoing agnostics, death is a mystery—that is, with all their agnosticism, even their atheism, they are not sure that death means the end of all.

Naturally therefore there is a desire on the part of all to find an answer to the question, "What happens to the soul when the body dies?" This desire is natural, and so people take one step or another to gain knowledge of the subject. Every ancient religion gave some information on the subject, and the most common and universal teaching was that there are good spirits and evil spirits. This of course is logical; if men and women are good and evil, their spirits, after death, must also be good and evil.

But here we encounter a difficulty: as most of us humans are both good and evil, there must logically speaking be some explanation. None of us is good and evil at the same moment. An angry person cannot show patience; a liar is not anywhere near the truth. It is a well-known fact that we have two natures in us. We give way to our lower or evil nature, but we are often ashamed of it and we say, "I cannot understand how I could do such a thing." On a thorough grasp of this fact of our dual nature depends our understanding of spiritualism, false and true.

The ancients approached the subject of death beginning with philosophy, establishing universal principles, and went to psychology to learn individual details. In our day and generation, the scientist is not a philosopher. Nay more, he who studies psychology is a specialist in his own branch and keeps his research in a specialized compartment where even other scientists are not allowed to enter. Therefore the scientist who calls himself a psychical researcher or a psychologist is not only not a philosopher, but also carries on his investigations without the co-operation of other classes of scientists. Worse still, the psychical researcher is obsessed with the mistaken notion that his is a relatively new science and that the ancients knew nothing about it.

The ancients knew the subject, proceeded with philosophy, and studying the dual nature in living man came to find out about the

states after death. Theirs was a unified knowledge. Modern psychical science, on the other hand, proceeds in proud isolation, and being materialistic and possessing no foundation in true philosophy and psychology, regards its investigation as separate from all moral verities.

It was in accordance with the law of cyclic repetition that between 1850 and 1875 strange and abnormal phenomena occurred in different parts of the Western world. People got excited, became superstitious, and looked upon the disease-expression as beneficent. They did not stop to enquire, nor care to study, but were absorbed by the so-called wonders that they saw. Like savages face to face with meteoric showers or lightning, they ran hither and thither and thought of themselves as the chosen of God. This was the beginning of the movement called spiritualism.

What happened was this: roundabout certain persons, who were called mediums, abnormal phenomena began to take place. First, there was tapping or rapping of tables, etc., which could not be accounted for by any physical means. Then, some mediums went into trance and gave messages. Methods of communication between our world and the invisible world were established by a system of taps and the general theory was evolved that those who communicated through the mediums were the souls of dead men and women, the spirits of the departed. Many strange phenomena took place, and among them were: (1) Materializations, *i.e.*, the so-called "spirits" actually took form and shape, which the sitters recognized as of dead relatives and friends. (2) Apportation of objects without physical contact. This again might seem incredible to the unbeliever, but not so to those who understand the process. Theosophy has a rational explanation of these phenomena, while the explanation of the spiritualists is not satisfactory and does not answer everything. Phenomena do occur, but the forces that perform them are not the souls of the dead, not the spirits of the departed.

In 1874-75, H. P. Blavatsky tried her best to take advantage of the wave of interest in spiritualistic phenomena to instruct people in the laws governing them. She said that not all the phenomena were fake; there *were* genuine phenomena, but the explanation was not that the spirits of the dead returned and gave messages or performed wonders. The spiritists and the spiritualists did not relish that and abused her.

But it did one good thing; it led some scientists, like Sir William Crookes, to enquire, and ultimately the Society for Psychical Research came to be founded. Thousands of facts were amassed, but no satisfactory explanation was forthcoming. Only one thing was certain—they were not able to prove that the souls of the dead performed these phenomena.

Theosophy agrees with the spiritualists that phenomena do occur; Theosophy also accepts the record of phenomena made by psychical researchers. But Theosophy says to the spiritualists—the souls of the dead do not return, cannot return, until their time for rebirth is due; it says to the psychical researcher—there are explanations for all that you observe.

There are many facts that Theosophy presents to prove how these variety of phenomena occur, what agencies produce them, and so on. Theosophy posits three main sources of so-called "spiritualistic" phenomena:

(a) The medium uses his own plastic nature—which is a disease, a condition of psychic sickness—to draw the plastic nature of the sitters, and phenomena are produced—*e.g.*, table-turning, table-raps, etc., are purely the result of the plasticity of the medium and the sitters. There is nothing more.

(b) The medium is the channel for sub-human agencies and forces. Elementals, *devatas*, who are in themselves neither good nor bad, but possess their own nature, are able to produce phenomena through the medium. These elementals are neither beneficent nor maleficent, but coming in contact with a pure man become helpful; on the other hand, contacting an evil nature, they do harm. All of us have in our super-physical natures these *devatas* or elementals, which are the chief cause of health, disease, moods, etc. In the case of a medium, they are able to perform phenomena. Working with the thoughts of the sitters, whom they contact through the medium, they are able to impersonate dead relatives and friends; if the medium is strong, they can perform the phenomenon of apportionment, *i.e.*, produce physical objects apparently from nowhere, and so on. They can produce the sounds of bells and chimes as also lights which move round and round—all of which can and does happen. So elementals or sub-human entities are the second cause of phenomena.

(c) When a person dies, he leaves behind an astral corpse. These

astral shells are drawn by the medium and are often mistaken for the souls of the dead, which they are not. Besides these shells, there are the elementaries—disembodied souls of the depraved, of executed criminals, suicides, etc.—who too are sometimes drawn to séances.

These are the main agencies that produce abnormal phenomena. There is no wisdom, no inspiration in all this. Craze after phenomena is veritable astral intoxication. The passivity of the medium is a disease, and passivity prevents spirituality. "Spiritualism" is an unfortunate name for ghost-hunting. There is nothing spiritual about it.

There is, however, spiritualism of the true and benign kind. It is the religion or science of the Spirit—Atma. Just as the lower nature is involved in dangerous ghost-contacting which is necromancy, so the higher nature is at work in the seeking of the Spirit. Spirit is the highest essence, the deepest substratum of the universe, and therefore of all objects and all beings in the universe. It is the Self of all beings and things. That which makes a being what it is, that which gives form to any object, that is spirit. The spirit of a person is his highest principle; the spirit of a place is the atmosphere of that place; the spirit of a book is the hidden message of that book. Spirit is invisible and intangible, but makes all visibility and all tangibility possible.

Each one of us is an embodied spirit, *i.e.*, a spiritual entity within a form of matter. Man is called a *dehi*—he who is in the body. Ancient science and modern Theosophy say that if you study life, you will understand death; therefore study the living spirit, *i.e.*, spirit in the living body. The spirit in the body is named in the *Gita* the Highest Lord, *Paramatma*, who is also the Highest Man, *Purushottama*.

Each of us is *Purushottama*, the Supreme Man. The embodied spirit has a triple nature—*Ichchha*, the power to will through aspiration; *Jnana*, the power to know through reason; *Kriya*, the power to act through the body. To aspire, to reason, to act—these powers of the spirit must be developed and studied. Why invoke a ghost when you have a god at hand? Why go table-tipping when you have the table of memory within you? Why seek a message from a dead spook when you have an immortal soul to interrogate—within you as also within every other human being?

What we need is not a medium but a Mediator, he who knows the Philosophy of the Spirit, he who knows the Science of the Mind, he who knows the Religion of Living, he who is an artist in all he says

and does. Mediums are the opposite of Mediators, Adepts, Mahatmas. True spiritualism requires a Mediator who becomes the Guru, the Teacher. He teaches the theory and practice of true spiritualism, the Religion of Living, the practical religion which enables us to develop powers—mind-powers, soul-powers, spirit-powers. What is the use of a religion that cannot help men and women to grow, to evolve, to strengthen their existing powers, to unfold new and more glorious ones?

So, do not be glamoured by phenomena. Learn to seek explanations and to understand what you see and hear. Try to commune with your own spirit within. Seek not the dead but the living ones. You cannot touch the spirits of the dead or the disembodied ones, but you can touch the spirits of the living. The way is through purity of aspiration, through concentration of reason, through sacrifice of action. That way leads to religious science, true spiritualism. To comprehend true religion, we must learn that the Teachers of true religion exist. They are Perfected Men who teach us how to create by will, how to use reason, how to perform sacrifices. We require devotion and assiduity to seek and persist in seeking the Embodied Spirits, the Living Mahatmas. These great Gurus exist, they are Living Men, and the life of the Embodied Spirit leads us to these Embodied Genii—*Purushottamas*, the Superior Men. Let our heart's silence be the séance room, the Great Guru the only enlightening Medium, and the Message will come from the Supreme *Paramatma*, Maha Vishnu, who is *Aja*, unborn, and *Achyuta*, he who never falls or fails his devotees. So let us learn to seek the divine within, and such seeking will lead us to those who are divine. This is true spiritualism.

EVERY man is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment* or *reward*.

—W. Q. JUDGE

STUDY—ASSIMILATION

THEOSOPHICAL study, necessary though it is as a first step, is not an end in itself on the path to self-development and self-realization. In more than one place, the student of Theosophy has been warned that unless what he studies and intellectually appreciates is quickly and systematically translated into action, he is likely to acquire false views and be led astray. While study and application form the two sides of a triangle, reflection-meditation is the base. It is reflection on what is read or heard that results in absorption. To retain the ideas absorbed is to assimilate them, and this makes for their actual practice. Application of teachings in turn depends upon assimilation, and, also, augments the capacity to assimilate.

Assimilation thus completes the process begun by study. It nourishes not just the mind but the whole being. A good analogy is that of the assimilation of food; what is eaten is of little value to the body as a whole without the further processes of digestion and assimilation.

The bridging of the gap between intellectual apprehension of a truth and direct perception, between profession and practice, between the "Eye" and the "Heart" Doctrine, is for many aspirants a major hurdle on their self-chosen path. As Mr. Judge states in his article "Universal Brotherhood a Fact in Nature," the reason why the noble, altruistic teachings of the Teachers, though theoretically accepted, have not prevailed in practice is that they have been denied in the heart. This dichotomy between head and heart is what stands in the way of "a truer realization of the Self, a profounder conviction of Universal Brotherhood."

"Lead the life necessary for the acquisition of knowledge and powers, and Wisdom will come to you naturally." These words of the Master sum up the end and the means. To know the doctrine in any real sense we must live it. Without the application of what is studied, which involves the practice of Morality, there can be no true assimilation. In the measure of our sincerity and earnestness in living the life necessary—the Inner Life of the Inner Ego—what is accepted intellectually becomes transformed into faith—the intuitional feeling, "*that is true.*"

"Seeking knowledge" has a special significance for the earnest aspirant. While knowledge obtained by study and experiment has its

use, intuitive knowledge is an entirely different thing. As *Light on the Path* states, "It is not acquired in any way, but is, so to speak, a faculty of the soul." It is *sui generis* and springs up spontaneously in oneself if the necessary conditions are fulfilled. Unless an individual believes such knowledge exists within himself, how can he claim and use it? Therefore faith is required, that true faith which is a great engine, for it is "the covenant or engagement between man's divine part and his lesser self." The latter must absorb by osmosis what the former *knows*, for it is Knowledge itself, and thus "learning by heart" takes on a new meaning for the earnest seeker of Eternal Wisdom.

The process of assimilation involves several stages: (1) The ability to remember, *i.e.*, to reproduce with accuracy the words and form of the idea that is studied. (2) The capacity to translate the idea in our own words, thus giving it life and vitality and the power of our thinking. (3) The power to grasp the essentials of the idea, presenting it in as few words as possible. This helps to discipline the spontaneous rambling of the mind and develops the discrimination needed to prune away unnecessary secondary ideas and repetitions. (4) The ability to expand and explain the idea more fully. This exercises the creative faculty and helps to overcome the "blackouts" of the mind whose study has been too superficial. (5) The power to see the same idea under other forms of expression. This requires collateral reading. (6) The power to correlate the different presentations of the idea into an organic whole. The attempt to fuse the separate fragments into an integrated whole, and not merely to patch them together, brings out the synthesizing power. (7) The ability to make practical application of the idea to all things.

The oft-quoted *Gita* verse needs deeper pondering: "Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata." The three ingredients mentioned in this verse—service, seeking knowledge (not necessarily through textbooks), and humility—make the Teachings real to us, and beget the New Man.

"THE VOICE OF THE SILENCE"

A Practical Guide

GAUTAMA Buddha was very keen to stress the idea that we must be free from any kind of conceptual knowledge. This kind of understanding is a barrier to genuine spiritual perception. So in the *Diamond Sutra* we find the "world-honoured-one" saying that: "If in a Bodhisattva of great courage the conception of being, egotistic entity, personality, or separate existence should take place, the Bodhisattva would not be an authentic Being of Wisdom and Compassion." This is a very definite pronouncement, yet even in Buddhism there is a slipping back to images, rituals and stereotyped views of the teachings of Gautama. Some of these may be pleasant and even useful in order to gain some basic understanding, but they are not the views held by the Buddha. In fact, it is an error to say that he founded any religion, as religion itself is a concept. It is man's failure to understand the core teaching of all the Great Masters that leads to anthropomorphic imagery.

In Theosophical literature, we have two books that could be said to form the basis of true Theosophical theory and practice. These are *The Key to Theosophy* and *The Voice of the Silence*. Armed with these two, we have enough to seriously tread the path that leads to the Bodhisattva state. To a mind that is keen for practical application of the teachings, a study of these books is invaluable. We have *The Secret Doctrine* and many other writings to deepen our understanding, and these may be essential at certain stages of our study. However, towards the end of her life, H.P.B. was very keen to emphasize the practical side of Theosophy. It was at this time that she decided to publish both *The Key to Theosophy* (1889) and *The Voice of the Silence* (1890). These two handbooks go very well together and are particularly useful for study groups, where there may be students present at various stages of understanding. Serious devotees of the Theosophical path will be keen to understand how best they can work for the benefit of others. For them *The Voice of the Silence* must not remain a book that is full of beautiful language and noble ideals. It must become a guidebook for day-to-day living. H.P.B. herself stated on the title-page that it was to be a book "for the daily use of Lanoos (disciples)," and she dedicated it "to the few." These are the few who

are able to see *The Voice of the Silence* as a practical manual. It is not, however, like a manual of car maintenance, or how to play tennis! We are discussing the most difficult path that man can follow. The methods developed to reach liberation require superhuman effort, and the ones employed to develop the qualities needed to reach and renounce *Nirvana* are even more difficult to obtain. Books can only provide guidelines; to stick to these too rigidly may lead to a dogmatic approach. "The Path is one for all, the means to reach the goal must vary with the Pilgrims." (*The Voice of the Silence*, p. 49)

In many ways *The Voice of the Silence* is underrated and we do not follow H.P.B.'s advice to make use of it daily. We read it for a while in private, or in a group; and then put it aside for an indefinite time, forgetting that it is the most practical of all her works. It also helps us to avoid falling into the net of intellectualizing too much. Mere philosophizing is of no benefit to humanity, and to help our fellow human beings is the whole purpose of the Theosophical Movement in general. The Master K.H. wrote: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." Everyone can help to the best of his ability to realize this aim, but it is always "the few" who will be able to appreciate fully the message of *The Voice of the Silence* and make efforts to comprehend and live the life outlined in this book. William Kingsland, who knew H.P.B. personally, wrote in a memorial article shortly after her death:

It is inevitable that the term *Theosophy* should come to be associated with a certain set of doctrines. In order that the message may be given to the world it must be presented in a definite and systematic form. But in doing this it becomes *exoteric*, and nothing that is *exoteric* can be permanent, for it belongs to the world of form. She led us to look beneath the surface, behind the form; to make the *principle* the real motive power of our life and conduct. To her the term *Theosophy* meant something infinitely more than could be set before the world in any *Key to Theosophy*, or *Secret Doctrine*. The nearest approach to it in any of her published works is in *The Voice of the Silence*; yet even that conveys but imperfectly what she would—had the world been able to receive it—have taught and included in the word *Theosophy*.

So we can see that there is a vast difference between the impressions that we get from the printed word and the actual reality of things. Later on in the same article William Kingsland goes on to point out:

She taught these doctrines in order that men might dissociate themselves from *all forms* of doctrine, and reach "Alaya's Self." There is no older doctrine than this of Divine Compassion, of Universal Brotherhood. It is the essence of all the teachings of all the Buddhas and Christs the world has ever known. It is above all doctrines, all creeds, all formulas; it is the essence of all religion. Yet men ever miss it, miss the one principle which alone can save the world, and take refuge instead in the selfish desires of their lower nature. (*In Memory of Helena Petrovna Blavatsky, by Some of her Pupils*)

The written word, then, is an aid and nothing more. It may be essential to reach a certain stage of understanding, but it must eventually be transcended if we are to be able to benefit humanity in the way H.P.B. did. Those who knew her personally seem to suggest that she taught in a way that was much less reliant on any set forms and concepts. Of course she had to use concepts when writing her books, but she was always very keen to emphasize the fact that we should not be attached to any formal presentation of Truth. Another one of her pupils, Robert Bowen, quoted her as saying:

Come to the *S.D.* without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study a means of exercising and developing the mind never touched by other studies. ("Madame Blavatsky on How to Study Theosophy": THE THEOSOPHICAL MOVEMENT, August 1961)

So we can see that we need to develop in ourselves an intuitive awareness of reality that does not rely on any external stimulus, even that of ideas expressed in books. This is the way that we take the leap from organized thought to spontaneous action. We have to let go of our comfortable intellectual understanding and enter a world where we come to an awareness of Truth first hand. To do this we need to make the Higher Self a living reality in our lives and rely more and more upon the "still small voice" within. This is not easy and requires a great deal of discrimination and knowledge. We need to be aware of our oneness and the illusory nature of the personality. We have to

live in the Light and be compassionate and caring to our fellow human beings as also to the beings in other kingdoms of nature, who are us in a lesser degree. This attitude helps us to understand that we are in no way separate from anything else. Even scientists are beginning to realize this, but scientific research will never develop the loving-kindness that is needed. It may only give us an intellectual awareness of our solidarity. The moral development can only be actuated by the individual, based on his acceptance of his unity with all sentient life. But science is playing its part, and it is an important one indeed.

So for those who cannot be satisfied with a nominal view of Theosophy, and who wish to benefit humanity in their own way, based on the guidelines set out in *The Voice of the Silence*, the correct approach to the teachings is needed. We must not think, when we are reading the words of H. P. Blavatsky or W. Q. Judge or Gautama Buddha or Jesus or Krishna or Plato or Pythagoras or any other teacher, that we are reading the TRUTH. The TRUTH cannot be read in a book. A book only gives us symbols, and mysteries that must be unravelled by the individual. The processes of meditation that are laid out in *The Voice of the Silence* need to be put into practice by the aspirant who is not afraid to "take the plunge." The Buddhists talk of the development of *Bodhichitta*, which is the desire to attain enlightenment for the good of all sentient beings; and *The Voice of the Silence* shows us how we can awaken that feeling in us. It is epitomized in the following words from the book itself:

Let thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

Later on in the book we read:

Now bend thy head and listen well, O Bodhisattva—Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

Now thou hast heard that which was said.

THE DUAL SOUL

WITH the help of Theosophy, men and women can transform their lives. Its "universals" illumine the "particulars" of life, and then the latter, gathered together in evidence, throw further light back on the whole. We can begin here with one such proposition, that "the 'Manifested Universe'...is pervaded by duality" as an interdependent polarity of Spirit-Matter.

Man's duality comprises the inner Being and its instrument, the outer body. Body is again dual, inner and outer, but here we are concerned with the duality of consciousness—Spirit, the immortal, infinite centre, and Soul, the vehicle of Spirit.

Soul is again dual: the higher Soul-Ego, rooted in Spirit, and the lower soul, mortal like the body it inhabits. The Soul-Ego is "awake" on its own plane, where its understanding and powers are godlike, but it "sleeps" on the lower plane because the personal soul in the ordinary man affords no instrument or field through and in which the higher can work. We can understand this better by analogy. Our personal consciousness, however developed in itself, is unable to perceive and act in the physical world, unless the physical senses and organs are in order. The personal ego of a man has no vision of physical objects if the bodily eyes are damaged. He cannot speak, however much he may know, if the vocal chords do not work. So the Soul-Ego is impotent, "asleep" on the personal level, because of the barrier imposed by the imperfect instrument there. Similarly the lower soul "sleeps" on the plane of the higher. It is true that a current flows every night through the three planes of awareness, but without co-ordination. The personal self is more or less aware on *Jagrat*, the waking plane, but it has little or no basis for functioning in *Sushupti*. It is like a sick man, semi-consciously aware of people moving about him, but remembering little or nothing afterwards. The Soul-Ego, active in *Sushupti*, is hardly able, in most men and women, to function in *Jagrat*, because the ignorance and delusions of the personal soul drug it, so to say, at that level.

How shall one adjust this personal nature, so that the dual Soul, acting as one in divinity, will be awake at both levels? The process has been described in many ways, but we must always find some fresh angle, otherwise we shall merely repeat, "Kill out desire," or,

"The brain must be made porous to the Soul's recollections," like a superficial churchgoer gabbling his creed.

Let us look at the duality of birth and death, with its natural transit from one to the other. There are also two false gates, murder and suicide, which can be viewed as symbols of two false attitudes, two ways of reacting to the duality of satisfaction-frustration that life brings.

Observation shows two basic temperamental types, corresponding to the two basic delusions mentioned. Both attitudes create *equally* a false pattern in the personal man that makes him impervious to the Soul-Ego, thus rendering it unable to act.

The first attitude can be symbolized by the word "murder." It is the delusion of the person who, seeking for satisfaction in his own scheme of order and fulfilment, thinks he can, by force and violence, thrust any obstacle aside and get rid of it—"murder" it, in other words. Such a person *fights back* at evil, sorrow and trouble, and tries to *force circumstances* to suit his will, sweeping aside the natural rights of others who seem to stand in the way of what appears desirable to him. Those thus deluded range from the actual murderer who kills out of fear or for some fancied benefit, down to the prejudiced person who "murders" and violently rejects or distorts facts that will not fit his own theories. This attitude breeds fanatics who have "killed" everything except their object of devotion. It is at the root of the heresy hunts of the Inquisition, of all intolerance of "something different." It is the false platform on which the supporters of capital punishment take their stand—"The murderer is a menace to society! Destroy him!" Even the sentimentalisms of euthanasia proposals rest on the same delusion—"Remove the pain and suffering out of our sight!" From it springs also the false idea in education and in social politics, that one can condition people to a currently accepted mould and eliminate the "outsider." It is behind the foolhardy endeavours of agriculturists to "murder" Nature and ignore natural law, in order to make growing things fit a mass food-production plan.

It reaches down to apparent trivialities and has to be tackled there first. It shows in the attitude of grumbling and indignation at anything that upsets our routine, our hold on possessions, or our attempts at achievement. It shows in the refusal to accept any fact or factor that upsets our ideas or our judgment of another. It is responsible for

remarks like "Why on earth do you want that?"—the implication being, "It's rubbish to me! Throw it out!" This is the insensitive adult's reaction to a child's treasures, as well as the "practical" man's reaction to the work of the imaginative writer or artist. Furthermore, we tread the path of "murder" when we try to push away the responsibility for a faulty piece of work, or for a mistaken action—"The tools were bad." "The material was too poor." "It was So-and-so's fault." Behind all the reasons lurks, unrecognized, the demand—"Shift the blame away from me! 'Murder' the link between it and my own self-made image of satisfaction!" The smallest incidents show the same thing. A man thinks the time is five o'clock, and, on being told that the clock says only 20 minutes to the hour, promptly retorts, "The clock must be wrong!" He automatically "murders" fact, for the sake of his personal impression.

Now this delusion that we can get rid of anything is so contrary to the vision and consciousness of the Soul-Ego, that the latter can only remain "asleep" on the lower planes. How can its divine nature, with its universal, compassionate view, perceive and act through a personality that has thus violently mutilated its own capacity? In very truth, since the Universe is one, we can get rid of nothing. Under the law of conservation of energy, the thing "destroyed" will take other forms, and the greater the violence of the attempted elimination and exclusion of the unwanted object, the greater will be the "come-back." We can get rid of nothing. We can only adjust and transform, so that everything is finally assimilated in the right way in the total scheme. "Cast no one out of your heart."

The opposite delusions, symbolized by "suicide," equally render the personal soul useless as a coherent vehicle for the Higher. The first type tries to force obstacles and troubles out of its closed circle; the second tries to flee from them. Under the name of "escapism" this has been better analyzed, chiefly by those of the opposite persuasion, since the "suicide" type is not critical by nature. In this category also we have a wide range. There is the actual suicide who imagines that by doing away with the physical body he can free himself from the ills of life that he cannot face, or escape from the retribution for his sins. There is the gentle "other-worldly" person who floats away from harsh realities and from social evils demanding reform, into a dreamland where everything is as he wishes it to be. There is the

scholar, aloof in his ivory tower. There is the dreamer who finds over-herculean the effort to work out his grand visions in hard, unresponsive actuality, and who retreats back to the dream. A child, overtaxed by adult demands, parental or scholastic, will often refuse to make effort, taking refuge in some "collecting" activity that compensates without fear of failure.

There are those who seek release through drugs, sedatives, tranquillizers, or who vainly endeavour to drown their sorrows and worries in drink. The avid patrons of the "dope" type of books, films, radio, television, or the chain smoker, the dancers "sent" by the rhythms of rock-and-roll, are all treading the path of "suicide," of intoxication that deadens the Thinker in themselves. But so also are those who fling themselves into feverish activity—business, pleasure, or "good works"—in order to avoid having to stop and think. Others fly from their own tormenting, questioning mind into the bosom of a blind faith, whether religious or political. Others, imbued with the desire for freedom, feel space, time, matter, form and the demands of human relationships as fetters rather than supports or means to power. They are therefore always in flight from one thing or another. We can recognize the trend in the tendency to put off a specially difficult task, in the omission of an unpleasant duty for fear of hurting another's feelings, in the acute revulsion from the domination of others, the feeling of restriction at routine, and in the pliability that, when subjected to pressure or persuasion, gives in, "suicides" its own will, in fact, for the sake of peace.

But just as the "murderer" cannot destroy whatever threatens his notions of self, so too the "suicide" cannot flee in reality from the responsibility of self, or from the necessity of material limitations. These will follow him as close as his shadow, and sooner or later he must accept them. For, how can the steady, constant nature of the strong Soul-Ego find expression in an ever-shifting, fluctuating personal field? We must transform the shadow, to make it truly "the *holder* of the flame."

There is also a third group in yet more unhappy plight, which seems to oscillate between the two delusions "fight" and flight"—always torn between two points of view, two opposing objects of desire. These also keep the Soul-Ego "dead asleep."

Yet at death, for everyone, there is a natural working out of the

energies. The being is able to get rid of all that it cannot assimilate into its ideal self-portrait. The "shell" thus thrown out undergoes progressive destruction on its own nightmare plane (yet leaving seeds behind for future fights) while the surviving personal consciousness flies away into its self-engendered heavenly dream. This too must end, and the being once more "accept the woes of birth." Death is only a breathing space.

In this word "accept" lies the answer to the problem of transforming both the delusions into working powers for the Soul. For the adjustment of the personal nature means:

ACCEPTANCE—of whatever comes, of people, of events, of our own faults, as of outside evils. It is not passivity—which is suicide—but, until there is acceptance of a thing, how can one begin to change it or find its right place? Indignation, shame, pride, fear, all distort the picture. Acceptance tranquillizes, impersonalizes the feelings. But it depends on:

EQUANIMITY—a state of mind poised in balance between two poles. It arises from the realization of that truth which fuses opposites. The personal nature always takes sides. The Soul demands equilibrium. We must be able to *see* pleasure-pain, success-failure, effort-rest, past-future, thought-action, as ONE, before our heart can ACCEPT. Holding the mind steady at this centre requires:

WILL—a spiritual force, steady, constant, distinct from the fluctuations of personal desire. Will cannot act except through the forms created by:

IMAGINATION—the power that sets the boundaries of achievement. We cannot will what we cannot imagine. Thus imagination needs knowledge out of which to create its patterns, and this demands:

STUDY—the grasp of universal truths, of the nature of Soul and Spirit, so that the images may have a sure foundation. This knowledge must be gathered with a pure motive, otherwise delusion enters once more. The motive for study that makes the mind pure is:

SERVICE—this is the only end to be kept in view, "to be the better able to help and teach others."

These six clear the field of the personal consciousness, but the still lower bodily field also requires adjustment in the senses and organs. The careful carrying out of everyday duties with accuracy, timeliness and disinterestedness, brings these into alignment. Then the awakened

Soul can work in divine fashion at three levels. The purpose of reincarnation is achieved.

We can recognize this mentally, but the heart learns more easily from the force of human example. So, if we consider such a figure as William Q. Judge—the exemplar for us of a Disciple—we can realize, in a more living fashion, the powers enumerated.

He was "acceptance" personified, "the friend of all creatures," willing to work with friend or foe, meeting good and evil with brave heart and humour. Practical man and mystic in one, he had the true balance of equanimity, strength and gentleness, drive and calmness, with a will that held fast and an imagination that could conceive equally the profundities of the teaching and the administrative planning that made him so great an organizer. His study was devoted to the purpose of bringing the teaching to ordinary men and women, and on the plane of physical action his meticulous attention to "the right way" of doing things not only conserved energy, but subserved the greater expression of the Soul.

We have in him a wonderful practical example. May we find the power to follow!

Out of the natural state of identity with what is "mine" there grows the ethical task of sacrificing oneself....One ought to realize that when one gives or surrenders oneself there are corresponding claims attached, the more so the less one knows of them. The conscious realization of this alone guarantees that the giving is a real sacrifice. For if I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself. Consequently, all absolute giving, a giving which is total from the start, is a self-sacrifice. Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists.

—CARL G. JUNG

LIGHT ON THE PATH

[P. Sreenevas Row's annotations on *Light on the Path*, continued here from our last issue, appeared originally in *The Theosophist* for September 1885.]

WHAT preparations the disciple ought to make, or in other words what measures he ought to adopt, with a view to his treading the path and accomplishing his long journey successfully, are stated in the three following Rules of the Text:

15. Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.

The disciple ought to behold the universe, and study it. But what he is required to behold is not the outward manifestation of the universe on which ordinary people are content to gaze, nor is it by means of the outer senses which ordinary people alone use that he is to behold it. The universe is a great historian and teacher. All that passes in the world's history, including man's inmost thoughts, are recorded faithfully on the earth, air, water and ether. As I have stated in my pamphlet on Theosophy, it is clear that, from the established principles of mechanics, action and reaction are equal and opposite—every impression which man makes by his movements, words or thoughts, upon the ether, air, water and earth, will produce a series of changes in each of these elements, which will never end. Thus, the word which is going out of one's mouth causes pulsations or waves in the air, and these expand in every direction until they have passed around the whole world. In the same manner, the waters must retain traces of every disturbance, as, for instance, those caused by ships crossing the sea. And the earth, too, is tenacious of every impression that man makes upon it. The paths and traces of such pulsations and impressions are all definite, and are subject to the laws of mathematics. But it needs a very superior power of analysis to follow and discern such sounds, traces and impressions. Nevertheless, as all this is due to physical laws, it is not too much to suppose that this must be within the reach of human beings—and more especially, within the reach of the disciple, who, by a course of study such as is laid down in these rules, has by this time developed his inner senses to such a degree as

to enable him to read and hear the secrets of nature. But with all this he is but a disciple yet, and must needs have help. So the Text says:

16. Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

This is exactly what Sri Krishna recommends. "Seek then the spiritual wisdom, with prostrations, with questions, and with devotion, that those *gnanis*, the learned holy ones, who see its principles, may instruct thee in its rules, which having learnt, thou shalt not again fall into folly, and thou shalt behold all nature in spirit" (*Bhagavad-Gita*, IV, 34 and 35). The virtue of unselfishness which the disciple has now acquired gives him the privilege of thus soliciting instruction from the holy sages.

And, lastly, the Text says:

17. Inquire of the inmost, the one, of its final secret which it holds for you through the ages.

This is the last step in the ladder of instruction. The disciple has now reached that stage when he can say with certainty, "The soul is its own refuge." (*Bhagavad-Gita*, VI, 5)

But it must be particularly understood that all the different courses of instruction inculcated in these Rules, in rapid succession, are not capable of equally rapid acquisition.

17 (a) The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its reward until ages of experience have been accumulated.

This warning is necessary to avoid disappointments, as there are some temperaments which know nothing of patience. The following passages from the *Bhagavad-Gita* are to the point: "A few among ten thousand mortals strive for perfection; and only a few of those who strive, become perfect and know the Supreme" (VII, 3). "No man who hath done good to any extent will attain an evil position. He whose devotions have been broken off by death—having enjoyed through innumerable years the rewards of his virtue in the purer regions—is at length born again in some holy and respectable family, or perhaps in the family of some Yogi. Being thus born again, he is endued with

the same degree of application and advancement of his understanding that he held in his former body, and here he begins again to labour for perfection" (VI, 40 to 43). "Thus labouring with all his might, he is purified of his sins, and is made perfect after many births; and then he proceeds to the Supreme abode" (VI, 45). Bearing these things in mind, the disciple should work on with patience, with the firm belief that where there is virtue there is victory.

17 (b) When the time of learning this seventeenth rule is reached, man is on the threshold of becoming more than man.

This is a great gain, and the disciple should strive with diligence and perseverance to reach this happy state, taking care that the knowledge hitherto acquired is not misused or negligently applied. On this subject, the Text says:

18. The knowledge which is now yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the most high. Betray it, misuse your knowledge, or neglect it, and it is possible even now for you to fall from the high estate you have attained. Great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on. Therefore look forward always with awe and trembling to this moment, and be prepared for the battle.

After this wholesome warning, the Text gives the following Rules for the guidance of the disciple in this *final* struggle:

19. It is written that for him who is on the threshold of divinity no law can be formed, no guide can exist. Yet to enlighten the disciple, the final struggle may be thus expressed:

19 (a) Hold fast to that which has neither substance nor existence.

20. Listen only to the voice which is soundless.

21. Look only on that which is invisible alike to the inner and the outer sense.

Having arrived at this stage of spiritual development, the disciple has henceforth no concern with those objects which have reference to his gross or even subtle body (*Sthula* and *Sukshma* or *Linga Sarira*). His soul is now encased in elements which are infinitely more subtle and more etherealized than those which constituted his gross or subtle

body; and he is now in the fittest condition to contemplate the Supreme Soul in all its purity. So Rules 19 (a), 20 and 21 advise the disciple to devote himself exclusively to the Supreme and to none other; for it is clear that what is described in these three different Rules as being immaterial and intangible, as soundless and invisible, is one and the same; the immateriality and intangibility, the soundlessness and the invisibility, being the attributes of the Great One in its unmanifested condition. (*Kena Upanishad*, I, 2; *Katha Upanishad*, VI, 12; *Mundaka Upanishad*, I, 6 and 8; and *Mandukya Upanishad*, I, 7)

Here a word of explanation is necessary in respect of Rule 19 (a), where the Supreme One is described as that which has neither substance nor existence. It certainly has no substance, because it is spirit, immaterial, uncreated and eternal. But has it no existence even? The Text says that it has not; and it is fully supported by the Aryan sacred works, which declare that "this was originally non-existent" (*Asat*) (*Chandogya Upanishad*, III, xix, 1), and that "from non-existence (*Asat*) proceeded existence (*Sat*)." (*Rig Veda*, X, 72, 2 and 3). But it must be understood that non-existence, as the word is used here, does not mean a state of void, or absolute nullity; but that it is only intended, by means of this term, to mean that prior to the evolution of the universe no portion of what we now see was in existence; that is, no portion had been manifested. This is evident from the same *Chandogya Upanishad*, which says in another chapter (VI, ii, 1) that "this was originally *existence (Sat)*." And the *Rig Veda* speaks of the Supreme as being both non-existent (*Asat*) and existent (*Sat*) (X, v, 7). It is called existence (*Sat*), because it has always existed in essence, in a latent condition; and it is called *Asat*, because this essence remained unmanifested; so that in effect both the terms mean one and the same thing. It must be remarked here that the *Rig Veda*, in another hymn (X, 129, 1), declares that "*there was neither Asat nor Sat*"; but this is said with reference to the time when the evolution of the universe (commonly called the Creation) was about to begin; so that it could not then be said either that the original essence had manifested itself or that it had not; for it was in the course of manifestation. So that this Vedic expression—that there was neither *Asat* nor *Sat*—is intelligible enough, and is not contrary to what has been above stated.

It is in this sense that our Text refers to the Supreme as that which has no existence, besides being soundless and invisible. This is the highest condition of Para Brahma. If this is so, how, it may be asked, can the disciple be called upon to hold fast to that which has no existence, in other words, that which is intangible and unseizable; listen to the voice of the soundless; and look on that which is invisible? In order to explain away this apparent incongruity, we ought first to form some idea of the highest, unmanifested condition of the Universal Soul which the disciple is required to contemplate, and secondly, we ought to understand the nature and extent of the powers which the disciple has now acquired for accomplishing this great work.

Let us then understand that the Supreme condition of the All-pervading, who is one with wisdom, is the eternal Truth, which is simply existent (*Sattamatram*), self-dependent, unequalled, tranquil, fearless and pure; which is indefinable, incapable of being taught, or enjoined by works; which is internally diffused; which cannot form the theme of discussion, and the object of which is self-illumination (*Vide Vishnu Purana*, I, XXII). The task of one who attaches himself to this manifested condition of the Supreme Spirit, is indeed difficult (*Bhagavad-Gita*, XII, 5); and it certainly cannot be accomplished by one who tries to apprehend, hear and see it in the sense in which those words are generally understood. We ought not therefore to construe in this sense the Rules of our Text (Rules 19 (a), 20 and 21) and the corresponding passages in the *Brihad Aranyaka Upanishad* (IV, iv, 23), the *Mundaka Upanishad* (I, 6), the *Katha Upanishad* (II, iv, 1), which require the disciple to apprehend the unseizable, listen to the soundless, and behold the invisible. The disciple has long since passed beyond that stage in which he apprehends, hears and sees the way that ordinary people do. He has attained an internal illumination, and is by means of this light quite competent to comprehend and feel the great light, the Supreme One. The term "*Samadhi*," a condition which the disciple reaches when he is fairly on the Path, may be defined to be the entire occupation of the thought by the sole idea of Para Brahma without any effort of the mind, or of the senses, and the entire abandonment of the faculties to this one all-engrossing notion. This, in ordinary phraseology, is what is meant by holding fast to that which is unseizable, listening to the voice of the soundless, and seeing

the invisible.

The disciple who has advanced to this most sacred state is in a position to exclaim, in the words of a Rishi in the *Brihad Aranyaka Upanishad*:

I have touched and gained the narrow, long and ancient road; the road leading to the Divine, along which travels the man who is virtuous, who knows Brahma, and whose nature is like light. (IV, iv, 8 and 10)

Here we come to the end of Section II; and the Text congratulates the disciple at his arrival at this blissful condition, by exclaiming:

Peace be with you.



(To be continued)

THE law of Karma seems to display full purpose and design, a relation of cause/effect between all persons and indeed between all units of manifestation of the one inseverable Life-force. If this be so, the fact of unceasing changes now ratified by science should no longer be viewed as a matter for regret but as a process of perpetual, purposeful Becoming under law, which regulates the incidence of cause/effect in a way in which we can intelligently take at least a limited part. Moreover, the law may be seen as an aspect of the Life-process itself, and as such both living and intelligent. This is a bold concept, but a grasp of it illumines the whole field of our Becoming. Karma can now be seen as the servant of what Sir Edwin Arnold called "the power divine which moves to good; only its laws endure." It is also the will of God, if God be viewed as Buddha-Mind, Dharma incarnate. We need no longer rail at "change and decay in all around I see," as the hymn has it; we can accept the law of change and find it "rightly so." By acceptance we can understand the workings of the Law, and use it to the gain of all that lives.

—SANTANA

IN THE LIGHT OF THEOSOPHY

It is often said that religion is losing ground in the modern world. This is put down to its failure to move with the times. Yet there are more cogent reasons—primarily, the impotence of religion, as generally understood, to meet man's spiritual requirements, or even to offer a rational explanation of life.

"Religion and Human Welfare" is the theme of Swati Datta's prize-winning essay in the Bhagawat Swarup Aggarwal Memorial Essay Competition. It is published in *Bhavan's Journal* for April 15.

It is necessary to realize [she observes] that religion can be viewed from a restricted as well as a wider perspective. In a limited sense, it tends to succumb readily to degeneration.... "What mean and cruel things men do for the love of God!" says Somerset Maugham. Pascal confirms this when he observes, "Men never do evil so completely and cheerfully as when they do it from religious conviction."...

Indeed, the history of religion is also the history of persecutions. Wars have been fought in its name. Often progress has been halted and hampered. Dogmatism and bigotry have denied freedom of movement and thought. The so-called "religion" has led to hatred, hostility, poverty, untouchability, fatalism, communalism, and slavery. It has also bred fanaticism and fundamentalism. Exploitation of the masses on religious grounds is global and widespread....

However, religion has a wider horizon, a larger heart, and a fuller meaning. Bacon once said: "A little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's minds about to Religion." It is not to this or that religion to which we all must ideally turn, but to the Religion behind all religions, not to what divides men but to what unites them.

As Dr. S. Radhakrishnan has remarked, "A religion ceases to be a universal faith if it does not make universal men."... Religion then is an inward transformation, a spiritual change which involves the overcoming of the discords within our own nature as well as those outside us. Viewed in this context, religion is the binding force which strengthens and deepens the solidarity of human society....

Everything in this world has an essential property, an inherent quality of its own without which it cannot exist. This is "*dharma*"—"religion." It consists solely in realization. Man cannot be man if he has no human qualities in him. For mankind there is only one

universal religion, and that is "humanism"—a feeling of love for all and malice towards none. It is this religion that promotes peace, welfare and understanding and does not spread duality and enmity. Men must rise to the realm of this true religion and experience its essential, celestial rhythm. They must make religion an Odyssey to the Supreme, the Endless Beyond. Only through such an approach can our present fragmented world become a paradise of perfected relationships.

Man hungers for a way of life that will make him a better human being. He may allow his mind to be lulled by the emotion-evoking service at a church, a temple, a mosque, or a synagogue, but the soul's hunger for the ever-receding unattainable is sure to arise as man emerges from the stage of blind belief to the light of Devotion. To the soul, dogmatism, ritual, bigotry and cant are not devotion, they are all loathsome and meaningless. In spite of the church or the temple, many have recognized at times the possibility of their own progression and perfection. They feel even in their debased consciousness some urge of divinity. One who senses that the soul can attain the universal perception, divine in depth and therefore complete, needs neither church, prayer nor priest, and is bound to turn away from these. For such an one, as his life deepens and his consciousness expands, "every gesture becomes a *Mudra*, every word a *Mantra* and every incident a Message." Earth itself becomes his mystic temple, and "the earth's business all a kind of worship." He may not succeed in practising it continuously, but he has caught the vision.

According to the new international index of human misery, published this May by the Washington-based Population Crisis Committee, three out of four people on our planet live in appalling conditions that try human endurance, with the gap between the rich and the poor countries widening. Mozambique tops the league of human misery, followed by Somalia, Afghanistan, Haiti and Sudan. The countries with the "least human suffering" are Denmark, Holland, Belgium, Switzerland and Canada.

The ranking of 141 countries was done using ten indicators of well-being: life expectancy, daily calorie supply, access to clean water,

infant immunization, per capita income, secondary school enrolment, rate of inflation, number of phones per 1000, political freedom, and civil rights. Each indicator was assigned a value of 0-10, with higher grades reflecting increasing levels of suffering. (*The Times of India*, May 27)

By such grading, barely one-sixth of the planet's population lives in conditions of minimal human suffering, with a total score of 24 or below. More than 430 million people live in conditions of extreme suffering with a score of 75 and above, and a further 3.5 billion in conditions of high suffering with a score of over 50.

One is left wondering if this way of grading human suffering has any real meaning. Can mere physical well-being, necessary as it is, do away with all misery in the world? The true ideals of right living seem to be forgotten today and a high score is placed on the amenities and comforts of physical life. There are growing and alarming social problems and moral lacunas even in the affluent countries. There is something lacking in their way of life, and it would be a folly on the part of the poorer countries of the world to feel that the former's way of living is the best and should be emulated.

What is the genesis of aggression? *Purity* for May 1992 has this to offer:

- Aggression is the end-result of not following the dictates of conscience.

- Aggression outside is a manifestation of aggression within, which is, in reality, aggression on one's own self.

- Aggression within is born as anger, ego, lust, greed and other forms of negativity.

- External aggression is triggered by built-up stress.

- Stress arises from acting under the influence of predispositions, habits, addictions, pride and prejudices.

- Internal stress has a tendency to get aggravated by external situations.

- Listening to the voice of conscience in silence is the first step to be free from aggression.

- Practice of Rajyoga, *i.e.*, Meditation with the Supreme, permanently relieves the soul from all types of aggression.

At a Unesco-sponsored conference some years ago, experts from several countries declared aggression to be obsolete as a way of solving problems, whether at the individual or national level. While aggressive behaviour is not innate, it is easy for humans to learn it. Changes in education at all levels, beginning with the very young, are needed. It is especially necessary to learn that man is not just a glorified animal, ever obeying the law of the jungle and sharpening his teeth and claws for continual combat. Aggression is, in fact, an abnormal, unnatural manifestation at this period of our human evolution. "The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon." (*The Secret Doctrine*, II, 110)

Siva is the third "person" or aspect of the Hindu Trimurti, which *The Theosophical Glossary* calls "the three qualificative *gunas* or attributes of the universe of differentiated Spirit-Matter, self-formative, self-preserving and self-destroying, for purposes of regeneration and perfectibility." Elsewhere in the *Glossary*, Siva is called "a god of the first order...and in his character of Destroyer higher than Vishnu, the Preserver, as he destroys only to regenerate on a higher plane." He is known by many names, among them Rudra (the destroying god), Maha-Yogi (the great ascetic, the patron of all Yogis), Trilochana (the three-eyed), Mahadeva (the great god), Nataraja (the lord of dance), etc.

The February/March issue of *Tattvaloka* (published from Bombay by Sri Abhinava Vidyatheertha Mahaswamigal Education Trust) is devoted to Nataraja—the many manifestations and attributes of Siva as the lord of dance. Culled here are a few excerpts from the articles in this issue:

Siva is both motion and calm; as Nataraja, he embodies, defines and reconciles within himself all of life's processes and paradoxes....He embodies the structure of the whole universe, but he is also its potent, all-pervasive energy—a radiant force that appears in many ways which he uses to create, maintain and destroy, and to release every being in the universe....

The stance of Nataraja, the symbol of truth and beauty, realization and dissolution, force and rhythm, movement and change, manifested in the time flowing and time still....Siva's dance represents the *pancha krityas*—the *srishti* (creation and evolution), *stithi* (preservation), *samhara* (destruction), *tirobhava* (embodiment) and *anugraha* (release or salvation)....

Interpreted metaphysically, the Dance of Siva is not a random or an occasional affair; it is an eternal phenomenon. The Dance of Siva sustains the universe and imparts order and purpose to its activity. The ever-enduring cycle of creation, continuance and dissolution, stems from the Dance of Siva and survives because of it....To the discerning Hindu, the Nataraja concept of Siva truly stands for a whole philosophy of life....

Nataraja is usually depicted in a specific, especially graceful pose of the *Tandava*: standing on one leg, the other in the air, the entire body aquiver with intense emotion. Yet the face is calm, serene, beatific, and the eyes are radiating forth peace, bliss eternal; verily, his divine grace is showered on all. The *Tandava* has been interpreted by scholars as the cosmic dance *par excellence* and the power, grace and sheer beauty of this unique phenomenon has been well described by poets, philosophers and others....Indeed, one may even observe in the depiction, a delicate balance between the dynamic "action" of the *Tandava* and the quintessential serenity of inner fulfilment....

On a microcosmic level, one needs to perform one's individual dance in life, balancing oneself against the onslaught of various forces, trying one's level best to maintain harmony and achieve happiness....Thus, it is a constant battle for all practical purposes, and each one of us in our own ambit is involved in a mini-*tandava* as it were....

What can one learn from Nataraja in such circumstances? If one may submit, the most important lesson would be the imperative need to emulate him, by maintaining internal harmony and developing rapport with the spiritual through earnest and sustained attempts to control one's grosser emotions even while being fully engrossed in the action of performing one's duties. Indeed, even as Nataraja exemplifies for us the essential action necessary for "bridging" the gap between the ephemeral and the spiritual, one may learn from him this ceaseless process of balanced action and constantly apply the same in our everyday lives....

Creation and destruction go together; life and death join in an

eternal cycle. All the elements of nature have their constructive and destructive aspects. And it is Nataraja that brings together the dance of all these elements in all their contradictory roles....In *The Tao of Physics*, Capra entitles one chapter, "The Cosmic Dance." "Modern physics," he writes, "has revealed that every sub-atomic particle not only performs an energy dance, but also is a pulsating process of creation and destruction....Thus not only matter, but also the void, participates in the cosmic dance, creating and destroying without end."...

The true dancer is the Supreme Self refracted into the worldly roles of the waking, sleeping and dreaming consciousness. He is able to play the roles and at the same time become the stage, the stage lights and the backdrop of the drama. In this all-encompassing creation, he is also the one who can release the souls who are caught up in the snare of illusion. For who is capable of liberation better than the one who has created that illusion? He creates, he destroys.

The destruction and rebirth occur in the heart, for the dance is in the lotus heart of the devotee. There Nataraja dances the celebration of life. Whether you add or subtract from that celebration is your private concern; it is your *karma*. The message of Nataraja is to celebrate life beyond the touch of your personal *karma*.

The symbol of Siva as the divine dancer can indeed yield several meanings. In the beginning, it was his cosmic dance and the sound of his drum that changed chaos into cosmos and made rhythm pulsate throughout the universe. On the other hand, the *Tandava*, which Siva dances in the burning-ground, symbolizes the destruction of evil, both at the cosmic and at the individual level—the destruction of our evil desires and emotions, our wrong thoughts and actions. Our lower nature which harbours the evil tendencies becomes the burning-ground, and if we would dance with the Dancer then we shall see the relationship between the eternal and unchanging and that which changes. The *Nadanta* is Siva's eternal dance of creation, maintenance, destruction and deliverance. The macrocosmic dance on the vast stage of the firmament has its counterpart in the microcosm, in the heart of the individual.

The history of medicine is strewn with the wrecks of its abandoned

theories. This simple fact alone should convince anyone that the medical profession is a highly fallible body, and should not be allowed to be counsel, judge and jury in its own case.

The Government of India has, for years, placed an unquestioningly blind faith in immunization, to the extent that the government-sponsored Expanded Programme of Immunization seeks to immunize the entire child population of the country in a hopeful bid to arrest child mortality rates. Is immunization the harmless, effective and necessary process it is made out to be? History does not give it a clean chit, writes Dr. S. R. Sudarshan in the Sunday Review section of *The Times of India*, yet the superstition continues. Its benefits are suspect, and its adverse effects far too many to be overlooked.

In immunization, living or dead infectious agents, or the toxins produced by them, are injected into the bloodstream (except in the case of the oral polio vaccine). This is supposed to stimulate the development of specific antibodies owing to which the immunized person is rendered resistant to a particular disease. But things are not that simple, writes Dr. Sudarshan, as the body often does not react as we would want it to:

The toxins or live infectious organisms directly introduced into the bloodstream have direct access to all the major organs of the body, and the body has no way of eliminating them. These could become "latent viruses" which have been implicated in several chronic diseases. Moreover, the production of antibodies occurs as an isolated technical feat, without improving the general health of the organism....

Until the early 20th century, epidemics of tuberculosis, diphtheria, tetanus, whooping cough, polio, measles, mumps and German measles raged the world over, including Great Britain, Europe and America. Overcrowding, insanitary conditions, impure drinking water and poor nutrition were the factors responsible for these outbreaks. But once these were eliminated, there was a marked reduction in the incidence of these diseases....

It would be enlightening to hear the story the statistics have to tell about the BCG vaccine. In Britain, in 1838, TB of the lungs killed about 4,000 people per million. In 1880, the death rate had fallen below 2,000 per million, and in 1950 it was below 500 per million. Mass immunization with BCG started only later. In New York, in 1812, the death rate was higher than 700 per 10,000, but in 1882 it had declined to 370 per 10,000 and by 1910 it was 180 per 10,000.

The BCG vaccine had not yet been introduced. Also, Holland, which had the lowest incidence of TB in Europe, has never had a national BCG vaccination programme.

Doubts then arose about the safety of the BCG vaccine. Thus, in 1967, the World Health Organization (WHO) along with the Indian Council for Medical Research (ICMR) initiated a 10-year study into its effects at Trivellore taluka of Chinglepet district, Tamil Nadu. A double-blind trial was conducted with the French and Danish strains of the BCG. It revealed that not only was the BCG ineffective in protecting against TB but that it actually may have caused the disease.

The case against other vaccines and serums is equally strong. They have little impact on the incidence of the disease they are supposed to control, and in some cases produce serious adverse effects.

Among the viable alternatives to vaccines and serums, Dr. Sudarshan mentions homoeopathy, which has successfully handled epidemics of various diseases.

As against artificial immunization, there is natural immunity—the resistance a person develops as a result of adequate nutrition, hygienic habits, environmental cleanliness, etc. There is ample evidence to prove that sanitation and not vaccination has been the real means of doing away with filth diseases in many places. The principles of Theosophy stand against uncleanness, against vaccination and against compulsion.

A MAN has many skins in himself, covering the depths of his heart. Man knows so many other things; he does not know himself. Why, thirty or forty skins or hides, just like an ox's or a bear's, so thick and hard, cover the soul. Go into your own ground and learn to know yourself.

—MEISTER ECKHART

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THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
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TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
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H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles through a truer realization of the SELF, a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," therefore has neither Constitution, By-Laws nor Officers, the sole basis between its Associates being that *basis*. And it aims to disseminate this *basis* among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards of signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, no formalities to be complied with.