

“There is no Religion higher than Truth”

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SRIMATHI KANTHATHI KUMAR
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IMPERSONAL LINES OF WORK

Work unselfishly for humanity... while striving to get rid of
the strength of the personal idea.

—W. Q. JUDGE

For the student of Theosophy of the present generation the life example of Robert Crosbie, who cast off his body of flesh on June 25th, 1919, has numerous valuable lessons — among them none nobler than his patient and persevering following of the Light as he saw it, his unwavering tenacity in handing on the message of Theosophy, neither drawing attention to himself nor teaching anything else than what was recorded, ever saying, “Thus have I heard.”

The United Lodge of Theosophists, which he founded, is his legacy to succeeding generations of students of pure Theosophy, who see in it an avenue for rendering service to human souls. To render personal help and to show personal good will to all and sundry is most difficult; therefore Theosophy puts forward as the true ideal the service of human beings as souls. But first the aspirant has to impersonalize himself, and this can best be done by an effort, not to serve a man here and a man there, but to make the soul-satisfying message of Theosophy available to all who want it. Robert Crosbie wrote:—

It is not worth the effort expended to try to interest special people; the very effort made prevents, by arousing erroneous notions in the minds of those so sought. Let everyone know about Theosophy, but seek no one in particular — is the wisest course.

What true impersonality implies, and how it can apply to a Lodge which is necessarily made up of persons, is sometimes not understood. Impersonality is like selflessness. Selflessness does not mean annihilation of self; it is an attitude of the separated self towards all things, all persons. Similarly, impersonality consists, not in ignoring, neglecting or disparaging the personality, but in separating the thinking, discriminating intelligence from the form, the Perceiver from its perceptions. An attitude of detachment from all other persons and things needs to be cultivated. The attachment of a person to another person, or even to an object, colours his vision and prevents him from seeing the truth about that other person or object. Masters are persons, but They are Imper-

sonal, which means that They act without fear or favour in any and every circumstance. The Law of Karma is Impersonal, for it acts without fear or favour at every point of space and in every moment of time.

Becoming impersonal, therefore, implies cultivating an attitude of looking at all objects and events in their true perspective, *i.e.*, not according to one's own likes and dislikes, but in the light of the great Impersonal Philosophy of Theosophy. Every being has its legitimate place in the scheme of evolution, and each has its own intrinsic value and merit. To be impersonal means to gauge aright the value and the exact merit of things and beings.

The discipline that students and Associates of the U.L.T. have imposed on themselves requires that they subdue, to some extent at least, the force of egotism or of "I-ness" and develop a cosmopolitan outlook. As long as they are centred in the personality they cannot practise Universal Brotherhood; and unless their minds and hearts become impersonal they cannot become cosmopolitan. To abolish the five distinctions of race, creed, sex, caste and colour, mentioned in the first of the three objects of the Theosophical Movement, is to become impersonal and cosmopolitan. And it is only when they have so become that they are fit to serve the impersonal and universal Cause of Theosophy.

What are the requisites for becoming impersonal promoters of the Cause? He who has an axe of his own to grind does not fit into the Work, but he who has an offering to make, of time, money and work, readily and easily fits in. He who desires to shine, either from the platform or in other ways, is bound to be disappointed; for him the U.L.T. has nothing to offer and he has nothing to offer it; but if he aspires to learn so that he may teach, is anxious that, through his lips, Truth shall be allowed to speak for itself, he will be making a rich offering as also helping on his own progress. He who desires to rule finds that there is nothing over which he can rule, but if he aspires to serve he finds numerous avenues of service open to him. He who is assertive of his rights has no place in the U.L.T. because no Associate has any rights; but he who is scrupulous in performing duties finds innumerable opportunities to discharge them. He who seeks privileges does not seek the U.L.T.; he who recognizes responsibility soon finds his own place in the ranks of impersonal labourers who form the soul of the U.L.T.

Impersonality is necessary for the right performance, not only of Theosophical service, but of any service. Most of our failures to do our best come from being too self-conscious, from being overcome by the sense of our inadequacy. But it is giving too much thought to the personality to think how well others would perform the task we are essaying. The humblest match can light a mighty torch, if it but burns with clear and steady flame. That steadiness we cannot attain so long as we are looking for results — our spirits leaping high in pride at every good achievement and flickering in shame at every failure to measure up to

the standard we have set for ourselves, even when we have done our best. The aspirant has to learn to become an impersonal, beneficent force in nature.

H.P.B.'s advice is as true and applicable to Associates of the U.L.T. today as it was when given in her Fourth Message to the American Theosophists:—

If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T.S. out of danger.

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The question of personality is so large that it might seem as though its successful solution should resemble the working out of a complicated mathematical problem. But the greatest truths are the simplest. And if we reflect a moment on what impersonality *is not*, perhaps that will help us to see what it *is*.

Some orate forcibly against personality. That does not prove they are free from it.

Some say little, but the effect of what is said is to imply that *they* are impersonal. They seem so modest, but are only politic.

Some are afraid to talk about personality, thinking that it must be shunned as an ogre.

Yet others preach a doctrine of impersonality which takes everything human out of life and makes of it a cold negation. This doctrine has no patience with *evolution*—all faults must disappear at a single stroke.

Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation. Above all, it isn't a diplomacy which masks *ambition*.

Impersonality means freedom from personality, but none of us are going to attain that, right away; we are doing well enough if we are persistently, albeit slowly, overcoming.

For practical purposes: if we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is travelling on the path of impersonality.

—ROBERT CROSBIE

ANCIENT KNOWLEDGE VERSUS MODERN DOGMAS

[The following editorial comment on an article contributed to *Light* by Gerald Massey was published by H. P. Blavatsky in *The Theosophist*, Vol. III, pp. 80-82, for December 1881, along with Mr. Massey's article, under the title "The Theosophists." The above title is our own. Mr. Massey had raised various points about the elementals, and invited explanations from the Theosophists.

—EDS.]

Summed up in a few words, this article asks for further information about "elementals"; suggests that they may be what Spiritualists would call "the spirits" of deceased animals; offers this as a new idea for the consideration of Eastern philosophers; and points out that if the adepts of occult science had been privileged to read Darwin they might, with their peculiar powers of clairvoyance, have been able to detect in the elementals, shapes which would identify these as *reliquiæ* of Man's imperfectly developed ancestors.

The comprehension of what occult science really is, has spread in Europe so very imperfectly as yet, that we must not be impatient even with this curiously entangled view of the subject. European mystics, when further advanced in the tedious study of unintelligible books, will often be hardest to persuade that they must go back some distance on the paths they have travelled, before they can strike into those which lead to the fully illuminated regions of Eastern knowledge. They are naturally loath to confess that much time has been wasted; they try to make the fragments of esoteric Eastern philosophy they may pick up here and there fit into the vacant places in the scheme of things they have painfully constructed for themselves, and when the fragments will not fit, they are apt to think the corners want paring down here and there, and the hollows, filling up. The situation which the European mystic does not realize is this: The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge

concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archæological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.

Now the tone of such articles as that we have reprinted above is quite out of harmony with this general estimate of the position. Mr. Massey's mental attitude is that of a power in treaty with a collateral power: "Give us this and this bit of information which you perhaps possess; we offer you in return some valuable hints derived from Western science. Weld them into your own inquiries, and you will, perhaps, bring out some fresh conclusions." Such an attitude as this is absolutely ludicrous to anyone who has had the means of realizing, even in a small degree, what the range and depth of Eastern occult philosophy really are. To say that offering knowledge or discoveries of any sort to the Masters of Occult Philosophy is carrying coals to Newcastle, is to say nothing. There may be some small details of modern science which occult philosophy has not anticipated (centuries ago), but if so, that can only be because the genius of occult philosophy leads it to deal with the main lines of principle and to care as a rule very little for details — as little as for the material advantage or comfort they may be designed to subserve. Such broad conceptions as the theory of evolution, for example, have not only been long ago known to Eastern occultists, but as developed in Europe, are now recognized by them as the first faltering step of modern science in the direction of certain grand principles with which they have been familiar — we will not venture to say since when. . . .

"If the Theosophist were also an evolutionist," says Mr. Massey, "perhaps he would be able to fix the fleeting forms of his vision and perceive some of the spirits of Man's predecessors on the earth." If the European scientists whose fancy has for the first time been caught, within these last few years, by the crude outlines of an evolutionary theory, were less blankly ignorant of all that appertains to the mysteries of life, they would not be misled by some bits of knowledge concerning the evolution of the body, into entirely absurd conclusions concerning the other principles which enter into the constitution of Man.

But we are on the threshold of a far mightier subject than any reader in Europe who has not made considerable progress in real occult study is likely to estimate in all its appalling magnitude. Will anyone who has perused with only some of the attention it really deserves the

article we published but two months ago under the title "Fragments of Occult Truth,"¹ make an effort to account, in his own mind, even in the most shadowy and indistinct way, for the history of the six higher principles in any human creature, during the time when his body was being gradually perfected, so to speak, in the matrix of evolution? Where, and what, were his higher spiritual principles when the body had worked into no more dignified shape than that of a baboon? Of course, the question is put with a full recognition of the collateral errors implied in the treatment of a single human being as the apex of a series of forms, but, even supposing that physical evolution were as simple a matter as that, how to account for the final presence in the perfected human body of a spiritual soul? — or to go a step back in the process, how to account for the presence of the animal soul in the first creature with independent volition that emerges from the half-vegetable condition of the earlier forms? Is it not obvious, if the blind materialist is not to be accepted as a sufficient guide to the mysteries of the universe — if there really are these higher principles in Man of which we speak — that there must be some vast process of spiritual evolution going on in the universe *pari passu* with the physical evolution?

For the present we merely throw out hints and endeavour to provoke thought and enquiry; to attempt in this casual manner a complete exposition of the conclusions of Eastern philosophy in this direction would be like starting on a journey to the South Pole apropos to a passing enquiry whether one thought there was land there or not.

But we have, perhaps, said enough to meet the somewhat imperfect suggestion in Mr. Gerald Massey's article to the effect that elementals may perhaps be the spirits of animals or of "missing links" belonging to a former epoch of the world's history. The notion that in some immaterial shape — one may use an absurd expression to set forth an absurd conjecture — the spirits of any living creature can lead a perpetual existence as the stereotyped duplicates of the transitory material forms they inhabited while passing through the earthly stage of their pilgrimage, is to reckon entirely without the very doctrine which Mr. Massey so kindly offers for the consideration of Eastern philosophers. No more than any given material form is destined to infinite perpetuation can the finer organisms which constitute the higher principles of living creatures be doomed to unchangeability. What has become of the particles of matter which composed the physical bodies of "man's predecessors on the earth"? They have long ago been ground over in the laboratory of Nature, and have entered into the composition of other forms. And the idea or design of the earlier forms has risen into superior idea or design which has impressed itself on later forms. So also, though the analogy may give us no more than a cloudy conception of the course of events, it is manifest that the higher principles, once united with the earlier forms, must have developed in their turn also. Along what in-

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finite spirals of gradual ascent the spiritual evolution has been accomplished we will not stop now to consider. Enough to point out the direction in which thought should proceed, and some few considerations which may operate to check European thinkers from too readily regarding the realms of spirit as a mere phantasmagorical cemetery, where the shades of the Earth's buried inhabitants doze for ever in an aimless trance.

How to bring to the so-called "underprivileged" peoples of the "underdeveloped" countries the "benefits" offered by the various sciences and technologies has become one of the great concerns of our times. Dr. Robert Souppault of Paris, in his article in *Figaro Littéraire* (reported in the *May Science Digest*), says that the ones who desperately need care are the privileged, and that, if they are not protected in time from the nerve-racking constraints imposed by their own scientific and technological inventions, they will destroy themselves very soon.

People in highly developed countries live, according to Dr. Souppault, as if they were permanently kept in strait-jackets, constrained by innumerable codes, restrictions, interdictions, obligations, time-tables, and contradictory demands from natural reactions of combat or flight. Gastrointestinal ulcers, myocarditis, asthma, eczema and frigidity are some of the well-known "diseases of constraint" which are rapidly replacing the old ills caused by meteorologic, physical, toxic and other external agents. More ominous are various neuroses — those functional disorders of the nervous system which are not caused by detectable lesions but which, as Dr. Souppault says, already make most of us potential mental cases. He concludes his article by picturing the approaching end of civilization, with man's mind and body wrecked by tensions too strong and too constant to be coped with.

It is perhaps too pessimistic a view that Dr. Souppault presents; the situation in which man today has placed himself, though grave, is not beyond hope. Faced with a crisis which threatens to destroy not only our material civilization, but moreover that which is human in men, we know no need more pressing than that of a change in the mind and the heart of the Race. No one, man or woman, young or old, can have a greater duty to perform than to make clean and clear his own nature, to make it *true*, to make it accord with the great object of all life, the evolution of the Soul. Self-reform through self-energization is the only royal road to salvation. The exhortation of the great Buddha to overcome anger by love, evil by good, greed by liberality and the liar by truth, is to be applied first and foremost to the work in and on ourselves.

THE INNER RULER

"The Inner Ruler" is an expression every tyro in Theosophy is familiar with, yet the practical value of the teaching on this subject is often missed out. All students of Theosophy recognize the value of the spiritual life. They admit that there must be laws, rules, regulations, whereby the spiritual life should and could be lived. But very few have taken the trouble to find out those laws from a careful study of our books. Fewer still have taken the trouble to apply those teachings and find out for themselves how far they are true. If they begin to accept the teachings because they are given in a particular book, they are not any different from other people who accept other teachings because they are in their particular books. There is little difference between an orthodox religionist who accepts a tenet because it is in his scriptural texts and an orthodox Theosophist who accepts it because it is in a Theosophical text.

The central teaching of the philosophy of Theosophy is that man is a soul. This must be looked into because everybody believes, if not that man *is* a soul, at least that he *has* a soul. It is a word that is used in different senses by different people. As in many other instances, we talk a lot about the soul without knowing what it is. People discuss it without trying to apply the teaching on it, and thus miss the inwardness of the great truths.

People regard the soul from different points of view. To certain people it means some kind of a vague, distant influence, subjective, spasmodic in its manifestation and activity and dependent on the moods of the person. Another view is that it is an entity that enables us to carry on self-consciously the processes of feeling, thinking, willing. By the religiously inclined it is thought to be of the nature of a mist that God has created by his wonderful miraculous power. What this vaporous thing is, whether it is an entity or something else, is not looked into, for God and his mysteries are not thought to be proper subjects of inquiry. Many are the curious ideas that prevail in relation to the soul. Some think that they have contacted their soul when they have only contacted their emotions. We must, therefore, get a clear concept of what the soul is, for unless we look into the matter we shall get into a very muddled state of mind.

The two words that make up the title of this article give the clue. The main characteristic of the soul is its activity as a ruler — a ruler over a kingdom of its own, an inner kingdom. This definition would satisfy various types of minds, various classes of people, whose notions on this subject are hazy. There is an Inner Ruler in each being. But the expression of the Inner Ruler in the mineral kingdom is of a totally different kind from its expression in the vegetable or the animal or the human kingdom. Not only that, but it shines forth differently also in different units of the human kingdom.

There are certain characteristics or qualities of life or consciousness

or force or vitality, by whatever name we call it, that express themselves in the various kingdoms. Thus, in the mineral kingdom, the power of the life principle is the power of cohesion. In the vegetable kingdom, the life principle, in addition to cohesion, has developed sensation and growth, and the animal kingdom has the further power of instinct. In the human kingdom, we find a new faculty added, the reasoning faculty. So also with the consciousness. In the human kingdom we have self-consciousness, which is the result of the reasoning faculty. Reasoning implies that we see the relationship between one object and another object, or one set of objects and another set of objects. And that implies self-consciousness, for we cannot compare one thing with another unless we compare our own experiences with the experiences of other people in relation to those things.

Each human soul has its own individual qualities. The artist, the philosopher, the religious man, the scientist, the ordinary man, have each their own conception of soul. The experiences which the artist gets in reference to what he calls the soul are similar in nature and character to the experiences that the philosopher gets, the mathematician gets, the religious devotee gets, the man in the street gets. The nature of those experiences is expansion and happiness. That thing which widens our horizon and brings happiness is to us soul.

We must get this idea clearly established. When we speak of the individual soul or of the collective soul of a people or of a nation, we are using the same word for what mean to us different things. What we have to do first is to differentiate between the real soul and all those entities, complexes, etc., that pass off as souls. The ruling quality inherent in us, once we make sure that it is the ruling quality, would bring to us the vision of the true soul distinguished from the not-true souls.

All are ruled by this inner entity. We *are* that inner entity who rules, but all do not recognize themselves as rulers. A kingdom has to have a king who rules. The character and behaviour of the king within are speculated upon, but it does not mean that we have experienced kingship. As long as we think that we are ruled by something instead of recognizing that we *are* the rulers, the real soul has not been touched. When the kingship of the king within is recognized, there will result an inner expansion producing happiness.

Most of us are not able to widen our horizon and produce happiness at will. We are creatures of environment, circumstances, moods, of what people think or say of us; we are governed by a thousand things that come from the outside, save the one thing that moves from within. Instead of thinking of ourselves as rulers, we, in the final analysis, regard ourselves as subjects. There is something that lies behind each experience we go through. We have not finally touched it. The best of creators, artistic, philosophic, scientific, or any other, often says, "I could have done better, but I did not know how." He has not touched the kingship of the soul, but he recognizes that there is something yet to be gained. In each of us the ruling quality works, determines our own

evolution.

In each of us we find that there are certain things which pertain to the subject kingdom and others which pertain to the ruler. Applying it to our own lives, we find that there are certain things in which we are guided by ourselves. No law, no book, no teacher outside of us can affect them. For instance, in many places in this country at present people are compelled by the law to give up alcoholic drinks. They would start drinking if the law was abolished. But there are others who would not drink even if they could; they did not drink when the law did not exist. They are guided by the ruling quality instead of by the subject quality.

The whole evolution of the soul, of the ruling principle, consists in assuming the position of the ruler from the inner point of view, so that outer man-made laws and constitutions do not touch us. In matters of politics, sociology, religion, etc., so long as outside injunctions affect and touch us, we are in the subject kingdom and not in the kingdom of the ruler. We come into the kingdom of the ruler when nothing from outside touches us.

If we could do that, joy and happiness would be ours all the time. That is the characteristic of the Inner Ruler. He rules according to his own innermost nature and the laws which he has evolved from within, unhindered by outside laws, rules, constitutions. Theosophy teaches that it is possible for us to come to that point, to the realization of someone in us who is not only not affected by outside things, but affects all things, because he is the maker of laws, being the ruler.

This realization changes our attitude towards all things. It brings about a change, not in outside things, but in the inner world. No one stands in our way save ourselves. It is *we* who prohibit ourselves from becoming free. People in general have not understood that very simple proposition. It is often said that the spiritual life is the simple life. So it is, and its simplicity lies in the recognition of the fact that we make our own limitations in our kingdom and in our life. We have to find out what are the limitations that lie in our way at the present moment and that prohibit the ruler from assuming his own self-conscious responsibility over his subjects, and what has produced them.

In this age, constituted as we are at the present moment, that which disturbs us, that which produces limitations, binds us and enslaves us, is our lower mind. Time was in earlier ages when the limitations in our way arose from other parts of our being. At the present moment, in the present race, our limitations arise from our mind processes. There is a great deal of talk going on at the present moment of reconstructing the world. What needs reconstructing is not the world but our mental processes. All natural processes continue day by day with a regularity and a precision that are wonderful to behold and to contemplate. But something else needs reconstructing — our mental processes; and that is the function of the Inner Ruler.

UNIVERSAL BROTHERHOOD

The idea of Brotherhood is current today in all circles. Yet the world is preparing for the destruction of the "enemy." We can understand why this is so if we see that there are only partial brotherhoods being built today, each clashing against the other. Why is this so?

Perhaps we can understand if we ask ourselves (a) *how* the practice of Universal Brotherhood can gain ground, and (b) what prevents it from so doing. In *The Key to Theosophy* H.P.B. tells us that the "natural selfishness of human nature" makes Universal Brotherhood a Utopia at present. And this selfishness, instead of being eradicated, "is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education." She reminds us of the difference between the altruistic teachings of Jesus and the practical selfishness of the doctrine of "an eye for an eye and a tooth for a tooth" taught in the Mosaic Bible, against which Christ so vainly preached and which has become ingrained in the life of the Western nations. She adds that Theosophy alone can eradicate the perversity of this doctrine. It can do this, she says, "by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that . . . all men have spiritually and physically the same origin."

Logically, therefore, as all are of one essence, spiritually, whatever happens anywhere in the world affects the whole. That all are one by virtue of the sameness of the material from which they are formed physically has been proved, but has not been acted upon philosophically. Why? H.P.B. explains that science has proved only the identity of our physical origin, and "matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart." Therefore we have to accept the Theosophical teaching that there is also "the identity of the soul and spirit, of real, immortal man." Once this idea is proven and deep-rooted in our hearts, we should be led to real charity and brotherly good will.

How is this to be attained? The second object of the Theosophical Movement is "to promote the study of Aryan and other Scriptures of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies." Such study will prove the common origin of religions; for, says H.P.B., "if the root of mankind is *one*, then there must also be one truth which finds expression in all the various religions."

When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbour absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out—then true brotherhood in religion will be established. (*The Key to Theosophy*, p. 45)

If we do not link the idea that everything that happens has its effect physically on the whole, because of the sameness of the material from which all are formed, with the further idea that if we wrong one man we have wronged ourselves and the whole of humanity, we shall not gain brotherly feelings towards all.

To gain knowledge of the ancient religions we have not only to study Aryan and other scriptures but also to vindicate the importance of such literature. Hence there must be libraries of all the good books upon the world's religions that can be gathered. It is also necessary "to put into written form correct information upon the various ancient philosophies, traditions and legends and disseminate the same. . . ."

The third object of the Theosophical Movement is: "To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially." To achieve this we have "to keep alive in man his spiritual intuitions." We have also "to oppose and counteract — after due investigation and proof of its irrational nature — bigotry in every form, religious, scientific, or social, and *cant* above all, whether as religious sectarianism or as belief in miracles or anything supernatural." To do this we have "to seek to obtain *knowledge* of all the laws of nature, and to diffuse it." We have "to encourage the study of those laws least understood by modern people, the so-called Occult Sciences, *based on the true knowledge of nature*, instead of, as at present, on *superstitious beliefs based on blind faith and authority*."

A study of these extracts reveals that we talk too much today of Universal Brotherhood and do little to create those conditions which alone will make its practical realization possible; talk too much about H.P.B. and the Masters and do too little to create the conditions whereby we can truly help Them; talk too much of the virtuous life (as we understand virtues today) and do too little to make a fundamental change in our outlook towards life, which would automatically make us virtuous; talk too much of the idea of creating a nucleus of Universal Brotherhood and do too little to become such a nucleus; talk much of the importance of study and make little effort to assimilate what we have studied or to experience the truth of what we have learnt by practising it. And there is altogether too little effort to promulgate the Teachings, for we fail to see that preaching through the spoken word is only *one* way of promulgation, however important it is. We have to spread broadcast the Teachings also by writing, and above all by the example of our own lives, and leave the results to the Law.

To bring Universal Brotherhood to birth is to start with ourselves and *be* brothers by understanding each other while working towards the common goal.

LUCRETIUS—A THEOSOPHICAL VIEW

Although Lucretius, the follower of Epicurus, has sometimes been invoked by modern sceptics and scientific materialists, he was more in accord with certain elements in Theosophy and in advance of those dogmatic scientists today who make extravagant materialistic claims on the basis of atomic physics. The atomism of Lucretius, like that of Kanada in India, has affinities with aspects of Theosophical teaching and was based upon presuppositions that are similar to aspects of Buddhism. Of course, Lucretius cannot be taken as an early Theosophist, but almost no Western philosopher and metaphysician, according to H.P.B., succeeded in echoing more than a portion of Theosophy and sometimes in a distorted manner. Similarly, none of the six schools of Indian philosophy is more than an approximation to one facet of Theosophy, the Wisdom-Religion. It would be worth while to consider briefly some of the teachings of Lucretius, to whom there are several references in *The Secret Doctrine*.

Lucretius was a Roman noble who died about 55 B.C., supposedly the victim of a love potion. Next to nothing is known about the events of his life, but he has been celebrated as a poet's poet and is chiefly remembered for his *De Rerum Natura*, a didactic philosophical poem of over 7,000 lines on "The Nature of Things." The central belief that lies at the heart of this poem is that the universe is ruled by wholly natural laws and that mankind is free to work out its own destiny, undisturbed by any supernal guidance. Lucretius was scathing in his scorn of superstition, but he showed a passionate fidelity to all sentient life and especially to the human race, and his insight into the grandeur of nature was profound. He was concerned to liberate men from fear, particularly the fear of death. He pictured the early terrors of mankind in the presence of the great unknown forces of the heavens. In Lucretian philosophy the conquest of death was to be achieved not by denying its powers but by a frank recognition of its certainty and its endlessness. Virgil referred to this aspect of Lucretius's teaching:—

Happy was he who, learn'd in Nature's law,
Trampled on mortal fears, and could deride
The pitiless fate that fills men's hearts with awe,
The din of Death's insatiable tide.

The inability of Lucretius to conceive of the possibility of the survival of the death of the body by a disembodied entity using subtler vestures must be seen in the context of his general picture of the universe. He stressed the Second Fundamental Proposition of the Secret Doctrine and partly grasped the Third Fundamental and even portions of the First Fundamental, but it is not surprising that in his strong reaction to the superstitions taught in the name of religion he should not have come to a clear vision of the Three Fundamentals in their essential interdependence.

The main object of Lucretius was to show that life and matter are parts of the same order of things and that the soul of man results from the same general process as that which results in all other phenomena—in the body of man, in the flowers, the seas, the mountains, in the whole frame of the earth and in all the suns and stars. He regarded the earth and the system to which it belonged as but an infinitesimal portion of a universe of similar systems scattered through endless space, which always have been forming themselves, surviving and then decomposing in an endless process. The whole of this limitless universe, “which decomposes but to recompose,” consists, in his view, of atoms aggregated in various forms. Nothing exists beyond space and the atoms and the laws in accordance with which the atoms exist. Consciousness, life, soul, whether in man or in animals, represent merely an atomic tissue of an exceptionally subtle kind. The atoms throughout infinite time make an infinite variety of combinations, but those alone have persisted which were fit to persist, the others resolving presently into their component parts.

Men and animals are forms of life that have been fit to live out of the innumerable forms that have appeared and perished because they have not been fit. The universe is not the miraculous creation of any deity, and if any deities exist they emerge from the nature of things just as man does and are not personally concerned with his actions. Men in general, Lucretius says, labour under the horrible belief that they are born under the wrath of God, or of the gods, and that these monstrous powers have called them into life only in order that, after death, they may torment them in hell for ever. Here is really the root of all human sadness and slavery. If men rid themselves of this baseless fear fed by fancy, the aching of their hearts will cease; they will rise up and be free. At other times Lucretius recognized that there is in man’s self the same source of restlessness, discontent and sorrow that characterizes all life, even if all fear of hell and of the anger of the gods be done away with. Self is the secret malady of man—for ever unsatisfied, for ever ill at ease.

Lucretius began his poem with an invocation to Venus, the symbol of the creative energy of Nature,

Since every living form through thee has birth,
That breathes, and grows, and gazes on the sun! . . .
All hearts with fond desire thou wakenest,
Race after race, to propagate their kind.
And, since all nature owns thy single sway,
Nor, save through thee, can aught be born or blest
With light divine, aught fair and lovely grow,
Thy favour would I win, ere I essay
Life’s natural laws in stately song to trace.

This invocation may be regarded today merely as a poetic convention, but it is consonant with the spirit of the entire poem in which Lucretius

puts forward some of the scientific truths of the ancient Wisdom-Religion. He speaks of the curse of superstition and refers to the fantasies that men have made of the gods as agencies capriciously intervening in human affairs; but he does not deny that gods exist or that natural forces may be personified as gods. The important thing is that there are "primordial substances" which "proclaim wherefrom, by nature's laws, each life upsprings, and thereunto returns dissolved in dust." He calls these the "seeds of things" or "first bodies," since they first gave birth to all.

Albeit each primal body moveth fleet,
Still seems the mass in perfect calm to bide,
Save where some single shape its place doth change;
For the elemental nature hath its seat
Where sense can reach not, and itself unseen
Must needs withdraw its motions from our gaze.

There are some memorable passages in *De Rerum Natura* on the motion of atoms, the boundlessness of the universe, the world's decay, the eternal rest, the secrets of the dead, the fantasies of colour, the humanizing of mankind and the worship of the gods. The universe is an ocean of floating elementals, clashing and combining in endless procession. We do not know their number, but "we know them in each kind, the first-beginning whence all forms proceed." Those elementals which are fertile, creative and life-dealing survive, while those which are sterile, destructive and death-dealing are eventually destroyed.

So balanced is the elemental strife,
From time eternal waged unendingly;
Now here, now there, upsprings victorious life;
Then sinks back vanquished.

Death results in the dispersion of elementals rather than in the total destruction of bodies. Forms disappear but the atoms remain. These atoms or primal bodies are devoid of "fleeting properties," the secondary qualities of sensation, colour, etc., which are produced by various combinations of the atoms.

Thus each with other is conjoined, and all
So shift their semblance and their hues reverse,
Sensation win and instant lose again,
That this alone it profits us to learn—
How they be grouped and how distributed,
What motions they impart, what take in turn.

Men must meditate upon rather than marvel at the flux and renewal in the universe. Just as space stretches free beyond the world's wide bulwarks, so too thought projects us in unfettered flight when we contemplate the boundlessness of space.

First, then, this truth I teach: how wide soe'er
 Outspreads the universe, above, below,
 No bound is: so the very facts declare
 And the clear-shining nature of the deep.
 Wherefore against all reason doth it seem
 That while toward every side yawns infinite space,
 And atoms in unnumbered numbers hurled
 Through myriad ways in endless motion sweep,
 The sole created thing is this our world.

Lucretius went on to derive from this first truth the further truth that "naught subsists alone, no creature sole is born, nor thriveth sole, but each hath kinship in some populous race." Land and sky, sun, moon and sea are parts of a great whole and all things that live must die. As in the celebrated *Rig-Vedic* hymn that is quoted after the Proem in *The Secret Doctrine*, Lucretius asks:—

Who could command the immeasurable, who dare
 To grasp the ponderous reins of the abyss?

Then comes the passage about the world's decay. "This wondrous world itself, its great walls riven by force of slow decay, shall crumbling fall." Men may curse the flight of time and pine for a past age of prosperous piety, when easier life in narrower bounds was theirs, but they must come to face the fact that all things, step by step, decline. The death of things and forms should not concern us because our sensory mind is itself mortal and cannot survive the death of the body. Even if the disembodied mind or soul were haunted by sense-memories and by conscious thought, this cannot mean anything to those who are still in an embodied state. Similarly, our past lives need not concern us as long as we do not remember them.

Nor yet if time our scattered dust re-blend,
 And after death upbuild the flesh again,
 Yea, and our light of life arise re-lit,
 Can such new birth concern the self one whit,
 When once dark death has severed memory's chain.
 Naught reck we, then, our lives lived in the past,
 Nor for their sorrows feel one pang of pain.

In real death there can be no self to mourn the absence of another self or to stand and weep at death's indignity. Death is sleep and rest and there is no cause for dread. "By what false love of life are we misled?"

Lucretius recognized the existence of *simulacra*, phantom forms thrown off from the surfaces of things. These forms are of various hues and seem to sway, tinged with each dancing colour, and change anew their ever-shifting shape. The subtle nature of the gods is, however, hidden from bodily sense, intangible and inaccessible to human thought.

For naught can touch save what is tangible:
 So in no mortal mansions must they dwell
 Like ours, but subtler, as their beings are.

While men aspire to longer life and their hearts are bound by fond affection to the earth, the gods are unborn, impersonal and, having no taste for embodied life, can feel no dearth. The gods had a creative function assigned to them by the laws of nature.

How could they learn the all-generative force
 Of first-beginnings variously combined,
 Had not great Nature's self the type designed?
 For many in number, driven in many a way
 From time eternal on their headlong course,
 Impelled by their own weight were the atoms hurled,
 For ever striving to unite and find
 The power to build new forms with life endued.

Lucretius taught that this universe and all in it are ever changing in a process of continuous evolution.

For time makes mutable the whole world's mass,
 Which on from phase to phase must ever range;
 Naught keeps its native likeness; all things pass,
 All things by nature's law must shift and change.
 See, one in slow decrepitude decays,
 Another leaps to light from mean estate;
 So time the texture of the world repairs,
 And Earth moves forward still from phase to phase.

The early races, he believed, were of massive mould and led a wandering life, uninstructed as yet in the use of the plough or the arts cultivation, or even in the kindling of fire, unaware of the common good and unchecked by fixed laws and covenants. Gradually mankind in its infancy became humanized, subdued by the power of love, united by growing bonds of friendliness, and learning with stammering speech and gestures to express the belief that it is right to reverence the weak. These men soon came to have sight of the marvellous majesty of the gods, but they conceived of them in their own image of man and became fatalistic and helpless.

Lucretius, as the above passages show, had partial glimpses of some of the basic truths of Theosophy, the *philosophia perennis*. His insight has been referred to in *The Secret Doctrine*. H.P.B. commends the doctrine of Leucippus and Democritus that Space is filled eternally with atoms actuated by ceaseless motion, the latter generating in course of time, when those atoms aggregated, rotatory motion, through mutual collisions producing lateral movements. "Epicurus and Lucretius taught the same, only adding to the lateral motion of the atoms the idea of affinity — an occult teaching" (*S.D.*, I. 2). Real science is not material-

istic as is shown by the recognition, by the earliest atomists in Europe, of supersensuous entities or gods. In the section on the elements and the atoms, H.P.B. says:—

Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all those Philosophers believed more or less in ANIMATED atoms, not in invisible specks of so-called "brute" matter. Rotatory motion was generated, in their views, by larger (read, more divine and pure) atoms forcing downwards other atoms; the lighter ones being thrust simultaneously upward. The esoteric meaning of this is the ever cyclic curve downward and upward of differentiated elements through intercylic phases of existence, until each reaches again its starting point or birthplace. The idea was metaphysical as well as physical; the hidden interpretation embracing "gods" or souls, in the shape of atoms, as the *causes* of all the *effects* produced on Earth by the *secretions* from the divine bodies. No ancient philosopher, not even the Jewish Kabalists, ever dissociated Spirit from matter or *vice versa* . . . *Atoms* and *Souls* having been synonymous in the language of the Initiates. (*S.D.*, I. 567-68)

Lucretius, then, was not the crude materialist he has often been made out but a philosopher whose notion of matter was subtler than that of modern scientists and included in it what theologians have ascribed to spirit.

Theosophy teaches clearly that all the cosmic and terrestrial elements, capable of generating within themselves a concatenation of causes and effects, are animated by intelligence.

Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanics of some sort behind those Elements (or *within*) — a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory. (*S.D.*, I. 594)

It would be wrong to regard Lucretius as an atheist in the modern sense as he did, like his teacher Epicurus, believe in gods while also pointing out that the misunderstanding of their natures and functions had given rise to superstition and fear. Lucretius did exaggerate the extent to which primitive humanity was more miserable than present-day humanity (*S.D.*, II. 521). But he was entirely Theosophical in his concern to rid mankind of its nightmarish dependence upon anthropomorphic conceptions of deity. "The God of the Theologians," said Mahatma K. H.,

is simply an imaginary power, *un loup garou* as d'Holbach expressed it — a power which has never yet manifested itself. Our chief aim is

to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. . . . When we speak of our One Life we also say that it penetrates, nay, is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc. — hence *is* material, is *matter itself*.

Elsewhere Mahatma K.H. said that

it is motion that governs the laws of nature; and . . . it governs them as the mechanical impulse given to running water which will propel them either in a direct line or along hundreds of side furrows they may happen to meet on their way and whether those furrows are natural grooves or channels prepared artificially by the hand of man. And we maintain that wherever there is life and being, and in however much spiritualized a form, there is no room for moral government, much less for a moral Governor — a Being which at the same time has no form nor occupies space!

Theosophical literature thus helps to throw light on the teachings of Lucretius although it cannot endorse his denial of the immortal individuality in man. Even on this matter Lucretius was ambiguous rather than dogmatic and nihilistic. He urged men not to propitiate the gods or to fear the torments of hell but to “learn the nature of things; since what is at issue is the state not of one hour but of that eternity in which the whole age of mortals — whatsoever may remain of it — after death must continue.” In his emphasis upon perpetual motion, the boundlessness of space and the cycle of mortality governing myriads of universes, the continual activity of atoms regulated by laws of affinity and dispersion, the subtle forms of the gods who function on their own plane, the cosmic dance of the elementals, the need for men to meditate upon the nature of things and the sickness of selfhood, Lucretius showed his grasp of some of the axioms of the Science of Theosophy.

If at some period in the course of civilization we seriously find that our science and our religion are antagonistic, then there must be something wrong with our science or with our religion.

—HAVELOCK ELLIS

THE NEW STYLE OF THINKING

I.—THE ENEMY AND HIS ALLY

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“All life is probationary,” says H.P.B. But not all human beings consider themselves probationers. Even when people contact Theosophy and begin to study the great philosophy of the rational explanation of things they do not always enter the path of practice. The very entrance to that path implies that we have begun to look upon ourselves as probationers and are ready to be tried by life, to be tested by Karma.

Those who only listen to or read Theosophical teachings keep their knowledge and their modes of living in two separate compartments. Those who undertake to practise Theosophy bring thought and action into harmony, adopt “a new style of thinking” for themselves and present it to others.

Why so many act in the first way and but a few — their number, however, is not negligible — in the second, is explained by W. Q. Judge:—

Some of us have asked this many times before, in ancient births of ours in other bodies and other lands; others are making the request now; but it is more than likely in the case of those who are spurred on to intense effort and longing to know the truth, and to strive for unity with God, that they have put up the petition ages since. (*Notes on the Bhagavad-Gita*, p. 20)

The success of the probationer depends upon his constancy in thinking according to Theosophy; uniformly he must seek the rational explanation to solve the puzzles and the problems of his own life. Application implies the use of the rational explanations of the Esoteric Philosophy in the affairs of daily living.

The first step on the path of practice is not a new style of acting, but a new style of thinking. Actions are the children of ideas and will-power; false actions result from our false ideas; absence of actions from our non-exertion of will. When students preach Theosophy to others before *some* application in themselves has been accomplished, they may be said to be adopting a new style of acting rather than of thinking, and thus they frustrate their very purpose in preaching, for the latter does not carry much weight or conviction to those who listen to it.

The first and immediate result of adopting this new style of thinking is dissatisfaction in our environment, discontent within ourselves — our better nature finding our animal nature rebellious and very difficult to curb, even sensitive to any handling; then, despondency because of the feeling that it is so very hard, so very hopeless — what’s the good of it all? And yet there is something within, which will not allow our withdrawal from the plane of mind, our mind awakened and influenced by Theosophy. The glimpse of the Vision Splendid urges us on not to

fall, to rise if a fall has occurred.

Probationers will do well to remember that absence of this divine discontent spells lack of earnestness and of constancy in practising the new style of thinking. When the heart is troubled, when the mind is confused, when the hands refuse to act, and yet when the memory of the Truth of Theosophy persists, it is a sure sign that we are on the right track. If that memory has vanished then we will act impelled by our lower nature. We should note the elements in Arjuna's despondency: (1) a heavy heart, (2) a confused mind, (3) the throwing down of the bow and sitting down—the gesture and the posture of inaction; but there is (4) the sight of Krishna. Sometimes it is overlooked that Arjuna would have quickly withdrawn from the fight if Krishna had not been there to help him in overcoming his mood. So, attacks on the heart matter not and confusion of the mind counts for nothing. The very spirit of inaction itself is not altogether bad, for it is the last which symbolizes the search for the realization of the facts of Theosophy learnt, of the Vision Splendid glimpsed, however dimly. Says Mr. Judge:—

Reliance and pressure upon our inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide. (*Notes on the Bhagavad-Gita*, p. 27)

At this stage failures arise because the influence of the Inner God and of Theosophy, the Outer Awakener, has ceased to operate. Such cessation, generally speaking, results from the combined attack of our own animal nature, which feels its force opposed and in defending its position takes the offensive, and secondly, is brought about by those friends and kin who do not view life Theosophically, who are wedded to the "established order." The latter

instinctively array themselves against one who is thus starting upon a crusade that begins with his own follies and faults, but must end in a condemnation of theirs, if only by the force of example.¹ (*Notes on the Bhagavad-Gita*, pp. 18-19)

Nobody who feels the influence of his own Inner God and who therefore leans naturally on the philosophy of Theosophy will be affected by such outer attacks. These latter may at most strengthen the offensive launched by one's own lower nature. Other men and women can never be our enemies directly; they can, however, become allies of the only enemy we have, and that is our own lower nature. It is to this lower nature or Personality that we present a new style of thinking when Theosophy is listened to, and it is on that Personality that we impose it when we attempt in practice to apply Theosophical rules and principles.

The very first result of practising the new style of thinking is described by Mr. Judge in these words:—

The other opponents are far more difficult to meet, because they

¹ Cf. *Raja-Yoga or Occultism*, pp. 6-7.

have their camp and base of action upon the Astral and other hidden planes; they are all his lower tendencies and faculties, that up to this time have been in the sole service of material life. By the mere force of moral gravity, they fly to the other side, where they assist his living friends and relatives in their struggle against him. (*Notes on the Bhagavad-Gita*, p. 19)

The student may, perhaps, with ease face the crowd of friends and relatives, having probably gone through that experience in other lives and is now proof against it, but he is not proof against the first dark shadow of despair and ill result that falls upon him. Every elemental that he has vivified by evil thinking now casts upon him the thought, "After all, it is no use; I cannot win; if I did, the gain would be nothing; I can see no great or lasting result to be attained, for all, all is impermanent." This dreadful feeling is sure in each case to supervene, and we might as well be prepared for it. (*Notes on the Bhagavad-Gita*, pp. 20-21)

And so we come upon the subject of Elementals, so largely concerned in our adoption of the new style of thinking. Very little information is given out about the elementals, though very many hints are to be found. Mr. Judge has written, "The world of the Elementals is an important factor in our world and *in the course of the student.*" Note the words italicized. The whole subject of Elementals is highly important but here we are dealing with only one aspect and that very roughly.

It is said that Elementals are vivified by evil thinking and that they present to us images which influence us. The way in which this is done is instanced by Mr. Judge:—

Elementals . . . would, if they could, implant suspicion and distrust about those whom he reveres, or, if they fail there, will try to cause physical ills or aggravate present ones. In his case these have succeeded in part in causing darkness. . . . Now——, while not just in that case, is surrounded, while not strong, by those who inwardly deplore his beliefs . . . and hence the elementals are there and they quarrel with those of—— and bring on despair, reduce strength, and so on. (*Letters That Have Helped Me*, p. 96)

Mr. Judge explains at some length the nature and the function of these elementals in the same priceless book of practical occultism, at p. 98.

Now, to face and conquer the "two sets of forces" — the enemy within and his allies without — a special kind of knowledge has to be acquired, which modern universities do not give, whose very existence they deny or which they dismiss as a farrago of nonsense. In olden days Religion imparted the necessary instruction, but for long centuries now religions have usurped the place of Religion and masses of men have been left in the dark. To the darkness of ignorance brought about by priestcraft is added the more dangerous blackness of false knowledge,

very widely spread in modern times. Nowhere, outside the recorded teachings of H. P. Blavatsky and W. Q. Judge, is that special knowledge available in a form suitable to the modern mind. That knowledge is not merely an extension of ordinary knowledge of science or philosophy; it is totally different in kind.

We would advise the would-be learner of this special knowledge to read the passage about the Lodge of Adepts written by Mr. Judge in *Notes on the Bhagavad-Gita*, pp. 49-53.

The special kind of knowledge is to be acquired by a special method of learning, and to that we will next turn.

I could not tell you of any particular course to develop the inner faculties, and permit me to say that if I knew of such a course I would be very reluctant to tell it because it is full of danger. It is necessary first to understand philosophy, to understand your self so far as it can be understood on this plane; to discipline one's self; to develop virtue, attention, fortitude; then one is prepared to go further. That spiritual inner faculties exist is easily demonstrated by reason of their existence in individuals in the race, and secondly from their necessity. The best advice I can give you is to continue studying, but at the same time to add to it actual practice in the way as doing as much work as you can for other people. By working for other people we put into practice the inner beliefs which rest upon unity, we develop certain faculties in our nature, we increase our spirituality; for the first and most important step in the cultivation of spiritual faculties is the practice of good thought, good act, and constant endeavour for other people. By following this you will find yourself growing from within more and more, which is what you want, for all light that comes from without is deceptive and when it is gone leaves just what you have yourself. Consequently you should endeavour to increase the light within. You will find many suggestions along the line of your inquiry in a little book called *Letters That Have Helped Me* which I advise you to read. Referring to Patanjali's Aphorisms which you are reading you must perceive in it that all practice is useless which is not co-extensive with altruistic life and that denominated by him as charity, benevolence, and other truths, as well as with discipline and dispassion.

—W. Q. JUDGE

THE RELIGION OF RESPONSIBILITY

The great Teachers of humanity come among us for the purpose of teaching us the Law of Life and making us understand the object of existence, thus enabling us to be self-reliant and responsible human beings. A mere glance around shows that most people live for themselves, without any consideration for others. There is such a great attachment to the transitory things of life that the immortal Essence beyond is not even recognized or believed in. Consequently, people think and act and live in an irresponsible manner.

This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare the Ego by the delusion called "Great Heresy." (*The Voice of the Silence*, p. 4)

That which is unreal is taken for the Real, and so this world has become the Hall of Sorrow, where Human Egos, instead of fulfilling their divine destiny, are caught up in the traps of illusions and delusions, self-created. People go through terrible suffering because of their false concepts about themselves, God and Nature. Would they commit suicides or murders in an irresponsible way if they understood the principle of unity in diversity? Would there be deliberate robbing or covert dishonesty in trade if they understood the divine Law of Karma? Would there exist slaughter-houses and butchers, would there be a craze for hunting and shooting, would there be cruelty to animals in any form by human beings if they understood the law of interdependence? Would there be any thought of making weapons of destruction if the law of brotherhood was practised? This shows how lack of correct knowledge as given by the Teachers has led people to irresponsible behaviour. Theosophy is the Religion of Responsibility which awakens in man his divine intuitions and makes him aware of his own responsibilities to himself, to his fellow beings and to the whole of Nature.

Those who are scientifically inclined do not care to study the Scriptures because they have divorced religion from science. They associate religion with orthodoxy and superstition. They try to understand everything in Nature, whether the distant firmament or the tiniest atom, only through their telescopes or microscopes. What they cannot prove through their own methods cannot exist! They want to conquer outer space without knowing the fullness of the invisible space! Though their inventions have brought forth useful articles of material comfort, they have not succeeded in bringing mankind any nearer to true peace, inner contentment and happiness.

Every religion, on the other hand, the religion of the churches, the temples and the mosques, keeps people away from the true teachings so that they may rely more and more upon the outer crutches of rites and ceremonies which are considered to be necessary for the forgiveness of sins. Religion has become a form of rituals instead of a way of Life, as it should be and is.

Madame Blavatsky, in her first great book, *Isis Unveiled*, exposes false science and false religion, and points out where and how they became corrupted. She also indicates the One Source of all religions, philosophies and sciences.

As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local colour, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other than the primitive "wisdom-religion." (*Isis Unveiled*, II. 216)

What this Wisdom-Religion is, is also indicated by her:—

A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. (*Isis Unveiled*, II. 99)

So it is a practical philosophy, a living religion, an ennobling moral code. It is not a speculative philosophy, changing its theories from year to year. It is an exact body of knowledge, dealing fully with the whole of Nature in all its aspects, visible and invisible. At the same time it is an ennobling moral code to be applied in daily life. Morality and moral education have little value in our age and era. It is hardly recognized that the moral nature of man belongs to his immortal aspect and therefore no attention is paid to the building of character. This ennobling moral code of Theosophy can bring about practical results so conclusive and uniformly demonstrable that it can be relied upon. What H.P.B. says needs to be noted, that the brightest human intellects first *reflected* upon the great laws of Nature, and then only the doctrine took a concrete shape. This is the Religion of Responsibility which makes man fully aware and responsible for every thought, word and deed. The word "religion" means a binding force which can unify every aspect in man's constitution as well as every man to his fellow beings, and to the whole of Nature around him. Instead of this, religion has become a source of constant fights and struggles. In the words of a Master:—

Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of truth, morality, and universal charity, the altars of their false gods.

This is the task adopted by Theosophy, the Religion of Responsibility. It shows each man, each woman, each child, how to live in the

world, how to fulfil each duty, how to avoid the conflict of duties. Man himself becomes a mediator between the human and the divine. The Religion of Responsibility indicates to him that he is the mover of his own Law to a certain extent, that it cannot be propitiated, nor can it be thwarted, but its course can be followed wisely. This Religion of Responsibility, once contacted, cannot be abused, misused or neglected, but it is to be practised, and lived to the best of one's ability. We are not navigating unknown oceans without chart or compass; everything is provided for. All that is needed is to make a beginning and to go on sailing, patiently and perseveringly, in the right direction, till the other shore is reached. To watch for always the beacon light of Truth and to avoid the pitfalls indicated by Those who have reached the other shore triumphantly is the one and only method to be adopted.

The Religion of Responsibility, first and foremost, teaches us to keep clean and clear the storehouse of thought. No one would wish to keep dirty, rotten things in his storeroom; then why allow ugly and evil thoughts to enter the mental storehouse and remain there? Why not restrict admission to pure, noble and altruistic thoughts which would feed the hungry and uplift the downtrodden?

The second lesson taught by the Religion of Responsibility is the cultivation of the right type of speech which would give visible expression to the invisible ideas stored in the mind. The tone of our speech should be such as to comfort and help others.

Next, on the plane of action, too, the Religion of Responsibility indicates the correct way: Fulfil all duties; perform all deeds as sacramental actions; offer every act to the Divine. Thoughts, speech and deeds are the triple avenues of life which would raise one to a higher level. Not only does the individual rise above the normal, average mankind, but he can also help the very matter that he comes in contact with to become purer. This dual task is to be achieved by every student-practitioner of the Religion of Responsibility. Observance of the Divine Discipline of moderation — avoidance always of the two extremes and the walking of the middle way — is also a great necessity.

The Religion of Responsibility can be lived by anyone, anywhere. It requires no outer formalities but inner restrictions, inner discipline inner transformation. In the words of a Master:—

Each one of you contains within the precincts of his inner tabernacle the Supreme Court — prosecutor, defence, jury and judge — whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity — your higher Consciousness. (*U.L.T. Pamphlet No. 22*, p. 11)

THE ART OF SYNTHESIS

H.P.B. tells us that *The Secret Doctrine* is the synthesis of Science, Religion and Philosophy. As we study the book we are taught the art of synthesizing — if we recognize it! We are given the hint that the law of analogy and correspondence is the key to the understanding of everything in Nature. It enables us to link up the knowledge gained through the use of the seven keys, each of which has to be turned seven times, for each turn gives us but one interpretation of the facts of Nature and makes us see but one aspect or plane of thought. H.P.B. warns us that an interpretation which is true from one angle may not be true when looked at from another plane of thought. Therefore we see that if we wish to find the synthesis of all knowledge we must see the interrelationship that exists between all kinds of partial knowledge. All partial knowledge, in the sense in which the term is used here, relates to but one of the seven aspects of Nature and results from the turning of *one* key *once* only. Unless we can link up all the knowledge yielded by the seven keys and the forty-nine interpretations, we cannot know the whole.

Only Occult Science possesses the seven keys. In *The Secret Doctrine* we are shown the oneness of all ancient systems, and the intuitive will find in it the key to the ancient universal mystery language. H.P.B. takes us into the realm of numbers and forms first, for these are necessary starting points for us.

Starting with mathematics or numbers, we see that from the one Infinite come numberless divisions and correlations, ever changing, ever separating and reuniting, to be finally drawn back into the One. This is manifestation and non-manifestation. Taking this conception from the geometrical aspect, we have the point, and the infinite number of forms which come from it, only to return to it at the end of a period of manifestation. Seeing the “One in many” and the multitude in One, is the art of synthesizing.

Just as the first stage towards the infinite divisions is the number two or duality, so the first stage towards the infinite forms is the joining of the two or the line. From the two we get the three, and the joining of the three makes the first form or triangle; and from the triangle proceed all forms. Says *The Secret Doctrine*:—

The Monad — only the emanation and reflection of the Point (Logos) in the phenomenal World — becomes, as the *apex* of the manifested equilateral triangle, the “Father.” The left side or line is the *Duad*, the “Mother,” regarded as the evil, counteracting principle . . . the right side represents the Son . . . at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*, in the supersensuous World. By mystic transmutation they became the Quaternary — the triangle became the TETRAKTIS. (I. 614)

This “transcendental application of geometry to Cosmic and divine

theogony" H.P.B. calls "the Alpha and Omega of mystical conception.

Let us turn to two other aspects of Nature with which we are a little familiar, colour and sound. There are three fundamental colours and all others are the result of a blending of these three, derived from the one, the white (no colour) light. Sound can also be understood along these lines, for the world, it is said, was called forth out of Chaos by Sound or Harmony and constructed according to the principles of musical proportion.

From the three come the seven, the keynote of our manifestation. The highest number we can think of is but the continuation of the one; the most complicated geometrical form is but the continuation of the one point; the most perfect of colours is only the continuation of the one colour or white light. All in time will be withdrawn into the primal source.

We can use this knowledge with regard to other aspects of Nature. Applying it to theogony, we get the idea of the triune Godhead — the three in One. We must search for the trinity, which we find in all religions; and from it proceed the seven hierarchies, and from them the multitudinous "forms." Astronomically, we have the seven chief planets and the Sun, itself but one of many Suns belonging to the central solar system. Says *The Secret Doctrine*:—

In the ancient Cosmogonies, the visible and the invisible worlds are the double links of one and the same chain. As the invisible *Logos*, with its seven hierarchies (represented or personified each by its chief angel or rector), form one POWER, the inner and the invisible; so, in the world of Forms, the Sun and the seven chief Planets constitute the visible and active potency; the latter "Hierarchy" being, so to speak, the visible and objective *Logos* of the invisible and (except in the lowest grades) ever-subjective angels. (II. 23)

This is why the Secret Doctrine establishes Three Fundamental Propositions, each of which has again three aspects, rooted in the One. The First Fundamental postulates the One, the Absolute, beyond the range and reach of thought, but forming the background for the manifestation of the duality of Spirit and Matter, which cannot function in the manifested Universe without the third factor, Fohat, or the link between Mind and Matter. So, in all life we have Spirit, Matter and the connecting link or Fohat. In the Second Fundamental we have the idea of the Eternity of the Universe *in toto*, of numberless Universes manifesting and disappearing within that boundless plane, and of the law of periodicity as it manifests in the manifold departments of Nature. In the Third Fundamental we are told of the Unknown Root, of the Universal Over-Soul which is an aspect of the former, and of its many sparks or Pilgrim-Souls passing through the Cycle of Incarnation or "Necessity."

And so we may go on synthesizing all the information given to us until we gain from it knowledge which is self-energizing.

THE YOGA APHORISMS OF PATANJALI

VIII.—THE FRUITS OF CONCENTRATION

The “perfect discriminative knowledge, continuously maintained,” which Patanjali names as the means of quitting the state of bondage to matter (II. 26), implies the attainment of spiritual cultivation in its perfection. He who has attained that state, as Mr. Judge explains in his note, maintains his consciousness, alike while in the body, at the moment of quitting it, and when he has passed into higher spheres; and likewise when returning. . . .

This obviously, like the spiritual clearness which gives “Knowledge which is absolutely free from Error” (I. 47-48), is far indeed beyond the tyro, however earnest. But *The Voice of the Silence* assures us that “each sincere attempt wins its reward in time.” And Patanjali encourages the aspirant with the assurance meanwhile that practices conducive to concentration result in “an illumination more or less brilliant which is effective for the removal of impurity.” (II. 28)

Much of Book III is largely devoted to particular practices in concentration and their respective fruits. Among the numerous fruits of concentration named by Patanjali, those which may be called objective, inasmuch as they involve physical effects, seem of less concern to the spiritual aspirant than the subjective attainments, phenomena being, as it were, “incidental to the journey along the path.” “The attainment of true wisdom is not by means of phenomena, but through the development which begins within.” (*Letters That Have Helped Me*, pp. 112-13)

Among the “objective” phenomena Patanjali names the perfecting and heightening of the bodily senses by an austerity thoroughly practised which removes impurity (II. 43); the causing of the disappearance of one’s corporeal frame from others’ sight by concentrating on the properties and essential nature of form and especially of the human body (III. 21), in regard to which Mr. Judge’s note is most illuminating; and the manifesting in oneself of the powers of the elements or of the animal kingdom by concentrating upon these powers. (III. 25)

Other powers having a relation to this plane which Patanjali mentions as attainable by this or that practice in concentration include obtaining and maintaining the highest excellence of the material body (III. 46-7); causing at will the cessation of the functions of any sense-organ by concentrated attention, contemplation and meditation in respect of that organ (III. 22); overcoming hunger and thirst (III.31); changing any natural object from one form to another (III. 49); and changing the polarity of the body, so freeing it from the control of the law of gravity (III. 43). It can rise in the air unsupported or it can be made impossible to move it. (III. 32)

Among the more strictly subjective fruits of the culture of concentration, Patanjali mentions the development of an accurate discerning

power (III. 5); acquiring knowledge of minute, distant or concealed objects anywhere (III. 26); understanding the meaning of any sound uttered by any sentient being (III. 17) and knowing the occurrences of previous lives, with the power this knowledge confers of calculating effects and even the time of one's death. (III. 18 and 23)

Patanjali warns, however, in Book III, Verse 38, that, unless the ascetic is perfect in the practice enjoined, the wonder and pleasure flowing from the exercise of powers he has described may result in those powers becoming obstacles in the way of perfect concentration. He has described that type of concentration which would make it possible to see divine beings (III. 33). In a later verse, however, we find him specifically warning the ascetic not to

form association with celestial beings who may appear before him, nor exhibit wonderment at their appearance, since the result would be a renewal of afflictions of the mind. (III. 52)

The explanation is suggested in Book IV, Verse 2, which refers to the possibility, recognized by the Hindus and taught by Theosophy, of a man's becoming a *Deva* or lesser God, "with corresponding enjoyment and freedom from care, but with the certainty, however, of eventually changing back again to begin the weary round of birth over again" (*Echoes from the Orient*, p. 43). Patanjali writes:—

The change of a man into another class of being — such as that of a celestial being — is effected by the transfusion of natures. (IV. 2)

Patanjali refers also to the complete absence of enmity in men and animals resulting from the full development of harmlessness and kindness in the Yogee "who has attained to cultivated enlightenment of the soul" (II. 35). He mentions, too, knowledge of the true nature of the soul (III. 36) as well as penetration into and knowledge of the mental conditions, purposes and thoughts of oneself and others (III. 35). This power is ascribed to concentrating one's mind on the *Hridaya* which some mystics, Mr. Judge suggests, hold to mean not the muscular heart but some nervous centre to which it leads.

The acquirement of most of these powers calls for concentration of particular types, but Patanjali assures us that

the ascetic can, after long practice, disregard the various aids to concentration hereinbefore recommended for the easier acquirement of knowledge, and will be able to possess any knowledge simply through the desire therefor. (III. 34)

The *Yoga Aphorisms* hold out the possibility, through "perfect discriminative knowledge, continuously maintained," of attaining an unbroken consciousness which can bridge alike the gap of sleep and that of death. (II. 26)

A PSYCHIC WARNING

[Reprinted below is an Editorial Note published by H. P. Blavatsky in *The Theosophist*, Vol. II, p. 188, for June 1881, following Mr. A. Constantine's letter asking for enlightenment on a psychic experience had by him. He and a very intimate friend were employed in the same Government office at Agra. They had arranged to go together during the Dassera holidays for a visit to Meerut; but at the last moment the friend backed out on the ground that he was going with his family to Rambagh (a sanitarium on the other side of Agra). On parting, the friend shook hands with Mr. Constantine and expressed his regret, saying that, though absent in body, he would be present with him in thought and spirit. Mr. Constantine duly went to Meerut; but, on the morning of the third day of his stay there, a curious sensation came suddenly over him; he felt dull and melancholy, and told his brother-in-law, at whose house he was staying, that he must return to Agra immediately. In spite of the remonstrances of his relatives, his urge to return made him insist on going straight home, to find on arriving at Agra that his friend had died suddenly at Rambagh that very morning, about the time when the impulse to return had first seized him.—EDS.]

Note by the Editor.—No need of attributing the above “warning” to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied “spirits” or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d'être*. But beside that theory there exist other manifestations of the same psychic force in man's daily life, which is generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forthwith assign for it a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention—in an experimental and scientific spirit, of course—to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyze these, omitting no details, trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to everyone through *personal*

experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them — he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps that absent person *pays the other an unexpected visit*. Another instance — A lends to B a book. B having read it and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all. In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A and B. But Mr. Constantine may argue, "My late friend's thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra." Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in "thought and spirit"? And that leads to the positive inference that his thought was strongly preoccupied before his death with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine, subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and Theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidolon*. Mr. Constantine would not have surprised us, nor would he indeed have deserved being accused by the sceptical of either superstition or of having laboured under a hallucination had he even seen the *image*, or the

so-called "ghost" of his deceased friend before him. For that "ghost" would have been neither the conscious spirit nor the soul of the dead man; but simply his short — for one instant — *materialized* thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that THOUGHT.

The student of Theosophy, who recognizes the unity of humanity, who accepts the teaching that the bad man and the foolish man are a part of himself, that the sin and shame of the world are his sin and shame because he is a part of that world, has a safeguard against "the great dire heresy of Separateness" that makes so many law-abiding citizens look upon criminals as a race apart. The criminal's present state is to be regarded as pathological and stress needs to be laid upon the treatment calculated to make him well and fit to take his place again in a free society, and upon the importance of the due convalescent care after his release, which is now, alas, so rare.

From Sweden comes the news of model penal institutions, such as the one at Norrtalje, with music, sport and cheer, that astonish foreigners. The inmates are trusted with knives for carving designs; the guards move about unarmed; and the 15-foot concrete wall surrounding the Norrtalje prison area is guarded only by television cameras.

The "clientele" of penal institutions, as the Swedes like to refer to those convicted of crimes, number 20,000. Of these, 15,000 are living at home under some form of supervision. About 1,600 are serving short sentences in a total of 45 work camps, none of whose doors are locked. The remaining 3,400 are divided among 39 prisons. In line with the Swedish idea of rehabilitating criminals, the new criminal code, which the Swedish Parliament is expected to approve soon, aims at increasing individual "treatment." It does not even speak of "punishment." Long prison sentences are not considered necessary or desirable. Only one case is known in this century of a person who committed murder again after having been freed.

All the inmates of the Norrtalje prison have jobs. The focal point of the prison is a factory whose varied products include furniture, clothing and small boats.

In the last analysis, the individual must reform himself, but he can be helped in that task, as we have all been helped, by others' standing by to hold the light. The individual criminal needs proper training and he needs to have ideals put before him that can prompt a change in his mental and moral outlook. "As a man thinketh, so he will become," and to resolve aright is half the battle.

THE U.L.T.—SOME REFLECTIONS

One of the very last things done by H.P.B. was to make the Theosophical Society in Europe autonomous, free from the "political" control of the headquarters of the Society at Adyar and united with the latter only by *friendly* ties. Soon after her death, however, the English and Continental members reverted to their original position under the authority of Adyar.

One of the last things done by W. Q. Judge was to make the American Section autonomous, though in friendly relations with Adyar. Soon after his death the Section split and many members again pledged loyalty to Adyar.

Robert Crosbie followed the pattern of his predecessors when he started the United Lodge of Theosophists, which is independent of any other Theosophical organization, and therefore autonomous. Each group of students calling themselves the United Lodge of Theosophists is also autonomous, though in friendly relationship with all other groups. Thus we see that the U.L.T., in keeping up this autonomy in spirit and in fact, is following along the direct line of the last efforts of H.P.B. and Mr. Judge to safeguard the Theosophical Movement of our era.

A few more years remain to safeguard this autonomy, and it will require all the care of the earnest student to do so in the coming years and even now when the wish to "change," to "alter," to "progress according to the 'times,'" seems to be predominant. The pattern of H.P.B., Mr. Judge and Mr. Crosbie will not change; it fits the cycle which will end only when the present "custodians" of their effort hand over the charge to the new Messenger.

It is in the hands of the present-day students of the U.L.T., and those younger ones who may join its ranks in the next few years, either to ruin its work so that the cyclic effort of a century is lost, or to keep the line intact. Everything corrodes with time; everything needs careful watching and attention. Keeping in mind, therefore, that the U.L.T. is the only channel for the promulgation of Theosophy which draws inspiration from the direct line of effort initiated by H.P.B., we should be helped to see the urgent need of watchfulness to preserve intact our heritage and to shoulder our responsibility.

Just as H.P.B. and W.Q.J. were the links between the Mahatmas and our world, so Robert Crosbie was the link between the Mission of the Mahatmas, through H.P.B. and W.Q.J., and the world. This link was never broken; outer activity was for a time in abeyance, but the link was there always. The U.L.T. is the direct embodiment of the Message of the Mahatmas to the world of our century, for it keeps alive that pure Message, and the direct embodiment of the last efforts of H.P.B. and W.Q.J. to put the outer form of the Movement on the right lines. Let us preserve this link and guard it vigorously!

EXTRACTS FROM UNPUBLISHED LETTERS

Patience is a sublime virtue. This *Paramita*, on the downward arc, is the highest for men and women who have not yet any conception of the higher life. But the patience which cultivates *Virya* — for *Kshanti* and *Virya* form a pair — is the higher patience and both are the progeny (they are known as the daughter and the son) of dispassion — *Vairagya*.

Patience itself is a healing-power and very much indeed can be gained both spiritually and psychically through patience. Active and positive benefit accrues from the practice of this virtue when during its expression and observance the mind is kept fecundated by spiritual verities and ideas. The *Gita*, the *Voice*, *Light on the Path* and *The Light of Asia* are not time-killers as so many books are; they are purifiers, builders, strengtheners and polishers of human nature; potent is their action, when properly used, on the blood and, through it, on the nerves and muscles. Difficult and hard to perceive as it may be for you, a quiet reflection on the fact that we get not only what we deserve but also that which we desire and that which is the very best for us — that will help you. There are special times for each of us when the teachings learnt can be more strenuously practised.

The second virtue of *Shila* needs to be studied and understood; have you looked at it from the viewpoint of personal application to yourself? Note the kinship between word and act, and note Karmic action. What is Karmic action? Action done under the force of your own destiny? And what about the intelligent Action of the Great Law which restores the harmony we break? What do we mean when we say that we face our own Karma? Our students do not take into account the Omniscience of the Law which is not only Exact Justice but also Infinite Mercy.

The *Dhyana Paramita* should not be confused with the exercises in meditation. This virtue of Ceaseless Contemplation of *Metta-Compassion-Mercy* is the result of *Vairagya* and *Kshanti-Virya*. *Dhyana* is one of the pair, the other being *Shila*. Study *Dhyana* and *Shila* as a pair, one supporting and improving the other in us.

Shila-harmony develops as *Dhyana*, attentive contemplation, progresses, and *Dhyana* grows in intensity as *Shila* establishes itself and reveals its power of binding word and deed on the plane of effects as thought and feeling on the plane of causes. It is true that harmony in word and act sounds and seems easier; also note that *Shila* is on the arc of descent. The *Dhyana Paramita* means "ceaseless contemplation" as a virtue-feeling. It is the *Narjol* state, i.e., that of a saintly Adept. Now this contemplation is the result of *Dhyana* and *Samadhi*. You must study Patanjali to place *Dhyana*. There are *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. Also compare the four states of the fourfold *Dhyana Marga*.

+ See "Lectures T.H.H.V." P. 18 for Higher Patience

As to *Dana* and *Prajna*: All human beings have a seed of love and charity, but how few make that seed useful in the right way! Thought bestowed on charity and love purifies and elevates and then *Dana-Prajna* is conceived — seeing with the Eye of *Dana*. That conception has its subjective period — an antenatal, embryonic existence; then it is born and *acts* of charity and love are done. But, all through, the intellectual process has to be kept up. To love is to understand all and to forgive all non-lovableness. But there is also yoga with love-expressions which are pure and so lovable. To become lovable is a step in the development of *Dana-Prajna*.

Real *Prajna* is Compassion Absolute. There are seven states of *Prajna* and correspondingly seven of Compassion Absolute. Reread pp. 75-76 of the *Voice* and note what creates Compassion Absolute. It stands at the Gate of the Inner Path of Renunciation. *Dana* corresponds to Globe A in evolution. It starts there, but the important real starter is Globe D. In the middle of the Fourth Round and on the Fourth Globe real human evolution commences.

Prajna is the power or the capacity that gives rise to perception. The Parabrahman of the Vedantic metaphysicians is the Unconscious of the Advaites who name it *Chidakasam* and *Chinmatra*. This contains within itself the potentiality of every condition of *Prajna* and results as consciousness on the one hand and as the objective universe on the other (the Motion and Space, Spirit and Matter of the First Fundamental) by the operation of its latent *shakti*, the power which generates thought (the *Fohat* of the *S.D.*). There are seven states of *Prajna*; consciousness perceives matter at seven levels, the highest of which is the above-mentioned Unconscious, *i.e.*, the Universal Consciousness which is non-self-conscious. These cosmic ultimates are good to dwell upon when *Vairagya* is to be unfolded.

The practice of *Prajna* at our level means, does it not, improving and elevating our present power of perception? The highest perception is the development of the seventh *Paramita*, which implies the sight of *Paramarthasatya* — Altruistic Truth or Compassionate Wisdom. Make clean and clear your sight, we are told. This is the common exercise, whatever our perception. We have a sight of knowledge, and another of love. To coalesce them is to become single-eyed. Our feelings are personal and selfish, and our thoughts follow them, and so we act as human animals. There is a coming together that is accomplished ignorantly or by false knowledge. *Prajna*'s development begins with the unfoldment of *Dana*; and also *Dhyana*'s development shows in our harmony in words and works — *Shila*. *Vairagya* provides the key; are we dispassionate and desireless? It is hourly watching of ourselves, and the lower nature is powerful in its demands and imperious to boot!

IN THE LIGHT OF THEOSOPHY

Some thought-provoking ideas are offered by the well-known clergyman, Roy Pearson, Dean of the Andover Newton Theological School, in his article "The Give-and-Take Between Science and Religion" (*Think*, March 1962). There are today more supporters of science than of religion, but our zeal for science makes us overlook, as the author shows, that science has its own limitations, riddled as it is in many fields with inconsistency and ignorance.

There is much more to the conflict between religion and science than whether the beginning "Word" was God as the Hebrew-Christian tradition affirms or whether it was hydrogen gas as the scientists suppose. Most of the other points of disagreement are said to have their origin in this fundamental variance.

The author emphasizes the need to cultivate a healthy scepticism in both science and religion. The principle of "an eye for an eye and a tooth for a tooth," human sacrifice, the institution of slavery, etc., would have remained unchecked had no one been sceptical of them. Dean Pearson considers honest inquiry to be the most relevant expression of religion.

He considers scepticism to be equally warranted when turned on science, "because science is not nearly so consistent, objective or successful as many laymen assume." It is inconsistent because there is hardly a scientific theory that has been left unshaken or unchallenged. Then, it always contains a subjective element because the scientist is a human person; and both he himself and the discipline he embodies share the fallibilities of the rest of his fellows. For still another thing, in spite of the scientific advances of today, there are many more things scientists do not know about than they do know. They do not know, for instance, what light, gravitation, magnetism, electricity, heat, etc., really are. "The fact is too easily forgotten," says Dean Pearson, "that man's world has far wider horizons than those of science." Physical science is not concerned with moral questions or ultimate explanations, but man is.

The author, therefore, considers it "a matter of tremendous consequence" that man turn to spheres that matter more to him than those of science; that the religious *spirit* as distinguished from religious *institutions* dominate the scientific interest and the scientist himself. The effectiveness of science as a discipline and its use for good or evil depend upon the integrity of the scientist as a man, on his goals and motives. Science cannot be divorced from ethics.

Dean Pearson concludes:—

He was right who said that there can be bitterness in air-conditioned houses and gross injustice among people who drive to the courtroom in fenderless cars, that neon lights do not make men more virtuous than kerosene lamps, and that trivialities are just as trivial when transmitted by the wonders of television. It is more than sentimental

piety to remind ourselves that in an age of science man's highest life and deepest need are still found only in that area of his being for which no better word has been found than "soul." For the fulfilment of his life and the meeting of his need, science is a tool, and the incontestable requirement that the tool be kept free of superstitious corrosion does not refute an even more urgent insistence: The tool is no more than a tool, and its noblest use is for the noblest ends of man.

In a recent issue of *Theology Today* two Protestant theologians debate how fairly and accurately the term "post-Christianity" describes our times. Their opinions and arguments are given succinctly in *Time* for January 26th.

Presbyterian Bruce Morgan considers our age to be truly post-Christian. Those who dismiss it as just one among many periods of history dominated by non-believers "fail to see the uniqueness of our time." Ordinary man, in his opinion, is no longer concerned with "ultimate questions" or with God. "He is anxious, disquieted and often desperate, but his anxieties seem oriented around his professional and social status, his sexual relations, and the dislocations of a revolutionary world."

Modern man has rejected what in the past were taken as "theologically integrated assumptions," and even when he goes to church he is deeply infected by doubt. Christians, says the author, must ask themselves what is the meaning of this "deeper scepticism in the divine plan," and find out how to speak and act in a time which assumes that God is dead. "But we will surely not learn or be taught if we operate on the assumption that our extremity is less severe than in fact it is."

Presbyterian Charles West argues that our age is more post-ideology than post-Christian. He writes that

it is not just theologically integrated Christian assumptions which are being questioned by the modern secular mood, but all religions, and even all ideological attempts to give meaning to reality as a whole and man's destiny in it. Salvation by Psychoanalysis, Communism and Existentialism are all fighting the same battle for survival today alongside the remnants of the *corpus christianum* against the post-religious world.

To him, the spread of secularization is not necessarily evil and not necessarily new. Secular men, he argues,

are trying to be human, are confronted with all manner of honest questions and problems about what this means in an organized industrial age, questions which tempt them sometimes to set up new religions, even when they know in their heart there is neither truth nor power in them.

Rather than attack this new man, the author opines, the Christian should be content with the discipline of private prayer and with quiet

service to his fellow man. This will be "a source of hope" for a world seeking light and guidance.

The religion of the Churches has had its day and no longer satisfies reasoning man. This was to be expected and is in fact a healthy sign. But man needs something to replace belief in organized religion and in the God of theology. It is to be hoped that that something will be the Religion of the Prophets.

Accounts of prodigies, miscalled geniuses, have become an ever-recurring theme in the current press. From America comes the news of a 10-year-old boy who can read six languages perfectly but is retarded in every other way (*The New York Herald Tribune*, March 20th). Another instance is that of a 21-year-old farm-hand from France, Jean Frene, who never went past the sixth grade but obtained the highest score of more than 40,000 recruits who took the I.Q. (intelligence quotient) tests given by the French Army psychologists. Sent to college, he completed a six-year course in five months. (*The New York Herald Tribune*, May 25th)

The discovery of this young prodigy, says Earl Ubell, the Science Editor of *The New York Herald Tribune*, "raises some of the most fundamental problems in psychological science; questions which have puzzled psychologists for more than a century. What is a genius? Is the talent inherited or nurtured? Is genius close to the brink of sanity?"

Psychologists agree, as Earl Ubell points out, that no single talent suffices to define the nature of genius. I.Q. is a score on a pencil and paper test which compares the achievement of the individual with other persons of the same chronological age. But many who had high I.Q.'s as children do not fulfil their early promise in later life.

Psychologists agree also that even extensive memory does not mark a genius. Many individuals are known to have prodigious, sponge-like minds which soak up encyclopædias and everything readable at first reading. Yet they do not know what to do with all those facts except to answer set questions.

Most scientists believe that exceptional abilities in the absence of formal training are inherited; but history is replete with instances of highly talented individuals taking birth in families without any special talents, and *vice versa*.

So psychologists are as much in the dark as ever on the question of genius. For them, anything but reincarnation seems to be the answer. The cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life in a blooming forth as "genius," in one or another direction. In the process of reincarnation, ever guided by the law of Karma, every human Soul must attain the state of the genius, provided he aspires ever onward, never losing sight of that guiding star, the Divine Soul and Mind, his true Self. Though almost omniscient in its essence and nature, that Spiritual Soul still

requires the aid of the brain and body to transmit and give expression to the light of that real Inner Man. As most of us are not true geniuses, but are on the way to becoming such, it behoves us to make clean and clear our instruments so that in the process of time we may be "moved by the divine afflatus" of which Longinus speaks. Meantime, one of the very methods of cleansing the mind is that of keeping close company of the *real* Geniuses (not the artificial ones) and of learning from their work.

The outward-flowing tendency of man's mind makes him investigate the objects of the external universe. He splits the atom and he navigates the outer space; but he dreads to confront himself and feels no urge to solve the mysteries of his inward nature.

Dr. T. M. P. Mahadevan, in his talk broadcast from All India Radio, Madras, and printed in *Akashvani* of May 6th, chose as his theme "The Human Philosophies." Philosophizing is done *by* man and *for* man; but not all philosophies are *of* man. Although the proper study of mankind should be man, man seldom studies himself. The journey through the mind, Dr. Mahadevan pointed out, is not an easy task. The journey to the soul and spirit in man is much more arduous and has to face greater hazards. Therefore it is that an Upanishadic text calls him a hero who looks within, with the inward-turned eye (*avrata chakshu*).

Several philosophical schools refuse to deal with the spiritual aspect of man. For physicalism and behaviourism, man is no more than a compound of physical elements or a bundle of nerves; man is dust and to dust he has to return. But, if matter is all, there cannot be a philosophy about it. That is why some of the modern forms of naturalism accommodate values in their schemes and even admit spirit; and it is not unusual nowadays even for advocates of dialectical materialism to speak of spiritual values.

The philosophies of humanism and humanitarianism have their limitations in that in their extreme form they lead to ego-centrism. Man's strength lies in rising superior to it.

The *Kathopanishad* explains the status of the Self with the help of the analogy of the chariot. The body is the chariot; the intellect is the charioteer; the mind is the rein; the senses are the horses; the sense-objects are the roads; and the Self is the Lord of the chariot. Any valid human philosophy, Dr. Mahadevan concludes, should recognize that Man, the immortal, unchanging Self, is not to be confused with the complex of material modes or with the perishing psychic presentations. Beyond the Spiritual Self, the *Purusha*, there is nothing; and it is in this sense that the *Mahabharata* proclaims: "I tell you this, the secret of Brahman: there is nothing superior to man."
