

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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A FEARLESS WARRIOR

[On the 25th of June this year falls the 50th anniversary of the passing of Robert Crosbie. The article which follows appeared first in THE THEOSOPHICAL MOVEMENT for June 1937.—EDS.]

IS WRITTEN in *The Voice of the Silence* that disciples at each new day may “bend like reeds but never break.” When one hears the story of the life of Robert Crosbie or reads between the lines of his writings, one continuously remembers that sentence. Many vicissitudes of his personal life were transmuted to enrich experience and this was used in the service of the Cause. His Theosophical career brought him innumerable tests, through all of which he emerged with a clarified vision. Bitter experiences did not embitter his disposition—his trust in humanity never wavered and his friendliness for all students and aspirants never diminished.

We write of Robert Crosbie because this month, on the 25th, falls the anniversary of his passing. In the United Lodge of Theosophists we remember him always, for he was the Founder of the Lodge, through which he resuscitated the Theosophical Movement of the century in its darkest hour.

Through years of study of the pages of genuine texts the aspirant learns a mighty lesson—that to know a Soul he need not depend on contacting the personality of that Soul. There were many hundreds who contacted the Personality of H.P.B., but how many were really benefited? Similarly a large band of admirers contacted W. Q. Judge, the Secretary, the vice-president of the Theosophical Society, the Editor of *The Voice*, but how many knew the Soul of Judge—“the greatest of the ages”? Only the rare few succeed in piercing the veil of a great Ego's personality and catching the glory that it hides; such have broken the

fetters of their own personalities, and the depth of their vision is proportionate to the height of their own overcoming.

Theosophical students of the present day should learn to contact the Mind of the Messenger and the Minds of those who succeeded spiritually because of her — such as Damodar K. Mavalankar, W. Q. Judge and Robert Crosbie. This can be done by a study of their writings and of their lives. Their precepts square with their practices and the greater the success the more exact the squaring.

Active Associates of the United Lodge of Theosophists have a special duty to perceive the Lines traced by Robert Crosbie, for thus they will see more and more the depth of the declaration of the Lodge, the correctness of the methods pursued and the righteousness of the policy kept ever in view. This is important as years pass and the turn of the cycle brings 1975 nearer.

Students of the United Lodge of Theosophists will grasp the teachings of H.P.B. and of W. Q. Judge better if they attentively read *The Friendly Philosopher* and *Answers to Questions on the Ocean of Theosophy*. Let us not mistake their simplicity for superficiality. Robert Crosbie's simplicity is like that of Nature — profound. All humanity is surrounded on every side with profound secrets of Nature, but man's superficiality blinds him to Nature's simplicity. Another quality of Nature was preeminently Mr. Crosbie's also — sincerity. Simple sincerity and sincere simplicity — these shine through the writings of Robert Crosbie.

His teachings and his life-activities bring great encouragement to the student, however limited the latter's mental capacity, however many his mistaken moves. Mr. Crosbie's was not a giant intellect, nor was his life free from the zigzags and ups-and-downs of Karma. He succeeded because he tried ever to be simple and sincere like Mother Nature. The Great Mother, disturbed by the foibles and follies of her human children, restores broken harmony. She does this in a very simple way, with utmost sincerity.

To bend like a reed but never to break — both are virtues. The reed's strength lies in its power to bend before the gale, adjusting itself. To bend before the blow and emerge unscathed, that unfolds adaptability. The aspirant has to learn to emerge unscathed, adapting himself to new circumstances which Karma precipitates. This Mr. Crosbie ever did — always with his gaze fixed on the distant goal. In the surrounding darkness caused by the failures of Theosophical aspirants he did not demand to see all, to know all — one step at a time was enough

for him. What looked like mistakes were but his sincere efforts to meet in as simple and straightforward a way the situations created by Karma. The sure success of each step is indicated in his emergence from trying events, each time wiser and stronger. The United Lodge of Theosophists is the manifestation of his final emergence from the Theosophical wreck; thus emerging he not only saved himself, he saved the Movement, making it possible for thousands now to follow the Path H.P.B. showed — the Path to the Masters. When the hour had struck he blossomed forth.

Each student-aspirant has to learn never to break — never to desert the Path seen, however dim the glimpse. He has also to learn to bend like the reed — gaining strength from the bending and growing ever upwards towards the Sun of Light and the azure depths, radiating friendliness and singing philosophy for all — however few be they who hear or heed.

EVERY working student of Theosophy must sooner or later meet some Theosophical “bumps.” These are all good as they come, for if we “bump” anything, it must be because we are off the straight road, and “bumps” are of consequence only as indications to us to look to our bearings. We would not feel them if we had not a “compass” inside. The purpose of life is to learn and it is all made up of learning; so these things, while they may not smile at the time, will be matters to smile at later on. Among the Greeks it was said that when the Earth was started rolling in space, the Gods burst into a fit of laughter, just to see the thing go. So we, being those very Gods, can afford to smile at the follies we meet, and go on with the work of promulgating correct ideas for those who are able to receive them. We have to cultivate the attitude of mind spoken of in *The Bhagavad-Gita*, of being undisturbed by anything that may come to pass. And these disturbing things are the very means by which we arrive at that attitude.

—ROBERT CROSBIE

THE STRUGGLE FOR EXISTENCE

[The following article was first published by H. P. Blavatsky in *Lucifer* for April 1889, and was reprinted in THE THEOSOPHICAL MOVEMENT for June 1939.—EDS.]

THE MOTHER OF LIFE is death. Nowhere is this truth more conspicuous than in the animal kingdom; the life of the stronger is prolonged by the lives of the weaker, and the survival of the fittest is proclaimed by the shrieks of the mangled and hapless unfit. Long has the western world sought the solution of this grim riddle propounded to her lord and master, man, by Dame Nature, the sphinx of the ages.

It has, therefore, been found necessary for the continuance of average intellectual contentment to venture some guess which shall decently dispose of this obnoxious problem, and the leading representatives of the mind of the race, proceeding by the methods of the times, have carefully labelled the riddle "The Struggle for Existence." Having done so, they are wisely refraining from further unnecessary explanations, knowing full well that their constituents, the public, who require their thinking done for them, will gladly accept the label as a legitimate answer to the riddle, and, by frequently repeating it with knowing looks, be charmed, and in their turn charm others, with the magic of its sound, and using it as a mantric formula, banish objectors to the limbo of unpopularity.

And yet, though the *why* of this great struggle remains as great a mystery as ever, the attempted answer is of great value from the conciseness with which it formulates the law of the Ever Becoming. Throughout all the kingdoms it obtains, and especially in Man, the crown and synthesis of all. At this point, however, a new development takes place, and when humanity reaches the balance of its cycle of evolution, and each race and individual arrives at the turning point of Ezekiel's wheel, a new Struggle for Existence arises, and we have God and Animal fighting for existence in Man. Now, at the close of the nineteenth century, in our enormously over-populated cities and in the accentuated individualism of modern competition, we see this deadly struggle in the white heat of its fury.

Grand, indeed, and magnificent has been the childhood of the white race in which material and intellectual progress have raced on madly side by side; witness the conquest of nearly the whole world's surface by its spirit of enterprise and adventure, rejoicing as a giant in its phys

ical prowess, the subjugation of the henchman steam, and ever fresh triumphs over the master electricity. But the child cannot be ever a child, and the race draws nigh to its manhood; the God awakes and the Struggle for Existence begins in grim earnest.

First the units of the race, some here, some there, wake dimly to the feeling that they are not apart from the whole; they sympathize with their kind, they rejoice with them. Even in the animal the faint outlines of self-sacrifice have been shadowed forth by nature, as may be seen in the mother love of the females and the formation of gregarious communities. In inferior races, man repeats this lesson of nature, and, the animal being dominant, improves on her, but slowly; in races of higher type, however, fresh areas of generous impulse, containing the germ of self-sacrifice, are gradually developed. It must be remembered, however, that the races are here mentioned in this order merely for the convenience of tracing the development of self-sacrifice in a monad, and not according to their natural genesis. Thus far the white race, as a race, or, in other words, the average individual of the race, has developed the subtleties of his animal nature to their limit, and now comes in contact with the divine; and it is only by extending his area of interest and sympathy that the individual can expand into the divine to be at last one with universal love, the spirit of which is self-sacrifice.

From daily life we may take examples which clearly show forth the evolution of this godlike quality. We see the purely selfish man, who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of national passions and cunning, necessary evils; for the race, being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the interrelations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of the animal man's affections, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness, or, at any rate, may be traced to selfish causes, or the hope of reward. Ascending, however, in the scale of manhood, we come to

those who shadow forth the latent god in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their godhead first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my brother's keeper," is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them, and expand our souls towards the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Thus, in every man the mighty battle rages, but the fortune of the fight is not alike in all — in some the animal hosts rage madly in their triumph, in a few the glorious army of the god have gained a silent victory, but in the vast majority, and especially now, at the balance of the race cycle, the battle rages fiercely, the issue still in doubt. Now, therefore, is the time to strike, and show that the battle is not fought in men alone, but in Man, and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love; the animal, discord and hate. Strike, therefore, and strike boldly! These are no idle words, nor the utopian imaginings of a dreamer, but practical truths. For in what does man differ from the natural animal? Is it not in his power of association and combination? Therefore does he live in communities, and develop responsibility. From whence spring the roots of society, if not from mutual assistance and interchange of service? And if the race offers the individual the advantages of such combination, perfected by ages of bitter experience, do not those at least who are elder sons of the race, and find themselves in the enjoyment of such organizations, owe a debt of gratitude to their parent, and in return for the fortune amassed with tears and groaning by their forbears, repay the boon by putting the experience of the past out to interest, and distributing the income acquired among their poorer brethren, who are equally the sons of their parent? And in this race family there are many poor, paupers physical, paupers mental, and moral paupers. How, then shall the richer brethren help? Shower gold among the masses? Compel all to study the arts and sciences? Display the naked truth to the world? Nay, then should these poor children of the race be bound, not free! Let us, therefore, inquire into the problem.

In the evolution of all human societies we find the factor of caste; in the childhood of the race caste is regulated by birth, an heirloom from the past civilizations of older stocks. Gradually, however, the birth caste wanes before the rising money caste, and hence material possessions become the standard of worth in the individual, in that the race is then plunged most deeply in material interests and has reached its highest point of development on the material plane. But the zenith of the material is the nadir of the spiritual; the law of progress moves calmly onward with the wheel of time, and nature, who never leaps, develops a new standard of worth, the intellectual, which we see even now asserting itself in proportion to its adaptability to average comprehension and the material standard of the times, and pointing to the development of a new caste standard, to be in its turn superseded by the caste of true worth in which the spiritual development of the race will be completely established. This, however, will be the work of ages and for humanity as a whole cannot easily be quickened, for it is impossible to change the natural law of evolution, which proceeds spirally in curves that never re-enter into themselves, but ever ascend to so-called higher planes. At certain periods, however, of these cycles, a forecast or antetype is offered of the consummation, whereby an example of humanity in its perfect state is dimly shadowed forth. Such a period the white race is now entering upon, and the earnest of perfect type humanity will be given by those, whether of the money or mind caste, who, realizing the goal of evolution and capable of destroying the illusion of time, by translating the future into the present, freely extend the benefits of their caste to the pariahs of the race, and, approaching them in friendship, gain a practical knowledge of their wretchedness and endeavour to awaken the latent divinity that slumbers within.

With the sword of self-sacrifice, the rightful possession of the God-man, and with the good of humanity as their watchword, they should march against the forces of individualism and self, and, with this watchword, prove all institutions of the race, especially those fresh from the womb of time, and comparing them with this one ideal, ever asking: "Does this or this tend to the realization of universal brotherhood?" If it is not so, the effort should be to turn such forces as act against the stream of right progress, gently and silently into their proper course; but if the thing makes for the common good, they should by all means and at all hazards foster the weakling and watch round its cradle with loving care. Now the path of right progress should include the amelioration of the individual, the nation, the race and humanity; and ever keep-

ing in view the last and grandest object, the perfecting of man, should reject all apparent bettering of the individual at the expense of his neighbour. In actual life the evolution of these factors, individual, race and nation, are so intimately interblended that it would be wrong to assume any progression from one to the other; but since it is only possible to see one face of an object at a time, so is it necessary to trace the course of progress along some particular line, both for its simplification and general comprehension. With regard, then, to the individual, the great sanitary improvements which the money caste enjoys, should be extended to all; public baths and recreation grounds, free concerts and lectures provided; the museums and picture galleries thrown open at times when the worker can visit them; the formation of athletic and mutual-improvement clubs among the poor encouraged. All of which reforms were easy of accomplishment if only a small portion of the enormous wealth of the country, now lying idle, were generously and self-sacrificingly expended. Unfortunately, there are few of the money caste who yet realize the latent unity of man, and the promotion of such schemes is left to those who, lacking the most potent power of the times, are unsupported, because there is no "money" in the enterprise. But could such men be found and the superfluous wealth of the country turned in such directions, how great would be the progress of the individual! Health would improve and taste develop; healthy surroundings would favour healthy thought; the sight of monuments of art and science would bring refinement and both engender self-respect.

But it may be said, if wealth is withdrawn for such purposes, work would be taken from other labour, and so the misery of the workers increased, while the advantages offered to the masses would only increase their demand for greater pleasures, and render them still more dissatisfied. It will, however, be seen that not only the same amount of labour would be required in works and institutions for the public good, but even that such undertakings, being of a plain and sober nature, would give employment to larger numbers, than money spent in finer or more luxurious labour. Nor would dissatisfaction arise among the masses as anticipated; for men large-hearted and large-minded enough to inaugurate such reforms would display the same spirit in all things and offer an example in private life of sober and abstemious conduct. Extravagance and display would cease, so that the brilliant toilettes and luxurious habits of the money caste would no longer provoke the miserable emulation of tawdry finery and debasing vices among the pariahs. For the poor copy the rich, and if the fashionable bars of the West End

lacked patrons, the gin palaces of the slums would not drive so roaring a trade. It is the debased taste of the rich which has rendered a surfeit of meat necessary for the maintenance of his powers in the eyes of the artisan, and so, at a price far beyond his slender resources, he adopts a diet which wastes the tissues and disquiets the system. And if the advisability of a sudden change of diet is contested, at least moderation in flesh-eating should be recommended, and a proof of the possibility of maintaining one's full powers given by those who desire the physical and moral sanity of the race. Setting aside all argument drawn from not generally accredited sources, such as the codes of the great teachers of the past, and the synthesis of all experience, physical, psychic, and spiritual, we may bring into court the medical faculty, who are unanimously of the opinion that a reduced quantity of meat would improve the general health, and that many of the common ailments are due solely to excess in the use of animal food in particular, and to over-feeding in general; while chemical analysis proves conclusively that vegetable food, especially cereals, contain nutritive qualities vastly in excess of animal.

Moreover, if the false feeling of degradation in the performance of so-called menial offices were removed by the example of the money and mind castes performing such offices themselves, or at least encouraging every invention and supporting every effort for minimizing such labour, many of the troubles which are daily taxing the resources of our house-keepers to the utmost would be removed, and a solution to the difficult problem of the servant question arrived at; the present absurdity of domestic service would find no place, and instead of one thousand little backs bent over one thousand little kitchen ranges preparing one thousand little dinners, we should have a sane co-operative system whereby the small worries of domesticity, which destroy the harmony of so many homes, would be banished.

If such sanitary measures, therefore, were adopted, we should have physical and mental powers continuing into old age, instead of a general belief that fifty or sixty years terminate the average man's usefulness and there then remains nothing for him but a life of inactivity and general feebleness. Of course this applies to the average individual; for we have sufficient instances of mental giants who continue their labours till the closing hours of life; these, however, intuitively or naturally practise moderation and plainness in eating, and often give striking proofs of extraordinary abstemiousness.

If, then, such moderation of private life was practised by the accredited leaders of society, no inducement to excess would offer itself to their followers; or even if the animal still rioted in the masses, it would not be shamefully encouraged in its madness by the excesses of respectability.

Thus the necessary physical requirements of all classes would be reduced to a level, and a basis obtained on which to build a firm fabric of national progress towards the realization of human unity. Meantime the mental evolution of all classes would also make vast strides, and the impulses given to study and the development of artistic tastes would bring the real genius of the nation to the front and not confine the recruiting of professions to the money caste, irrespective of individual capacity. The present false standard of taste would fall out of date as completely as the wonderful cottage ornaments of the near past, and neatness in private decoration would, by harmonious surroundings, induce a harmony of thought and feeling. Who, for instance, could indite a poem or work of inspiration in an over-ornamented drawing-room of the modern style, with its heterogeneous and multi-coloured collection of *bric-à-brac* and trifles? But with harmonious surroundings and following such a mode of life, the individual would develop within him the larger instincts of his nature; the flower of self-sacrifice, then finding a congenial soil, would blossom in the hearts of the many and thus, destroying all narrowness of judgment and begetting an ever-widening interest in the general welfare, would develop new social organizations and institutions; the tone of the nation would be elevated and true worth become the standard of judgment among its citizens.

Moreover, seeing that we have already proof of such an ideal being dimly sensed in all nations of the white race in the increasing discontent of nearly all classes with the existing state of affairs, no nation would stand alone in this, but the wave of progress would sweep simultaneously through all the sub-races of the race and beget a general desire to establish healthy relationships between nations and to foster every effort to unite the larger units of the race into one harmonious whole. Further, a belief in the essential unity of all souls would create stronger dissatisfaction with the existing state of social relations between the sexes, the potentialities of woman would be studied and opportunity given for that development which has previously been denied to womankind. Plain justice would demand the same ostracism of male harlots which is now meted out with so much severity to the

female sex alone, and either the same leniency extended to women as is now given to men, or the higher moral standard and wisdom of awakened humanity would compel the supply in harlotry to cease by the extinction of the demand. To prepare, therefore, a ground in which this consummation could be achieved, it would be necessary to extend the full benefits of intellectual training to women; to encourage and advocate the necessity of athletic exercises for girls and to provide for the same in the schools of the state; to jealously guard the health of the women working classes by sanitary improvements in all manufactories and labour establishments, and to kill out the evil of overlong hours of sedentary occupation in vitiated atmospheres. Moreover, it should be made possible for women in the position of the present daughters of the lower middle classes and of parents with limited incomes to follow a calling in life, instead of being forced, against their wills and finer instincts, into the matrimonial market, to gain their bread and cheese at the price of discontented motherhood.

No doubt the establishment of international leagues for mutual help and on a basis other than that of self-interest will, at the present time, appear to the majority the acme of folly; but when the race has, in its social institutions, given valid proof of the efficacy of the method, the change of base becomes a possibility. The spread of education and the ability to study original authorities and to get at facts at first hand would rapidly clear away the clouds of national and sectarian prejudice, and the birth of the God within would render it impossible to poison the young minds of the race by inoculating them with the virus of dogmatism and of past national pride and passion as treasured in the orthodox theological and historical text-books of the times. The past triumphs of the animal in individual nations would be regarded merely as the obscuration of the spiritual and yet so ordered in the economy of nature that the sun of humanity should finally shine forth more gloriously in contrast to the darkness of the past. Thus the necessity for keeping up large armies and fleets would cease, and the enormous wealth so saved could be turned into channels of national improvement, thus pointing the way for the desertion of national forces from the ranks of the animal to the standard of the divine.

It would be long to trace, even roughly, the possibilities of international co-operation which, in its turn, would be extended to racial co-operation of which the potentialities almost surpass description and each that consummation of which the Theosophical Society has planted

the first openly conscious germ, in endeavouring to form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour. What the potentialities of this glorious humanity may be, none but the student of the Science of Life can dream, as he alone can sense the labours of the Eldest Brothers of the Race for their poorer brethren.

Let us then, aspiring to the divine, now and within, fight down the animal, that so we may be enabled to tell friend from foe in the greater battle, and, awakened by the cry, "Thou art thy brother's keeper," gird on shield and buckler for the cause of the divine Unity of Humanity in the struggle for existence.

—PHILANTHROPOS

THE SOUL is a river, whose holy confluence is self-restraint, whose water is truth, whose bank is morality, whose waves are compassion. Here perform ablutions, O son of Pandu! The inward soul is not purified by water.

The mind of men is the cause of bondage and release.

It is possible to stop fire with water, rain and heat with an umbrella, an elephant with a sharp hook, a bull or ass with a stick, a disease with medicines, and venom by the use of various spells; for everything there is a remedy — but there is no cure for the headstrong.

A patient will never recover his health merely from the description of a medicine.

Fortune attendeth that lion amongst men who exerteth himself. They are weak men who declare fate the sole cause.

As the chariot will not move upon a single wheel, even so fate succeedeth not without human exertion.

As the potter formeth the lump of clay into whatever shape he liketh, even so may a man regulate his own actions.

As a piece of glass, from the vicinity of gold, acquireth the colour of a topaz, so a fool may derive some consequence from the presence of a wise man.

—SANSKRIT PROVERBS

THE DISCIPLES

Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and — let him hear the Law.

—*The Voice of the Silence*

IN HER PREFACE to *The Voice of the Silence*, Madame Blavatsky says that the “chosen fragments” translated by her are derived from the *Book of the Golden Precepts*, which is “one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that School, the teachings of which are accepted by many Theosophists.” These fragments from the *Book of the Golden Precepts* were selected by Madame Blavatsky, who said that the book was meant for the daily use of disciples. Appropriately, she dedicated her work to “the few.”

One of the precepts, which is quoted above from Fragment II of this little book, casts a duty upon the disciple to seek out those who starve for Wisdom, and who moreover are bereft of a Teacher, hope or consolation. The injunction to the disciple is to seek out such an one and to make him hear the Law. The duty is mandatory, and it were well that from time to time disciples, lodges and groups engaged in theosophical work took stock of the work done by them in the discharge of this particular responsibility. That an effort along the lines laid down is one of prime importance can hardly be disputed. Even then, the student has to guard against the complacent attitude adopted by some of saying that they are engaged in other equally important theosophical work. A careful reading of the verse will be found not to support this view nor to encourage it. The verse itself says that this particular duty stems from, is in fact a replica at the disciple's level of, the *dharma* of the two Great Ones allegorically referred to in the immediately preceding verse. Seen from one point of view, the disciple is required to constitute himself an agent of the Master in that strata of human consciousness where the agent's work is better suited to the helping of lame dogs over stiles. The duty is, therefore, a primary one and on the skill with which it is discharged will depend the further progress of the disciple along the Path.

The history of the first three decades of theosophical endeavour shows that in those early days a very considerable group of men and women had devoted themselves to this pioneering missionary work. Of

the two founders, Colonel Olcott left his home and country to take up work in India. He moved up and down the land from far-off Lanka to the farthest north, preaching the truths of Theosophy and Buddhism, healing people and gathering around him persons whom he fired with his own missionary zeal. Madame Blavatsky as the accredited messenger from the abode of the immortals roamed the continents, ushering in the era of Western Occultism and touching to flame aspiring hearts in America, India and Europe. Her work was mostly on the hidden planes of being, and we live too near her times to judge the impact of her mission on the minds of men in general. Apart from these two founders, we have the names of such devoted disciples as W. Q. Judge and Damodar Mavalankar, who lived for Theosophy and especially for the service of the multitudes who were starving for spiritual guidance. Besides these outstanding disciples, there were numerous others, of varied nationalities, who followed the same lines and whose records of successes and failures are the confidential data of their Gurus. Now, when we are barely seven years away from the new cycle of effort which will commence towards 1975, we have to take time to pause and, in the words of the Bible, ask: "Watchman, what of the night? . . . The morning cometh."

The individual pioneering and missionary work must perforce continue, by the spoken and written word. But, though dissertations and fine talk do have their place in propagation, the prime requisite is the exposition of methods by which the ethics of Theosophy could be injected in daily living. Maintaining a lecture hall is just fine. If it is built through the self-sacrificing efforts of the many, it carries an aura of beneficence. But it is not enough for the fulfilment of the duty to "seek out" the needy whose strength to fend for themselves is gone and who just sit and mope and grope around the walls of misery that shut them in as in a dungeon. They are not expected to seek out the enlightened disciple. Their misery, their loneliness of soul, their past failures at half-attempts to find a cure for their misery, forbid it. When Theosophists entrenched in their little citadels of righteousness say that Theosophy is for those who want it, or that the doors of their lodge or hall are always open, they seem to expect the man who is starving for the bread of Wisdom to make his journey as best he can to the theosophical centre. Theosophy to be effective for the arousing of a sense of Universal Brotherhood has to move out of groups and lodges and penetrate deep into national and world environments.

Year-round activities of holding classes, publishing magazines and books, giving public lectures on theosophical subjects are not only good

They are laudable, for they generate and store spiritual energy. Subjects such as God, evolution, cycles, the septenary planes of being, may and often do lend a highbrow atmosphere to the effort. The metaphysics of Theosophy give the greatest minds their deepest scope; but they matter effectively for members already advanced in knowledge. The greater importance must necessarily attach to the preparation of a schedule of effort for the newcomer. What is to be kept in mind is that the approach to the newcomer has to be such that he will, at the end of the lecture, carry away with him even one solitary ethical formula for an experiment in application. If he is not enabled to do even that much, when Theosophy has not been brought home to him and the seeds sown during the lecture or other effort must await their time in the man's sub-conscious where they may thus lie latent for a whole lifetime for lack of that knowledge which translates metaphysics into ethics. To take an oft-repeating occurrence — the self-sacrifice of a Buddha or a Jesus is often held up as an ideal of theosophical endeavour. The audience or the reader revels for the moment in the halo of the sanctity which touches his soul and elevates it. But if this stirring is to do him some good, the noble example must be supplemented by instructions couched in precise unambiguous language as to how, at his level, the newcomer can begin his little acts of surrender. The beginner expects Theosophy to give common examples of self-sacrifice — elementary models which he can experiment with in the daily humdrum routine he calls his life.

Then the verse instructs the disciple to let the needy "hear the law." A duty is cast upon the student to expound the Law in a language familiar to the beginner. This communicating of the Law from the disciple to the needy is no idle exercise in rhetoric nor a profound and scholarly exposition of metaphysics. *The Secret Doctrine* is as out of place as would be the Vedas in such a case. What is needed is the giving of ethical certainties and the promise of a flowering of the inner, the superior way of life. An exposition of the law is not the mere recital of something learnt by rote. It demands a restraint, a discrimination of what is to be given and when. It has to provide beforehand for the obstacles which the listener's character will raise through superstition, orthodoxy, bigotry and rank fanaticism. To a clerk working in a bank or any commercial establishment, a lecture on Mulaprakriti or Parabrahm would be as meaningless as possibly an exposition of the theory of relativity to a bunch of students just taking algebra or geometry for study. On the other hand, what any man will understand and take to heart are propositions of ethics which can mould his character and rehabilitate him

in his own eyesight. What makes a man sin seemingly against his will? How can a man redeem himself? Why is virtue necessary? What is fate and how can a man meet it without fear? These and similar questions do agitate men's minds, even those of the dullest, and it is from among these people with unsolved questions that will be found those who are starving for the bread of Wisdom and waiting and ever waiting without a Teacher, hope or consolation. They wait still, for the advent of the devoted disciples.

In order that all classes of men may be able to take benefit, the effort must be broad-based so as to cover those who are separated by social and economic barriers. Theosophy exists for all — for souls who are melancholy, intensely suffering and groping for solace.

It is true that all disciples may not have the strength to be missionaries. Yet even for them the duty of searching for a starving soul remains. How then can they still prosecute the search of those dormant souls who are waiting for someone to stir them to life? The missionary spirit does not await opportunities. It creates them. In our social and occupational environments, there are opportunities galore for the work. A casual talk in a train or bus, a visit to an ailing person, attendance at a wedding or any other function — in fact any occasion where mind can speak to mind can be used for the divine purpose.

Very little thinking will show that the disciple's search may be made to centre round lodge activities. Hungry souls sometimes come there and because they seek for solace are for that reason most receptive of advice. It necessarily follows that if the disciple through frustration, ennui or otherwise falls off from regular attendance at meetings, he throws away a very valuable opportunity for rendering soul service, and Karma may thwart all other missionary work of the disciple till the neglected duty is recognized and discharged. The disciple's own attendance and attention at meetings puts him in rapport with the audience and this attunement of minds can be used to great advantage during the few minutes after meetings when the audience lingers round book table or exchanges greetings before parting. The same good work can be continued on the way home. A band of inquirers walking to a station about a kilometre away could be roused to enthusiasm by intelligent and provocative questioning which in turn would ensure continuity of attendance. But the work requires a somewhat intimate knowledge of the prevailing religious beliefs. The newcomer is very prone to compare his own religious beliefs with theosophical tenets, and is very likely to get con-

refused. To remove his doubts, the disciple needs a working knowledge at least of the great religions. Here, the second object of the Theosophical Movement assumes importance, and the disciple finds it necessary to go back to the fund of knowledge which *Isis Unveiled* gives on the subject.

A high responsibility rests upon the disciple, namely, that in transmission by him, the law is not burdened by his personal interpretations nor coloured by his background. He has to be scrupulously faithful to his trust. It is therefore always safer to point to the actual text and then only to find its correct interpretation. It is during this second stage that the inquirer can come in with his own views. Adjustment of his thinking then becomes comparatively easier, since the text itself is its own authority.

Opportunities for missionary activity come thick and fast, but dwindle rapidly because the disciple fails to recognize them as they come. Disciples going on vacation have a wonderful opportunity presented to them. They can carry with them pamphlets and texts and leave them with acquaintances, with of course an address to which inquiries could be forwarded. Seeds are often sown thus. But all the effort and the sacrifice would be futile if behind these the pioneering zeal was lacking. A sustained effort that can take both failure and success in its stride is required. Enthusiasm, if it is true, is not a flash in the pan. It cannot wax and wane according to results. The gardener does not mope because his seed does not produce a flower overnight. But it is good to remember that, just as the seed buried beneath the earth needs the warmth of the sunlight, so too does the seed planted in the inquirer's mind need the warmth and the radiance which the disciple's higher principles can shower upon him.

This act of search, this ministering of aid can be done only by the integrated disciple. It becomes possible through a partnership of joy between his personality and his individuality. It has the promise of rich dividends; it has the potency of fruitful sacrifices willingly made.

THEY alone live who live for others.

—SWAMI VIVEKANANDA

LETTERS ON THE TRUE

I

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—EDS.]

MY COMRADES:

A renowned occultist said recently: "Do not write like the Peripatetics, but put your soul into it." The wisdom of this advice becomes at once apparent. We may not all attain those brave pinnacles in the distance, but the first hard steps lie close at hand, to be taken by every earnest man. He takes them more or less in the dark. Now our struggle is for Union; not merely to be in Union, but to be that Union itself. This idea should attend us from the outset, for ideas create men. So in considering the subject of Truth, and how to become It I find myself confronted with my individual experience, and my conception of its value soon enlarges as I find it repeating itself in many another life. It would seem that I might thus come to you, a friend to friends, speaking plainly of such hidden essences as I may find in diurnal things. I do not offer a universal panacea. I point out that which is for me The Way. Yet I say also with Ulysses: "I am a part of all that I have met," and to those sharers of my larger nature I manifest that which I have found. You are very present with me, O my Comrades! Distance cannot shut you from me. Maya cannot hide you. As we breast the tide of this Dark Age, I seem to feel your hearts beating time with mine. I meet one, and he becomes identical with me; then perhaps another and still another, until merged in the pulsation of a single Hope, we are but so many throbs in the Great Heart of All. I salute you out there in the Unknown, and may we one day come together with the large homeric joy of fellow warriors. Now you know in what spirit I address you.

Would to God Truth were more believed in! I say this amid frequent surprise. Yet it is a mimic Truth by which we live. This puppet-virtue emasculates. It cozens our judgment, disowns our intuitions and divides our motives. We drift to and fro with the material scum of Being. When do we come face to face, speaking entire thoughts? We look each at the other's mask, and Truth is dumb. Shy as schoolboys we are before the tricky illusion of form. As friends commune but in the twilight, so we shrink back within the veiled recesses of the mind, and if we speak our conviction, it is in parable. Who has a true

relation in life? Between the closest lovers there arises this impalpable wall of fictitious personality. We do not break through it. The heart pants for the True, but it cannot reveal its necessities to those whose thirst is slaked at shallower streams. If we dared be what we are with one another, we might get down to bed-rock, and begin to understand somewhat of this great mine called Life, and the lay of its ore veins, and where a man may blast through to everlasting riches. You will say to me: "Shall I disclose the sacred core of my soul to be gaped at and appraised as the thing for which I have paid just so much blood and so many tears?" *Never!* I know well that even those who under ties of birth and law have a right to confidence, do not always know of its existence. You sit among them in the twilight, gazing towards the horizon, striving to catch the first divine harmonies of the on-coming night, and when they say to you, "Of what are you thinking?" you answer — "I wondered if tomorrow will bring good harvest weather." For you have tried it and found no scale to measure, no bottom to the box. It is a common need that I specify. We are delivered up at the bar of custom, impressed under arbitrary standards, bidden accept the verdict of self-impanelled citizens for the swift mandate of our own soul. She mocks at this usurped authority. We have too long allowed others to bind us in the names of the great Verities, and now we discover beneath those august mantles, plastic little gods of civic creation. It is a tale as old as the world.

It lies within our power to change this in some degree at least. He who would have true relations, must himself be true. Let him distrust names, and sift facts. Give nothing the right to pass you unchallenged. The most trifling opinion must give the eternal counter-sign before I admit it within my lines. I receive no idea until I have tested it by all the laws known to me, whether natural or supra-natural. For if I give out some false thought to another, I poison his spring. I have a Corsican feud with that lying word — "*Independence.*" I would erase it from the memory of men. There is no such thing. The True repudiates it. Exact science protests her ignorance of this fabled monster. Even on the physical plane, each man, himself a glowing sphere in action, throws off and inhales by every pore particles of matter, of mind stuff, of cell stuff, of all that goes to the making of the mere flesh-and-blood man. Case him up in plaster of Paris with but the necessary orifices for organic functions, and see how long he will live. Put him into solitary confinement and mark what becomes of his "independent" brain. We interchange bodies with one another and recruit

them even from the dead. Reject me; put the Atlantic between us, and I will send a shaft to your heart in the shape of my thought. I have seen proud men chafe at a comrade's suggestions, and accept unconsciously the alms of a thousand stranger minds. We have a tremendous lien upon one another. All Humanity impinges upon every man at every instant, on every plane. Where among the worlds do you find Independence? Is your constitution larger than that of Orion? Shall continuity be displaced, that you may stretch yourself? Accept the reign of Law; and instead of Independence write "*Interdependence*" on the lintel of the heart. I do not say this procedure is always painless. Truth is a goddess who demands a human sacrifice. For my part, give me facts, though they crush me. Something finer will spring up from the remains.

Being true friends we shall find them. Here in this perplexed world if hearts could get together, and together — untinged by sense — go out through one another's real experience, much might be found out. Such friends love truly because each in the other sees the true self reflected. They do not hold silence but reveal hidden thoughts, and by mutual comparison, which is greater and surer, eliminate error, realize the True in all things and "keep each other awake in Him." They hold intercourse also, at times which they do not recollect, as we do with all higher souls who love us, and who certainly exist, though not now known to our mortal eye and memory, and who drink perhaps often with us the little ambrosia that we are able to reach. For this infrequent boon doubtless all people languish, knowing not what it is that they desire, and thus many a soul goes through life seeking it for years, and often, too often, concludes that it is a search for Utopia because the rough experience of long seasons proves apparently that "friends such as we desire are dreams and fables."¹ It need not be so if you will not have it so. Be wholly true and you must find within your circle at least one heart equal to yours, with whom you can establish this priceless interchange. Seek one another; break up the ice and get out into free air. The man of the world and the deifier of the practical, will alike bear witness that in such union is strength indeed, no matter to what issue. It can be maintained where lives have a mutual lodestar. Yet be on your guard against the intellectual tramp, who ever ready to refresh himself in your inner domain and gape at your wonders. The curious and the idle have no right of way through my mind.

¹ Emerson.

The awakening soul demands a plain and vital relation. She cries to all her environments: "Hereafter I am bound by no arrogant claims. Does your word reverberate in me? I follow! Does your thought attract mine? Take it! I will give you all that is yours in me; I will not give you one jot more. Hope not to mould me within given limits. I shape myself only to the True. I will no longer be merely virtuous. I am Virtue!" Such is the language of the soul, to whom her own Being is sufficient fact, who offers no explanations, no excuses, but faces the interlocutor boldly, and answers: "Thus have I done. Am I or am I not free?" When the eternal comparison is established, however, she bears herself humbly before it, so long as she has not herself become that Eternal in very fact. She knows that there is but one place in the universe whereon a man may make a square stand, and he does so with the Law to back him. That place is his Duty. The equation of the Past has brought him there. All these paltry concerns, this material pressure, are outcomes of the energies of that Astral Medium which is at once his flux and his teacher. He and others about him are making these things themselves. He must learn why and how; for this lesson there is no better place than that wherein his soul first rouses from her stupor.

I spoke of Virtue. What is that? Emerson once told us: "Virtue is the adherence in action to the nature of things." That commanding Nature, which is the True, stands above the adherent virtue. Growth and decay advance through retrogression, the fermenting and cathartic processes, these are Nature's. She gives, not opiates, but astringents. To sin, which is to go off at a tangent from the True; to suffer, which is discordant vibration; to return when a latent attraction, developed through pain, sets out towards the sphere of harmonious action; all this is natural. To lose a thousand vintages through the evolution of finer forces, to make here a rose and there a desert, these, with many transmuting and conserving powers, Nature offers as analogies to the student of the True and forbids him to condemn any of them. Sometimes convention establishes this natural order, simply because it is too massive to be overlooked, as when well-bred people select only topics of general interest to all. Then the crowd follow, not because it is true, but because it is convention. This cold acceptance freezes up the vitality of the germ. Let a man agree with his own soul that he will not lie because he galvanizes non-being into Being; that he will not steal because he goes behind the law which gives him all that is his own and will demand restitution at compound interest for the very word

of which he may have deprived another. Let him not covet aught because his true manhood depends on his balance of power, his control of desire. Let him demand of himself the *Why* of every impulse. Let him seek out the basic reason of his thoughts and actions, and assuring himself of his hidden motive, kill or exalt that as it may deserve. This is vital. What I say here of man applies once and for all to woman also. I am considering that fontal essence in which is no sex, no condition, no division — the True. If the whole tendency be to that, the greatest secrets in occultism can be known.

Loyalty must be a sum, not a fraction. Take Truth alone for your headlight, thereby the world may see your course, and children and jejune idlers be warned from its track. I do not say you should rise up and cast off the outer life all at once. That is your protection; you will need it for some time to come. But I say that you should look sleeplessly for the true kernel of these external things. Our advance must even be made with discrimination, often in befriending silence. Remember that under the present social constitution, as long as Theosophy seems to unfit men for their private capacities and obligations, so long will the world condemn it as lacking in moral and in common sense. Its exponents may not deal violently with established relations. You are to work out, not to jump out. If we love the True, we shall fulfil every personal claim, every formal pledge incurred by our position in life, at no matter what cost, rather than allow a false deduction to be drawn which shall implicate the good faith of our moral philosophy. Those to whom we are due alone can free us. An Adept wrote recently: "To find Masters, you must be unclaimed by man or woman." Unfulfilled duties are ropes which drag us back. Men are eager to serve this cause; let them bear the result of their actions for its honour until the high law sets them free. Only an overwhelming certainty of a divine mission, of a certified call to Adeptship and the service of Humanity at large frees us from these present considerations by removing us to a higher plane, wherein we stand justified. While I live among men I wear the garment appointed to their assembly. Hours befall when I am called to quit this communion for that of the gods! Then I only know the laws of the soul and emerge from these platitudes of this lower world.

We cannot too deeply inhale the knowledge that Truth is not surface growth. How often I have seen the clue overlooked by seekers how often seen the messenger refused! Perhaps the tenor of his speech was too foreign, or too unassuming; or time was lost in questioning

his methods, or the student flung away in fancied independence, forgetting that men do not own their own minds, but are debtors to the great currents of Thought. These flow through us like a river; the individual mind is but one of a million ripples, yet the force gathers momentum from ripple to ripple and all are the river. Only a large nature can receive a gift with grace and integrity; it has no fear of belittling itself by acceptance, for it knows that in the True we only receive in due proportion to our gifts, and that it must speedily bestow his bounty elsewhere. You do not hesitate to accept the services of a bank clerk because he is paid for them. Do you suppose that equity is confined to men, and that the Eternal gives us no retainer? Dismiss his commercial weighing and counting; give and take as the winds do! If an archangel stood within a body whose exterior did not announce that divine prompter, men of average standing would reject him while searching for him. "I faint with the desire to find those who will unselfishly accept me and work for the rest. I give myself in all things for your benefit and would be glad if by my death or by my loss you could reach enlightenment. I would transfer, could I do so, all my experience to your soul and give it away to you. For what? For nothing at all save your acceptance. You know very well we can do no more than offer these goods. We set up the wooden image before the eyes of men and not one taking the sword cuts it in two, to find the jewels within. Then we sadly go on again."² That is the language of spiritual power and self-confidence ignores it daily. If Jesus and Buddha walked the earth today without followers or protestations, how many men who clamour for the mysteries would recognize Them by an innate perception of Their qualities? I marvel that others suppose the Great Spirits of all ages to have passed onward to realms of bliss, without a second thought for the belated brotherhood behind. By the inexorable laws of Their perfected natures, some must have returned, in renunciation and bondage, to live and humbly teach and cheer reluctant men.

Do not take any man at his surface valuation or yours, but look to the spirit within his words. This discernment of spirits is a great power; it can be cultivated. Close your eyes, summon up the man before your thought and try to *feel his total effect* as it impresses itself on your passive mind. Then regard him impersonally as a problem solved, not forgetting that a foolish man may at times become the mouthpiece of unseen powers. Our perception is often tested thus; be vigilant, lest unawares you reject the fruit of life. But you wish to pluck it

² Letter from a friend.

without the aid of any man? Friend! Such fruit never grew. *The One Itself can only realize through the many.* Are you higher than that?

Others again fall into the besetting error of students who are tempted at the outset to elaborate a system. The wish to set our intellectual acquisitions in order is natural enough, but as on our present plane we can only attain to partial conceptions, we may harden them into a finality, become insensibly attached to them as being our very own and reject all that does not accord with them. Must the universal march up and toe my chalk line? Eschew the mental habit; it is a great encruster. Submit the outer and inner man to the solvent of will. Heed the indications of Nature. Observe the bird as it folds its wings and drops down the air to the predetermined spot. Consider the lightning, when from the lurid sheeted flow it forges a bolt and darts it to the mark. Every bullet that scores must first be liquid lead. Fix your motive then make your thought fluidic and free. We are much conjured in the name of consistency. Let us be consistent, but to the Truth itself, through all its varied manifestations. Each man need care only for what he is at this moment, and pass on easily with life to the next. There are times when we rise into an instant perception of Truth through the total nature of the soul. Then I feel myself great, by reason of this power yet infinitely small, in that I do not hourly contain it.

The laws governing this tidal wave form part of my inner consciousness, just as many of my forces are out yonder in the infinite correlations of cosmic energy. A full perception of them enables a man to hold up hand and lure, and the hawks swoop down. When a comrade displays this touchstone of the soul we know one another without any words. Many men of positive nature think that they also have fallen heir to this power because they test and are confident. They stand fast in reality by the lower knowledge of the delusive self, and can no more apprehend this internal aurora which throbs and gleams through the expanded man than a child discriminates between Northern Light and the glare of distant conflagrations. The reason for this, as for all mistakes, inheres deeply in the elemental nature of man, and suggestion can be given whereby he may first recognize, and then, if he be a strong man — conquer it. To this end let us unite our efforts, for you know it is through sharing this faulty nature that I have been led to an earnest contemplation of possible remedies.

—JASPER NIEMAND, F.T.

THE THEOSOPHICAL MOVEMENT IN THE RENAISSANCE

II

THE RENAISSANCE flourished in Italy from the 14th to the middle of the 16th century, and in due course almost the whole of Europe came under its influence. It is to Germany that we must next turn to look for the influence of Greek thought.

Johann Reuchlin (1455–1522), German humanist and scholar, is described in *The Theosophical Glossary* as “a great Kabalist and Occultist.” He also had his link with Plato and the Neoplatonists and was one of the ablest Greek scholars of his time. He visited Italy a number of times and became the friend of Pico della Mirandola, one of the most talented of all those who helped to make the Neoplatonic revival what it was. Reuchlin has been described as the “Father of the Reformation,” for he lit the torch which set fire to the Christian world. He opposed the wholesale destruction of Jewish books and gave an impetus to the study of the Hebrew text of the Bible.

Reuchlin was the instructor of Desiderius Erasmus (1466–1536), the Dutch scholar and greatest humanist of the Renaissance, who was then considered to be “the most brilliant man in Europe.” He made his first journey to England in 1499 and there met two of the most prominent Englishmen of the day — John Colet, who stood for the New Learning and was later to become famous as the Dean of St. Paul’s; and Sir Thomas More, whom we shall deal with later on. Erasmus wrote of his friendship with John Colet: “When I listen to my friend Colet it seems as if I am listening to Plato himself.” This friendship with John Colet and Sir Thomas More was a turning-point in his life. Shortly thereafter he gave all his time to the study of Greek and translated a number of Greek classics into Latin. One of his most memorable works was a version of the New Testament (1516) containing the Greek text, with notes, and his own new Latin translation. It was the first of its kind, and it contributed greatly to the liberation of the human mind from the thralldom of the clergy.

It revealed the fact that the Vulgate, the Bible of the church, was not only a second-hand document, but in places an erroneous document. A shock was thus given to the credit of the clergy in the province of literature, equal to that which was given in the province of science by the astronomical discoveries of the 17th

century. . . . This translation, with the justificatory notes which accompanied it, became the starting-point of modern exegetical science. (*The Encyclopædia Britannica*)

Those who came to Reuchlin for instruction also included Martin Luther (1483–1546), the German leader of the Protestant Reformation, which has been described as “a part of the greater Theosophical Movement.” The immediate cause of the Reformation was the revolt in Germany against the enforced sale of indulgences under papal authority. It raised for Luther the whole doctrine of the forgiveness of sins. The 95 theses which he posted up for public discussion marked the beginning of the Reformation, the movement for reform of abuses in the Roman Church. The whole position of the medieval Church rested on the assumption that the Church was the divinely appointed intermediary between God and man. The whole Lutheran or Protestant position assumes direct relations between God and the individual man. The logical outcome of the Protestant position was the assertion of the right of private judgment. Although the Reformation later led to conflicts and ended in a multitude of Christian sects, it established the right of each man to think for himself and elect his own beliefs. Since then, religious thought has grown increasingly free.

The German Reformation had far-reaching consequences, and was inspired by the same energy of resuscitated life as the Italian Renaissance. The movement which evolved culture in Italy and that which introduced religious reform in Germany, were in effect one, establishing the freedom of intellect in the one sphere and the freedom of conscience in the other. Both contributed to the rebirth of Europe.

There were many others who played a part in the great moral struggle of which Germany was destined to be the scene in the 16th century. Among them was Johann Trithemius (1462–1516), an abbot of the Benedictine Monastery of Spanheim, described in the *Glossary* as “a very learned Kabalist and adept in the Secret Sciences.” He established an excellent library and used his knowledge of Greek in finding out the truth about the New Testament. He is said to have been initiated into the mysteries of the Kabala by a pupil of Pico della Mirandola. He had two distinguished pupils, Cornelius Agrippa (1486–1535) and Paracelsus (1493–1541).

Cornelius Agrippa was a statesman and linguist, physician and chemist, philosopher, Kabalist and Neoplatonist. During his life he was alternately patronized and persecuted, courted by the nobility and

ounted down as a heretic by the Church. H.P.B. in speaking of both Agrippa and Paracelsus says that they were "as notable for their pious declarations as they were famous for their achievements in alchemy and magic." (*Isis Unveiled*, I. 167)

Paracelsus was "the symbolic name adopted by the greatest Occultist of the middle ages" — Theophrastus Bombast von Hohenheim (1493–1541). He has been called "the cleverest physician of his age . . . a clairvoyant of great powers, one of the most learned and erudite philosophers and mystics, and a distinguished Alchemist" (*The Theosophical Glossary*). He came at an important juncture. He was born just before the close of the 15th century, and the transition from that century to the 16th accomplished one of the most remarkable changes ever recorded. The Church was losing its hold because people had other sources now of gaining knowledge. Not only did inquiry take the place of blind belief, but more important still, movable type and printing made books available from the middle of the 15th century. Thanks to the work of the Platonic Academy in Florence, the works of Plato and Pythagoras were available. But someone was needed to bring all the various threads together, to open up the hidden side of nature, to give a different bent to learning. In the field of medicine, the Church still held people within its power by asserting that disease was a punishment sent by God. Others attributed it to demons and witches, and the Church decreed that no witch should live. Hundreds were put to death because of their "witchcraft." Paracelsus earned great resentment from all sides because of his outspoken criticism of the various theories of disease then prevalent. In *The Secret Doctrine* H.P.B. writes of him:

The knowledge . . . of the ultimate essence of every element, of its lives, their functions, properties, and conditions of change — constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe, during the last centuries since the Christian era, who was versed in this mystery. Had not a criminal hand put an end to his life, years before the time allotted him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has.

The Renaissance movement was also to spread to France, and finally to England. As in other countries, in England, too, it was brought about by a fusing of the old and the new. In other respects, however, it was unique. It did not produce any great artists or sculptors or architects, but it was rich in music. It also put the study of the classics on

a new footing, and it is in literature that the Renaissance in England reached its highest peak. Geoffrey Chaucer, as we have already seen, manifested the true Renaissance spirit. Edmund Spenser (c. 1552–1599) brought poetry to a high peak and contributed much to the development of the sonnet. Two great names, however, stand out among many in England during the Renaissance. They are Sir Thomas More (1478–1535) and William Shakespeare (1564–1616).

Sir Thomas More, besides being a great lawyer, was a scholar and a man of wide culture and appreciation, and it is with his writings that the Renaissance may be said to have begun in England. He was a wit and a man of conscience and character. He was for three years Lord Chancellor of England, and during that time was continually involved in religious controversies with Henry VIII. It was before this unhappy period that Sir Thomas met Erasmus. A warm friendship developed between them, causing Erasmus to say: "When... did nature mould a disposition more gentle, enduring, and happier than his?" It was after his meeting with Erasmus that More resumed his study of Greek, which he had begun as a student at Oxford, and he made and published some translations. His famous *Utopia* was first published in Latin in 1516. It is said that Plato's *Republic* gave him the germ for his concept of an ideal commonwealth whose inhabitants exist under perfect conditions. However, his criticisms of conditions as he saw about him were so pointed that he dared not publish the book in England, and it was therefore first published at Louvain.

While Sir Thomas More came near the beginning of the Renaissance in England, Shakespeare came near its end. His poetry and plays are linked in many ways with the Italian Renaissance. Little is known of Shakespeare's life. In fact, H.P.B. says that Shakespeare "was and will ever remain the intellectual 'Sphinx' of the ages" (*The Secret Doctrine*, II. 419). And Mr. Judge wrote in *Echoes from the Orient*: "The Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number." Certainly such a literary and dramatic efflorescence as that of the Elizabethan period in England would attract some special attention to the individuals creating it. One of the reasons for the success of the Renaissance was the fact that there were individuals who could be used by the Adepts who worked behind the scenes. And Shakespeare was one such.

As the German Renaissance was swamped in religious controversy following Luther's Reformation, so too in England many of the best minds became involved in the controversies which followed Henry VIII's bre

with Rome, and study of the classics progressed at a much slower pace.

In Spain, there were traces of the Renaissance, but it was not to be expected that it could flourish there as it did, for instance, in Italy. Unlike England, where the Tudors had been interested in music and art, the Spanish rulers were not interested in cultural activities, and did not encourage liberal-mindedness. The real Renaissance spirit expressed itself at last in the monumental work of the novelist Miguel de Cervantes (1547-1616), *Don Quixote*. Very few details of Cervantes' life are known. He came in contact with the Renaissance in Italy when it was in its last stages, but it made its impress on him. *Don Quixote* was an instant success, and has been translated into most of the languages of the world. Apart from the plays of Shakespeare, it is considered to be the most wonderful gift of the Renaissance to the literature of the world.

The Renaissance as a movement gradually died out, but the forces generated continued to become stronger and stronger. One of the greatest achievements, as we have seen, was the invention of printing, which helped the spread of knowledge. The exploration of continents beyond the ocean, the substitution of the Copernican for the Ptolemaic system of astronomy, the rediscovery of the classics, the achievements in the spheres of art, literature and philosophy, were all signal events, but it was, above all, an age of transition, and the mind of Europe gained its freedom, while the Church lost its power.

Renaissance means a rebirth or revival, but what was it a rebirth of? It was in the main a rebirth of the seeds sown by Plato in the fourth century B.C., he who "never claimed to be the inventor of all that he wrote, but gave credit for it to Pythagoras, who, in his turn, pointed to the remote East as the source whence he derived his information and his philosophy" (*Isis Unveiled*, II. 39). Those seeds had a brief rebirth in the Neoplatonic movement founded by Ammonius Saccas, but died down, only to be revived and brought to full flowering and fruition in the 14th century, because the time was ripe for the *open* work of the Theosophical Movement to begin in Europe. The torch of spiritual knowledge which was to illumine the world was carried from the East to the West, and its lighting marked the beginning of the Theosophical Renaissance in the Western world. From the 14th century onward there appeared an ever-growing stream of individuals working under the direction of the Trans-Himalayan Adepts. The last Messenger and representative of these "Brothers of the Snowy Range" was H. P. Blavatsky.

THOUGHTS ON "THROUGH THE GATES OF GOLD"

III

CHAPTERS IV AND V deal with "The Meaning of Pain" and "The Secret of Strength." The first deals with suffering; the second, with its ceasing.

In the former chapters we have been told that pain haunts man all through life. We now learn that, "regarded from a sufficiently removed standpoint, it appears as medicine, as a knife, as a weapon, as a poison in turn. It is an implement, a thing which is used, evidently."

We must therefore discover who the user is, and why he demands the presence of pain. There is that in us which desires pleasure and which wages war with pain, but pleasure and pain cannot exist without each other.

Within us there are two definite directions in which we grow, one good and one evil; but this growth is not a straight line. What we fail to grasp is that to sink to the lowest depths is as difficult as to reach the greatest heights. The divine spark always comes to our aid if we turn to it, and prevents us from bringing great harm on ourselves. If man is formed by his own desires, then pain must be the result of deformity in those desires. Once this is realized, the world becomes different for us; there is no longer a cruel Creator who inflicts pain and pleasure at will, but man sees himself as his own creator, his own judge. "Within him lies all life in potentiality, even the ultimate goal."

This being so, why is man "so idle, so indisposed to assume or accept responsibility"? For fear that he lose his pleasant illusions. He can no longer thrust upon the shoulders of a Creator the responsibility for his own capacity for sinning or achieving salvation — the responsibility for his very life and consciousness. He can hold to the idea of such a Creator only when he thinks that the soul "is subject to the laws of growth, of decay, and of rebirth as to its body." But the soul of man is not of this order of life. He is not affected by time or growth or decay. He stands in that primeval place whence forms of life emerge and to which they return. "That place is the central point of existence, where there is a permanent spot of life as there is in the midst of the head of man." Once this is seen and then developed, man begins to recognize the God within him. "When that godhood is consciously restored to its right glory," then man can lift the latch of the Golden Gates.

The soul of man has to learn to stand, to gain the power of equilibrium, concentration and uprightness, and these can only be attained when he has confidence, confidence in himself and in his destiny. He has to choose his own spot, and in order to do so, must free himself from the changing forms of life. As he advances, he has to see that his goal is real, increasingly real, for "reality is man's greatest need, and he demands to have it at all hazards, at any price."

There is one lesson which acute sufferers have taught us, namely, that "in intense pain a point is reached where it is indistinguishable from the opposite, pleasure." But few reach this point, for it is as difficult to suffer intensely as to have a gigantic capacity for pleasure. Most of us have just enough capacity to enjoy and to become slaves of the enjoyment. But all have the heroism needed for the great journey — the heroism in which the great martyrs have exemplified. Unless there is a point when pleasure becomes pain, how can "the profound sinner who lives for pleasure at last feel stir within himself the divine afflatus"?

Both pleasure and pain, vice and virtue, are included in an infinite whole. That which is infinite cannot be divided, cannot be gathered into a cup or put into a formula, or be thought of as a possession. Men cling passionately to their beliefs and dogmas, their household gods and their own especial idols. Yet we know that these must go. The infinite is man's only friend. "He has forgotten that in its glory is his only home, that it alone can be his god."

Men need the courage to face "the great desolateness which lies outside themselves, and must lie there so long as they cling to the person which they represent, the 'I' which is to them the centre of the world, the centre of all life." Each man is to himself "the infinite and the God."

He holds the ocean in a cup. In this delusion he nurtures the egoism which makes life pleasure and makes pain pleasant. In this profound egoism is the very cause and source of the existence of pleasure and of pain. For unless man vacillated between these two, and ceaselessly reminded himself by sensation that he exists, he would forget it. And in this fact lies the whole answer to the question, "Why does man create pain for his own discomfort?" . . .

That man does indeed hold within him the infinite, and that the ocean is really in the cup, is an incontestable truth; but it is only so because the cup is absolutely non-existent. It is merely an experience of the infinite, having no permanence, liable to be shattered at any instant. It is in the claiming of reality and per-

manence for the four walls of his personality that man makes the vast blunder which plunges him into a prolonged series of unfortunate incidents, and intensifies continually the existence of his favourite forms of sensation. Pleasure and pain become to him more real than the great ocean of which he is a part and where his home is; he perpetually knocks himself painfully against these walls where he feels, and his tiny self oscillates within his chosen prison.

What, we may ask, is the most important thing we need at the commencement of the journey? Is it not the strength to step forward? If we but glance around us, at other men, we can see that the one thing that gives them strength is "profound conviction," and it is this which brings conquest. It is ourselves that we have to conquer — the turmoil of the body, the cries of the senses and desires, and finally the whole idea of the separative self. What the true soldier needs above all is the conviction that his cause is right, that his method is right. Likewise, the man warring against himself must have the conviction that he is doing the only thing that is worth doing and that in doing it "he is winning heaven and hell as his servitors." He no longer needs a heaven where pleasure comes as a long-promised reward; and he knows that there is no such thing awaiting him as pain in hell. He no longer worries about his future; he is sensation-less. How, then, can he know that he lives? At first he knows through his mind, through argument. When he takes the next step and ceases to argue about it, he will have found peace. In that peace he will find the power he has striven after. "Then he will know what is that faith which can remove mountains."

Many ideas hold us back from the goal, especially our religious ideas. The moral and social laws set up by our religions are temporary and differ from people to people. "Law and order in themselves are quite temporary and unsatisfactory." Thoughts of law and order do not accompany the soul at death, for death releases man from the limitations of earth life. Release from the chains of ordinary life can be obtained even during life, if the sense of detachment is sufficiently cultivated. This detachment makes us look upon humanity as one, makes us feel the wounds of others as much as our own. As long as we care for our own wounds more than those of others, we are to that extent limiting ourselves. When we are freed from the paltry dominion of our self, we have obtained the first great release.

Let us face certain facts: "We each stand quite alone, a solitary unit, a pygmy in the world." Life rushes by, and we are always

prehensive that it will overwhelm and destroy us. "In this life every man fights his own battle against every other man, and no two can be united under the same banner." The only possible way to alter this state of affairs is to turn round, and instead of fighting the forces, join them, become one with Nature, and go easily upon her path. "Do not resist or resent the circumstances of life any more than the plants resent the rain and the wind." This gives us the time and the strength to conquer ourselves.

After knowing the physical world and learning how to use it, the man who is strong goes further and recognizes the psychic world. This world also he has to know and learn how to use. Then does he acquire new powers and faculties. But he must remember to check his new experience by the old. His goal is not in this psychic world. "This is but a subtle repetition of physical life; he has to pass through it according to similar laws. He must study, learn, grow and conquer; never forgetting the while that his goal is that place where there is no air nor any sun or moon."

When man has learnt fully all that the physical life, the psychic life and the contemplative life have to teach, and has risen above these, only then can he enter the inner temple, "the place of his own pure divinity, the central flame which, however obscured, has animated him through all these struggles." Having come to that stage, he is filled with all knowledge and power; in that inmost sanctuary all is to be found. Man finds "the subtle essence of Nature herself." He is one with Nature.

Then the soul of man laughs in its strength and fearlessness, and goes forth into the world in which its actions are needed, and causes these actions to take place without apprehension, alarm, fear, regret, or joy.

Wonderful as this state is, it has to be attained while man lives on earth, in a physical body. "It alone can make actions in the physical divine and true." From the moment this state is entered, "there is no more trouble, no more anxiety, no more doubt or hesitation." It is impossible any more to err.

But this condition is possible only to the man who has passed beyond the Gate of Gold. Most of us are as yet but seeking the way to the Gate. It is "barred by a heavy bar of iron." Even the way to the threshold of it turns us giddy and sick. There does not seem to be a path, for it appears as if to end perpetually; the way "lies along hideous precipices, it loses itself in deep waters." Yet even this is an illusion.

For the path where it disappears does but turn abruptly, its line upon the precipice edge is wide enough for the feet, and across the deep waters what look so treacherous there is always a ford and a ferry. So it happens in all profound experiences of human nature. When the first grief tears the heart asunder it seems that the path has ended and a blank darkness taken the place of the sky. And yet by groping the soul passes on, and that difficult and seemingly hopeless turn in the road is passed.

These conditions beset us all the time. Sometimes we are checked by seemingly insurmountable obstacles. "Grief, pain, suffering, the loss of all that is beloved or valued, rise up before the terrified soul and check it at every turn." Why is this? Who places those obstacles there? Is there a goal to be reached? We learn that there is no goal, for the path is endless.

When we begin to analyse man, we find two great "tides of emotion" in his nature. One tide makes him an animal, the other makes him a god. When man lets the animal power gain the upper hand, he becomes worse than the brute. Such a man degrades his soul by making it the slave of his senses, and ultimately brings upon himself the keenest suffering. The god has to be restored to the place of divinity. Then does man experience a profound peace.

All is indeed changed. No longer is there the fever of personal longing or desires, no longer is there any rebellion or distress, no longer any hunger for pleasure or dread of pain. It is like a great calm descending on a stormy ocean; it is like the soft rain of summer falling on parched ground; it is like the deep pool found amidst the weary, thirsty labyrinths of the unfriendly forest.

But there is much more than this. Not only is man more than an animal because there is the god in him, but he is more than a god because there is the animal in him.

The animal in its rightful place, as servant, "adds a thousandfold to the powers of the god." The right relation of these two enables the man to "lift the bar of the Golden Gate."

This condition is not easy to achieve. It is not reached by being virtuous or religious, for our virtues and religious concepts are only a standard, a routine, a law by which the animal is checked, while the god becomes filled with "the beliefs and cherished fantasies of the religious, with the lofty sense of personal pride which makes the man of the virtuous."

The god in man, degraded, is a thing unspeakable in its infamous power of production.

The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength.

... The god, given his right place, will so inspire and guide this extraordinary creature, so educate and develop it, so force it into action and recognition of its kind, that it will make you tremble when you recognize the power that has awakened within you. The animal in yourself will then be a king among the animals of the world.

In the Epilogue, comforting words are given to those who, after reading this book, feel that the course it indicates is too difficult for them. We are told:

Secreted and hidden in the heart of the world and in the heart of man is the light which can illumine all life, the future and the past. Shall we not search for it? Surely some must do so.

To those who feel that the time has not yet come for them to begin this search in earnest, this little book gives some simple ideas which, if incorporated in life, will unfold the powers that will be needed by them in the future. Such ideas are: the curse of indolence, for man must always go on, he cannot stand still; the necessity for courage and strength; the need for search. An idea that inspires the heart is: "The universe is, in fact, full of magnificent promise for us, if we will but lift our eyes and see." The glitter of the Golden Gates attracts us, but those who pass through enter a "new life."

LET NOTHING bedim the conviction that in a man's own breast lies the real country retreat, and that here is all the peace that can be found on mountain-tops, by the sea-shore, or where thou wilt.

—MARCUS AURELIUS

IN THE LIGHT OF THEOSOPHY

Life has become so complicated today that its stress is almost universally felt. We live in a world of stress—but what is stress? Dr. Surendra Verma, Head of the Department of Philosophy, Government Arts and Commerce College, Indore, in his article “Dynamics of Stress and Contemporary Situation” (*Prabuddha Bharata*, April 1969), writes that “stress is hard to define, but it can best be understood in terms of a threatening situation, a fear-stricken individual and the interaction between the two.” It is not the objective environment itself but the way we interpret it and react to it that causes stress.

Threatening situations arouse fear and anxiety in individuals. But in the presence of the same situation, the degree of anxiety felt by various individuals differs. “The difference,” says Dr. Verma, “is directly related not only to the individual’s ‘judgment’ of a situation, but also to his ‘capacity’ to cope with stress.” Every individual has what is called his “stress-point,” and if he goes beyond this he becomes irritable and restless, and finally inactive. If he goes far beyond, he may even suffer a breakdown.

Stress, however, cannot be avoided, nor is it always harmful; it is valuable inasmuch as it acts as a spur to activity. A mentally healthy person is one who accepts it, and even though he is anxious and understands the danger, he still makes himself face up to it. What is true of stress in relation to individuals is true of it in relation to societies and nations also.

After analysing the dynamics of stress in general, Dr. Verma singles out two situations of stress in particular: (1) The challenge of automation which poses not only an economic problem concerning employment but has made man a slave of machines, jeopardizing his self-confidence and dignity. (2) The challenge of nuclear warfare which constitutes a threat to the very existence of human society and culture. Dr. Verma concludes:

What, then, is the way out of the present stress? The modern man is surely behaving like a frightened neurotic in heading towards automation and nuclear warfare. . . . The essential condition of a stable world order and mental peace can be created only when, instead of either “denying” the present stress or allowing ourselves to be overpowered by it, we face it boldly and squarely. We must realize that scientific progress without a parallel prog-

ress in what is essentially human is a deception and a farce; science and technology are neither bad nor good in themselves. It is we who make them bad or good by using them to increase either our brute-force or soul-force. In man there is a dichotomy between good and evil, and ultimately if he has to come to himself he has to work for the integration of the opposite forces within him — and that only can relieve him of stress.

We are not willing to acknowledge in full measure that there is no world problem; there is only the individual problem. Most of our problems would be solved if only an understanding of our own true nature gained and acted upon. True ideas are the crying need of mankind.

The ability some people have to see into the future is now being scientifically investigated. Research scientists at the Central Premonitions Registry in London, and at its counterpart in New York, are analysing and checking the forecasts of future events prerecorded with them, and by this means they hope to produce evidence to support premonition. The idea of such a Registry originated with Dr. R. D. Barker, an eminent British psychiatrist, after the October 1966 disaster in the Welsh village of Aberfan when a huge coal tip slid down, killing 138 children and adults. Perhaps, Dr. Barker thought, if enough premonitions were scientifically collected, an "early warning system" could be set up that might prevent tragedies or reduce them. (*Family Weekly*, May 4)

A study of 469 premonitions filed with the London Registry during 1967 revealed that some persons had remarkable precognitive powers and could foresee in vivid detail plane and train crashes, floods, earthquakes and other disasters. A 45-year-old telephone worker, Alan P. Pencher, who has accurately predicted, among other things, the airplane crash in Nicosia which killed 125 people, earthquakes in Iran and Milan, floods in England, has this to say:

At first, I would get visions, just words in my mind. Lately, as I concentrate more, I get pictures in natural colour. Most often the premonitions come while I'm working, maybe because there's a lot of electricity at the telephone switchboard. Yet they also come at night, when the air is clear, or after a glass of wine.

Lorna Middleton, a 54-year-old American-born piano teacher in London, maintains that 32 of her prerecorded premonitions in the past

year have come to pass. For nine months before it happened, she felt a strong foreboding building up in her that Sen. Robert Kennedy would be assassinated. She can even draw sketches of events to come—like that of a plane crash, showing the approximate location. In April 1967 she had a vision and wrote: "Someone is going to the moon. He's terrified. He's burning." Next day, Russian cosmonaut Vladimir Komarov was killed in the manned space flight or Soyuz-1. She has correctly foretold the derailment of a train, earthquakes and big fires in Europe, sea disasters, rioting in France, the H-bomb blast in China last January and the disappearance of Australia's prime minister in December 1967.

Other people, too, have had premonitions that have proved to be fairly accurate. Almost all these visions have been about tragic events. Dr. Stanley Krippner, who is heading the investigative panel of parapsychology researchers at the New York Registry, explains:

There is much evidence that these people do foresee happy happenings, too. But they interpret the happy incidents as more normal and natural, so they don't pay much attention to them. It's the disasters that arouse their senses. These dire premonitions are written down.

His theory as to how some people can foretell future events is:

Our notions of the dividing line between the present and the future is probably incorrect. We interpret the present as being the exact moment when something is going on. In reality, however, the "present" for an event may come within a wider span of time. There are forces at work now that will probably not become obvious for a year or two. Then, when an event does take place, in retrospect we realize it was part of the "present."

Mr. Judge explains in *The Ocean of Theosophy*:

In the Astral Light are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes for which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present.

Dowsing, or prospecting for underground water or minerals with more scientific instrument than a "divining-rod" or forked twig held

the dowser's hand, is not uncommon, but though it has excited much public interest, few have an explanation of the phenomenon. According to reliable reports, one Captain Jabbar has helped locate hidden water for the past 35 years, with not a single failure to besmirch his record (*The Times of India*, April 26). Thousands of wells have been dug up with his help. He himself cannot explain how he does it, but says that every time he walks barefooted or wearing wooden sandals and comes to an underground source of water, he distinctly feels faint and gets electric shocks.

The explanation of dowsing does not lie wholly in the fact that man possesses senses other than the physical ones, nor is it a "supernatural" power, as some claim. In *The Theosophist* for April 1885 appeared an unsigned review of *The Divining Rod* by Charles Latimer, in which the following pertinent observation is made:

It may not be amiss here to refer to an Aryan theory. The Vedantic schools teach that man is, among others, composed of the five elements of earth, fire, air, water and *akasa*, meaning, of course, thereby his *Sthula Sarira* (physical body). The combination of the various elements in different proportions, determines the character of the individual. Cannot the phenomenon of the "divining rod" be attributed to physiological causes, on the hypothesis that the preponderance of the watery or the mineral element in particular individual constitutions, leads to a more perceptible effect on the "switch" in their hands, the magnetic and electric currents of a large mass of water or mineral so effectively passing through those individuals as to visibly affect the "divining rods" held by them? This would account for the fact that the "rods" are moved in the hands of certain persons only and not in those of others, and also that certain kinds of "rods" are affected, namely, those which are recognized as good conductors of electricity and magnetism.

A further clue to the impression received by the dowser for water for metals may be found in the article on "The Substantial Nature of Magnetism," reprinted in *She Being Dead Yet Speaketh* from *Lucifer* for September 1891. There the phenomena of magnetism, terrestrial or animal, are pronounced to be capable of explanation only on the admission of the existence of "a material or substantial magnetic fluid."

A commonly accepted view of man's cultural evolution is that starting as a hunter and gatherer he became a herdsman and cereal grower

when the first animals and plants were domesticated. The first agricultural economies are believed to have flourished in Mesopotamia and other parts of the Near East a mere 7,000 years ago — a view that has not been disputed by E. S. Higgs and M. R. Jarman of Cambridge University. Using the carbon-14 method of dating, these two investigators have come to the opinion that domesticated species were developed at a much earlier stage than is usually supposed, and elsewhere than in the Near East. (*The Sunday Standard*, April 13)

This reopens the whole issue as to when agriculture originated. *The Secret Doctrine* has this to say:

The Kabiri were the instructors of mankind in agriculture, because they were the *regents* over the seasons and Cosmic cycles. Hence it was they who regulated, as planetary Spirits or “Angels” (messengers), the *mysteries* of the *art* of Agriculture. (I. 642 fn.)

We must not lose sight . . . of the fact that the title of Kabiri was a generic one, that the Kabiri (the *mighty* gods as well as mortals), were of both sexes, as also terrestrial, celestial and kosmic . . . they were, in the beginning of times, the rulers of mankind. When incarnated as Kings of the “divine Dynasties,” they gave the first impulse to civilizations, and directed the mind with which they had endued men to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To them — the Kabiri or Titans — is ascribed the invention of letters (the *Devanagari*, or the alphabet and language of the gods), of laws and legislature; of architecture, as of the various modes of magic, so-called; and of the medical use of plants . . . It is the Kabiri who are credited with having revealed, by *producing* corn or wheat, the great boon of agriculture. (II. 363-64)

“*Fruits and grain, unknown to Earth to that day, were brought by the ‘Lords of Wisdom’ for the benefit of those they ruled — from other lokas (spheres) . . .*” say the Commentaries . . . This will be doubted and denied in our proud generation. But if it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state: it is not a product of the earth.* (II. 373)
