

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## “UNTO THEE WHO FINDETH NO FAULT”

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One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But everyone forges his own destiny.—H.P.B.

Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and yourself, but if it is a constant cross then it does no good and you get nothing. Apply your theories thus. . . . It is a contest of smiles if we really know our business. . . . Never be afraid, never be sorry, and cut all doubts with the sword of knowledge.—W. Q. JUDGE

ALL ASSOCIATES of the U.L.T. will remember the 25th of June as sacred to the memory of Robert Crosbie who finished a life's noble work on that day in the year 1919. He created the U.L.T. and its magazine *Theosophy* and preserved them through good and evil report, turning every obstacle to opportunity, and in his passing there was regeneration for the Movement which he dearly loved and strenuously laboured for.

As we seek for flowers on the Tree of Knowledge which was his, we come upon many — fair of form and fragrant with the perfume of beauty. In these days when everyone is dissatisfied with times and events, all of us may gain greatly by fixing our gaze on a golden bloom of that Tree which spreads all around the friendliness and the charity born of real understanding. Absence of condemnation of others — colleagues and opponents alike — is a marked characteristic of the message the Friendly Philosopher has left behind.

Though Robert Crosbie passed through numerous experiences which

would have embittered many a life, he succeeded in developing sweetness of nature not merely in spite of them but through them all. His friendliness never left him, as his philosophy was not allowed to desert him. As his knowledge grew, his application of the great philosophy deepened, and as he perceived the truth of the Self as the All, he saw the Self in every mortal frame, the light glimmering in the darkest corners, the divine struggling through every form of wickedness and sin.

What was true of H.P.B. and of Mr. Judge was equally true of Robert Crosbie: he would go out of his way to make friends with anyone who had in him or in her any promise of service to the Cause he served. Many a disappointment was but the natural outcome, but undeterred he went on and his life once again proves the age-old truth voiced by Disraeli — “The secret of success is constancy to purpose.”

The Kingly Science and the Kingly Mystery can be imparted only to him who findeth no fault, who cavileth not, who carpeth not, who rejecteth not. This is the message of the first verse of the ninth chapter of the *Gita*, which deals with the deepest concealed lore of the Esoteric Philosophy. This high virtue of the mind comes to birth through an attitude which is not one of mere sentimental goody-goodness. Only vigorous and keen minds are capable of justly criticizing characters and events. The right attitude transcends the critical faculty and it follows the power to criticize.

It is a very full understanding of literature that makes the true critic. He who only attacks is not a critic, nor is he who only eulogizes; the true critic discriminately evaluates, striking a balance between the banal and the inspiring. But, aware that the pearl of great price had its origin in an oyster, he carps not at the latter but does what he can to develop it so that a pearl is produced.

Parents who nag at their children in the hope of making them healthy, wealthy and wise fail utterly in their purpose as do those who spoil their children by namby-pamby ways in handling them. Those who see in their children embodied souls surrounded by self-made ills and possessing self-made capabilities, will adopt a system of education from which fault-finding is absent and which makes adequate provision for adjustments when faults arise, be they trivial or grievous.

The Theosophical student who in his overearnestness sees nothing but weakness and ignorance in himself is apt to develop the vice of self-righteousness when he does not wallow in the slough of despond. And he who, in his over-enthusiasm, displays self-confidence and sets

out to conquer the world of the flesh and the devil is apt to bruise his nature against obstacles whose strength he has undervalued or whose existence he has ignored. Each student has his limitations which can be used to determine the strength of his capacities. Neither by self-condemnation nor by self-esteem can progress be made. By right perception of the foibles of the Personal Self, which makes him humble, and of the powers of the Inner Ego, which brings him courage, does the student develop that mental equipoise which is not disturbed by the hot tears of pain or by the loud laugh of pleasure.

The student who condemns others and who finds fault with his environment is likely to ignore his own weaknesses. When a condemnatory attitude is persisted in he closes the gateways to that inner world whence peace and wisdom emanate, and he becomes sour and even bitter in disposition. When our gaze is riveted upon the dirt of the world we miss out the benefit of the beauty which stars radiate. If, like the flame of the fire, we try to soar heavenwards in seeking the Truth every time, we shall find recompense in the light and the warmth of the descending rays of the Sun whose habitat is the Highest Place. The Theosophical student falls under the sway of that which is so predominant in our modern civilization — adverse criticism, fault-finding, which so often leads to mental suspicions and moral doubts; and from the latter come base actions — gossips and slander and backbiting. Condemnation of others hardens our own nature and, failing to see the beauty of others, we weaken our soul-perception.

Robert Crosbie set a model for our conduct in this respect. Repeatedly in *The Friendly Philosopher* we come upon statements on the subject which are of vital importance. Two of them may be taken as seed-ideas from which the whole philosophy of right criticism and false condemnation can be constructed. Here they are:

When our lives are ended, what will count? Our defects? Not at all. It will be the efforts we have made to destroy the causes of all defects among our fellow-men.

We have to hold the greatest charity for the faults and weaknesses of others while striving to accentuate the good in ourselves, and in those who seem weaker than ourselves in some respects.

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## THE MEANING OF OM

[Reprinted from the *Oriental Department Papers*, May 1894.  
—EDS.]

### MANDUKYA UPANISHAD

THE UNCHANGING OM is the All. Its expansion is what has been, what is, what shall be. And what is beyond the three times is also Om. For all this is the Eternal; and this Self is the Eternal; and this Self has four steps.

Standing in Waking Life, perceiving outwardly, sevenfold, with nineteen mouths enjoying gross things, manifested as Earthly Fire — this is the first step.

Standing in Dream Life, perceiving inwardly, sevenfold, with nineteen mouths enjoying subtle things, manifested as the Luminous — this is the second step.

When, finding rest, he desires no desires and dreams no dreams, this is Dreamless Life; finding union, knowing uniformly, blissful, an enjoyer of bliss, whose mouth is knowledge, who is manifested as Intuition — this is the third step. This is the All-ruler, this is the All-knower, this is the Inner Guide, the womb of all, the manifester and withdrawer of lives.

Nor perceiving inwardly nor perceiving outwardly, nor perceiving in both ways, nor uniformly perceiving, nor perceiving nor not perceiving; unseen, intangible, unseizable, unmarked, unimaginable, unindicable, whose Self is its own proof, in whom the fivefold world has ceased, restful, blessed, secondless — this they count the fourth step; this is to be known as the Self.

This Self is as the unchanging Om, and as its measures; the steps of the Self are as the measures; the measures are as the steps. These measures are: A—U—M.

The Earthly Fire, that stands in Waking Life, is as 'A', the first measure from its arising first, and attaining. He attains all desires, and arises first, who knows it thus.

The Luminous, that stands in Dream Life, is as 'U', the second measure, from being upward, and from uniting both. He raises upward the continuation of knowledge, nor has he a son ignorant of the Eternal, who knows it thus.

The Intuitive, that stands in Dreamless Life, is 'M', the third measure; from being the measurer, and of the same nature. He measures all, and becomes of the same nature, who knows it thus.

Unmeasured is the fourth, the intangible, where the fivefold world has come to rest; the bright, the secondless. Thus Om is as the Self. By the Self he wins the Self, who knows it thus.

### CHHANDOGYA UPANISHAD

#### III. 8

Let Mind be regarded as the Eternal; this for the microcosm. Then, in the macrocosm, Shining Ether is the Eternal. Thus both are taught, the microcosmic and the macrocosmic.

This Eternal has four steps. Productive Voice is a step; Vitality is a step; Seeing is a step; Hearing is a step. Thus in the microcosm.

Then in the macrocosm. Earthly Fire is a step; Air is a step; Sun is a step; eternal Space is a step. Thus both are taught, the microcosmic and the macrocosmic.

Productive Voice is one of the Eternal's four steps. It gleams and glows through Earthly Fire as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Vitality is one of the Eternal's four steps. It gleams and glows through Air as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Seeing is one of the Eternal's four steps. It gleams and glows through Sun as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Hearing is one of the Eternal's four steps. It gleams and glows through eternal Space as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

### WAKING, DREAM, DREAMLESS LIFE

The work of translating, always difficult, is doubly difficult in the case of the Upanishads. For every word, first thrown out as the glowing symbol of some great reality felt by the heart, has there a flavour and colour of its own; a halo of thought, making it luminous in the minds of those who first conceived or heard the symbol.

But when translated — unless by the happiest choice — the whole flavour and aroma of the word, and all the depth of reality that lies

behind it, may be lost. We can only restore the real meaning to the translated word by weaving round it the same vesture of thought and endowing it with the same colour and life, till our translation gradually comes to represent the original truly.

This is particularly true of the Mandukya, briefest and most concise of all the Upanishads. Every word is brimful of history, brimful of thought, so that no translation can give more than a pale and imperfect outline of the original.

It falls naturally into two sections: the fourfold-seeming Eternal, and its fourfold symbol, Om. The first section begins with the unity of the Eternal, the Self of all beings. Through that power that Shankara the Teacher calls Beginningless, Ineffable Illusion, this Eternal appears in four modes or forms of consciousness: Waking, Dream, Dreamless Life, and, lastly, pure Divinity. Waking is the life of this world. Dream is the life of the world between earth and heaven. Dreamless life is the life of heaven. And pure Divinity is the life of the Eternal itself, free from the last shadow of illusion.

The lowest and outermost of the four modes or states of consciousness is Waking Life, where the Eternal, mirrored in the Self, gleams and glows as Earthly Fire, in the quaint words of another Upanishad. In this outward physical life, the vehicle and vesture of the Self is the physical body; and the endless variety of animal, physical life is here summed up in half a dozen words. It perceives outwardly, "eating outward things with nineteen mouths"; meeting the outward world through nineteen powers: the five perceptive powers that "hear, see, smell, touch, and taste"; the five active powers that "speak, take, enjoy, put forth, and move"; the five vital powers and the four inward powers, the wandering soul, the doubting soul, the affirming soul, and the physical self-consciousness; that is, five perceptions, five active, five vital, and four inward powers; "nineteen mouths" in all.

In the mystical symbol Om, this outward life of the senses is represented by the first letter or measure. And this at once gives us a clue to the fifth answer of the Vedic Master, in the Upanishad of the Questions:

If he meditate on Om with one measure, he is quickly reborn in the world. He comes to the human world and enjoys greatness.

To meditate on one measure of the symbol Om thus means to live completely in the outward life of the senses, the life of the natural

physical world. And the Vedic Master tells us that those who live thus are quickly reborn in the human world. This Waking Life, represented by the first measure of Om, is the first mode or state of consciousness, the first step of the Self which is the Eternal. It is the life of outward day; it is also the whole outward life of a single birth, a day in the life of the Eternal.

Then the passage to Dream Life, the second step, again in the words of the Vedic Master:

As the rays of the setting sun are all gathered up in his luminous circle, and come forth again when he rises, so all this is gathered up in the higher, brighter one, Mind. So that the man neither hears nor sees nor smells nor tastes, nor speaks nor takes nor enjoys, nor puts forth, nor moves. He sleeps, they say.

So this bright one, Mind, enjoys greatness in Dream. Things seen he sees again. Things heard he hears again. Things perceived he perceives again. Things seen and unseen. Things heard and unheard. Things real and unreal. He sees it all; as All he sees it.

In Dream Life, the Self meets the world of dream in a vesture fashioned by the mind after the model of the body. A body of dream, with active, perceptive, vital, and inner powers, made by the imagination after the outward model. He sleeps, they say; and this is not only the sleep of a single night but the long sleep of death that separates birth from birth. In the mystical syllable Om, this sleep is the second letter, the second measure.

And he who meditates on two measures of Om gains Paradise, the world between earth and heaven. This is the lunar world, and after enjoying brightness in the lunar world he is born again.

Need we say here that the lunar world is used as a symbol; that it is really that world of changing dreams, of reflected light, that the soul enjoys in Paradise, where it is still one step from the true light, the spiritual sun? After enjoying greatness there, it is born again. The Self, in its vestures of dream and sense, wakes again to the morning of another day. So far the Paradise of dream, the second vesture of the Self, the second step of the Eternal. Again the Vedic Master teaches:

But when Mind is wrapped by the Shining One, then he dreams no dream; then within him that Bliss arises. And as the birds come to rest in the tree, so all this comes to rest in the Higher Self. For this Self is at once seer, toucher, hearer, smeller, taster, knower, doer.

This is Dreamless Life, the third step of the Self. In the life that is beyond dream, the Self no longer meets the outer world in a vesture modelled like the body, no longer perceives through a fivefold avenue of senses, no longer acts through a fivefold avenue of powers. The perceptive powers are united into one, the pure power of knowing, "at once the seer and hearer, toucher and taster." The active powers are united into one, the pure power of will. Thus in Dreamless Life, the Self "finds union and knows uniformly." It is also an "enjoyer of bliss."

For, if one were to choose a night in which he dreamed no dream at all, and to compare it with all other nights and days of his life, and then had to say how many days and nights of his life were better and happier than that night, I think that he would not find them hard to count. And this is not only for a simple man, but even the great King himself. And if death be like this, I say it is a wonderful gain.

Thus in Dreamless Life, the Self is "blissful, an enjoyer of bliss." It is pure will and knows purely as Intuition. In this Dreamless Life, says Shankara the Teacher, its vesture is woven only of the ineffable illusion, which hides from the Self its absolute Oneness with the Eternal. And this thin web of illusion, the Causal Vesture, as he calls it, stands throughout the whole circle of births and rebirths, putting forth again and again the lower bodies in which the same Self learns its lessons in dreaming and outward life. Therefore it is, in the words of the Upanishad, "the womb of all, the manifester and withdrawer of lives." This third mode of consciousness is symbolized by the third measure of Om.

And if one meditates on the three measures, and through this unchanging Om meditates on the highest Spirit, he, endowed with the Shining, with the Sun, puts off all sin as a snake puts off its slough.

And as the lunar world is the changing paradise of the emotions, shining with reflected light, so the Sun is the steady self-shining of the perceiving Self.

And this perceiving Self rests in the higher unchanging Self, which is the fourth step of the Eternal. Here, above the waves of the ocean of birth and rebirth, beyond the three times—what was, what is, what shall be—the divine life of the Self is perfected in quiet eternity. Here will and wisdom are one. There is no division between knower and what is known. Therefore there is no knowledge, but yet there is the divine and perfect essence of all knowledge. There is no division

between will and what is willed, between doer and the thing done. Therefore there is no will and no doing, and yet there is the divine and perfect essence of all will and all doing; for the Self has become one with the Eternal, has renewed its immemorial oneness with the Eternal, and there is no room for limit or division or anything less than the Eternal.

Thus the fourfold-seeming Eternal, and the fourfold-seeming Self, which is the Eternal.

The Eternal appears in four modes: first the outer world; second, the inner world between earth and heaven; third, the divine world, heaven; fourth, its own ineffable, divine Self.

And the Self appears in four modes: first, waking, outward life, of a single day or a single birth; second, dream-life, of a single night, or a single period of paradise between two births; third, the dreamless life, the life beyond the dreams of night and the dreams of paradise; and, fourth, the divine life as the Eternal.

And these four modes of the Eternal, and the four modes of the Self that is the Eternal, their fourfold seeming, and their real unity, are symbolized by the mystic Om and its measures. This is part of the meaning of the mystic symbol Om, the theme of the *Mandukya Upanishad*.

But we shall only give the true and final meaning of this teaching of the four modes of consciousness, and the four steps of the Self, when we recognize that they are really four great stages of culture; four great spaces on the path of life that the soul must pass on its homeward journey to the Eternal. The first, outward or waking life, is the life of the innocent animal man, where the divine Self, hidden under the thickest and heaviest vesture, learns the eternal lessons, gains the eternal powers, through outward nature, and comes in contact with the lasting realities hidden under sky and mountain, rock and river, sunshine and storm. This innocent animal man lives without reflection, dies without fear, and is reborn without dreams of paradise, to take up his work again. His animal, physical life is entirely innocent and admirable, so long as it does not bar the way to any higher and more divine mode of the Self.

Then the second step, the great dream, begins when the dawning mind learns to wring their meaning from the stars and seas, the rivers and rocks; the life of thought and emotion, of imagination and fear, religion and poetry, is gradually built up with symbols gathered from

the flowers, the thunderstorms, the sunlit waves of the sea, the quiet laughter of the stars.

Then human life begins; the life of hope and fear, of love and hate, of desire and disappointment, of this outward world and paradise; a shining dream, a dream that lasts for ages.

After dream comes the awakening; the awakening from hope and fear, from love and hate, from desire and disappointment, from the feasts of this world and paradise.

What then of the awakening, after the fair dream of life? Instead of hope and fear — the hope to win, and the fear to lose — there is perfect possession; instead of love and hate — love with its terrible shadow, separation; hate with its terrible shadow, fear — there is perfect unity that knows no separation, that laughs at the transparent shadows of space and time. Instead of the feasts of this world and paradise, there is the perpetual presence of the divine essence of both; a perpetual dwelling in the world the seers tell of, above the ocean of birth and rebirth. This is the true dreamlessness; and if a man were to compare that dreamlessness with all the days and nights of his life, he would be constrained, I think, to say how much better and happier that dreamlessness is. And this not only for a simple man, but even for the great king himself.

The secret of the Eternal is that there is an awakening from dream; but *not* a rude awakening to hard realities. For fair as the dream may be, the reality is fairer; only the seers can tell of it, and even they, with broken words. In the hall of our dream, the lamps will burn themselves out; the poor flowers, cut from their roots, will fade and wither; but we shall have instead the eternal sunlight, the fresh air of the mountain-tops, the silent joy of the everlasting hills. Yet the dream is still with us; and in the early dawn, before the sunlight comes, there is a brief moment of longing for the shadows that vanish into the full light of day.

These are the three measures. Measureless is the fourth, the unseizable, into which the fivefold world has ceased, the benign and secondless. By the Self he reaches the Self, who knows it thus.

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# THE SLOUGH OF DESPOND

## II. — THE SURVEY OF THE ARMIES

And the light shineth in darkness; and the darkness comprehended it not.

—*John, I. 5*

IN the *Upanishad* called the holy *Bhagavad-Gita*, in the scripture of Yoga, the first chapter is named "The Despondency of Arjuna." There is in this a clear indication that the gloom which descended upon Arjuna and the causes which produced it mark a distinct stage in the disciple's life. This stage is necessary for growth and cannot be bypassed; for, without going through it, the higher and therefore the hidden instruction becomes incommunicable.

The review of the forces and the despondency which follows upon it have to be gone through by each sincere aspirant and constitute a chapter in the history of his incarnation. It therefore becomes necessary to pause at this first chapter and question it for the instruction which it holds for the neophyte throughout the ages. The narrative shows that, in the earlier stages, Arjuna stands firm and ready for the fight. He shows no signs of weakness as he picks up the challenge of the Kuru forces and sounds his trumpet in loud and clear defiance. His generals join in and we are told that the terrific noise resounded throughout heaven and earth and rent the heart of the opposing forces. Arjuna is about to fight a war for the establishment of righteousness; he opposes evil; he desires to enthrone truth. The war has not been sought by him; in fact it has been thrust upon him — what more can a high-ranking soldier desire! With ideation such as this, there could not possibly be any common ground where he and Duryodhana could meet. Any effort at bringing them face to face could only end in the head-on clash which opposing forces are wont to produce when set on a collusion course.

War therefore was inevitable between the forces that side with good and those others which consort with evil. Away from the battlefield they must have fallen into place — the good with good; the evil with evil. Life itself brings on this segregation, this grouping for and against the disciple's onward march. Friends and relations, teachers and even those learned in spiritual things fall away and range themselves by the side of the forces and humanized incarnations of darkness. Their enmity may be open or shrouded behind a make-believe cloak of friend-

ship, and often it becomes difficult to know one's friends from one's enemies. But at the battle site the segregation is complete. Pretence is laid aside and the enemy stands in its nakedness, declaring openly its hostility to the soul-light which it is now its mission to extinguish.

Arjuna then desires to identify his friends and his enemies. He wants to review the forces. It seems that the impalpable presence of Krishna the Lord comes to be felt by Arjuna. It is an accepted phenomenon this: that light thrown into darkened places reveals the ugliness of the accumulated dirt. Cobwebs accumulate in the dark corners of a man's character and when the spiritual light dawns, it lights up the good as well as the bad patches of a man's mind. It may be that the spiritual light radiating from Krishna was doing strange things to Arjuna. Just as everything moves towards its inevitable conclusion and all is set for battle, Arjuna lifts high his bow and asks Krishna who acts as his charioteer (the closest position to any warrior) to steer his chariot to a spot in the midst of the two armies so that he may see who are for him and who are staking their lives in support of the evil-minded Duryodhana. This stance is certainly not that of cowardice. It may be of bravado following upon elation at the prospect that at last the issues are joined and that war will settle the dispute once and for all. But whatever the motive it certainly did not stem from either cowardice or from any spiritual impulse.

That for the time being at least Arjuna was not leaning back on his spiritual nature is apparent from the fact that he sees himself as the centre round which everything revolves. *He* has personal and family ties with the combatants; *he* will be fighting his teachers and those whom *he* revered. *His* killing of persons (others do not matter) even in a lawful war would precipitate catastrophes; *he* would have forfeited all pleasure even if the war was fought and won. Nowhere in the narrative or in the arguments which Arjuna advances is there any indication that he chose the middle position to judge the right from wrong and separate the transitory from the imperishable and everlasting. This particular trait of an extremely personal approach to problems had lain hidden deep within, even possibly unknown to himself. So long as it remained there, he would continue to remain unprepared and even unfit to receive the spiritual wisdom. Here, on the battlefield, he is made to confront his lower personal nature and to realize that only frustration and gloom result from the exercise of non-spiritual thought and action. That this despondency evaporates and the dread of harm is stilled by the imbibing of spiritual wisdom is established as the discourse moves

on to its grand finale in the eighteenth chapter. The student of the *Gita* has to ponder deeply on that aspect of the instructions which makes of the teachings the deliverers and friends of all Arjunas. He has to grasp intuitively the truth of the statement that wherever there is Krishna there is victory for ever and always.

When the time comes, the student will be made to face the selfsame luminosity that reveals cobwebs. Each has to prepare for this ordeal lest it catch him by surprise. Each student is expected to pay the utmost attention to his own mind which like the mirror has the tendency to gather dust while it reflects. It requires the gentle breezes of soul-wisdom to brush away the dust of our illusions. To achieve this cleansing, *The Voice of the Silence* gives the injunction: "Seek, O Beginner, to blend thy Mind and Soul." This blending process has to be continuous. It is a critical exercise this, which requires the senses and emotions to transmit to the mind only such messages as are required by the Soul. The mind cannot afford to be temperamental and be swayed by the images of desires, greeds and envies. Emotions, however charitable, however full of the milk of human kindness, are inimical to the purposes of the soul. They set up violent oscillations in the mind and make it useless for the time being at least as an instrument fit and suitable for use by the soul. Arjuna, after the disastrous review during which he is gripped by a feeling of sentimental pity, cannot be helped by Krishna until his emotional turbulence subsides; and he sinks down exhausted, his personal outburst subsiding into the silence of despondency.

That which must strike the student the most is that in this first chapter Arjuna has lost the memory of the spiritual eminence of Krishna. He does not ask himself how Krishna could possibly agree to steer the chariot of one who according to his own reasoning is rushing headlong towards the destruction of himself, his family and his race. It may be that Arjuna feels that in this hopeless tangle of duty opposing duty there can be no solution that even the spirit can offer. This state of the mind is peculiar to the would-be disciple. The vacillation which is set up in the lower nature by the proximity of the higher is in the extreme. It is pertinent to note that that very morning Yudhishtira, trembling at the sight of the considerable army marshalled by Bhishma, had asked Arjuna in despair: "How can we expect victory against such an army?" Arjuna had then counselled: "They that desire victory, win it not so much by force as by truth and virtue. Victory is certain to be where Krishna is. . . . Victory is one of his attributes, and so is humility." (*Bhishmaparva*, xxi. 10-13). Under the spell of emotions, the memory

of this is erased and, squirming in the strong grip of his feeling nature, Arjuna shouts: "Woe is me! What a great crime are we prepared to commit!" (*Bhagavad-Gita*, I. 45)

The same or similar predicament faces every disciple. True that the physical presence of Krishna is not there, but he now has the philosophy of Krishna in printed words upon a page. This philosophy which is supposed to bring calm to the harassed soul, pushes him over the brink into a fight with relatives, friends, teachers, and powerful interests. In the midst of turbulence of such magnitude, the soul falls back on a faculty which is familiar to him and by which he has been accustomed to direct his life; namely, intellectual reasoning. And this intellection leads him by logical steps to conclusions which confront him with a conflict of duties and convince him of the undesirability of taking up arms, even if it be for the eradication of tyranny and evil.

Since the *Gita* has a personal message and instruction for each disciple, one has to probe deeper into the significance of the gathering of the two antagonistic forces. The Kuru forces under the leadership of Bhishma and Drona stand ready to support one type of ideology even unto death and destruction. What did they see in Arjuna which to them was so fundamentally abhorrent as to justify a war? The answer to this will explain how each aspirant attracts to himself forces inimical to his aspirations — forces which like furies seek to snuff out his ideologies and even his life. These lower forces resent a revolt against their long-established authority over the man. If theirs has been a benevolent tyranny (they were once welcome to the man) they seek to perpetuate it. They resent any change that must inevitably lead to their subjugation and even banishment. They feel that this newfangled notion of becoming a champion of truth puts up pupil against teacher, brother against brother, and promotes disloyalty against the ruler and his realm. So for the individual. Friends and parents, teachers and elders, officers and servants, all resent a change which, starting with a condemnation of the disciple's own weakness, must sooner or later reflect on their own pet vices and failings.

The armoury of these cohorts is derision, temptation, calumny, slander, unjust criticism, the inflicting of injury, the assuming of hostile attitudes and worse. Time and again these opposing forces are joined by co-pilgrims and those of one's household. These are one's own Kuru forces who gibe and jeer and who pointing their fingers at him ask how a man can be so steeped in self-righteousness as to be blind to

the havoc he is ready to visit on family and race. This cross each disciple has to bear. In fact if he is honest enough he must admit that this self-same cross is fashioned and fabricated by his own hands.

Each Arjuna sees Brotherhood in a much larger perspective than would a Duryodhana; but in the beginning he fails to see the chain of causation that stretches endlessly from one eternity to another and gives but little thought to the tidal wave of Karma that brings each warrior willy-nilly to join one force or the other with the knowledge that he has to slay or be slain. So, on Kurukshetra, the converging lines of Karma of the vast multitude brought them together for the working out of their destiny. Bhishma, the great of soul, was to meet his death here, Arjuna was to lose his son, and the fortunes of war were to sway from one side to the other till the battle was fought and won — a costly war where injuries and wounds and death are in store for the unwary and the weak of soul.

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IT HAS never been admitted by orientalistes that there existed a key to the *Bhagavad-Gita*, other than a knowledge of the Sanscrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of theosophy — among them such an authority as H. P. Blavatsky — that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction, there is no need for such discovery of the mere outward form in which those keys are kept.

—W. Q. JUDGE

## THE PHILOSOPHY OF SOCIALISM

WHILE it is true that India continues to ail from the disease of untouchability, in spite of official steps to eradicate it, the roots of the evil, in one form or another, are present everywhere. The race problem and the class distinctions that exist in other parts of the world are but types of the disease of caste.

Ordinarily, socialism deals with the economic and political aspects of human society; the moral basis of socialism is neglected and that neglect is, in a great measure, responsible for the failure of socialism. Everyone talks of Brotherhood, and even of Universal Brotherhood, but how many accept the full implications of the qualifying adjective "universal"? Capitalists and those who advocate capitalism are looked upon as enemies, actual or potential, by every budding socialist! Workers everywhere are fighting those for whom they work. The philosophy of socialism, its metaphysical foundation, is rarely considered.

A single glance at Nature reveals the variety of forms of life: Stars and star dust; layers of atmosphere, proceeding from unimaginable rarity to suffocating density; under the earth many minerals; on its surface countless varieties of plants, insects, reptiles, birds, beasts; and human beings from the abject savage to the sage whose knowledge encompasses the ultimate divisions of Time itself. This stupendous variety is persistent. Geology, botany, zoology, have not discovered and never will discover an epoch when variety of species is absent. Anthropology and history, the latter aided by archaeology, reveal that savage tribes and civilized clans have ever been in existence, and they ever will be. Differences cannot be done away with, and least of all by political legislation. Inequality of mental capacity and of moral stamina is a persisting factor in human evolution, and these mental and moral inequalities reflect themselves in economic and environmental inequalities.

Is there, then, no hope for the realization of Universal Brotherhood?

There is, but we must first abandon two false ideas: (1) That differences are detrimental to Brotherhood. (2) That equality is Brotherhood—men will not be brothers because they are equals; equals *do* quarrel.

The metaphysical foundation of true Spiritual Socialism is to be found, not in Marx, but in the philosophy of the Buddha, of the Sages of the Upanishads, whose doctrines were carried to the Western world by their devotees, and among the latter by Pythagoras, the Guru of

Plato. The Greek doctrine of "the Many in the One, the One in the Many," was but an echo of the Upanishadic teaching of a single substance-principle from which the myriad forms of Life emerge.

To quote but one passage out of scores from the Upanishads:

As from a blazing fire, sparks by the thousand issue forth, and they all are of like form, so from the Imperishable, my friend, many beings are produced, manifold in nature.

The Buddhistic view that the entire manifested universe is composed of a milliard beings, all of one substance, *svabhavat*, is again the same teaching.

These ancient philosophers did not reject the differences and inequalities among men. They accepted them as necessary factors in human progression and perfection. But they proceeded to point to the Source, the One Life, which did make all men brothers. They taught that all men were brothers because they had a common spiritual origin, but this did not mean that all had an equal mental capacity, or an equal moral stamina.

This is not the place for a philosophical disquisition on this intricate principle of metaphysics; but unless our legislators study it and grasp the proposition to some extent, they will be lured by the false dicta of materialistic socialism or be caught up in other false political theories.

One of the thorny problems which confront every individual in his own life, and every legislator as he thinks about improving the status of the "factory-hand" and the farmer, the "wage-slave" and the servant, is also rooted in this metaphysical doctrine of "the Many in the One." The dignity of labour is being preached, but unless its other aspect, reverence for life, is also taught, that dignity will not be recognized and accepted.

All work is important. Differences of work there must be; all cannot perform the same duty. Yet the little finger in the human hand is as important as the other fingers, though appearances may deceive; and the hand is as valuable as any other organ of the body. In the olden days in India, the difference between the four castes was recognized, but there was no feeling of superiority or inferiority. That objectionable distinction came only with the corruption of caste.

All useful professions are of equal value to the State, however different they may be in their function. The basic idea of right education, of the young or of the adult, should be to teach reverence for all forms

of life and to look upon all types of work as equally sacred. The way to promotion should not be necessarily through a change of profession; there is promotion too in the improving of the function one is already engaged in, and such promotion is open to all. A clerk by becoming more efficient grows in his own position and is superior to a manager neglectful of his duties. And there are inner contentment and mental satisfaction to be taken into account along with the economic advantages. In our civilization we are apt to overemphasize the value of the coin, forgetting that its real value lies in our own capacity to use it in the right way. While it is imperative that the rich be taught — it would seem as if it would have to be almost compulsorily — to use their wealth properly for the uplift of society, we should not neglect to teach the poor to respect all work, and to uphold the dignity of all labour.

The moral of this principle which we have just pointed out is admirably brought out in a poem which deserves to be better known for its philosophy. In "Stradivarius" George Eliot puts great spiritual truths in the mouth of that superb craftsman-creator of violins. Antonio Stradivari "cherished his sight and touch by temperance" and possessing the sense which loves perfectness "made perfect violins."

...he never cried,  
 "Why was I born to this monotonous task  
 Of making violins?" or flung them down  
 To suit with hurling act a well-hurled curse  
 At labour on such perishable stuff.

Naldo, a painter, weary of his labours at the age of thirty-one, has a conversation with Stradivari who was sixty-nine; Naldo teases the violin-maker to tell his aims — whether he was after gold or after fame — and wonders: "Why work with painful nicety?" Stradivari's explanation contains a highly practical philosophy of life:

"I like the gold — well, yes — but not for meals.  
 And as my stomach, so my eye and hand,  
 And inward sense that works along with both,  
 Have hunger that can never feed on coin.  
 Who draws a line and satisfies his soul,  
 Making it crooked where it should be straight?  
 ... God be praised,  
 Antonio Stradivari has an eye  
 That winces at false work and loves the true,  
 With hand and arm that play upon the tool

As willingly as any singing bird  
Sets him to sing his morning roundelay,  
Because he likes to sing and likes the song."

He adds that God gives skill to those who play his violins, but he, Stradivari, provides the instruments to play upon, whereupon Naldo sarcastically asks:

"What! were God  
At fault for violins, thou absent?"  
"Yes;  
He were at fault for Stradivari's work."  
"Why, many hold Giuseppe's violins  
As good as thine."

"May be: they are different.  
His quality declines: he spoils his hand  
With over-drinking. But were his the best,  
He could not work for two. My work is mine,  
And, heresy or not, if my hand slacked  
I should rob God — since He is fullest good —  
Leaving a blank instead of violins.  
I say, not God Himself can make man's best  
Without best men to help Him. I am one best  
Here in Cremona, using sunlight well  
To fashion finest maple till it serves  
More cunningly than throats, for harmony.  
'Tis rare delight: I would not change my skill  
To be the Emperor with bungling hands,  
And lose my work, which comes as natural  
As self at waking."

The closing touch of the poem is fine. Says the great creator of magnificent violins:

"... 'Tis God gives skill,  
But not without men's hands: He could not make  
Antonio Stradivari's violins  
Without Antonio. Get thee to thy easel."

It is this spirit of self-respect, of reverence for one's own tasks, which endows all work with superb dignity. The scavenger and the sweeper are as important to society as the lawyer and the engineer — from one point of view even more important, for the sweeper can do without the lawyer, but can the lawyer do without the scavenger?

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## MOSES — THE INITIATE

[This article is based entirely on extracts from *Isis Unveiled* and *The Secret Doctrine*.—EDS.]

WHATEVER Moses is now believed to have been, we will demonstrate that he was an Initiate. The Mosaic religion was at best a sun-and-serpent worship, diluted, perhaps, with some slight monotheistic notions before the latter were forcibly crammed into the so-called “inspired Scriptures” by Ezra, at the time he was alleged to have *rewritten* the Mosaic books. At all events the *Book of Numbers* was a later book; and there the sun-and-serpent worship is as plainly traceable as in any Pagan story.<sup>1</sup>

Several times the writer has put to herself the question: “Is the story of *Exodus* — in its details at least — as narrated in the Old Testament, original? Or is it, like the story of Moses himself and many others, simply another version of the legends told of the Atlanteans?” For who, upon hearing the story told of the latter, will fail to perceive the great similarity of the fundamental features? The anger of “God” at the obduracy of Pharaoh, his command to the “chosen” ones to spoil the Egyptians, before departing, of their “jewels of silver and jewels of gold” (*Exod.* xi); and finally the Egyptians and their Pharaoh drowned in the Red Sea (xiv).<sup>2</sup>

Moses was indebted for his knowledge to the mother of the Egyptian princess, Thermuthis, who saved him from the waters of the Nile. The wife of Pharaoh, Batria, was an initiate herself, and the Jews owe to her the possession of their prophet, “learned in all the wisdom of the Egyptians, and mighty in words and deeds.” (*Acts of the Apostles*, vii. 22)<sup>3</sup>. . . . The glyph of Pharaoh’s daughter (the woman), the Nile (the Great Deep and Water), and the baby-boy found floating therein in the ark of rushes, has not been primarily composed for, or by, Moses. It has been found anticipated in the Babylonian fragments on the tiles, in the story of King Sargon, who lived far earlier than Moses. Now, what is the logical inference? Most assuredly that which gives us the right to say that the story told of Moses by Ezra had been learned by him while at Babylon, and that he applied the allegory told of Sargon to the Jewish lawgiver. In short, that *Exodus* was never written by Moses, but re-fabricated from old materials by Ezra.<sup>4</sup>

<sup>1</sup> *Isis Unveiled*, II. 129

<sup>2</sup> *The Secret Doctrine*, II. 426

<sup>3</sup> *Isis Unveiled*, I. 25

<sup>4</sup> *The Secret Doctrine*, I. 319-20

“That occult science known by ancient priests under the name of *regenerating fire*,” says Father Rebold, “. . . for more than 3,000 years was the peculiar possession of the Indian and Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was educated, as also Jesus among the Essenian priests of Egypt or Judea, and by which these two great reformers, particularly the latter, wrought many of the miracles mentioned in the Scriptures.”<sup>5</sup> . . . Origen, who had belonged to the Alexandrian school of Platonists, declares that Moses, besides the teachings of the covenant, communicated some very important secrets “from the hidden depths of the law” to the seventy elders. These he enjoined them to impart only to persons whom they found worthy.<sup>6</sup>

Moses is mentioned by several old historians as an Egyptian priest; Manetho says he was a hierophant, and a priest of the sun-god Osiris, and that his name was Osarsiph. Those moderns who accept it as a fact that he “was learned in *all* the wisdom” of the Egyptians must also submit to the right interpretation of the word wisdom, which was throughout the world known as a synonym of *initiation* into the secret mysteries of the *Magi*. Did the idea never strike the reader of the *Bible*, that an alien born and brought up in a foreign country *could not* and *would not* possibly have been admitted — we will not say to the final initiation, the grandest mystery of all, but even to share the knowledge of the minor priesthood, those who belonged to the *lesser* mysteries? . . . Moses, if not an Egyptian by birth, became one through being admitted into the priesthood, and thus was a *SODALE* [a member of the Priest-Colleges]. As an induction, the narrative of the “brazen serpent” (the Caduceus of Mercury or Asclepius, the son of the sun-god Apollo-Python) becomes logical and natural. We must bear in mind that Pharaoh’s daughter, who saved Moses and adopted him, is called by Josephus *Thermuthis*; and the latter, according to Wilkinson, is the name of the *asp* sacred to Isis; moreover, Moses is said to descend from the tribe of *Levi*.<sup>7</sup>

The *creative* God emerges from the egg that issues from the mouth of Kneph — as a winged serpent — because the Serpent is the symbol of the All-wisdom. With the Hebrews he is glyphed by the “flying or fiery serpents” of the Wilderness and Moses.<sup>8</sup> . . . The Kabalists explain the allegory of the fiery serpents by saying that this was the name given

<sup>5</sup> *Isis Unveiled*, II. 305-6

<sup>6</sup> *Ibid.*, I. 25-26

<sup>7</sup> *Ibid.*, I. 555-56

<sup>8</sup> *The Secret Doctrine*, I. 364

to the tribe of Levi, to all the *Levites*, in short, and that Moses was the chief of the *Sodales*. It is to the mysteries that the original meaning of the "Dragon-Slayers" has to be traced. . . . It follows that, if Moses was the chief of the Mysteries, he was the Hierophant thereof, and further, if, at the same time, we find the prophets thundering against the "abominations" of the people of Israel, that there were two schools. "Fiery serpents" was, then, simply the epithet given to the Levites of the priestly caste, after they had departed from the *good law*, the traditional teachings of Moses: and to all those who followed *Black Magic*. Isaiah, when referring to the "rebellious children" who will have to carry their riches into the land whence come "the viper and the *fiery flying serpent*" (xxx. 6), or Chaldea and Egypt, whose Initiates had already greatly degenerated in his day (700 B.C.), meant the sorcerers of those lands. But these must be carefully distinguished from the "Fiery Dragons of Wisdom" and the "Sons of the Fire Mist."<sup>9</sup>

The Pagans have always shown a philosophical discrimination in their symbols. The primitive symbol of the serpent symbolized divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality. Hence—Hermes, calling the serpent the most spiritual of all beings; Moses, initiated in the wisdom of Hermes, following suit in *Genesis*; the Gnostic's Serpent with the seven vowels over its head, being the emblem of the seven hierarchies of the Septenary or Planetary Creators.<sup>10</sup>

Moses was a most notable practitioner of Hermetic Science.<sup>11</sup> . . . The great sages of antiquity, those of the mediaeval ages, and the mystical writers of our more modern times also, were all *Hermetists*. Whether the light of truth had illuminated them through their faculty of intuition, or as a consequence of study and regular initiation, virtually, they had accepted the method and followed the path traced to them by such men as Moses, Gautama-Buddha, and Jesus. The truth, symbolized by some alchemists as *dew from heaven*, had descended into their hearts, and they had all gathered it upon the *tops of mountains*, after having spread CLEAN *linen cloths* to receive it; and thus, in one sense, they had secured, each for himself, and in his own way, the *universal solvent*. How much they were allowed to share it with the public is another question. That veil, which is alleged to have covered the face of Moses, when, after descending from Sinai, he taught his people the Word of God, cannot be withdrawn at the will of the teacher only. It depends

<sup>9</sup> *The Secret Doctrine*, II. 212

<sup>10</sup> *Ibid.*, I. 73

<sup>11</sup> *Isis Unveiled*, II. 550 fn.

on the listeners, whether they will also remove the veil which is “upon their hearts.”<sup>12</sup> . . . For Moses, the *fire* on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the “people” below, for the profane, Mount Sinai in (*through*) smoke, *i.e.*, the exoteric husks of orthodox or *sectarian ritualism*.<sup>13</sup>

The everlasting conflict between the world-religions — Christianity, Judaism, Brahmanism, Paganism, Buddhism, proceeds from this one source: Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbour. The god of every exoteric religion, including Christianity, notwithstanding its pretensions to mystery, is an idol, a fiction, and cannot be anything else. Moses, *closely-veiled*, speaks to the stiff-necked multitudes of Jehovah, the cruel, anthropomorphic deity, as of the highest God, burying deep in the bottom of his heart that truth which cannot be “either spoken of or revealed”. . . . We could fill a whole volume with names of misunderstood sages, whose writings — only because our materialistic critics feel unable to lift the “veil” which shrouds them — pass off in a current way for mystical absurdities. . . . While Moses forbids “graven images” of Him whose name is not to be taken in vain, Spinoza goes further. He clearly infers that God must not be so much as *described*. Human language is totally unfit to give an idea of this “Being” who is altogether unique. . . . Every attempt to the contrary leads a nation to anthropomorphize the deity in whom it believes.<sup>14</sup>

When the Theosophists and Occultists say that God is no BEING, for IT is nothing, *No-Thing*, they are more reverential and religiously respectful to the Deity than those who call God a HE, and thus make of Him a gigantic MALE. He who studies the Kabala will soon find the same idea in the ultimate thought of its authors, the earlier and great Hebrew Initiates, who got this Secret Wisdom at Babylonia from the Chaldean Hierophants, while Moses got his in Egypt.<sup>15</sup>

The Egyptians regarded their *Ritual* as essentially a Divine inspiration; in short, as modern Hindus do the *Vedas*, and modern Jews their Mosaic books. . . . Since we are aware that Moses was an Egyptian priest, or at least that he was learned in all their *wisdom*, we need not be astonished that he should write in *Deuteronomy* (ix. 10), “And the *Lord* delivered unto me two tables of stones written with the finger of God”; or to find in *Exodus* xxxi, “And he (the Lord) gave unto Moses

<sup>12</sup> *Isis Unveiled*, I. 307

<sup>13</sup> *The Secret Doctrine*, II. 566

<sup>14</sup> *Isis Unveiled*, I. 307-8

<sup>15</sup> *The Secret Doctrine*, I. 352

...two tables of testimony, tables of stone, written with the finger of God."<sup>16</sup>

We are taught that the primeval faith of the Israelites was quite different from that which was developed centuries later by the Talmudists, and before them by David and Hezekiah. . . . The *Esoteric* religion of Moses was crushed several times, and the worship of Jehovah, as re-established by David, put in its place, by Hezekiah for one. . . . Surely there must have been some very good reasons why the Sadducees, who furnished almost all the high Priests of Judea, held to the Laws of Moses and spurned the alleged "Books of Moses," the Pentateuch of the Synagogue and the Talmud.<sup>17</sup>

On the one side the world had its Enochs, Moseses, Gautama-Buddhas, its numerous "Saviours" and great hierophants; on the other hand, its "*natural* magicians" who, through lack of the restraining power of proper spiritual enlightenment, and because of weakness of physical and mental organizations, unintentionally perverted their gifts to evil purposes. Moses had no word of rebuke for those adepts in prophecy and other powers who had been instructed in the colleges of esoteric wisdom (*2 Kings*, xxii. 14; *2 Chronicles*, xxxiv. 22) mentioned in the *Bible*. His denunciations were reserved for such as either wittingly or otherwise debased the powers inherited from their Atlantean ancestors to the service of evil spirits, to the injury of humanity. His wrath was kindled against the spirit of *Ob*, not that of *Od*.<sup>\*18</sup>

The student must be aware that Jethro is called the "father-in-law" of Moses; not because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an ascetic, a nazar, and could never be married. It is an allegory like everything else. Zipporah (the shining) is one of the personified Occult Sciences given by Reuel-Jethro, the Midian priest-Initiator, to Moses, his Egyptian pupil. The "well" by which Moses sat down in his flight from the Pharaoh symbolizes the "well of Knowledge."<sup>19</sup>

<sup>16</sup> *Isis Unveiled*, II. 367

<sup>17</sup> *The Secret Doctrine*, I. 320-21

\* "*Ob*: The astral light—or rather, its pernicious evil currents—was personified by the Jews as a Spirit, the Spirit of *Ob*. With them, anyone who dealt with spirits and necromancy was said to be possessed by the spirit of *Ob*."

"*Od*: From *odos*, 'passage,' or passing of that force which is developed by various minor forces or agencies such as magnets, chemical or vital action, heat, light, etc. It is also called 'odic' and 'odylic force,' and was regarded by Reichenbach and his followers as an independent entitative force—which it certainly is—stored in man as it is in Nature." (*The Theosophical Glossary*)

<sup>18</sup> *Isis Unveiled*, I. 593-94

<sup>19</sup> *The Secret Doctrine*, II. 465 fn.

The "Well" played a prominent part in the Mysteries of the Bacchic festivals. In the sacerdotal language of every country, it had the same significance. A well is "the fountain of salvation" mentioned in *Isaiah* (xii. 3.). The water is the *male principle* in its spiritual sense. In its physical relation in the allegory of creation, the water is chaos, and chaos is the female principle vivified by the Spirit of God — the male principle. . . . Only "earth and water, according to Moses, can bring forth a *living soul*," quotes Cornelius Agrippa. The water of Bacchus was considered to impart the Holy *Pneuma* to the initiate; and it washes off all sin by baptism through the Holy *Ghost*, with the Christians. The "well" in the kabalistic sense, is the mysterious emblem of the *Secret Doctrine*. "If any man thirst, let him come *unto me and drink*," says Jesus (*John*, vii).

Therefore, Moses the adept, is naturally enough represented sitting by a well. He is approached by the *seven* daughters of the Kenite Priest of Midian coming to fill the troughs, *to water their father's flock*. Here we have seven again — the mystic number. In the present Biblical allegory the daughters represent the *seven occult powers*. "The shepherds came and drove them (the seven daughters) away, but Moses stood up, and helped them, and watered their flock." The shepherds are shown, by some kabalistic interpreters, to represent the seven "badly-disposed Stellars" of the Nazarenes; for in the old Samaritan text the number of these shepherds is also said to be seven (see kabalistic books).

Then Moses, who had conquered the seven *evil* Powers, and won the friendship of the seven *occult* and beneficent ones, is represented as living with the Reuel Priest of Midian, who invites "the Egyptian" to eat bread, *i.e.*, to partake of his wisdom. In the Bible the elders of Midian are known as great soothsayers and diviners. Finally, Reuel or Jethro, the initiator and instructor of Moses, gives him in marriage his daughter. This daughter is Zipporah, *i.e.*, the esoteric Wisdom, the shining light of knowledge, for Siprah means the "shining" or "resplendent," from the word "Sapar" to shine. Sippara, in Chaldea, was the city of the "Sun." Thus Moses was initiated by the Midianite, or rather the Kenite, and thence the Biblical allegory.<sup>20</sup> . . . If this ex-Egyptian priest must, from theological necessity, be transformed into a Hebrew patriarch, we must insist that the Jewish nation was lifted with that smiling infant out of the bulrushes of Lake Moeris.<sup>21</sup>

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<sup>20</sup> *Isis Unveiled*, II. 550-51

<sup>21</sup> *Ibid.*, II. 216

## OMNISCIENCE

MASTER, how can past, present and future be known? We are told that all three merge in the Eternal Now, but how can the actions of intelligent beings with the power of choice be known in advance?

Friend, is it not omniscience that you have in mind? Is omniscience possible or not?

Yes, Master, I can see that the Absolute is omniscient. But how can individuals be omniscient? One of the Ten Items of *Isis Unveiled* tells us that "All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known." How can things have their record on the astral light before they have occurred?

Friend, omniscience means, does it not, complete knowledge? What is it a characteristic of?

Master, I expect you mean Mind, the Universal Mind.

Is not that a fact, Friend? What is the Universal Mind and what is its relation to our own mind and to that of the Adept?

The minds of all are derived from the Universal Mind, Master. All consciousness has its seat there. Our human minds differ because they are affected by the partial ideas and partial knowledge that we hold. And since the physical brain, which is the instrument of the mind, is limited in its response to different impressions and vibrations, our knowledge is limited.

Then, Friend, when that aspect of the Universal Mind which is reflected in you is freed from the limitations you have imposed on it, what will prevent you from knowing whatever you want to know? Does not *The Secret Doctrine* (II. 58-59) say that the Universal Mind is "manifested Omniscience" and "is at the root of SELF-Consciousness"?

Think along this line: Can anything in this Universe come from nothing? Are we not told that the action of Karma "may be known by calculation from cause to effect" and that "this calculation is possible because the effect is wrapped up in and is not succedent to the cause"? Since all manifestation is but a reflection of the One Light in which all is contained, and the various reflectors are the different planes

through which that Light falls, nothing can be reflected which is not there already.

But, Master, we human beings have the power of choice and can decide for ourselves what we shall do, so how can our future actions be known in advance?

Friend, do not forget that the Universal Mind also operates throughout the Universe, in even the tiniest speck or atom. Each atom, H.P.B. tells us, has the power of choice *within its evolutionary limits*. Man, though a free-willed being, is checked by his Karma in all his efforts. What he will be depends on what he is now. He cannot accomplish more than what he is capable of accomplishing. Take an example: We know that a child at his stage cannot solve abstruse mathematical problems, but as he grows and puts in the necessary effort, he can know anything he has a will to know. So with us: At any given moment we are bound down by all our past, and on the basis of that past and of the present we can know what the future has in store for us. But we need not remain bound for all time; if we resolve now to free ourselves of our limitations and persist in that resolve, we shall surely reach the goal we have set ourselves. It matters not that we make mistakes at the initial stages; they all form part of the final victory.

There is a universal storehouse of knowledge from which each of us can draw. Think of this: from a triangle, with the laws of geometry, the structure of the Universe can be known. From the figures 1 to 10, any and all mathematical problems can be solved. From a piece of stone, any form can be cut. Is not this a proof that *all* is contained in the smallest? It is a chipping away of superfluities and excrescences that frees the indwelling form.

It is a wonderful thought that even the worst condition of decayed matter can be "processed" and be of use — for instance, the processing of sewage into compost.

So, from the matter aspect we see that nothing comes from nothing. Also from the mind aspect we see that by clearing away from it the accumulated dirt and by properly moulding it, the Universal Mind can pierce through.

Thank you, Master. I begin to see that it is our perception that separates us from the ALL. All is present at all time. It is just we who fail to see it.

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# LETTERS TO A LODGE

## V

[Reprinted from *The Irish Theosophist* for April 1895.—EDS.]

COMRADES:

This moot question, as to whether Masters (Mahatmas) descend upon or manifest upon this material plane, is at present acting as a kind of ferment in many minds. And I would, in many cases, let it continue to ferment in order that students may, as is beneficial, reach their own conclusions.

Yet there are members of the T.S. who are undergoing much searching of soul upon this point, a point which, it appears to me, has been raised artificially and before its time. And it was not improbably raised for controversial and destructive purposes. This probability appears to me as very great, for the reason that members who have spoken to me upon the subject have in every case gone on to say that decision upon points now in controversy hung upon the answer.

But we shall never arrive at truths relating to spiritual evolution by seeking for them as controversial weapons. The cause of search, the spirit in which any search is undertaken and the thing really looked for (whether truth, or mere argumentative success), will infallibly colour the result, as Mind colours all it looks upon. It is not with the Mind but with the Intuition that spiritual truths are discerned. Mind reports what Intuition has seen, in cases such as this.

It would appear sufficient that the student should accept the idea of the existence and functions of the Mahatma in evolution as a bright hope, a light in the darkness, a beacon upon the hills of the hereafter. Whether They do or do not descend upon this plane would seem to be of small moment to him, as he, assuredly—were he of the student nature in the least, were he ever so little of a seeker after truth—would not expect their aid to extend to matters purely of this material plane, at all. This is to some extent true. And being a half-truth, it is used to colour the personal conclusions of some minds, and to lend to incomplete expositions a weight not properly their own. Yet the question is raised before its due time, in my opinion, and for this opinion I have the following reason, to wit: Almost all Theosophists are content with the ideal of the existence of Great Souls who help the upward course of the race, and I find them caring but little about the exact plane

from, to or by which that help comes. Students who are striving to live the life, to help themselves and others, mystics seeking deeper and ever deeper, ever more inwardly, for the hidden Self, are very rarely scholiasts or precisians. The Mahatma *is*. Intuition has revealed this much to Mind. The humble seeker bends his head, reaches upward and inward, aspires, loves and believes. What to him are planes? He knows that he *is* helped, and knows no strife to verify the exact point in Mother Space from which that godlike aid descends to fill his brimming soul. He hears that the Mahatma may be that help and yet be also a living man, and in the fact — if fact it be — he sees new proof of great Nature's mysteries. Withdraw the fact — he feels no sense of loss; you have withdrawn from him a body, not a soul, and it is Soul he seeks, and would penetrate, even to those hidden deeps where the All-Soul merges into the One-Spirit.

Thus the mystic who seeks alone. But all mystics do not seek thus. Others there are who received the initial impulse from without, rather than from within; some soul in casement other than their own passed on to them the vibratory music of the spheres, causing them thus to tremble into consciousness of their interior world. This office was filled — for many of us — by a Soul whom we name H.P.B.

It will be evident that those who have followed such a messenger, whether as followers, as students, as pupils or as observers, will be more or less affected, according as her office as witness and messenger is clear or obscure to their eyes. And H.P.B. did most clearly assert, both in print and in private letters, that the "Masters" were also "living men." The present denial of that statement has its origin, as has so much else, in a more or less organized effort to destroy H.P.B. as messenger. Let us, therefore, keep this fact well in view. I have myself seen letters from India which put the statement very clearly as follows: "These high beings do not ever descend to this plane." The pupils of *modern* India are also repeating the statement in writing and otherwise, and it does absolutely contradict the teaching of H.P.B., which teaching I accept.

It is necessary to put this point very plainly, for the reason that it explains why I shall not put forward any statements by H.P.B. at all. Nor shall I quote from eastern literature. This has been done before; moreover, translations may be questioned. Long ago I pledged myself to speak only to you of what I knew; that is to say, of things discoverable within my own consciousness, coupled with an explanation

of their bearing and the method or mode of their existence, as this came before my mind.

Now I believe that the Mahatma is possible; that He is necessary in evolution; that He exists; that He may or may not be using a human body amongst men. It is, to my mind, quite true that the Mahatma, *as such*, does not descend upon this plane; but you must lay stress upon those words "*as such*." Atma, spirit, does not *directly* function upon this plane. What does that mean? It means that when you are dealing with the things of Spirit you are not dealing with this material plane, nor yet when you are dealing with the Intuition, nor when you deal with Mind, nor even when you deal with nerve fluid. None of these things are of this physical plane. Take a sentence attributed to a Master: "Buddhi does not act on this plane, where the acting agent is Manas." This is simply saying that the action of Intuition — any grade of its action — is not of the material plane, and that the Intuition acts through the Mind, which again is not of this plane, but is an acting agent for this plane, just as Intuition is an acting agent for spiritual truths. The Mahatma, or great Spirit, touches from afar the fire-soul of man, and truths are born into the womb of the hidden, mystic brain. Whether the Mahatma is or is not inhabiting a human body in full and conscious volition, this mode of action above described is the same. You and I deal with one another after the same fashion, though so far less potent for good. Mental intercourse, spiritual perceptions, the widening experience of love or art or duty are none of them attributes of the material body; they are seen by the Mind, they are verified by mental experience, they are not of the earth, earthy. On the physical plane, as such, they are not observable. Occultism also teems with examples of bodiless entities, disembodied entities, minds of a kind, all invisible to us, yet all eyes, as it were, to see our surroundings and our physical selves. Is it not, then, clear that, in very truth, the Mahatma *as such* descends not to this material plane?

This does not mean, however, that the Mahatma may not be using a human body. I take it that the conscious and perfected soul may use and does use some particular body, or several bodies in as many different places. It is a question of degrees. The Spirit acts through Intuition, and that through Mind, and that again through body by means of a reflecting mirror, or brain. Just as the Breath may or may not have condensed itself into a planet or world, formed and visible, so the Maha-Atma may or may not have adopted a human form.

There is a reason for this adoption and a very simple, because a

very natural one, having to do with evolution. The races evolve, but require the aid of the Spirit in evolving. The Elder Brothers turn and help. But how? Not all men are to be reached by purely psychical and spiritual methods, making of the world a vast forcing-house and developing a race of irresponsible mediums. The self-evolved and self-initiated (though really naught is done by self alone), require to be met at a certain point with instruction in the orderly training of the bodies and the minds they use. It is clear that, if we omit from the chain of human development which stretches from man to the Archangels or Chohans, one stage of development which we may call a perfected soul using a body and acting upon and for men with that body, we miss out one of the links of that chain. It is as if we missed out Buddhi acting through Manas; as if we omitted Manas and said that Buddhi must act through body or not at all; or that Mind, having freed itself from the trammels of bodily necessities and limitations, must become Atma without passing through the fire-mist of the electric Intuition which alone receives from Spirit the light of the world.

There is a further reason. A perfect body is at once a reflector and a dynamo. The fully conscious soul inhabits it, and observes through its medium all the currents affecting the race. In even the most perfect body there is, locked up in its molecules, that force which represents the karmic tendency of that race. Upon the mirror of the body these forces and currents are reflected and the Great Soul is "*in touch*" with the men of the race. He does not identify himself with his body, not in the least; but it is to him as a harp upon which the cyclic forces play and by means of which he is able to verify the notes which move the human beings of that race and period. It is a difficult idea to put clearly, but you can all the better work it out for yourselves. Body — a house to dwell in — is at first useful to the evolving soul itself; later on body becomes, to the fully evolved soul, a thing useful to the evolution of other souls, a medium by and through which to act upon and aid them. While there are men living in bodies, they will be accessible to psycho-physiological force; they cannot neglect it, it is one of the steps; hence the need, on the part of a Great Soul intending to meet and help them at a certain given point, for a storehouse or dynamo.

All the same, that Maha-Atma is not *itself* acting upon this plane or descending upon this plane. It is like a general who acts through the private soldier by means of a graded series of officers. It is also true that the *highest* office of the Mahatma lies upon the spiritual plane and is not experienced by the disciple *when in the body*. True, too, that

a man may live with or near a Mahatma — say as a servant, being a man of a type and order as yet quite unevolved — and never come in contact with the Mahatma *as such* at all. This servant may be, so to say, one of the necessities of the situation, as much as food, or clothes, or a shelter may be so. Undoubtedly there are Mahatmas who need none of these things; they are appendages to certain conditions of life, which conditions are, in their turn, necessary to that situation which I have called being “in touch” with mankind. For, to touch Maha-Atma you must be Maha-Atma. You only touch, in the Mahatma, those planes which you have developed within yourselves.

We think at once too much and too little of body. The soul *needs* no body. Some birds need no nests. Yet the body and the nest are alike necessary to a certain set of conditions. Those whose most interior need it is to help the evolution of mankind, atoms of that One-Spirit-Soul which evolves all things, require a vehicle of action, a means of communication, of a certain kind, because at certain stages of progress some given evolutionary link is necessary, and the free, perfect, conscious Soul, acting through a series of vehicles of which body is one, is just that specified link. Of course these bodies would be very perfect engines and of a higher order of “matter” than that which we take up in our present bodies. And it is one of the duties of the Great Souls, one of the many duties which arise along the pathway of evolution, to evolve just such perfect atoms of “physical” matter by becoming their indwelling force or evolver; which atoms are taken up again and again by the building forces, ever at work to provide forms composed of a higher order of matter for the higher orders of men as they evolve.

For “body” is a term for a congeries of forces, the human body is the highest achievement of the building forces, and by the means of a perfect body these builders themselves may be guided (by the perfect and conscious Soul indwelling) to a still higher development of their building powers. These powers, too, must evolve; building higher and still higher forms for the evolving races to inhabit. Do not forget that Soul owes a duty to matter; that these physical atoms, so-called, are not really physical at all and are Lives, and that the sublime and perfect Maha-Atma owes a duty to all that is, for all is Himself and He is, not body or soul or even spirit, but That Self; That thou art.

—JASPER NIEMAND

(*To be continued*)

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# WORDS OF LIGHT

## THE CANDLE OF DEVOTION

*Beyond the seeming is Truth: therein lies the sphere of thy service —  
in the kindling of the candle of devotion.*

### 1. RESTRAINT OF THE 'I'

Practise the restraint of the 'I.' Let be-ing flow through thee as a stream through a pool.

When thou hast laid aside thine own being, then shalt thou enter into Mine.

The foaming torrents of self-will are crossed by the golden bridge of concentration.

Curb the thought of an 'I.'

Think, rather, of the seeing consciousness.

Rid thee of acquisitiveness, even in the things of the spirit.

Kill envy, lest it slay thee.

Withhold from it nourishment.

Overpass the mountain of "self" which hideth Me from thee.

That which maketh thee thou, that it is which must die.

Dost thou think to find an abiding-place in that which thou *doest*?

Lo, it shall fail thee, and thou shalt be lost.

Be as a leaf upon the Tree of Being.

Offer thy little meed of refreshing.

Control the passions (self-will, self-pity), curb the tongue and cleanse the mind (of all impurity, intellectual pride and dark, corroding fear).

The key to knowledge is self-surrender.

Practise no austerities, for these are the lesser part.

Thy discipline is the doing of My will.

Set bounds to thy consciousness, barriers of Truth and Reality against which the restless thoughts will break, as waves against a wall.

Let there be no self-seeking.

Replace every thought of "self" with thoughts of the Indweller.

Fear and desire are the warp and woof that make up the web of attachment.

Purity of the light, purity of the snow, purity of the flowers — seek purity, for only so shalt thou come to Me.

Empty thine heart of all that would destroy thee.

Cleanse thine hands of all that would defile thee.

Clear thine eyes of all that would blind thee.

Rid thine ear of all that would stop it.

So shalt thou know, and see, and hear.

Self-will is thy bane.

Thou hast not yet plucked up this weed.

It is a far sweeter thing to increase in the knowledge of the Lord than to exalt thyself in the eyes of men.

Turn thy faculties thereto and thou shalt be blessed.

*A warning against too much regret for past faults.*

Lo, thou art clean; thou art clad in new robes. Why wilt thou look backward to the time when thou wast ragged and foul?

Stand before Me and serve Me.

Bring Me thine account night and morning.

Thou shalt reach Me by the path of self-surrender.

Doubt not. Doubt corrodes the edge of the spirit. Doubt dims the brightness of the soul.

Beware the bubble of consciousness and the image of self imprisoned therein.

Curb restlessness, acquisitiveness, dividedness, fear.

Yield thy mind to My WORD.

Dedicate thine actions to My will.

What is the "self" but the garment thou hast woven?

Alter the pattern, that so thou mayest be fit to come before Me.

Weave humility, purity, restraint of the mind, with the needle of devotion and the golden thread of communion.

Abandon thyself to the tide of being. So shall it bear thee to My feet.

*(To be continued)*

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## IN THE LIGHT OF THEOSOPHY

The recent death in Delhi of 14-year-old Narayanan Nair, the Kerala Transport Minister's son, caused by an overdose of opium, has created a nation-wide stir and focused attention on the dangers of taking drugs. While there have been occasional reports about the spread of drug-taking in Delhi University and other campuses throughout the country, they have hitherto not been taken seriously. Now, however, the death of young Narayanan highlights the fact that addiction has spread to schools as well.

The actual extent of drug-taking is said to be difficult to gauge. According to one report, five per cent of Delhi schoolboys and 30 per cent of college students have smoked hashish at least once in their lives. The number of campus addicts is put at 2,000. The reports following Narayanan's death clearly indicate that drugs like hashish and charas are readily available everywhere in the capital and presumably in other metropolitan areas. (*The Times of India*, May 7)

The common reaction to the boy's tragic death — as, indeed, to previous cases of drug addiction — has been to call for a stern clamp-down on the vice. This is easier said than done, for the supply of drugs has become a highly organized and lucrative racket, with ramifications spread over several states. Some attempt can be made, however, to keep a check on the activities of these racketeers. The following measures are suggested in the *Times* editorial:

In the first place, stricter penalties can be imposed on anyone caught peddling drugs (five persons have already been arrested in connection with Narayanan's death). If necessary, the existing drug laws can be amended to seal all loopholes. Furthermore, a special anti-narcotics squad manned by trained officials and equipped with up-to-date detection equipment can be raised. In every major city, this squad can keep track of drug pedlars and stage surprise raids on their dens. Finally, stricter vigilance can be exercised at state borders to restrict the movement of drugs from areas like Kashmir in which cannabis is grown.

There is a danger, however, that all these measures may boomerang disastrously. Wherever drugs have been banned — and particularly in the U.S. — experience has shown that the move inevitably accentuates the demand for the forbidden drug. Anything once prohibited is invariably surrounded by a mystique of its own. Instead of trying to eradicate the drug habit, therefore, the real emphasis should be on understanding its origins. It doesn't

require much detection to see that the main danger today is to young people who experiment with drugs because it is thought to be part of the fashionable Western cult they feel they must adopt. Rather than displaying signs of hysteria (and, incidentally, blaming Western hippies in India for spreading the habit), the authorities should first see to it that college students and other schoolboys are kept fully informed on the use and abuse of hard and soft drugs. A basic knowledge of drugs can be provided as part of the regular syllabus. If a boy is made aware of the dangers of drug-taking, he is less likely to risk his life experimenting with it. Ignorance is the biggest enemy.

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An article by Mordecai M. Merker in *Parapsychology Review* (November-December 1971) contains accounts of the Indian rope trick by four highly reputable doctors, three of whom actually observed performances. However, motion pictures taken of the performances showed that not one incident of the scene which had been witnessed by entire audiences was registered by the films. The following account of a performance observed by Dr. Alexander Pilcz, Professor of Psychiatry of the University of Vienna, Dr. Rudolf von Urban, a successful physician and psychoanalyst, and some colleagues was reported by Dr. Andrija Puharich in his book *Beyond Telepathy*, and is cited in Mr. Merker's article:

All the observers, including the scientists, saw the Fakir throw a coil of rope in the air and saw a small boy climb up the rope and disappear. Subsequently, dismembered parts of this small boy came tumbling down to the ground; the Fakir gathered them up in the basket, ascended the rope, and both the boy and the Fakir came down smiling. It is astonishing that several hundred people witnessed this demonstration and agreed in general on the details as described. There was not a single person present in the crowd who could deny these facts. However, when the motion pictures of this scene were developed subsequently, it was found that the Fakir had walked into the centre of the group of people and thrown the rope into the air, but that it had fallen to the ground. The Fakir and his boy assistant had stood motionless by the rope throughout the rest of the demonstration. The rope did not stay in the air, the boy did not ascend the rope. In other words, everyone present had witnessed the same hallucination. Presumably the hallucination originated with the Fakir as the agent or sender. At no time in the course of the demonstration

did the Fakir tell the audience what they were going to see. The entire demonstration was carried out in silence.

The investigating doctors arrived at substantially the same conclusion, that the trick depends entirely on mass suggestion. Dr. Puharich concludes that the hallucination was telepathically inspired by the Fakir and extended to the several hundred people who were present as receivers of the delusion. He states, citing notes to the thirteenth-century *Travels of Marco Polo*, that the hallucination has also extended to thousands of observers at one time, and he adds, "This gives us an idea of the large network that telepathic interaction can assume."

Another dramatic performance of the Indian rope trick was witnessed by Dr. Alexander Cannon, a physician who spent many years in the Orient, and his views are in accord with those of Dr. Pilcz, Dr. von Urban, and Dr. Puharich. In his book *Powers That Be* he explains the rope trick thus:

The trick does not take place. What happens is that a Fakir impresses the mark of his own vivid imagination so strongly upon the surrounding sea of mental ether that every person who enters that sphere of influence is at once affected by it.

Dr. Cannon is of the opinion that a Fakir's ability to impose a mass illusion is not limited to the rope trick. "Any unusual or impossible phenomenon," he writes, "can be rendered 'visible.' I know of people who have had the desert peopled with crows by a Fakir until the whole surrounding country was thick with them."

Mr. Merker, who is a practising lawyer, concludes that from the doctors' descriptions of the Indian rope trick we can develop legal proofs of telepathy. It remains to find out how one person can telepathically impose a mass illusion upon the minds of many persons.

Could not such knowledge in the hands of the unscrupulous lead to incalculable harm? Mr. Merker himself mentions some of the uses (shall we say misuses?) of being able to impose a mass illusion — for example, in the stock exchange, or upon enemy troops in the field.

In her *Isis Unveiled*, H.P.B. gives similar accounts of the rope trick and comments:

...who doubts but that it is a "hocus-pocus," an illusion, or *Maya*, as the Hindus express it? But when such an illusion can be forced on, say, ten thousand people at the same time, as we have seen it performed during a public festival, surely the means by which such an astounding hallucination can be produced merits the attention of science! When by such *magic* a man who

stands before you, in a room, the doors of which you have closed and of which the keys are in your hand, suddenly disappears, vanishes like a flash of light, and you see him *nowhere* but hear his voice from different parts of the room addressing you and laughing at your perplexity, surely such an *art* is not unworthy either of Mr. Huxley or Dr. Carpenter. (I. 473)

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In an article entitled "The Prediction Game" (*Saturday Review*, January 15), Peter Andrews comments on the current revival of interest in predicting the future by way of visions, crystal balls and zodiacal signs. Those who foretell events always find an eager audience, and in some countries it has become a burgeoning commercial enterprise. The author writes in a cynical vein:

When a society starts to feel itself hemmed in by evil portents, whether they come as social unease, saber rattling, or erratic Dow-Jones averages, there will always be someone with a faraway look in his bright eyes, shouting, "This way out!" And many of us tend to follow along because at least *he* seems to know where he's going. Therein lies the timeless appeal of psychic prophecy. Nobody really believes that there are people with so special a set of vibrations that they can sense what is to be, but it's such a great idea that even the most cynical of us wants to believe it. . . . One wonders how often professional predictors really were right even by their own lights. In their testaments, all the hits are carefully recounted. The misses, even when they are admitted, seem to get lost among the hosannas.

Those who believe in the power of precognition, the author writes, claim that "to one with the Universal Mind there is no such thing as the future. In dealing with visions, the future and the past are all on the same reel, indistinguishable from each other."

Theosophy asserts that the great Sages of olden days and their modern heirs possess sufficient data to prophesy. In *The Secret Doctrine* — and be it remembered it was published in 1888 — H.P.B. explains that as there are astronomical computations and prophecies based on unerring mathematical laws and cyclic recurrences, so the true occultists and astrologers can prophesy the return of some cyclic event on the same mathematical principle.

Why should the claim that they *know* it be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing

hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate, similar effects. . . . Yet in the prognostication of such future events . . . all foretold on the authority of cyclic recurrences, there is no psychic phenomenon involved. It is neither *prevision*, nor *prophecy*; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to. The reliability of the information depends, of course, on the acceptation or rejection of the claim for a tremendous period of historical observation. Eastern Initiates maintain that they have preserved records of the racial development and of events of universal import ever since the beginning of the Fourth Race — that which preceded being traditional. (I. 646)

Mr. Judge puts it thus 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. (pp. 150-51)

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Writing on "Muse and Its Uses" (*Bhavan's Journal*, April 2, 1972), Alan Price recalls a survey made in England in 1957 to discover why certain young workers were judged to be so unsatisfactory as to deserve dismissal by their employers:

A substantial majority of the employers concerned made it clear that the one factor well above all others which made a worker unsatisfactory was the inability to get on with people, a lack of appreciation for any other attitude except one's own — basically a defect of feeling and imagination.

And all this has a bearing upon education, since it follows that those school-subjects are of most practical use which promote understanding of human beings, which help us to become less self-centred and thus better workers and citizens. . . . A general

education which harmoniously develops a child's intellect, feelings and imagination as fully as possible for his own well-being and that of society will enable him to adapt himself to whatever may be required in the job he takes, and will give him the best chance of dealing with those vital problems of human relationships that are bound to occur whatever he does....

The view that literature should be the core of general education has very much to commend it since literature carrying truth alive into the heart by passion not only develops intellect but also best feeds feeling and imagination. Intelligence we all need, and the more of it the better; yet mature, lively and disciplined feelings are probably of equal value.

And imagination, the faculty which enlarges us from self-centred desires, fear and pride, and leads us to feel what it is like to be some other creature, is a vital source of moral power; often it is through lack of imagination to appreciate the position of other people that we do wrong to them.

This is not only the view of writers or of teachers of literature, but it is held by thinkers such as Plato and by scientists such as T. H. Huxley. The eminent scientist and educationist A. N. Whitehead pronounces that true education is impossible without the habitual vision of greatness, and Matthew Arnold says that the best which has been thought or done in human affairs must be made universally available. Literature, both agree, gives this vision, makes the best available.

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According to an American psychiatrist, Dr. James Anthony Chicago, parents often cause psychological exhaustion in their children by pushing them to perform better and become cleverer. Adolescents tend to become depressed and bored, he claims, when pushed too hard and should be allowed to take in as much of the outside world as the systems permit. When subjected to constant heavy pressure, they "feel not only that they carry their own problems but the aspirations and ambitions of their parents as well." Thus the fast-aging adolescent becomes an adult before his time, which may lead to further complications as he grows. (*The Times of India*, April 3)

Could this ultra-competitiveness be one of the causes of drop-out and adolescent irresponsibility? That is a question which should engage the attention of sociologists.

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