

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

ROBERT CROSBIE: FOUNDER OF THE U.L.T.	253
PERSONALITY AND INDIVIDUALITY	255
THE FALTERING STEPS	259
STUDIES IN SHELLEY: HIS POETRY	264
MENTAL FOOD	271
VALUES, RELATIVE AND REAL	273
THE POWER OF DIRECTION	276
MYSTICS AND MYSTICISM IN CHRISTIANITY	278
IN THE LIGHT OF THEOSOPHY	284

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.
40 New Marine Lines, Bombay 400 020, India

Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 21.00 £3.00, \$10.00 per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to **THEOSOPHY COMPANY (INDIA) PRIVATE LTD.**, which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 56, No. 8

June 1986

ROBERT CROSBIE Founder of the U.L.T.

[Reprinted from THE THEOSOPHICAL MOVEMENT, June 1934.]

ON the 25th of June 1919, Robert Crosbie cast off his body of flesh. For the Theosophical student of today his life-example has numerous valuable lessons; but among them none so noble as his patient and persevering following of the Light as he saw the Light.

Having identified himself with the Cause of the Great Masters in 1886, and having decided that W. Q. Judge was his door to Them, he remained faithful to that first vision till death released him, not from pain, for he never sought happiness, but from the bonds of Duty whom he strictly served. Events which followed the death of Mr. Judge in 1896 tested Mr. Crosbie's patience and devotion; his stay at the Headquarters of the Point Loma T.S. tested his perception and understanding. He emerged in 1904 a triumphant soul untarnished by the pride of claimants, untouched by the persuasion of friends, unaffected by the talk of the blind leaders of the blind. Flawless was his heart's devotion throughout his Theosophical meanderings. He pursued his Path diligently and the moment he found that he was on some side track he quickly abandoned it and stepped on the Path again. This is the mark of all devoted disciples who may bend like reeds but never break. His very humility was exploited by the cocksure, but his honesty of mind and sincerity of heart brought him his reward in 1909, when he was able to establish the United Lodge of Theosophists. Its Declaration of principles and policy was drawn up from statements of Mr. Judge and a phrase used by him—“the united lodge of theosophists”—was adopted as the name for the association.

Fidelity to the first vision, loyalty to the physical-plane Guru and the Path he showed and the lessons he taught, brought Mr. Crosbie added vision, greater strength and that inner development which made the Great Masters a Living Reality to him. We of the United Lodge of Theosophists owe him a debt which can best be paid by our assimilating his chief quality—the unwavering tenacity to hand on the Message of Theosophy. He neither drew attention to himself, nor did he teach anything else than what was recorded, ever saying—“Thus have I heard.” He pointed to the Teachings; he pointed to Mr. Judge whom H.P.B. described as “the Antahkarana [the Link] between the two Manas(es), the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge”; he pointed to H.P.B. whom the Masters described as “our direct agent”; and he pointed to the Masters Themselves as Living Men.

AM I asked for my conception of the dignity of a human being? I should say that it consists, first, in that spiritual principle called sometimes the reason, sometimes the conscience, which, rising above what is local and temporary, discerns immutable truth and everlasting right; which, in the midst of imperfect things, conceives of perfection; which is universal and impartial, standing in direct opposition to the partial, selfish principles of human nature; which says to me with authority that my neighbour is as precious as myself, and his rights as sacred as my own.

Heaven is in truth revealed to us in every pure affection of the human heart, and in every wise and beneficent action that uplifts the soul in adoration and gratitude. For heaven is only purity, wisdom, benevolence, joy, peace, in their perfected form. Thus in the immortal life may be said to surround us perpetually.

—WILLIAM ELLERY CHANNING

PERSONALITY AND INDIVIDUALITY

ONE of the important teachings of Theosophy is about the human Personality as distinct and separate from the Individuality. Says *The Key to Theosophy*:

We distinguish between the simple fact of self-consciousness, the simple feeling that "I am I," and the complex thought that "I am Mr. Smith" or "Mrs. Brown."

The Personality really means "a long series of daily experiences strung together by the thread of memory," and most of these are not of the human soul, the permanent Individuality.

We Theosophists, therefore, distinguish between this bundle of "experiences," which we call the *false* (because so finite and evanescent) *personality*, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the *true* individuality.

The principal ingredients of the Personality carry within themselves the separative tendencies; the actions of the Individuality are unifying and they bring many, nay, all human souls into harmonious relationship with one another; the very building of the Personality starts with a disturbance in the rhythmic and joyous and painless, because non-separative, dream of the Devachanee. Sex of the body and the colour of its skin belong to the personality; caste and class belong to the personality; race and religion belong to the personality. The Human Soul is neither male nor female, neither plebeian nor patrician, neither black nor white. The forces which divide and compartmentalize humanity into opposing groups belong to the false egoity or the personality. They are self-reproductive and the amalgamation into a single form produces the illusion of the reality of the personality in so thorough a manner that the very existence of the Soul or the Individuality is overlooked. Thus, for example, in the Hinayana school of Buddhism the teaching about the Five Skandhas—the five groups or bundles of attributes—is so misunderstood by the orthodox that the very doctrine of Reincarnation is explained in an incorrect manner.

Theosophy teaches that the birth, development, decay and death of the Personality is, like all else, according to Karma, the Law of Ethical Causation. Every constituent of the Personality, and the numerous expressions of each of these, spring into being not fortuitously but according to Law. Thus the sex of the personality; the family, the community, the nation and the race

to which it belongs; the religious creed and the social status in which it is born and bred—are all laboured for and secured by the Individuality as instruments of further growth and progress. Each one of us determined and created the sex of our present body by our past actions; on certain sub-planes of the world of personality we are fashioning the sex of the future body to be used in our next incarnation; and so with race, creed, caste and colour which, together with sex, form the army of opposition to the formation of a nucleus of Universal Brotherhood.

The Human Soul or the Individuality is Manas, the Thinker. For the purposes of its evolution the instrument of the Personality was fashioned. Its work of focusing itself in a limited sphere has a dual aim: (1) In a limited sphere it is able to focus its light in a more concentrated and less diffusive manner, thus gaining more quickly the experiences of the world of gross matter; (2) working in the limited sphere of the Personality, the Soul's function of elevating the matter with which it works is facilitated. Therefore there is nothing radically wrong with the Personality; what is wrong is the false value men and women place upon it, and its consequent false use.

The Five Skandhas, *i.e.*, *Rupa*, etc., are the instruments of the Individuality, but the tendencies and effects produced when they come in contact with the world of objects prove disastrous to the harmonious evolution of the Individuality, the energizer. The student of Theosophy is told to weaken his Personality, so that its hold on the inner nature is not disastrous to both the Individuality and the Personality. A philosophic consideration of the relation of the Five Skandhas to the Individuality will considerably help the student in his efforts towards purifying and elevating them.

This mind is the ray of Manas which, entering the foetus in the mother's womb and weaving itself fibre by fibre with its body brings to birth and sets into active life the Personality. The Personality is an assemblage or a bundle of living energies coloured by and held together by that ray. *The Voice of the Silence* calls the manasic reflection or lower manas "the thought-producer, he who awakes illusion"; that mind is called "the great Slayer of the Real" and the disciple is called upon to "slay the Slayer."

We, the Human Soul, the Thinker, have thought ourselves into male or female sex, white, brown or black skin, and so forth. The force of sex, the pride of colour, the fanaticism of creed, etc., are rooted in the mind; where is sex-force in a corpse? Where is pride

of race or skin or the inferiority complex due to these in the dead body? It is the lower manas which has fashioned them and sustains them. When the mind withdraws or imposes a new value on these cognate creations, they die or assume a different status.

The Personality is the mask of the Real Man, the Thinker, and this mask is composed of the living energies bringing into existence race, creed, sex, caste, colour and other minor factors. Thus the Soul is not the White European or the Black Negro or the Brown Indian; the Soul colours the skin aspect of the Personality. The Soul is not Christian or Muslim or Zoroastrian; the personality fancies itself to be such. Again, the Soul is not of this or the other caste; the meditative introvert mind considering abstractions makes the personality a Brahmana, or its active extrovert outlook stamps it as a Kshatriya, etc.; the four castes of Hinduism are a universal phenomenon. The Vaishya is abroad and the exploited Shudra has been retaliating for many a long year.

H.P.B. has given, more than once, the graphic example of the Personality as the actor playing a part:

Let us call every new life on earth of the same *Ego* a *night* on the stage of a theatre. One night the actor, or "Ego," appears as "Macbeth," the next as "Shylock," the third as "Romeo," the fourth as "Hamlet" or "King Lear," and so on, until he has run through the whole cycle of incarnations. The Ego begins his life-pilgrimage as a sprite, an "Ariel," or a "Puck"; he plays the part of a *super*, is a soldier, a servant, one of the chorus; rises then to "speaking parts," plays leading *roles*, interspersed with insignificant parts, till he finally retires from the stage as "Prospero," the *magician*.

Each one of us is an actor on the plane of the personality. We have made ourselves up; or, the make-up is a mask. We are good actors, for we identify ourselves with the parts we are playing very thoroughly; but we are not great actors who control and manipulate and create the characters they are playing. Theosophy teaches us to become truly great actors—to handle the part in life, which is ours under Karma, with skill and knowledge.

Each human being belongs to a set or group of actors. Verily the world is a stage—many stages, on which different companies of actors are playing their comedies and tragedies, farces and revues. The Gods and the Sages are the beholders of the pranks and the foibles of humankind—and also of its grand and glorious deeds. Their approval and applause are encouragements to the actors; the distance in feeling and the silence observed by Them

act as a sense of depression. The student of Theosophy trying to be a great actor, rivets his attention on the Gods and the Sages while acting with consummate skill his part on the stage of life. And he is bound to secure not only encouragement but inspiration if he remains faithful to the dual task—of acting his part as it should be acted (which implies the practice of Theosophy) and of watching the reactions of the Mighty Audience of his life-deeds.

THE “human” Monad, whether *immetalized* in the stone-atom, or *invegetalized* in the plant, or *inanimalized* in the animal, is still and ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms “mineral,” “vegetable” and “animal” *monad* are meant to create a superficial distinction: there is no such thing as a Monad (*jiva*) other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives “higher” and “lower” being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads, as Leibnitz put it, repeating an Eastern teaching, so the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that “MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally God. Thus accomplishing his cycle or circuit and returning to the point from which he had started as the *heavenly* MAN.” But by “Man” the divine Monad is meant, and not the thinking Entity, much less his physical body.

—*The Secret Doctrine*, II, 185-6

THE FALTERING STEPS

Unless thou hear'st thou canst not see.

Unless thou see'st thou canst not hear. To hear and see, this is the second stage.

—*The Voice of the Silence*

WITH confidence reposed in its long line of Teachers-Initiates, Theosophy asserts that there is an immortal entity in mortal man; that it can be invoked; and that its voice can be heard even when the storm is raging and the battle lasts. It is asserted with an equal degree of conviction that the voice of the spirit in man becomes audible to that devotee who desires its perception. But it will become manifest only through years of effort to drain the desire nature of all dross of self. *The Voice of the Silence* which gives chosen fragments from the Book of the Golden Precepts lays down a rule which is inviolable and has no exceptions. It says that the self of Matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both. In more recent times, Bulwer-Lytton in his *Zanoni* expressed the same Law of Life in his own great language when he wrote: "The mirror of the soul cannot reflect both earth and heaven; and the one vanishes from its surface, as the other is glassed upon its deep." Weaving it into his story, Lytton was giving out an absolute law of super nature which the aspirant has to understand and realize in his own life as true; until then, he by his ignorance refuses to give an opening to his inner senses which alone can transform him into something more than man.

It is imperative for the beginner to understand that he is on the threshold of a new life where the old norms are no longer valid or applicable. Arjuna on the field of battle is appalled by what he considers to be acts of sin. The murder by his hands of preceptors, elders and erstwhile friends; the destruction of a tribe, the infiltration of impiety in the household; the corruption of the castes—these he envisages as a direct result of an internecine and fratricidal war. To the average person, these are cogent reasons to stop any war. Not so to the spiritual entity; certainly not so to Sri Krishna. To the great Avatar, Arjuna's attitude is disgraceful, contrary to duty and the foundation of dishonour. "Abandon," advises Sri Krishna, "this despicable weakness of the heart, and stand up." All the reasons for abandoning the fight which Arjuna advances are, to the worldly intellect, valid. What then are the overriding factors which not only justify the fight but make of it an obligatory duty which has to be per-

formed, whatever the consequences? Much future hardship can be avoided if the modern Arjuna of a day realizes that he has to view life and life's problems from a different plane of consciousness altogether. The beginner has to understand that once he has taken the first step that leads to divinity, there can be no retracing of steps, and no renouncing of promises made to one's Higher Self.

The history of the last one hundred years of the Theosophical Movement shows the universality of this law among probationers. Several have delved into psychic realms instead of the spiritual. They have thus spoken of one thing whilst they lived and propagated the psychic. Students are referred to the third of the Ten Items on page 588, Vol. II, of *Isis Unveiled*, and to differentiate between the powers of the astral body (or soul), the real man, and the sovereign, the immortal spirit which broods over and illuminates both the physical and the astral bodies. There have also been those who have sought to build up a "brotherhood" of sorts from which they have tried to exclude those who according to their limited knowledge have failed to accept their norms of right and wrong. There have been others still who have aroused their lower psychic faculties and tried to pass them off as spiritual attainments to all and sundry, forgetting the while that the Theosophical Society was not founded as a miracle club. Therefore, it is always wise to pause and check on one's walk in life with the norms of spiritual conduct as set forth in the divine Paramitas. *The Voice of the Silence* casts a solemn duty on each aspiring disciple. On the title-page of the Book appear the following words: "Being chosen fragments from the 'Book of the Golden Precepts,' for the daily use of Lanoos (Disciples)."

Both *Light on the Path* and *The Voice of the Silence* induce in the disciple an enlightened faith bordering on conviction that the spiritual part of the individual and the spiritual substratum of the Universe have a voice, but that this voice gives no utterance to the cries of self. It therefore follows that so long as these cries go on pestering the disciple, he will have no existence for those who are teachers of disciples. We who are but a portion of the vast tide of humanity have garnered memories from this and preceding lives which tell us that there have existed and exist still men high in wisdom and in culture who have sought their own good in the good of others; men who have travelled to far distant places in search of a knowledge alien to human learning and who have returned after years of study with a fund

of knowledge of which Job and James spoke as the Wisdom from above. Why then is it that even with the help of Theosophy that H.P.B. brought unaltered from the realms of light, several disciples have sidled away from the path of rectitude to seek other masters, including those who have succumbed to the glamour of the astral regions? The faint-hearted and those who aspire to be Occultists at the cost price of a book tend to get weary and lose their enthusiasm as they plod onward on the hard and thorny way to wisdom, and despairing of reaching the goal in one short incarnation, have in their ignorance sought to effect a sort of working compromise between the opposites of the eternal on the one hand and of the changing and the perishable on the other.

Such an attitude results, sooner than later, in an inflammation in the inner nature, which attacks the astral body and forces all progress to a halt by the creation of an excessive turmoil in the desire nature. In occultism there is no such thing as marking time. You either progress or you fall backwards, and this is realized only when the fall backwards becomes precipitate and the person then knows that in his arrogance he had chosen the bitter and not the sweet. For instance, there have been quite a few who having stumbled upon the astral have sought to justify their dabbling in its deceptive light and have claimed and preached that it is only through the psychic that the spiritual can be reached. Mediumship and passivity have never led to Adeptship and have tended at all times to an alliance with untruth and selfishness. In the last hundred years or so, many a once promising aspirant has paid the price that folly pays to pride, and may have to wait for incarnations before he will be fit again to resume his pilgrimage to the holy seat.

The life that follows upon the new orientation is a totally different life to which no yardstick applicable to ordinary living becomes adaptable. In fact the ordinary norms of life are discovered to be no norms, and the aspirant finds himself stranded in a world where he once felt he knew most if not all of the values. His past life rises up in mockery against him and he finds himself in a strange new world where the rules of makebelieve are overthrown. It is true that as the first flush of enthusiasm wears itself out against the routines and the thorns of life, memories of the past crowd around him, and unwittingly at first he starts to apply the old formulae that he was wont to use during his earlier walk in life. He slips back into that very behaviour which in the recent past he had promised himself to avoid.

Psychologically he loses sight of his companions, avoids their company and even accuses them of backsliding into the forbidden paths of error. From this condition of high psychic fever that no ordinary thermometer can detect, he has to pull himself out. It is not as if he did not have due warning of the highly dangerous forces which till then had been lying latent like sleeping dogs, and which have now been aroused to feverish activity to oppose his resolve to give fight to and kill such powers as are antagonistic to the universal way of life. That resolution once made in the presence of the Higher Self is irrevocable. He has either to emerge victorious or to face an ignoble martyrdom. Once the battle has been joined, there is no chance of switching sides, no crying halt, no room for a foolhardy complacency, and no pity for those who, once friendly, are now bent on taking his life.

In the great war between the living and the dead, no fixed rules can govern the fight; for this is no war where quarter is either expected or becomes desirable. Deceit has to be countered by wakefulness, treachery by knowledge, glamour by wisdom. And yet the beginner is not without guidance. Those valiant souls who have survived the ordeal and passed on have left for future generations of recruits the essence of their experiences not only against known antagonists, but also against those of one's own household who too often assume the robes of virtue.

The first great obstacle which makes the neophyte trip is ambition, which according to *Light on the Path* is the great tempter of one who is rising above his fellows. It is the great curse that makes one vie for supremacy over his less fortunate brothers. The ambitious person passes most of his life in a stupor of his higher sensibilities till the bitter fruits of his efforts make him realize that ambition poisoned his life and made it vile and degrading to his higher possibilities. But usually when these bitter fruits yield their venom, it is too late to turn back and the resultant of one more incarnation will have to be written off as a failure.

It is a fact that when an individual desires to turn away from the paths of error, he does not by the mere force of that desire erase all semblances of egotism from his life. The subtle desire with its venomous sting just transfers itself to the next plane or sub-plane where the neophyte has placed himself. These enemies of mankind can wrap themselves up in pleasing vestures, disguise themselves in newer forms that are pleasing to the ego, and delude the Lord in the body. *The Voice of the Silence* rightly calls

them "cruel crafty Powers—passions incarnate."

The next human frailty which has to be overcome is represented in *Light on the Path* as "the power to wound," which includes among other things "the pleasant consciousness of self-respect and of virtue." The fact remains that so long as the earthly qualities of the lower self remain, the individual's progress stands barred as effectively as though he had willed it himself.

There are of course other tempters bred and reared by the person in his years of folly. For instance, *The Voice of the Silence* speaks of the deceptive light emanating from the jewel of the Great Ensnarer—Mara, which has the power to bewitch the senses, blind the mind, and leave the unwary an abandoned wreck. This blinding lustre from Mara's jewel is, according to H.P.B. (see footnote on page 9), the fascination that is exercised by vice upon certain natures. The pity of it all is that the one fast bound through fascination actually sees himself for a time as a leader of his band moving towards the brighter morrow.

SELF-RESPECT is the noblest garment with which a man may clothe himself.

To think meanly of oneself is to sink in one's own estimation as well as in the estimation of others.

Putting ideas into one's head will do the head no good, no more than putting things into a bag, unless it reacts upon them, makes them its own, and turns them to account.

You may admire men of intellect; but something more is necessary before you will trust them.

An intense anticipation itself transforms possibility into reality; our desires being often but the precursors of the thing which we are capable of performing.

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.

Example is one of the most potent of instructors, though it teaches without a tongue.

The great art of commanding is to take a fair share of the work.

—SAMUEL SMILES

STUDIES IN SHELLEY

II—His Poetry

[This is the second of a series of three articles, reprinted from *The Aryan Path* for November 1939. The first, dealing with the poet's background, was published last month; the last, on Shelley's prose, will appear in our next issue.—Eds.]

FRENCH and English philosophers just preceding the time of Shelley emphasized very definite conceptions of political and religious liberty. These conceptions were also Shelley's, and were not just his borrowings from others. The ideal of the inner redemption of mankind through mental and spiritual changes, the hope of the disappearance of outward evils also under the beneficent operation of Freedom, Brotherhood and equal rights—man, abstract yet concrete, "king over himself, gentle, just and wise,"¹ freed in body, mind and soul—these ideals and hopes form Shelley's own greatest themes, drawn from the depths of his true and independent self. And they are the basis of many of his greatest poems, including *Queen Mab*, *The Revolt of Islam*, *Hellas*, several odes and *Prometheus Unbound*.

Most of these assume a narrative form, using spirits and humanized figures to embody concepts of men and also abstract ideas. He delighted to make sharp contrasts, picturing man in slavery to despotic governments and religions, and then man free from such despotism. This pair of opposites caught his leaping imagination and his eager desire for victorious results. Yet, in spite of his avid wish, he faced the fact of slow growth. *The Revolt of Islam*, for instance, is a long-drawn struggle toward victory with many temporary successes and failures. Even in *Queen Mab*, the earliest of these poems (and—note well!—the one richest in hints of Theosophy), there are clear statements that the "paths of an aspiring change" are "gradual" (Part IX). Despite his excessive fluency in idea and phrase, his pictures in these various poems of the two extremes successfully embody convincing facts and great prophetic truths. His attacks on kings and monarchy, God, priests and other matters of religions, may seem ruthless; but his paeans of joy over humanity self-redeemed from these evils, individually released and glorified, balance and justify his unsparing attacks.

¹ *Prometheus Unbound*, Act II.

In the *Ode to Liberty* he cried:

Oh, that the free would stamp the impious name
Of King into the dust! . . .

Oh, that the wise from their bright minds would kindle
Such lamps within the dome of this dim world,
That the pale name of Priest might shrink and dwindle
Into the hell from which it first was hurled!

In *Queen Mab* appears this:

. . .The name of God
Has fenced about all crime with holiness,
Himself the creature of his worshippers,
. . .the omnipotent fiend . . .

Part II includes this summary:

Where Socrates expired, a tyrant's slave,
A coward and a fool, spreads death around—
Then, shuddering, meets his own.
Where Cicero and Antoninus lived,
A cowed and hypocritical monk
Prays, curses and deceives.

Part III contains an extended picture of the degradation of king and court sometimes actually found:

The King, . . .the fool
Whom courtiers nickname monarch, whilst a slave
Even to the basest appetites . . .
Those gilded flies
That, basking in the sunshine of a court,
Fatten on its corruption! what are they?—
The drones of the community.

This same passage moves on to the final victory of the right:

. . .kingly glare
Will lose its power to dazzle; its authority
Will silently pass by; . . .whilst falsehood's trade
Shall be as hateful and unprofitable
As that of truth is now.

The Revolt of Islam again presents the contrast and the victory:

Kind thoughts, and mighty hopes, and gentle deeds
Abound; for fearless love and the pure law
Of mild equality and peace, succeeds
To faiths which long have held the world in awe,
Bloody, and false, and cold.

Changes even in Nature are stated repeatedly in *Prometheus Unbound*:

...the impalpable thin air
And the all-circling sunlight were transformed,
As if the sense of love, dissolved in them,
Had folded itself round the spherèd world.

The theosophical quality of the very earliest of these humanitarian poems—*Queen Mab*—is impressively illustrated in the hints of the time when the redeemed Earth and the seventh perfect Race are conjoined:

Earth was no longer hell;
Love, freedom, health had given
Their ripeness to the manhood of its prime,
And all its pulses beat
Symphonious to the planetary spheres;...
The habitable earth is full of bliss;...
All things are recreated, and the flame,
Of consentaneous love inspires all life;...
Here now the human being stands adorning
This loveliest earth with taintless body and mind;
Blest from his birth with all bland impulses...
All things are void of terror; man has lost
His terrible prerogative, and stands
An equal amidst equals; happiness
And science dawn, though late, upon the earth.
And in tune...control.

The practical human present means are given for this great attainment:

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope, till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This... is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory!

Can theosophists reject from their number of high souls the poet who thus follows the line of condemnation given by the Mahatmas and who thus teaches true practice of the Wisdom-Religion at the last Climax of his greatest Song of Humanity?

Besides this noble humanitarian outreach, various metaphysical ideas, also characteristic of Shelley, are genuinely theosophical. They express rather that other Adept purpose to reveal to men more of their unrealized psychical and spiritual nature. Striking and unexpected, with little contemporary precedent, these ideas sparkle—for a theosophist—like finely cut jewels among a mass of pebbles. Some of them he may have derived from Platonism, early or late; or they may be the clearest instances in him of soul-remembered knowledge.

Is not that suggested by this little passage, appearing almost casually in *Queen Mab*?

. . . the stars,
Which on thy cradle beamed so brightly sweet,
Were gods to the distempered playfulness
Of thy untutored infancy.

Untutored indeed—in the ways of Western materialistic science.

A few other examples are chosen from many. The Fairy Mab suggests the fact of astral record when she states (Part I):

. . . to me 'tis given
The wonders of the human world to keep;
The secrets of the immeasurable past, . . .
The future, from the causes which arise
In each event. . . not a sting, not a throb. . .
Are unforeseen, unregistered by me.

Similar suggestions of the astral are given in *Prometheus Unbound*:

. . . those subtle and fair spirits,
. . . who inhabit . . .
Its world-surrounding ether; they behold
. . . as in a glass,
The future.
For know there are two worlds of life and death;
One that which thou beholdest; but the other
Is underneath the grave, where do inhabit
The shadows of all forms that think and live, . . .
Dreams and the light imaginings of men,
And all that faith creates or love desires,
Terrible, strange, sublime and beauteous shapes.

In harmony with these noble psychical passages are the facts that in this same poem messages are conveyed by dreams, by echoing Voices, by flower-petals stamped with words.

Also, the Fairy, representing the poet's liberated mind, looking out where "Below lay stretched the universe... a wilderness of harmony," yet feeling the all-pervading Identity, hence the actual Universal Brotherhood of all and the future Nirvanic Unity, exclaims:

Spirit of Nature! thou
 Life of interminable multitudes;
 Soul of those mighty spheres
 Whose changeless paths through Heaven's deep silence lie;
 Soul of that smallest being,
 The dwelling of whose life
 Is one faint April sun-gleam;—
 Man, like these...
 Thy will...fulfilleth;
 Like theirs, his age of endless peace,
 Which time is fast maturing,
 Will swiftly, surely, come;
 And the unbounded frame which thou pervadest,
 Will be without a flaw
 Marring its perfect symmetry!

The utmost exalted fusion of man with this Universality and Oneness is in scattered lines through the unforgettable close of *Adonais*:

Peace, peace! he is not dead...
 He has outsoared the shadow of our night;...
 He is made one with Nature: there is heard
 His voice in all her music...
 He is a presence to be felt and known
 In darkness and in light, from herb and stone,
 Spreading itself where'er that Power may move...
 Which wields the world with never wearied love,
 Sustains it from beneath, and kindles it above....

He is a portion of the loveliness
 Which once he made more lovely;...
 The One remains, the many change and pass;
 Heaven's light forever shines, Earth's shadows fly;
 Life, like a dome of many-coloured glass,
 Stains the white radiance of Eternity,...
 That Light whose smile kindles the Universe,
 That Beauty in which all things work and move,
 That Benediction which the eclipsing Curse

Of birth can quench not, that sustaining Love
 Which through the web of being blindly wove
 By man and beast and earth and air and sea,
 Burns bright or dim, as each are mirrors of
 The fire for which all thirst; now beams on me, . . .
 The soul of Adonais, like a star,
 Beacons from the abode where the Eternal are.

Critics, though admiring this wonderful passage, yet utterly at a loss to explain it philosophically, call it "pantheism." And as pantheism is not trusted by the Western world, they forthwith dismiss it with a more or less emphatic shrug. The lines are far too sublime in idea and expression to be a suitable tribute merely to the earthly poet whose name *Adonais* honours—or to any earth-being. The passage is in reality a vision of the liberated human spirit, Man, bearing no name, and freed from "this clogging mould" of the physical-astral-kamic body. Only theosophical philosophy with its doctrines of the identity of Spirit in Man and in Nature, of Manifestation and Pralaya, of Absolute Unity—only this Philosophy can interpret these lines. No one reaches the actual meaning of the last part of *Adonais* who fails to see the identity of the Unnameable One with the Kosmos and with finite man and nature—that Deity which is "in every atom of the visible as of the invisible Cosmos," which is "the omnipresent, omnipotent and even omniscient creative potentiality"; this as "identical, hence coeval, with Nature, the eternal and uncreate nature" . . . the identicalness of this with "the inner man . . . the only God we can have cognizance of . . . that deific essence of which we are cognizant . . . in our heart and spiritual consciousness"; and, again, the identicalness of both these with "finite man."²

In none of the passages quoted from these poems is Shelley's thought philosophically connected, fully logicalized; it constantly swerves from the high line of Truth into ideas incongruous and even disturbing. Hence the necessity of sifting out the jewels. But where in Western literature are there statements implying more of Theosophy than these?

Whence could the poet have drawn such concepts? In his life-experience known outwardly, only from Platonism. Yet, clearly, he was not dependent on Platonism. For, besides the deep impact from the past in his own nature, the vital Fire of those noble ideas and truths came as a fresh impartation from the Great Lodge to his age and hence to himself.

² *The Key to Theosophy*, by H. P. Blavatsky, pp. 63-64, 66-67.

Thus, the two chief phases of the Adepts' eighteenth-century effort—namely, the partial disclosing of the inner realities of man and nature and the arousing of the feeling of brotherly union with others—bore some measure of harvest in the many changes that occurred in statecraft, in religion and in literature throughout the West. From leading thinkers of the various countries came a philosophic statement of the Adept Impulsions that was practical and most influential; and as a literary vehicle for those master-ideas, the work of Shelley was surely one of the noblest in imagination and poetic artistry.

William Q. Judge tells of Beings "who have passed through many occult initiations in previous lives, but are now living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. . . These *obscured adepts* . . . can be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness."

May not the man called Shelley—misunderstood, reviled, struggling under a load of blunders and sorrows, as a poet too little self-critical and too exuberant, never becoming full master of his excessively fertile mind, yet through all errors ever burning with an unquenched fire of altruism—may he not have been such an Obscured Adept?

The range of adeptship this being must have reached in previous lives cannot be guessed; though perhaps the thick obscurity he laboured through is an indication. For only a high soul could have penetrated such karmic darkness as enveloped Shelley—which must have originated both in past lives and in the present—and yet have brought out into the light such a treasury of spiritual knowledge.

MENTAL FOOD

WHY do we get so little real alteration in our characters through the study of Theosophy? Such a question is often asked by the earnest student who has forgotten that most questions can be answered if the law of analogy is applied.

We are familiar with the fact that, though we eat our meals in a short time, the process of digestion takes much longer and, after digestion has taken place, the body throws out that which it does not want and assimilates the rest, turning it into health and strength.

We are also familiar with the idea that these three aspects of one process take place with respect to life's experiences.

We eat of the fruits of life, physical, mental and moral, while we are on earth for the short span of one life that Nature allots to us. In the first period of the after-death states there is separation of that which can be used and assimilated, and that which is waste matter. The latter is left behind in Kama-loka; the former is, during a long term of earth years, assimilated and built into the fabric of the soul. When assimilation in Devachan is over, then a new meal is needed and return to earth begins.

The eating of food is a conscious process, but neither digestion nor assimilation is. When, however, we eat of the experiences of life we are aware of what we are doing and we have the power of choice, though we are unaware during the period in Kama-loka. We are more aware during the assimilative process in Devachan, though not fully so, for there is no power of choice in that state.

If we apply the law of analogy along these lines to study, it is very illuminating, but, since we are dealing with mind, which is awareness itself, these three (or four) processes should all contain in them the faculty of awareness. That they do not is the reason why we do not benefit from our study.

How do we study? We read a passage, but we are often only partly attentive to it, and even if we read it two or three times, we are unable to repeat it a few minutes afterwards. If we do read with our full attention a kind of digestion process takes place, for we separate the essence of what we read from that which is less valuable for us, while paying full attention to the exact meaning of the words. If our study stops here the process is finished and we have a mere intellectual perception of the subject, corresponding—to continue the analogy—to the understanding of those intellectual giants without insight—the materialists and scientists with their "ill-digested" facts. The next stage, that of

assimilation, is brought about by reflection on the essence of what we have read. These three processes have their analogy also in experiences in life and, when applied, give the key to the understanding of the way in which, by assimilation here, the long years of Devachan can be avoided.

Just as a young child eats its food without taking any notice of it save to satisfy the body's craving or its idiosyncrasies of taste, so most of us go through life accepting what comes, without thought. We do not analyse what gives good nourishment and what gives pain, but err again and again because of this inattention. Digestion still takes place, and so does assimilation of what is assimilable, however little, in Devachan. As conscious beings we ought to pay attention to our experiences, just as we ought to read with attention. Then we should note that, just as an emotional upset will spoil the process of digestion, so will it spoil the digestion of an experience. Those who find it difficult to discard the waste matter of the body should look to the food they eat and to their emotional disturbances so that retention of waste matter—which is poisonous to the system—does not take place. Similarly with the experiences we take into our consciousness. We should consciously digest them, *i.e.*, with attention, a mental process, and, equally consciously, throw away the waste matter. Then, by reflection on the *essence* of the experience (not on the whole of it), we assimilate its value. The useless part of an experience is mostly the emotional reaction, and this must at once be separated from the rest of it.

In study, perhaps the first stage for most of us is to take exact note of what we read. Though it is true that we need to grasp the idea and not the words, to make this possible we must first be sure that we have read and recorded the exact words and the meanings of those words which particularly apply. For example, how often do we read the "Fundamentals of Theosophy" and see the words, "underlie and pervade," but how long does it take us to see the value of the word "pervade" in this connection? Accuracy in the reading process itself, punctuality in the attentive digestion of what is read, *i.e.*, *at the time of reading* and immediately afterwards, and purity in the reflection on and assimilation of the essence of the ideas that the section read can yield. This is the triad to be used. Every time Analogy and Correspondence lead to success.

VALUES, RELATIVE AND REAL

IGNORING the less fundamental utilitarian and exchange values of the economic theorist, the philosopher goes to the root of the problem of value and concerns himself with the deeper need of clarifying the concept of its nature as expressed in terms of the true, the beautiful and the good. Philosophers have put forward the case, on the one hand, for moral, aesthetic and veridical values existing objectively, *i.e.*, independently of their cognizer, and for the plurality or the essential unrelatedness of such values; and, on the other hand, for the subordination of the objective to the subjective element in the determination of value, and for the merging of all three types of values in a transcendent unity.

The Esoteric Philosophy of Theosophy, upholding an objective idealism, points the way to the reconciliation of these contentions. Such reconciliation is possible, in fact, only in the light of the ancient Indian doctrine of *Maya* (Illusion), with its vast ramifications and its still vaster implications. According to that teaching, as set forth in *The Secret Doctrine* by H. P. Blavatsky, the objective universe and all that it contains are *Maya*, because, compared to the eternal immutability of the one boundless and unknowable Principle which is symbolized by absolute, abstract Space, they are all temporary and evanescent, from the ephemeral life of a firefly to that of the Sun. The phenomenal, the world of illusion, men and things, is but the reflection and the shadow of the noumenal, the Reality behind the veil of *Mahamaya*, the great Illusion.

Theosophy draws a practical distinction, however, between that *Mahamaya* or collective illusion and the objective relations between the various conscious Egos. The Universe is real enough to the latter, who are as unreal as it is itself.

In addition to the collective illusion to which all common mortals are subject, each man is enveloped by his own *Maya*, which is real to him. To the madman, for example, the shadows in his deranged mind are as actual and as real, for the time being, as the things which the sane people around him see.

As the element of *Maya* enters into all finite things, the appearance which the underlying reality assumes for any observer depends upon his power of cognition. It is questionable whether the defenders of the existence of objective values on this plane could point to a single object or action or idea which everybody would concede to be beautiful or good or true. Will the portrait or the landscape which the educated eye recognizes as beautiful

mean anything to the untrained eye of the savage but a confusion of streaks and daubs of colour? Similarly, will the standard of right and wrong of the civilized man be any more adequate by the standard of the saint than that of the savage would be in the eyes of the former? Will the fetish-worshipper see any truth in the philosopher's concept of the Indwelling God?

No, the values known to us are but relative values, depending for their sanction upon the response of the perceiver. As new knowledge is acquired and as consciousness unfolds, values on the plane of *Maya* change. The upward progress of the Ego is described as a "series of progressive awakenings." At each such advance the person recognizes that what he had taken for realities before had been but shadows, but in each case the new "realities" which he perceives are only less shadowy, though he will realize that fact only when the next veil falls from his consciousness.

The pure object apart from consciousness is inconceivable at present to the perceiving Ego, who knows only the mental states which the object excites in him. In this *Maya* in which we live, there are cognizable values, to be sure, but they are only shadows, like the objects to which we attach them, correspondences, so to say, of real values unknowable to us as long as we do not know how to free our consciousness from the thralldom of the senses and to break through the barrier which separates the personal Ego from a knowledge of "things in themselves."

For, although on the plane of relativity values are largely subjective, coloured and to a great extent determined by the reaction of the perceiver, real values do exist—Absolute Values, the immortal aspects of ideas and of objects. Those truly are objective values, values in themselves. On that plane of the Real there is true unity of values.

Let us take the illustration of a statement which is true, but to which the ordinary person denies a moral or an aesthetic quality— $2 + 3 = 5$. We maintain that this formula has not only an aspect of goodness in its conformity to Law, but also a potential of beauty which reflection upon the role played by numbers in the differentiation of matter and in the evolution of the manifested universe brings out. The real Science of Numbers, a very different thing from what passes in the world for Numerology, reveals the beauty in rhythmic vibration, from the whirling of the electrons in the atom to the majesty of the ordered march of the spheres.

Order, in fact, is not "Heaven's first law" alone; it may in one sense be said to be Heaven's only law, and to stand on our plane

as the symbol of that unity in which all values meet. In one aspect this Order or Harmony is Compassion, the Law of Laws. To the extent that an action, including its motive, subserves the maintenance of the universal harmony, or the restoration of that harmony if it has been disturbed, it is a good action, and is properly described in moral terms as "right." The act done out of perfect freedom, freedom from every desire for benefit from the act for oneself or for any group smaller than the universal, would be such a right action. To the extent that an object of aesthetic appreciation follows the laws of proportion and achieves a balancing of colour, line or tone, to the extent that the visible or audible representation approximates to or realizes a certain harmony with the artist's or the musician's idea, it is a thing of beauty and, in Keats's immortal phrase, "a joy for ever." And what is the true if not the concept of the integral, the all-inclusive Whole in which all of the parts are united in perfect balance and harmonious functioning? Granted that the true in this sense is the ideal, the presently unrealizable, still anything that falls short of this ideal or that contravenes it, is so far false because impermanent and of the nature of illusion.

While presently unrealizable by the ordinary person, the *real* values are, however, knowable and are known by Those who have attained human perfection. The production of such Cognizers of true values is the culmination of the progressive awakenings which the unfolding consciousness experiences. Their co-operation with Nature implies action in accordance with that full knowledge. They are true philanthropists because they aid others to realize their own inherent perfection.

For each man is Divine and Perfect in essence and in the process of evolution he realizes and expresses more and more that which he is.

Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the "Eye of Dangma" toward the essence of things in which no Maya can have any influence. (*The Secret Doctrine*, I, 45)

He who humbles himself shall be saved;
 He who bends shall be made straight;
 He who empties himself shall be filled.

—LAO-TZU

THE POWER OF DIRECTION

ROBERT Crosbie wrote to a correspondent:

Control is the power of direction, and when exercised in one way, leads to its exercise in other ways until it covers the whole field of operation. . . . If in any one thing control is difficult, begin with the purpose of control in mind, and *stop* at the first indication that control is being lost. (*The Friendly Philosopher*, p. 17)

Control demands awareness; and awareness, concentration on the duty or the task in hand, deliberateness in thought, speech and action. It is beneath the dignity of thinking man to drift from idle thought to fantasy, as the butterfly flits from flower to flower, to act on every passing impulse, supported by no guiding principle.

Control requires not only a controller but also the acceptance by the personal man of his authority. No submission to dictation from without is called for, but the subordination, willing and conscious, by the personality to the Inner Ruler, and obedience to Its behests. In how many, even among earnest students of our great philosophy, is there established the habit of subjecting the inclinations and impulses of the personal man to the judgment of the Soul, the verdict of conscience, before acting on them? Yet he who does not, makes himself too often but a slave to others' promptings and to outer things.

The uncontrolled heart, following the dictates of the moving passions, snatcheth away his spiritual knowledge, as the storm the bark upon the raging ocean. (*Bhagavad-Gita*, II, 67)

Uncontrolled speech, for example, may be mere babbling or it may cause pain to others. Surely the gibe that shows perhaps a superficial cleverness but cuts its victim and may rankle long would hardly pass the lips of the aspirant who had established "the attitude of purposive speech."

In the *Gospel According to St. Mark* (III, 27), appears the warning:

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

How often, alas, is the "strong man," the lawful ruler of the personality, bound hand and foot by those traitors within the gates, his uncontrolled feelings and thoughts, and rendered by them almost impotent to repulse temptations from without!

In the letter from Mr. Crosbie quoted above, he gave the valuable suggestion that a detailed piecemeal effort to control, for instance, our reactions to others' words and actions, or our impulses, or a habit of mind or body, may be less effective than beginning with "the idea, attitude, and purpose of control in all things that concern the vassals of our house. The advance would then be all along the line, and the habit of control established, the *balance preserved*. It sums itself up in my mind as the *establishment of control itself*, irrespective of the things controlled."

There is a mantram quality to the verse in *The Voice of the Silence* that could be very helpful in the effort to raise the consciousness to a higher level and to subject the personal to the control of the higher nature:

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

The close connection between control and calmness is well brought out in the Second Discourse of the *Bhagavad-Gita*, where Krishna tells Arjuna that one who, "free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquillity of thought. . .and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides."

On the other hand, Arjuna is told that "the man whose heart and mind are not at rest is without wisdom or the power of contemplation; who doth not practise reflection hath no calm; and how can a man without calm obtain happiness?"

Q. What is patience, Theosophically considered?

A. Consideration for others. An undisturbed condition of mind, a steadiness and a quietness in regard to anything that comes to pass. This leaves our best judgment ready for action.

—ROBERT CROSBIE

MYSTICS AND MYSTICISM IN CHRISTIANITY

[This article by Dr. J. D. Buck is reprinted from *Theosophy* (successor to *The Path*) for June 1897.]

IT is no part of the purpose of the writer of this paper to give a connected history of mysticism, or to introduce all the writers who in such a history would have to be admitted to consideration. Mysticism is a vague term, and while there is some element common to all genuine mystics, these writers differ very widely in their method of philosophizing, and particularly, in the extent in which the emotional element is mingled with their philosophy.

Mysticism is not Theosophy, though there are certain elements common to both, and the two terms have been often applied by different writers to the same individual. No history of either Theosophy or Mysticism would be complete that left out any prominent mystic or theosophist. Neither Mysticism nor Theosophy can be adequately defined in a phrase; neither of these forms of thought readily crystallizes into a creed; either form may, and often has, adopted without dissent the Christian creed in vogue at the time, and each has undertaken to give the inner sense, or spiritual meaning of the accepted dogmas. Mysticism has more often been emotional than philosophical, and hence is strongly characterized by religious devotion. Tauler was a typical mystic and it is said of him that in his sermons he was often so wrought up by his emotions, and the idea of union with God, that he could no longer speak or stand, and was carried out fainting.

Aspiration differs widely from emotion and yet is equally akin to devotion, and when once centred in the soul is less liable to transitions and oscillations and is nearer related to philosophy. Meditation or contemplation may coexist with either the emotional or aspirational nature, and both mystic and theosophist recognize the Divine Unity and aim at the union of the human with the divine. If this difference between aspiration and emotion, between the true light and the perturbations produced in the individual by that light, be kept in mind, and the closer consonance of philosophy with aspiration, the relation of Theosophy to Mysticism can be more clearly apprehended. Another point should also be held clearly in view, *viz.*, the philosophical relation between Faith and Reason; between the existence, immutability and beneficence of the Divine Life, and the orderly sequence of its manifestation, and apprehension by the mind of man. It is only through the establishment of a perfect equilibrium between faith

and reason that the Divine Life and the Divine Wisdom can become manifest in man. Faith without reason becomes fanaticism; reason divorced from faith becomes sordid materialism, and while prating of order and law begets anarchy.

Christian mysticism may be said to date from the first quarter of the ninth century A.D., though there were Christian mystics from the beginning of the present era. There were the Essenes, the Therapeutae, the Gnostic sects and the Neoplatonists during the early centuries, but with the conquests of Constantine and the Mohammedans these disappeared and western Europe was left in darkness and superstition. The monasteries became almost the only seats of learning, and though in secrecy the spiritually minded among the monks might pore over the philosophy of Plato, woe unto him who dared to antagonize the blind superstitions and crass materialism of his fellows or of potentate in church or state.

In the year 824 the Greek Emperor Michael sent as a present to Louis the Mild the treatise of the supposed Dionysius the Areopagite. This book was translated into Latin by Joannes Scotus. This treatise contained the following sections: "On the Celestial Monarchy"; "On the Ecclesiastical Hierarchy"; "On Divine Names" and "On Mystic Theology." These books were eagerly read by the Western Church, but being without the Pope's sanction, they were soon condemned by Pope Nicholas the First, who ordered that Scotus should be banished from the University of Paris and sent to Rome, instead of which he fled from Paris and subsequently returned to England.

It was this book, says Enfield, which revived the knowledge of Alexandrian Platonism in the West. "Thus," continues Enfield, "philosophical enthusiasm, born in the East, nourished by Plato, educated in Alexandria, matured in Asia, and adopted into the Greek Church, found its way, under the pretext and authority of an apostolic name, into the Western Church."

The history of the Church for the next two or three centuries and its various councils is chiefly interesting from the efforts made to get rid of the influences of the mystical philosophy and the heresies of Origen and Nestorius. Four hundred years after the Greek emperor sent the books of the Areopagite to Louis the Mild, Thomas Aquinas was born. He was called the "Angelic Doctor," was canonized by Pope John XXII, and it was popularly believed that miracles were wrought at his tomb and that the soul of St. Augustine had reincarnated in him.

Bonaventura was contemporaneous with Thomas Aquinas, and

equally famous in his day, being designated as the "Seraphic Doctor." Both of these famous men connected the scholastic philosophy with theology. They considered knowledge the result of supernatural illumination and to be communicated to men through the medium of the holy scriptures. Meditation on the Divine attributes, prayer, and religious devotion were considered as the source of real illumination. They were mystics in the strictest sense, and though Aquinas is better known to modern times, they both influenced all subsequent religious thought.

Roger Bacon was born in 1214, and was thus seven years older than Bonaventura and ten years the senior of Aquinas. Though a monk, and familiar with the scholastic philosophy, he was less a mystic than any of his predecessors or contemporaries, and stands as a fair example of the difference between Theosophy and Mysticism. He transferred the philosophy of Aristotle to the plane of physical investigation in place of the vagaries of theological speculation, and was far more of a philosopher than a theologian. He made theology subservient to philosophy, instead of the reverse, as with Thomas Aquinas, and united faith with reason to an extent seldom found and never transcended, perhaps, previous to his day, since the beginning of the Christian era. He was undoubtedly the greatest mind of his age, and had much to do with the revival of learning which dates about two centuries after his death, which occurred in 1294 at the age of 80. (There is a discrepancy in dates as given by his biographers.)

From the eighth to the fourteenth century the scholastic philosophy served as the basis of endless theological speculations and with the great mass of ecclesiastics these angry disputes served only to engender hatred and foment strife. The dispute between Calvin and Servetus may serve as an illustration. To differ in intellectual conception of the nature of the trinity from a vindictive and brutal priest in power, was a sufficient ground for ecclesiastical murder; and the history of the "Holy Inquisition" and the list of martyrs is a sufficient commentary. The anathemas of Councils of the Church during the 6th, 7th and 8th centuries A.D., specifying wherein it was a crime to differ from the opinions of those in power, show conclusively how liberty was enchained, spirituality dethroned, progress prevented and power maintained at any cost.

The numberless creeds and sects into which modern Christianity is divided find their roots in these angry disputations of the dark ages, demonstrating beyond all controversy that to repress truth is to break religion into fragments. Nothing but

liberty and light can ever unify and perpetuate. To attempt to unify by force is to sow the seed of inevitable dissolution. Modern Christendom is reaping the reward of its follies and crimes.

The theologian differs from the mystic as the doctrine of the head ever differs from the religion of the heart. The former wrangles and grows dangerous over human conceptions of the Divine nature. The latter meditates on the Divine attributes, and seeks to unfold within the soul the Divine Love and the Divine Light. The theologian has often begun as a heresy hunter and ended as a murderer. The true mystic is the most gentle and compassionate of beings in regard to the failings of others, whether of the head or heart, but is continually bent on purifying his own heart and elevating his own spiritual nature, while a divine compassion governs all his relations to his fellow men. The theological and the mystical natures have often mingled in varying proportion in the same individual.

The philosophical basis of mysticism is the Platonic doctrine of emanation; its method is meditation; and its result is charity and good works, or altruism. The real source of mysticism as found in the Christian church is the philosophy of Plato, fragments of which survived the extinction of the Essenes and the Gnostic sects and were in every age exemplified by the purest and noblest of men. Contemplation and religious devotion, and the resulting degree of spirituality were permitted and encouraged in every age by the church provided the mystic either avoided all theological disputations, or when interrogated answered in the orthodox form. Just as theological disputations have rent the church in pieces, and as she apologizes for, where she can no longer conceal or deny, her ecclesiastical murders; so, on the other hand, has she been ready to exalt many a true mystic to the order of saintship. But for these examples of genuine piety regardless of all theological ideas, the church would have nothing with which to face an age of liberation and intelligence but a record of barbarism, and this in the face of the fact that she has often butchered the most saintly of her children!

The beginning of the sixteenth century ushered in a new era of thought and paved the way for all subsequent progress and enlightenment. Luther, Melancthon, Tauler, Erasmus and many lesser lights, broke down the old barriers and destroyed organized abuses. Luther was essentially a reformer, a theologian and a Soldier of the Cross, with little of the mystic in his nature. He was versed in the scholastic philosophy, and was influenced and inspired by Melancthon who was more of a philosopher, by the great

scholar and Kabbalist, his friend and teacher, John Reuchlin, and by the mystics, Tauler and Erasmus. Bent on reforming abuses, Luther gave a practical turn to church affairs and was aided and sustained by the fiery eloquence with which Erasmus denounced the scholastic philosophy, and made intellectual disputation inferior to grace. In seeking, through religious emotion, the hearts of his hearers, Tauler exhausted himself, made friends with the masses, and bitter enemies among the priests. To these active agencies in the Church Reformation must be added Trithemius of St. Jacob and his illustrious pupils, Paracelsus and Cornelius Agrippa.

Such a coterie of Reformers, Mystics and Occultists can nowhere else be found in history. Had Trithemius, Reuchlin, Paracelsus and Agrippa prevailed, instead of merely influencing events at the time, the world would have been saved four hundred years of blind intellectual belief, the "Triumph of Faith" born of ignorance and superstition. But the world was not ready for such an era of enlightenment. The Kabbalah was obscured, denied, tabooed, and the literal text of the Pentateuch gained the ascendancy, with the resulting wrangles over Predestination, Free-will, the Trinity, Atonement, etc., etc., to the utter confusion of reason, the darkening of the understanding, and the unbrotherliness of man to man. In other words: faith dethroned reason, and religious fanaticism was the inevitable result.

Christian Mysticism alone remained of the genuine elements of a true religious *renaissance*, and has worked its ethical results just in proportion as theological wrangles have ceased, and humanitarianism has encroached upon the boundaries and prerogatives of ecclesiasticism. The downfall of creeds has been the uplifting of humanity.

It may be denied that there is any relation between mysticism and humanitarianism, and claimed that the former is as vague and uncertain as the latter is practical and beneficent. It is in the motive and method, rather than in the verbiage of mysticism that the key to its influence is to be sought. Meditation with one of sincere motive and a pure heart, striving to put down selfishness, lust, pride and all manner of uncharitableness can give rise to but one result, *viz.*: love to God and love to man. The desire of the heart is the motive power in man, and long ere the Christian dispensation began it had been demonstrated that self-renunciation is the only way to holiness, and that its synonym is Divine Compassion, and its sure fruitage the Universal Brotherhood of man. The very essence of true mysticism is the unification of the

whole human race.

Now the philosophy of this Kabbalah, or of Occultism, or of Theosophy differs from Mysticism in this: not in setting the intellect against the heart and placing knowledge above devotion, but in uniting both heart and mind and thus establishing a perfect equilibrium between faith and reason, and basing both on a complete philosophy of Nature and of Life. Such knowledge was in the possession of Trithemius, Reuchlin, Paracelsus and Agrippa, and not hidden from Luther and his more immediate co-workers. But the age was too dark, the priesthood too corrupt and too much in power, and while gross abuses could be exposed and held up to public scorn and chastisement, new light and real knowledge could not be disseminated, for the power to apprehend, and the willingness to serve them was confined to the very few. Luther wrote an introduction to the "Theologia Germanica," one of the purest and best treatises on mysticism that exists, and there were not wanting fraternities like the "Friends of God," among whom the pure Doctrine of the Heart led to peace and true knowledge. It may thus be seen what an immense influence mysticism has had upon Christianity, all apparent triumphs of dogmatic theology to the contrary notwithstanding. Theosophy is capable of dissipating all the mists of mysticism, of removing all obscurity, and by reconciling faith with reason, of restoring the true religion of Jesus, and thus of hastening the time when all nations, kindred and tongues shall acknowledge One Redeemer, *viz.*, Divine Compassion in the soul of man.

"A new Commandment I give unto you, that ye love one another—as I have loved you."

THE recurrent themes of ecology run counter to some old ways of perceiving and thinking that are deeply ingrained in the prevalent world view of Western man. We believe in limitless growth; ecology tells us all growth is limited. We speak of man's "conquest" of nature; ecology tells us we are dependent for our well-being and even survival upon systems in which nature obeys not our rules but its own. Our scientists and engineers proceed by isolating and simplifying; ecology tells us to heed existent complexity and patiently try to trace out its strands.

—WILLIAM BOWEN

IN THE LIGHT OF THEOSOPHY

A special section on "The Sociology of Scientific Knowledge," in *New Society* (U.K.) for May 2, looks at the way in which scientists work, and reveals the limitations of the scientific method. History shows that many ideas which scientists have today will be regarded as erroneous in the future, but it cannot be predicted which. So today's sociology of science seeks a sociological explanation for why scientific ideas and practice are as they are, irrespective of whether the knowledge produced is correct or not.

What is scientific knowledge? How does science progress? How does compartmentalized science relate to the real world? These are basic questions and the sociology of scientific knowledge attempts to answer them:

Scientific practice has usually been seen as a method to follow, rather than as a topic for study. But any proper sociological approach to scientific knowledge should really start from the basis that science is a human activity like any other, conducted by real people, at a particular point in time, belonging to particular cultures, affected by social relationships, and subject to many kinds of social constraint. Scientific knowledge is a social product. . .

Probably the most influential philosopher of science this century has been Karl Popper. His main interest is in how we distinguish scientific knowledge from religion, ideology or common sense. For Popper, an important characteristic of scientific knowledge is that it should be capable of being proved false (of falsification) by some method which involves observation.

So Popper would argue that the proposition "God is love" can never be scientific, because there is no way in which such a proposal could be proved wrong. On the other hand, the proposal that "water boils at 100°C at standard atmospheric pressure," *can* be scientific, because it can be falsified and *is* scientific, because it survives that test. For Popper, scientific knowledge is what survives after a rigorous attempt by scientists to prove their own and other scientists' theories *wrong*.

The testing of theories by making observations is central to these ideas. It is as if the scientist develops a theory about the way nature operates and holds the theory up to nature to see how well it fits.

A major problem with this view is the assumption that observation is a matter of a fixed external reality which imposes itself on our senses. But the psychology of perception shows that observation is a constructive process in which the mind *makes* pictures. . . .

Is scientific progress smooth and steady, or does it happen in sudden leaps and bounds? To Thomas Kuhn (a philosopher of science who bases his thinking on detailed studies of the history of science), its progress has been a mixture of the two. . . . The growth of scientific knowledge is, then, not a slow evolutionary process, but one characterized by long periods of normal science based on a particular paradigm, and occasional "scientific revolutions," when established beliefs are overturned. . . .

The more challenging an idea is to the established paradigm, the more stringently it is inspected for error. For example, parapsychology (which is about such matters as extra-sensory perception) is not regarded as respectable science, and parapsychologists are criticized for errors in their experimental techniques which would pass without notice in most psychological work. Contrary to the image of science as innovative, the social organization of science makes it deeply conservative. Real innovation in science is actually a rare event: revolutionary, as Kuhn would say. This is because it involves a rethink and possible rejection of the existing paradigm, and all the research and theories related to it.

Something we have come to take for granted is that the real world is shaped so that it has physical aspects, biological aspects, chemical aspects, psychological aspects and so on, and that scientific disciplines have developed to deal with each angle. But from the viewpoint of the sociology of knowledge, this picture of the world only arises because of the way *science* is carved up. . . . Scientists expend a great deal of energy in defending the boundaries of their subject against incursion by other kinds of scientists. . . .

Marxists, feminists, members of the green movement and others are highly critical of orthodox science. They contest the claim that science is simply a disinterested search for the truth, or that it really serves human needs. As the theologian C. S. Lewis has suggested, the control of nature achieved through science all too often turns out to be the control of some human beings by others. Critics of orthodox science argue for a radical science which would give ordinary people more control over their own lives.

It is widely acknowledged that there is an urgency to the issue of preserving endangered species of animals and the rest of nature. The *Global 2000 Report* (1980-81) projects a massive loss of species, up to 20% within a few decades. Adequate concern for and conservation of species, says Holmes Rolston III in the

December 1985 *BioScience* (published by the American Institute of Biological Sciences), "requires an unprecedented mix of biology and ethics." Contemporary ethical systems seem misfits in the role now demanded of them. An ethic, held by the dominant class of *Homo sapiens*, that regards the welfare of only one of several million species as an object of duty is no longer suited to the changing environment. There is something morally naive, the author argues, about living in a reference frame where one species takes itself as absolute and values everything else relative to its utility.

Destroying species is like tearing pages out of an unread book, written in a language humans hardly know how to read, about the place where they live. . . .

Humans have learned some intraspecific altruism. The challenge now is to learn interspecific altruism. Utilitarian reasons for saving species may be good ones, necessary for policy. But can we not also discover the best reasons, the full extent of human duties? Dealing with a problem correctly requires an appropriate way of thinking about it. What is offensive in the impending extinctions is not merely the loss of rivets and resources, but the maelstrom of killing and insensitivity to forms of life and the forces producing them. What is required is not prudence but principled responsibility to the biospheric Earth. . . .

Extinction shuts down the generative processes. The wrong that humans are doing, or allowing to happen through carelessness, is stopping the historical flow in which the vitality of life is laid. Every extinction is an incremental decay in stopping life processes—no small thing. Every extinction is a kind of superkilling. It kills forms (*species*), beyond individuals. It kills "essences" beyond "existences," the "soul" as well as the "body." It kills collectively, not just distributively. It is not merely the loss of potential human information that is tragic, but the loss of biological information, present independently of instrumental human uses for it.

"Ought species *x* to exist?" is a single increment in the collective question, "Ought life on Earth to exist?" The answer to the question about one species is not always the same as the answer to the bigger question, but since life on Earth is an aggregate of many species, the two are sufficiently related that the burden of proof lies with those who wish deliberately to extinguish a species and simultaneously to care for life on Earth. To kill a species is to shut down a unique story; and, although all specific stories must eventually end, we seldom want unnatural ends. Humans ought

not to play the role of murderers. . . .

One form of life has never endangered so many others. Never before has this level of question—superkilling by a superkiller—been faced. Humans have more understanding than ever of the speciating processes, more predictive power to foresee the intended and unintended results of their actions, and more power to reverse the undesirable consequences. The duties that such power and vision generate no longer attach simply to individuals or persons but are emerging duties to specific forms of life. . . .

Several billion years worth of creative toil, several million species of teeming life, have been handed over to the care of this late-coming species in which mind has flowered and morals have emerged. Ought not those of this sole moral species do something less self-interested than count all the produce of an evolutionary ecosystem as rivets in their spaceship, resources in their larder, laboratory materials, recreation for their ride? Such an attitude hardly seems biologically informed, much less ethically adequate. Its logic is too provincial for moral humanity. Or, in a biologist's term, it is ridiculously territorial. If true to their specific epithet, ought not *Homo sapiens* value this host of species as something with a claim to care in its own right?

There is nothing more expressive than the human face. No other object in the world possesses such wealth of meaning or such power in its confluence of expression and identity. An experimental psychologist, Paul Ekman, has devoted his entire career to discovering what is in a face. He has demonstrated that all people make the same basic faces to express feelings, and his studies have launched new research into emotions.

In the March *Smithsonian*, Jeanne McDermott writes of the findings of Ekman and his colleague, Carroll Izard:

Like artists, scientists have also been drawn to faces as a subject of study. Some contemporary scientists see the face as a key to understanding how we remember emotional experience. For the first time, and with the usual loose ends and debates, they are tendering some precise answers to many long-standing questions. . . .

Although individuals can read nearly infinite shades of meaning into a face, Ekman and Izard wanted to know if any expressions carry the same meaning, regardless of the observer, the word we attach to it, the culture or the context. . . . While each culture

used different words to label the emotions, all associated the same expressions with the same feelings. Around the world, brows lowered and drawn together, tightened lower eyelids and pressed lips mean anger; a wrinkled nose signals disgust. For fear, happiness, sadness and surprise, they also discovered universal expressions of the face....

Only a short time after Ekman and Izard gave the scientific community powerful tools for analyzing the face, researchers trooped off to the nursery to find out if the universals are also innate, present from birth. Just how and when and why these expressions emerge is being hotly debated now.... We are born to communicate with the face....

What babies may be doing in the first weeks of life is the facial equivalent of babbling, testing the "equipment," so to speak. Since infants seem to be sensitive to faces almost from birth, it is a fair assumption that the "equipment" includes nerve cells in the brain that are attuned to faces.... Long before children speak or understand language, they speak and understand a powerful language of the face....

Boston neurologist Michael Alexander speculates that "at a very young age, some basic neurological mechanism for recognizing faces develops and we may use this feature to distinguish other meaningful objects." Alexander's speculation raises an intriguing possibility. Does this innate framework for facial recognition also serve as a foundation for an esthetic sense? "Our notion of beauty may well originate in the face," says Joseph Campos, director of the Infant Development Laboratory of the University of Denver. "A baby may first scrutinize the face and then generalize it to other objects." The face contains all the qualities artists traditionally celebrate--symmetry, proportion, contrast. And these qualities, in turn, may also explain why the face proves to be such an enduring and irresistible subject for artists.

"The eye is the mirror and also the window of the soul, says popular wisdom, and *Vox populi Vox Dei*" (*The Secret Doctrine*, II, 298). Modern research extends the concept and shows the whole face to be a reflection of what a man is. Yet, while an infant's face is initially a pure medium of expression, with time it becomes a mask, moulded by what the family believes are proper ways to show feeling. Children learn how not to show emotion, how to put on expression. The bond between what the face reveals and what the person feels begins to loosen, but is never truly severed.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
ECHOES FROM THE ORIENT
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
A BOOK OF QUOTATIONS

By Robert Crosbie:

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
UNIVERSAL THEOSOPHY
A BOOK OF QUOTATIONS

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
THE BROTHERHOOD OF RELIGIONS
HEALTH AND THERAPY—PROBLEMS AND DECISIONS
STATES AFTER DEATH, AND SPIRITUALISTIC "COMMUNICATIONS" EXPLAINED
CYCLES OF PSYCHISM
MORAL EDUCATION
HYPNOTISM—A PSYCHIC MALPRACTICE
THE U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, Nos. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

Magazines:

THE ARYAN PATH (BOMBAY)
THEOSOPHY (LOS ANGELES)

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

U.L.T. LODGES

AMSTERDAM, 1008 AC, HOLLAND	.. .. .	c/o Postbus 7937
ANTWERP, 2000, BELGIUM	.. .. .	Korte Clarenstraat 13, Bus 4
BANGALORE 560 004, INDIA	.. .. .	4 Sir Krishna Rao Road,, Basavangudi
BOMBAY 400 020, INDIA	.. .. .	40 New Marine Lines
BOMBAY 400 019, INDIA	.. .. .	Anandi Niwas, Bhaudaji Road, Maunga
LONDON W2, 3AL, ENGLAND	.. .. .	62 Queen's Gardens
LONDON, ONTARIO, CANADA	.. .. .	799 Adelaide Street
LOS ANGELES, CALIFORNIA 90007, U.S.A.	.. .. .	245 West 33rd Street
MADRAS 600 020, INDIA	.. .. .	7 Twelfth Cross Street, Indira Nagar
NEW DELHI 110 049, INDIA	.. .. .	H-75 South Extension 1
NEW YORK, NEW YORK 10021, U.S.A.	.. .. .	347 East 72nd Street
OTTAWA, ONTARIO, CANADA	.. .. .	1001 Gregg Street
PARIS 75116, FRANCE	.. .. .	11 bis rue Keppler
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A.	.. .. .	1917 Walnut Street
PHOENIX, ARIZONA 85003, U.S.A.	.. .. .	77 West Encanto Boulevard
SAN DIEGO, CALIFORNIA 92105, U.S.A.	.. .. .	3766 E! Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	.. .. .	166 Sanchez Street
SAN LEANDRO, CALIFORNIA 94577, U.S.A.	.. .. .	579 Foothill Boulevard
SANTA BARBARA, CALIFORNIA 93101 U.S.A.	.. .. .	326 West Sola Street
THE HAGUE, HOLLAND	.. .. .	Jacob Catsstraat 80, 2274 GX Voorburg
TORINO 10121, ITALY	.. .. .	Via G Giusti, 4
WASHINGTON, D.C., U.S.A.	.. .. .	8525 Colesville Road, Silver Spring, Maryland 20910
WEST CHESTER, PENNSYLVANIA 19380, U.S.A.	.. .. .	118 West Gay Street