

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (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

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U.L.T. DAY

An Opportunity for Consecration

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The upward progress of the Ego is a series of progressive awakenings.

—H. P. BLAVATSKY

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response.

—W. Q. JUDGE

THE annual cycle, as it turns, brings the student of Theosophy to a few important days. Starting with the 17th of November, the day when the Theosophical Movement was inaugurated, we come to the 21st of March, the anniversary of the passing away of W. Q. Judge, and to the 8th of May, known as White Lotus Day; and then at the end of June is U.L.T. Day.

What is the way, the best way, to consecrate ourselves for the day, so that in the coming year we may be able to serve the U.L.T. as it ought to be served?

The Friendly Philosopher, the Father of the U.L.T., provides principles and ideals in his writings. He advises us “not to *work* for an opportunity, but to *take it* when it comes.” If we work for an opportunity we are apt to become impulsive; to be alert and watchful, so that we do not miss it, calmness is required. This is the quality needed for right service, right sacrifice, right progress.

U.L.T. is not a democratic organization wherein rights are talked about, votes are taken, taxes are imposed. It aims to be a brotherly association; its Associates are, or should be, influenced by a deep sense of duty, feel the responsibility for the work of the

Lodge, and exert themselves to the utmost, on every plane, to sustain and improve its status and dignity in the public eye.

“There is but one way to progress—to cultivate the *feeling* that produces the work.” To feel for the Cause is to contribute towards the enriching of U.L.T. “What is my feeling for the Movement?” is a question which it is necessary for each Associate to ask himself. Very soon he will conclude that knowledge of himself is required to answer that question correctly and adequately. Our meetings and study-classes may reveal the importance of knowledge and of service, but they do not always make the individual see *his* place as a learner, as a helper, as a co-operator.

“Our tendency is to exaggerate our importance; and that is distinctly separative and obstructive to real knowledge and effectiveness.” Mr. Crosbie adds: “Every little assertion of ‘personal ideas’ is a hindrance.” “It does no good to arouse opposition.”

It is not the knowledge of the great philosophy—cosmogogenesis, anthropogenesis, ancient texts and modern sciences—that is of real and vital use. What really matters is application of what is studied and the nature of our own Feeling for the Cause. It is Self-knowledge that is important, and “Self-knowledge comprises both Self and Knowledge.” That Feeling of the Soul for the Cause which serves all Souls has to be a Higher Feeling—neither sensuous and bodily, nor sentimental and *kamic*, nor calculating and mental; it must be of the Heart, *Buddhic*, and therefore deeply peaceful, broadly enlightening, impersonal and universal. Our universe may be a small one, but Buddhi can shine in a lowly hut as in a heavenly mansion.

“The point of view from which we regard things determines the kind and quality of action,” says Mr. Crosbie. Again, we need to look within, and not despair when we see the gulf between our outer behaviour and our inner aspirations. “Always the inner is the more perfect, and this makes the apparent imperfections and inabilities of the outer more obvious”; but the advice is, “Bring the inner and outer into accord.”

This is the beginning of balanced heart-perception—the elevating power of the inner, manifesting as harmonious action in the outer. The inner pure feeling for the Cause and the Lodge expresses itself in gentle deeds, humble sacrifices, uniform devotion to all—enquirers, friends, Associates. We are imperfect in this, as we shall soon find out, and this is what hinders us. We blame another or others. Mr. Crosbie asks and answers: “What hinders? Intellectual pride hinders.” Reverence for Nature and respect for all are not recognized by the world, and students of

Theosophy are apt to fall prey to the false and evil attitude which generally prevails. We must have the "respect for our fellow students which we ought to have, because they *are* such, and all are working for a common purpose." This is highly important. The well-read student thinks lightly of the simple-minded but single-hearted Associate; and the latter, shrugging his shoulders, murmurs at his learned brother, "All mental gibberish!" The bustling worker on the outer plane points to the drone sitting idly and not lending a helping hand. The earnest aspirant for platform work thinks lightly of desk work—keeping accounts, reading proofs, menial jobs which "anyone can do"; and so on and so forth. We have to remember to be careful: charitable to what we regard as limitations, generous to what we fancy as unimportant. We are judged not only by the words we speak but also by "the tone and feeling within and behind them."

In these sayings of Robert Crosbie a genuine student will find nourishment for his inner aspirations. Application will activate his Buddhi. The Self, which has and *is* knowledge, will energize him to work, to perform truly loving deeds, to be humble, reverencing Nature and respecting every man because he is a Soul, and every Associate because he is a fellow student, a fellow server.

Consecration is a silent, invisible, inner process. By thoughtful study, by calm and detached reflection, we can bring to birth in our embodied Self the light of Consecration. We can catch at least a glimpse of

The light that never was on sea or land,
The consecration, and the poet's dream.

Those few who succeed in this holy task will be blessed; for, thus they will join the company of the Servants of the Great Lodge, reach the Home of Divine Wisdom. To feel for the Great Cause of Human Brotherhood is to touch the hem of the Sacred Robe of the Initiated Brothers of the Great School. As humble, small, human persons, our consecration of ourselves to the service of our Lodge, of our brother Associates, of our co-workers and co-students, will bring us the radiance of the Great Light and strengthen us to go forward in the holy task of spiritualizing the small plot of ground on which we are tilling, sowing, reaping. May the Friendship and the Philosophy of Robert Crosbie aid us in our task of sacrificial service of our United Lodge of Theosophists!

THE ANCIENT SOURCE

THE Secret Doctrine—not the book of that title but the ancient Wisdom-Religion—has been called “the accumulated Wisdom of the Ages.” What does it mean? Some have interpreted it as meaning that Theosophy, restated for our age by H. P. Blavatsky, is a growing and expanding system of thought to which any psychic claiming a “revelation” of his own may add, calling his teaching “Theosophical” even though it be in disagreement with the recorded Message. That this is not the implication is clear from the “First Item of ‘The Secret Doctrine’” (I, 272-3).

But the use of the word “accumulated,” which means heaped or piled up, amassed, collected, or, most significantly, increased, seems to rule out also the assumption of certain other students that all that is possible for man on earth to know, the whole truth in its entirety, was revealed once for all to the elect among early mankind by the “higher and exalted beings, who watched over the childhood of Humanity.” No doubt all the facts “which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress,” were implicit in that primeval revelation. The science in which the Masters are thoroughly versed is based on “the unbroken oral teachings revealed by living *divine* men during the infancy of mankind,” teachings which have reached us unaltered, as H.P.B. wrote in *Lucifer*, Vol. V, p. 157. And no revision of that divine revelation is implied by “checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts,” no vision of one adept being accepted “till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.”

And what could be more natural than that in that checking and verifying by “men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree,” applications and corollaries of the original revelation should be perceived and confirmed by their collective observations? That this was the case and that the Sacred Science of the Past had an evolution as well as a birth—both lost in the very night of Time—is confirmed by H.P.B. in *The Secret Doctrine* (II, 794). There are several other passages bearing on the point, which may be cited:

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic

records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. (*S.D.*, I, xxxiv)

Whence then, all this identity of ideas, if there was no primeval UNIVERSAL Revelation? (*S.D.*, I, 356)

What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. (*Isis Unveiled*, II, 99)

...such truths were a common inheritance. It was a revelation received by the *first* mankind before that time which, in Biblical phraseology, is called "the period of one *lip* and word," or speech; knowledge expanded by man's own intuition later on, but still later hidden from profanation under an adequate symbology. (*S.D.*, II, 452)

The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. . . . Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. . . . these Elect were the germ of a Hierarchy *which never died since that period*. (*S.D.*, II, 281)

Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the "*divine*," was born on higher

planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round. . . . Occult science may be less well-informed as to the behaviour of compound elements in various cases of physical correlations: still, it is immeasurably higher in its knowledge of the ultimate occult states of matter, and of the true nature of matter, than all the physicists and chemists of our modern day put together. (*S.D.*, I, 516)

This "secret doctrine" contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death. (*Isis*, I, 511)

The imagination of the ancients proved as boundless as the visible manifestations of the Deity itself which afforded them the themes for their allegories. Still the latter, exuberant as they seem, never departed from the two principal ideas which may be ever found running parallel in their sacred imagery; a strict adherence to the physical as well as moral or spiritual aspect of natural law. Their metaphysical researches never clashed with scientific truths, and their religions may be truly termed the psycho-physiological creeds of the priests and scientists, who built them on the traditions of the infant-world, such as the unsophisticated minds of the primitive races received them, and on their own experimental knowledge, hoary with all the wisdom of the intervening ages. (*Isis*, I, 263)

So far as human intellect can go in the ideal interpretation of the spiritual universe, its laws and powers, the last word was pronounced ages since; and, if the *ideas* of Plato can be simplified for the sake of easier comprehension, the spirit of their substance can neither be altered, nor removed without material damage to the truth. . . . Let theology perplex faith and mime it with the enforcing of incomprehensible dogmas in metaphysics; and science strengthen scepticism, by pulling down the tottering remains of spiritual intuition in mankind, with her demonstrations of its fallibility, eternal truth can never be destroyed. (*Isis*, I, 560)

This record makes it plain how mischievous and vain it is for any self-taught seer to "whittle away the Secret Doctrine" or to presume to "correct" the changeless tradition of the Ancient Wisdom on the strength of his unsupported "revelation." But does, then, the fact that the Wisdom-Religion is a complete and definite system of thought mean that there is no scope for individual effort at comprehension, application and promulgation? By no means! The effort in these directions has to be made by

each one for himself. One of the great Masters has written that even Their Predecessors had had only the foundation laid for Them; They had to learn everything They knew by Themselves.

In "What Are the Theosophists?" (*U.L.T. Pamphlet No. 22*) H.P.B. has written:

Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. . . . For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth.

But to read and comprehend correctly the Book of Nature, she writes in the same article:

. . . the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind.

For, as she explains in "Truth in Modern Life" (*U.L.T. Pamphlet No. 17*):

. . . none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. . . . In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. . . . Develop in you the *inner* knowledge.

But we may be sure that that true knowledge, when gained, will never contradict the "accumulated Wisdom of the Ages." It will at best confirm again a detail or two already entered in the great outline map which is the precious heritage of the present from the Sacred Science of the Past.

KNOWLEDGE AND ITS USES

THE consequences of misuse of science incline some people to blame science itself. Science as true knowledge is not at fault. But false knowledge assumed to be science certainly is. Not science *per se*, but *man* is responsible. The awakening of a sense of genuine responsibility is the real problem.

Problems arising from the misuse of any knowledge will not be solved by the elimination of true science or even by the abandonment of constructive applications of its findings, but rather by the conquest of selfishness, and of the false, materialistic concepts that lead to methods based on brute force. Theosophy does not teach the abandonment of genuine science, not even in the simplest ways of life. Theosophy in its wider aspect is the origin of science. But much that passes under the name of science needs correction to be in line with the true. This applies to so-called "fundamentals" as well as to their applications. How many theories are not being changed by science itself? Yet some people are still deluded by the notion that what is basically true today can be false tomorrow, when some "new" truth is claimed to take its place. It is erroneous to believe that Truth itself can change. There is nothing to justify such an assumption. Fundamentals, truly such, are eternal. Only their applications vary. Furthermore, applications may be true or false.

A new outlook on life is needed that will help to weed out the base elements in human nature. To become aware of the nobler aspects of life and to exemplify them in practice leads to fields more worth while for man. Nature then becomes an ally.

It is a mistake to glorify material possessions and progress. It is equally a mistake to decry them all. Mr. Judge once pointed out that

the keepers of truth have never said that we will be neither rich nor civilized if we follow their system. On the contrary in the days when Krishna lived and taught his system there was more material glory and power than now, and more knowledge of all the laws of nature than every one of our scientists put together have in their reach. Hence if any theosophist teaches that the reign of the doctrines of the Masters of the Society will be the knell of all material comfort and progress, he errs, and sows the seeds of trouble for himself and his friends. Why, then, is it not wise to at once admit that there may be truth in these doctrines, throw away all doubt, and enjoy the light coming from the East? (*Notes on the Bhagavad-Gita*, pp. 112-13)

Discoveries have been made in all ages that could either be turned to the well-being and betterment of man or be used for his moral degradation and his physical enslavement, if not for his destruction. When John Worrell Keely of Philadelphia discovered what was called etheric force and applied it to the "Self-Motor," as it was called, science repudiated the idea as a fraud; it does so still. That is only because scientists neither understood nor could reproduce Keely's achievement. Theosophy does not say there is no value in a discovery like that of Mr. Keely, but only that a vast moral education is needed before men can make right use of it.

It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear*. Then only will "Keely's Motor and Force," as *originally contemplated* by himself and friends, be in demand, because it *will be more needed by the poor than by the wealthy*. (S.D., I, 563-64)

The use to which anything is put depends upon the user, not upon the thing itself. This suggests the nature of man's responsibility. Robert Crosbie once aptly said: "Some people have been known to get mad at a machine, and feel destruction in regard to it; but where is the fault? The machine cannot learn anything; the man can, and needs to." (*The Friendly Philosopher*, p. 53)

This answers a fundamental question as to whether the evils of the machine age can be abolished by doing away with all machines. Obviously, they cannot; because the evil proceeds from ignorant, misguided and selfish human nature. It flows from the abuse rather than the good use of the resources of nature and the implements of man's devising.

The art of doing things well flows from the art of thinking well. Paradoxically, this necessitates an inner detachment possible only in a man who has some realization of the One Self in all and of a higher purpose in life. That Yoga which is "skill in the performance of actions" is impersonal and not attached to anything. It does not follow mere mechanical practice, but requires thoughtful application of an ideal. The practical and the ideal cannot be separated, however far one may fall short of the other, without the separation resulting in failure to achieve either. Science

devoid of the ideal is crass materialism. True science is not that, for it is real knowledge. Religion devoid of a practical basis is mere blind belief or mischievous fancy that leads to hypocrisy. True religion is the spiritual aspect of knowledge, or knowledge of the One Self, the Omnipresent Spirit. Science is knowledge of natural Law, universal and particular. Therefore science should be religious, and religion should be truly scientific to deserve the name. This is a Theosophical ideal that can be made practical.

WE are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy." Science today, in the persons of such advanced students as Keely, Crookes, Lodge, Richardson, and many others, already treads so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a storehouse of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone on the deep sea, and seems to view our earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

—W. Q. JUDGE

OUR AILINGS AND DISEASES

Half, if not two-thirds, of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

—H. P. BLAVATSKY

MADAME Blavatsky is here not recommending mind-cure. She simply says that the cause of much of our physical suffering is to be found in our being afraid and picturing illness and other harm to ourselves in advance. And her practical advice is to get rid of our fearful attitude and give up expecting the worst. This cleansing of our mental habits will ensure us a healthier and stronger body in the future when Nature has done the rest, *i.e.*, re-established the disturbed harmony resulting from the timorous and morbid thoughts previously indulged in. She does not deny the existence of disease; she does not resort to suggestion as a means of relieving pain and other symptoms of an unhealthy condition; nor does she support the idea that every ailment, however serious, can be cured by mental treatment or the will of the practitioner. Quite the contrary: Theosophy recommends that in case of illness a physician should be consulted and explains in detail why the various therapies termed metaphysical are undesirable. The following passage from an article by W. Q. Judge, "Replanting Diseases for Future Use," is helpful in this connection:

Mind is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. . . . As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression

is through a body, or rather through the lowest vehicle in use in any evolutionary period.

Another very interesting and suggestive statement is found in "The Synthesis of Occult Science" by Mr. Judge:

Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness."

In other words, man's physical structure is made up of millions upon millions of minute living units, and bodily health depends ultimately upon these countless components doing the duty assigned to them by Nature, each one in its place and working for the benefit of the whole.

An obvious question immediately arises: On what does it depend whether the "lives," as these components are often termed, do their duty or not? The answer is: On the man himself and his behaviour. The Ego, or real, inner man, is the dweller in the body and its king. The innumerable components of his physical vehicle are his subjects—his obedient subjects. If he himself is devoted to duty, neither using too little nor claiming too much from Nature, this attitude will be reflected in the "lives" without modification, as the latter have no will of their own, but in their millions follow the example of their master. And when they are expelled from the body, as they are continually by the various processes of elimination, the laws of magnetic attraction will cause their places to be taken by others of the same general character as themselves. Thus a harmonious vehicle is achieved—achieved *in the course of time*; for all reform is gradual and even willing and obedient servants cannot remake a dwelling overnight or learn a new technique without training.

This transition period, when the soul knows more than it has been able to impress clearly on the components of its body, gives rise to general ill health. Specific organic diseases are the final expression of mental and emotional faults which the real man may or may not have got rid of. Physical means must be applied when the body is really physically out of order. The cure effected will be permanent if the inner cause has meanwhile been overcome; if the psychic disorder still exists, the disease will return, in this or in some other incarnation.

To sum up: To improve our health is a worthy aim. This does not mean, however, pampering the body, which, though an absolutely necessary instrument, must not be allowed to play the leading part in our life. We are too apt to regulate our lives by the demands of our physical envelope, whereas we should—within reason and using our common sense—ignore the cravings of the body and insist on doing our duty notwithstanding its discomfort. This is not risking our health but promoting it; for the energy thus developed will feed and vitalize the whole system.

Good health ultimately depends on our inner attitude and condition. Hence the important point is to purify and harmonize our minds and hearts. But—and this is essential—when once the disharmony within has given rise to what we call illness, we must remember that this means the commencement of an absolutely necessary process of elimination which should on no account be impeded by suppressing symptoms, willing, denying, or concentrating. This is where the services of a physician are needed.

The rapidly growing tendency to seek for the causes of physical ailments in the psychic nature of man is one of many indications that modern man is beginning to realize that, in the words of *The Secret Doctrine* (I, 274): “The universe is worked and *guided* from *within outwards*.” An expression of this tendency is known as psychosomatic medicine. It is modern but not really new. It is, in fact, a very old view, the reincarnation of a basic idea which periodically gets lost and is then periodically rediscovered. The great problem in connection with it is to keep this valuable principle from being wrongly interpreted and used by the layman in support of dangerous practices. The philosophy of Theosophy gives us fundamental facts by means of which we can keep our thinking on the subject clear.

WHEN you meet someone better than yourself, turn your thoughts to becoming his equal. When you meet someone not as good as you are, look within and examine your own self.

—CONFUCIUS

ZOROASTER IN "HISTORY" AND ZARATHUSHTRA IN THE SECRET RECORDS

II

[The first part of this article by H.P.B. appeared last month. We reprint here the concluding portion from *The Theosophist* for November 1958.—EDS.]

PARSEES justly complain that the Mobeds themselves have forgotten the truth about their religion, and there are some learned scholars among them who try to unravel the mysteries of Zoroastrianism—but how? Not by reading and studying Zend MSS. or exercising their own brain, but by giving forth what the Western scholars tell them. How misrepresented is the religion of Zarathushtra can be inferred by a few instances. Euty chius, a priest and archimandrite of the fifth century, of a cloister at Constantinople, writes on Zoroastrianism as follows: "Nimrod beheld a fire rising out of the earth, and he worshipped it, and from that time forth the Magi worshipped fire. The Devils shortly after that spoke out of the midst of the fire (as Jehovah to Moses out of the *burning bush?*), saying, no man can serve the Fire, or learn Truth in my religion, unless first he shall commit *incest with his mother, sister and daughter* as he was commanded, and from that time the priests of the Magians practised incest."

Now what does that mean? Simply a dead-letter misconstruction. In the secret doctrine, portions of which are committed to writing in old Armenian MSS. or so-called Mesrobian MSS. preserved to this day at Etchmiadzin, the oldest monastery in Armenia, it is said of the Initiate or Magi: "He who would penetrate the secrets of (sacred) Fire, and unite with it (as the yogi unites his soul to the Universal Soul) must first unite himself soul and body to Earth, his mother, Humanity, his sister, and Science, his daughter." No need of explaining the symbolic meaning of this. Everyone knows in what respect Zarathushtra held Earth, how he taught kindness to *all*; and Knowledge or Science will never become the daughter or progeny of man, never evolve out of his brain in its purity, unless he studies the secrets of Nature and man which beget Science or Knowledge on the Tree of Life."

As Yggdrasil is the Tree of Life of the Scandinavian *Edda*, so *Haoma* is the sacred Tree of Life of Zaratusht, which we may see represented in the Assyrian monuments (see Layard, *Nineveh*,

p. 472). The Deity or God is Fire. The Rosicrucians understood it well and took it from the Magi, the successors of Zaratusht. There were several Zaratushts (a generic name). This is proved by himself in saying: "I am he who lives and dies"; but the Zoroaster of the Parsees appeared 5,400 B.C. and Persepolis (the City of Splendour) was founded, according to the tradition of the secret records, 5,000 B.C. by a Gian Jin, a priest of Oannes or Dagon (see Illarion's letter in *Theosophist*).¹ Its ancient name was Ista-char, the place sacred to *Ista*, or *Ashtar*, or *Esta*, who finally became *Vesta* to whom the Romans burnt inextinguishable fire. *Vesta* was the divine anthropomorphic Divine Fire or Holy Spirit. *Char* means on the Assyrian monuments the *Sun*; and *Istar* or *Ista-Char*, the *Vesta* of the Sun and throne of the Sun, translated by the Greeks *Perse-polis*. "Char-is" is the *City of Fire*. *Ceres* was also the Deity of Fire, of Heat fecundating Nature, and at Cnidus she was called *Kura*, a title of the *Sun*, her Roman name *Keres*, not *Ceres* (as Cicero—*Kikero*), originally the name of a city, *Charis*. In Arabic the meaning of the radical word *Char-is* is to preserve, and of *haris*, "guardian," "preserver" (of the fire). Hence the name of *Cyrus* which is the male name of *Ceres*, the female. But the name is Indian (for *Heres* is the same as *Char-is*) and *Hara* or *Hari* is a name of *Hara-Deva*. *Koros* is a name of *Bacchus*, the son of *Keres* or *Ceres*, and *Koros* is Divine Wisdom or the Holy Spirit. In the first Vol. of Father Bernard de Montfaucon's *Antiquity Explained*, on a plate representing the Mother of Gods, one of her names is *Suria*, the Hindu name for *Sun*. On another plate she is called *Mater Suriae*, black with long hair (hence *Syria*, the land). The red dress of Roman Cardinals has the same origin as the bronze-red yellow dress of the Sannyasis and Buddhists, from Divine Fire—knowledge. As *Zerah* in Hebrew means rising of Light, so *Surya* means Sun and the name of *Zarathushtra* is a combination of the Indian and Hebrew appellations. Sir William Drummond shows that Hyde has most erroneously placed Zoroaster as contemporary with Darius. Suidas fixes his era at 500 years before the Trojan war; Plutarch at 5,000 before that time, and Pliny many thousands before Moses. All these contradictions show that there were several Zoroasters, one of which, he of the Parsees, was an historical personage, an Initiate, and Sir Wm. Drummond in his *Oedipus Judaicus* places Zoroaster many centuries before Moses. After calling him the

¹ This has reference to *The Theosophist*, Vol. II, July 1881, pp. 213-15, where was published the greater part of a letter signed X. . . . F.T.S. It was entitled "A Letter from Soorb Ovaness." [See THE THEOSOPHICAL MOVEMENT, October 1939.]

greatest mathematician and the greatest philosopher of the age, Rev. H. Prideaux forthwith calls Zoroaster an "impostor and juggler," as the Christian newspapers call us.

Abul-Faraj [Bar-Hebraeus] in the *Book of Dynasties* (p. 54) states that Zaratusht taught the Persians the manifestation of the *Wisdom* (the Lord's anointed Son or *Logos*), "Honover" (the living manifested Word, or Deific Wisdom), and predicted that a Virgin should conceive (Saoshyant) immaculately and that at the birth of that Messenger a six-pointed star would appear which should shine in the noonday, in the centre of which would appear the figure of a Virgin. In the Kabala the Virgin is Astral Light or Akasa, and the six-pointed star the emblem of the Macrocosm. The *Logos* or Saoshyant born means the Secret Knowledge or Science which divulges the Wisdom of God. The prophecy of the Epiphany is in the *Zend-Avesta*.

Into the hand of the Messenger Prophet Zaratusht were delivered many gifts when filling the censer with *fire from the sacred altar* as the Parsee Mobed did in ancient times (and the Roman Catholic does now, only getting his burning coals and fire for his censer out of the kitchen grate)—the fire meant heavenly truth, and the smoke of incense waved into the faces of the worshippers—*imparting the knowledge thereof*: the everlasting Fire-Word of Zaratusht. "The mortal who approaches Fire will receive a light from Divinity." Krishna informs Arjuna in the *Gita* that God is the fire of the altar. "I am the Fire; I am the Victim." The *Flamens* (priests of the Etruscans) were so named because they were supposed to be illuminated by the *tongues of Fire* (Holy Ghost) and the Christians took the hat, the scarlet robes of the Cardinals symbolizing this Fire of Esoteric Divine Knowledge. "Pure and happy are they," says Firdousi, the Persian poet, "who while worshipping One Supreme Wisdom, contemplate in sacred flame the symbol of Divine Light"—the *Hiranyagarbha* of the *Vedas*. "A mages," says Pausanias, "when entering the temple performs an incantation and when finished, all the wood on the altar becomes *enkindled without fire and emits a very splendid flame*" (*Elis*, I, xxvii, 6). Prometheus, or "Pra-Ma-Tha-Issa," the divine Son of Issa in Sanskrit, *brought fire from heaven*. In an ancient Irish MS. Zaratusht is called *Airgiod-Lamh*, or the "Golden Hand," the hand which received and scattered celestial fire (Sir Wm. Ouseley's *Oriental Collections*, I, p. 303). He is also called *Mogh Nuedhat*, the Magus of the New Ordinance or Dispensation. Zaratusht was one of the first reformers who revealed what he had obtained at his initiation, the *six periods*, or *Gahambars*, or

the periodical evolution of the world. The first is *Maidyoizaremaya* in which the heavens or canopy were formed; the second, *Maidyoisema* in which the moisture from the clouds became the origin of the waters; the third, *Paitishahya* when the earth became consolidated out of primeval cosmic atoms; the fourth, *Ayathrima* in which earth gave birth to vegetation; the fifth, *Maidyairyā* when the earth slowly evolved into animal life; the sixth, *Hama-spathaedayā* when lower animals culminated in man; the seventh period comes after the end of a certain cycle, after which will appear the Persian Messiah, *seated on a Horse*—i.e., the Sun of our Solar System will be snuffed out—Pralaya.

He who would unravel the mysteries of the sacred Parsee books has to study alike the Scriptures of other people and especially of the Hindus. Then he will find the mystery of the *Sun, Fire and Horse*. As his own *Saoshyant*, the Saviour of mankind, has to appear seated upon a white horse and followed by an army of good genii mounting milk-white steeds, so John in *Revelation* beholds a *white horse* with the "faithful and true" upon it and the armies that follow him are seated upon white horses, so Vishnu as the *Kalki Avatara* will appear as a warrior seated upon a white horse, etc., etc. The *white horse is the horse of the Sun*. "And I saw an angel standing in the Sun," says John (*Rev.*, xix, 17). "And he took away the horses that the kings of Judah had given to the Sun" (*II Kings*, xxiii, 11)—"the fiery source of Spirit-Life." The horses of the Sun are famous in all religions (Phaeton the Greek, driving the Chariot). The high priest or Mobed riding every morning to meet and salute the rising Sun is typical as the Chariot represents the *body*, the Horse the animating principle, and the four legs of the Horse—the four races of the world—the Black, the Russet, the Yellow and White, or Negro, Indian, Mongolian and Caucasian (the four castes of Manu come from that); and the Chinese show it in their four orders of priests clothed in black, red, yellow and white; John saw these very colours in the symbolic horses of the *Revelation*.

There exists among the Persian Zoroastrians a volume older than the Zoroastrian *present* writings. The title is *Javidan Kherad*, or *Eternal Wisdom*, a work on practical philosophy of magic with natural explanations. Thos. Hyde speaks of it in his Preface to the *Historia Religionis Veterum Persarum*. The four Zoroastrian ages are the four races. Speaking of Zoroaster, of whom he speaks as one possessed of an extensive knowledge of all the Science and philosophy then known in the world, Rev. George Oliver gives an account of the Cave-Temples of which much is said in the

Zoroastrian doctrines.

[Zoroaster] retired to a *circular* cave or grotto in the mountains of Bokhara, which he ornamented with a profusion of symbolical and astronomical decorations, and solemnly consecrated it to the middle god or Mediator, Mithr-As, or as he was elsewhere denominated, the invisible deity, the parent of the universe, who was himself said to be born, or produced from a cave hewn out of a rock. Here the Sun was represented by a splendid gem, which with an insupportable lustre occupied a conspicuous situation *in the centre of the roof*; the planets were displayed in order round him, in studs of gold glittering on a ground of azure; the zodiac was richly chased in embossed gold, in which the constellations Leo, and Taurus, with a Sun and Lunette emerging from their back in beaten gold, were peculiarly resplendent. The four ages of the world were represented by so many globes of gold, silver, brass, and iron. (*History of Initiation*, p. 94)

These "ages" were taught to the disciples as the four Races of men—the gold being the Mongolian; the silver the white or Caucasian; the brass the Red Indian, and the iron the Negro. Minos received the laws from heaven in a Cavern on the Mount; Egeria gave his stabula to Numa in a grotto or cave on a hill; Moses receives on Sinai, etc.

Daghdai is the name of Zarathushtra's mother and Vallancey shows it with this spelling to mean Holy Spirit (or Wisdom); and Faber who writes it *Day-dae* says it is *Divine Fish*—so the Parsees accept it, I think. Ask why did Zoroaster consecrate during the sacred rites—wine (*truth*) extracted from vine (parable of Jesus?), a rose (a phallus), a cup (the womb) and the kernel of a pomegranate (the Messenger). The rose was sacred to the Sun. Zoroaster retired to a mountain of Armenia (Ariman) to speak with Hormuzd; and when the mountain burnt with fire he was unhurt. Then on the Gordian mountain he wrote the first *Zend-avesta*.

[The following is H.P.B.'s note appended to the printed text of Colonel Olcott's lecture on "The Spirit of the Zoroastrian Religion."]

In the oldest Iranian book called the *Desatir*—a collection of the teachings of the fourteen oldest Iranian prophets (to make the number fifteen and include, among them, Simkendesh, or "Secander," is a grave error, as may be proved on the authority of Zaratusht himself in that book)—Zaratusht stands thirteenth in the list. The fact is significant. Respecting the period of Zoro-

aster the *First*, or his personality, there is no trustworthy information given by Western scholars; their authorities conflict in the most perplexing manner. Indeed among the many discordant notices I find the earliest Greek classic writers, who tell us that Zaratusht lived from 600 to 5,000 years before the Trojan war, or 6,000 years before Plato. Again it is declared by Berosus, the Chaldean priest, that Zoroaster was the founder of an Indian dynasty in Babylon 2,200 B.C.; while the later native traditions inform us that he was the son of Purushaspa, and a contemporary of Gushtasp, the father of Darius, which would bring him within 600 B.C. Lastly, it is asserted by Bunsen that he was born at Bactria before the emigration of the Bactrians to the Indus, which took place, as the learned Egyptologist shows us, 3,784 B.C. Among this host of contradictions, what conclusion can one come to? Evidently, there is but one hypothesis left: and that is that they are all wrong, the reason for it being the one I find in the secret traditions of the esoteric doctrine—namely, that there were several teachers of that name. Neither Plato nor Aristotle, so accurate in their statements, is likely to have transformed 200 years into 6,000. As to the generally accepted native tradition, which makes the great prophet a contemporary of Darius' father, it is absurd on the very face of it. Though the error is too palpable to need any elaborate confutation, I may say a few words in regard to it. The latest researches show that the Persian inscriptions point to Vistasp as the last of the line of Kaianian princes who ruled in Bactria, while the Assyrian conquest of that country took place in 1,200 B.C. Now this alone would prove that Zoroaster lived twelve or thirteen hundred years B.C., instead of the 600 assigned to him; and thus that he could not have been a contemporary of Darius Hystaspes, whose father was so carelessly and for such a length of time confounded in this connection with the Vistasp who flourished six centuries earlier. If we add to this the historical discrepancy between the statement of Ammianus Marcellinus—which makes Darius crush the Magi and introduce the worship of Ahuramazda—and the inscription on the tomb of that king which states that he was "teacher and hierophant of Magianism"; and that other no less significant and very important fact that the Zoroastrian *Avesta* shows no signs of the knowledge by its writer or writers of either the Medes, the Persians, or the Assyrians, the ancient books of the Parsees remaining silent upon and showing no acquaintance with any of the nations that are known to have dwelt in or near the Western parts of Iran—the date, 600 B.C., accepted as the period in which

the prophet is alleged to have flourished, becomes absolutely impossible.

It is therefore safe to come to the following conclusions: (1) That there were several (in all *seven*, say the Secret Records) *Ahuru-asters*, or spiritual teachers, of Ahuramazda, an office corrupted later into *Guru-asters* and *Zuru-asters* from "Zera-Ishtar," the title of the Chaldean or Magian priests; and (2) that the last of them was Zaratusht of the *Desatir*, the thirteenth of the prophets, and the seventh of that name. It was he who was the contemporary of Vistasp, the last of the Kaianian princes, and the compiler of *Vendidad*, the Commentaries upon which are lost, there remaining now but the dead letter. Some of the facts given in the Secret Records, though to the exact scholar merely traditional, are very interesting. They are to the effect that there exists a certain hollow rock, full of tablets, in a gigantic cave bearing the name of Zarathushtra, under his Magian appellation, and that the tablets may yet be rescued some day. This cave, with its rock and tablets and its many inscriptions on the walls, is situated at the summit of one of the peaks of the Tien-Shan mountains far beyond their junction with the Belor Tagh, somewhere along their Eastern course. One of the half-pictorial and half-written prophecies and teachings attributed to Zaratusht himself, relates to that deluge which has transformed an inland sea into the dreary desert called Shamo or Gobi Desert. The esoteric key to the mysterious creeds flippantly called, at one time, the Sabaean or Planetary Religion, at another, the Solar or Fire Worship, "hangs in that cave," says the legend. In it the great Prophet is represented with a golden star on his heart and as belonging to that race of Antediluvian giants mentioned in the sacred books of both the Chaldeans and the Jews. It matters little whether this hypothesis be accepted or rejected. Since the rejection of it would not make the other more trustworthy, it was as well to mention it.

ALL true knowledge is concerned with what is colourless, formless and intangible . . . not such knowledge as has a beginning and varies as it is associated with one or another of the things that we now call realities, but that which is really real.

PLATO

TRUE RESIGNATION

TO the ordinary person, life is a round of suffering and want, or of pleasure and possession—something to endure, or to relish and delight in. But Theosophy views life differently—as a series of progressive awakenings. When, after many lives, the individual attempts in earnest to enter upon his great estate, life becomes for him a purposeful round of actions. Were the aim limited merely to making him learned, the goal would be reachable in easy and non-laborious stages. The world has always possessed its men of knowledge, as also their peers in the realm of ethics. Few, however, have there been who have mastered the harmonious blending of devotion and knowledge and gained the privilege of entering upon the Path of the Elect. Their knowledge is used to enlighten their aspirations; their aspirations are used to deepen their knowledge.

The entry, then, upon a course of specialized study and endeavour, which leads to the blending of devotion and knowledge, is essential. Ethics and Metaphysics demand a new attitude, a better grasping of the nature of the Self. The understanding of oneself as potentially of the deathless race, as one who, though entangled in flesh, is beyond that flesh, is not achieved by a mere mental effort. The faith that brings conviction must pierce through the inner to the outer man ere his personal mind can grasp the concept of the dignity of his own Self. When he has accumulated to himself numerous existences, when he has tasted of the fruits of pain and that which begets pain, he begins to realize that the real creator of his domain is himself. His environment and his opportunities, his friends and his enemies, are but echoes from a far-off past extended into the life of the present. He sees that behind his reincarnations lies a purpose that is unerringly precise and that is set for him by the dictates of his own fast-moving Soul.

It is this new outlook that signalizes his entry upon the Path. If the proper seeds of mental action be lacking, if he has not inwardly renounced, it is futile for him to seek for the Occult. Contact with it is impossible until resignation is gained. Resignation is not achieved by mere goodness of motive or by the amassing of worldly knowledge. It comes only to the individual of contented heart who in whatever circumstances he is placed, exclaims: "This is in fact what I desired." This cannot be mere intellectualism, for pain will still come to him, slander will still dog his footsteps, his whole being will be shaken by anguish and he will be tempted to an all-embracing despair. Through all this

he must remain fixed in his aspiration, viewing the gloomy picture as his self-created tidal wave of effect which must be allowed to run its course. It is only then that each circumstance—pleasant or irksome—can be taken for so much valued material that comes to him for his great experiment of transmuting the bad into the good. True resignation has always come thus. It is the fruit of a studied morality which cannot be assumed. It is not a posture. It is essentially humane and of the nature of the Soul. It is a plant nourished by the waters of Faith.

What then can this resigned nature effect? Its first fruits are seen in actions. No longer can consideration of the effects of actions paralyse one's efforts. No longer is the bitter or the sweet the criterion of the movement of the mind and the desires. The Soul-life is the life of the market-place and the city, of the classroom and the court. It is the life of action motivated by a force that has renounced all selfish claims. And, just because this force is impelled by the soul of man, it becomes forceful for good alone. Virtue can claim no glorious victory unless virtue itself submits to the larger life, the deeper resignation. When this is achieved, the individual is transformed. His position may be summed up in the words of Mr. Judge: "When we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches."

As the aspirant moves along this particular path, he finds that he has been in training for a definite system of initiation. This system which the *Gita* treats and which is set out in the second chapter and named *Buddhi Yoga* is not confined to India alone. It is the mother and the head of all systems of initiation, says Mr. Judge. In a larger sense, each human being is working through this system towards the culmination of his humanity. But, whereas the larger mass of men must move through diverse ways, the student of Theosophy is shown that for him who chooses renunciation and the larger resignation, there is only the one path, that of *Buddhi*. This principle, which is passive at present, can become active only through the Higher Manas and it is only through the region of the Higher Mind that the Spiritual spheres can be contacted. But the achieving of that contact is not enough or incarnation would not be required. *Buddhi* has to be made active in and through the personality. "Complete knowledge must be attained in the triune man: body, soul, and spirit." The intuitive faculty has therefore to be aroused by a supreme and firm effort of the will. Human thought has in supreme moments been able to carry the great divine inflow, and humanity has

witnessed periods profoundly influenced by the intuitive perceptions of the few, translated by the many into action.

To the sincere student of the Wisdom-Religion, the assurance of a diviner life becomes a matter of ever-widening faith. As he learns to go through all places, foul and clean alike, protected by his armour of true resignation, he begins to understand the great initiatory processes. Each act to him must become sooner or later a sacred rite blessed by the gaze of his own Higher Self. Each event becomes an opportunity, each contact a lesson. The awareness of the Soul descends on him as he realizes that he may be already initiated into some higher degree than his present attainments would suggest and is undergoing a new trial unknown to himself. It is when this awareness is reached and retained that the student may be said to have entered upon the Path in reality. The opening up of conscious communication with the Guru becomes a possibility, for the Masters are always "willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for 'the great orphan,' Humanity."

The student cannot yet aspire to be the Sun. If he cannot yet be even the humble planet, he can put himself within the circle of radiance of another who is spiritually higher, thereby obtaining, although unknown to himself, that protection which his devotion merits. The art of devotion in knowledge may be acquired. The School is the world, the Teacher is the Esoteric Philosophy.

THE heavens continue, and the earth endures;
 And that in them which makes them so permanent
 Is that they do not live for themselves.
 Thus it is that they can live so long.
 This is why a sage puts himself second and then finds himself in
 the forefront;
 Puts himself outside of things and events and survives in them.
 Surely it is because he has no personal desires that he is able to
 fulfil his desires.

—LAO TZU

CONTROL OF THE MIND

THE *Voice of the Silence*, apart from its poetic excellence, is a deep mine of invaluable information and guidance to the striving aspirant who has resolved to live the higher, spiritual life. If we are to benefit by the Golden Precepts that the book contains, we have to approach them with humility and a willingness to receive the inspiring lessons they impart on various aspects of the Higher Life. Approached in this way, the book may take for us the place of a Guru, ever at hand to help us out of our difficulties. It is interesting to study what this priceless gem has to teach us on control of the mind.

Living the Higher Life implies control of the mind in an ever increasing degree. Theosophy teaches that mind is dual in its nature: there is that aspect of mind which is caught in the tentacles of Kama, our passions and desires. This is the lower mind. There is the other aspect, the higher, which always looks up towards Buddhi, our Divine Soul, the vehicle of Atma. That man indeed is blessed who has succeeded in releasing his lower mind from the grip of Kama and has effected a union with Buddhi. But such a union is not brought about by mere wishful thinking or academic study and discussion. This glorious end can be achieved only by regular exercise or *Abhyasa*.

Control of the mind and the hindering of its modifications is one of the first and most important steps in our progress on the spiritual path. This control of the mind has been the object of endeavour and the subject of discourse of many a seer. *The Voice of the Silence* in a few striking words tells us how the modifications of the mind are to be avoided. It is noteworthy that this passage occurs at the very beginning of Fragment I:

Having become indifferent to objects of perception, the pupil must seek out the Rajah of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.

Let us ponder deeply over this sage advice. The very first words give us a clue as to why it is difficult to control the mind. It is because we are too much attached to the objects of perception towards which our senses are irresistibly attracted. The senses are always drawn towards perceptions and enjoyments which catch their fancy. The eyes want to behold something attractive to their sight. The tongue wants to taste something it finds delicious.

The fingers want to delight in running caressingly over something that responds to their touch. The ears want to hear what pleases them. Thus, each of the senses is drawn to a sense-object; and the lower mind, whose instruments or means of perception the senses are, also gets affected by these experiences. Not only are the senses attracted to the objects which they *like*, but they are also repelled by those which they *dislike*. Thus there are the pairs of opposites—likes and dislikes, desires and aversions, etc. How can the mind, caught in the web of desires and aversions, ever be free?

There is a way out. The mind should become increasingly indifferent to objects of perception. We are advised later in *The Voice of the Silence*: “Thou shalt not let thy senses make a playground of thy mind”; and again in an earlier passage we are told: “...mistrust thy senses, they are false.” We have slowly to control the senses by denying them the food they seek; then the the mind, having nothing left for it to prey upon, would be forced to turn inward. It is, in fact, a war of attrition which we fight with the lower mind. The strategy is to deprive it of its usual nourishment, which it obtains through the senses by indulging them and being in turn indulged by them. When we make it impossible for the lower mind to flit from object to object, we in fact have “slain” it. Its energies are transmuted to a better purpose and go to aid the Higher Mind in aligning itself with Buddhi.

All of us can start practising this *Sadhana* at the stage of development in which we find ourselves. We add to our difficulties by postponing this very important exercise to a later day. Each one of us caters to the life of the senses in one way or the other. Dissipation need not necessarily be physical; it may be mental also. So we have to build up *Vairagya* or dispassion in an integrated way. *Viveka* (discrimination) and *Vairagya* (dispassion) develop as a result of *Abhyasa* (practice).

There is also a positive side to this exercise, “Within thy body—the shrine of thy sensations—seek in the Impersonal for the ‘Eternal Man’; and having sought him out, look inward: thou art Buddha.” The most important thing for us to do as students is to turn inwards, tap to the full our inner resources, which are of the very highest and the very best and partake of the only Reality, and then, if we look at the world and the objects it presents to our attention, our evaluation of them will be different and our capacity to serve them, better.

WHAT SHALL WE DO ?

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

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

—*The Voice of the Silence*

HOW can these injunctions be obeyed today? And to what field of activity shall we apply them? To our family and our neighbours only? To our community, to our race, even to human beings only? Mind, Manas, is man's distinguishing principle, and therefore of real help to human beings is, first and foremost, mental help; that is, helping others to see the cause of sorrow and the way to overcome sorrow. Therefore, though heart-feeling is needed to ensoul our mental attitude towards others' suffering, and they must be comforted, we must have mental strength behind our sympathy to follow up that sympathy at the *right time and place*, with knowledge. Far be it from the mind of any student of Theosophy to turn a callous eye on human suffering and merely preach, "It is your Karma."

What we have to give to a sufferer is the result of the application of our philosophy to our own life, which has resulted in the *understanding* of suffering. But our duty goes further than offering sympathy or giving knowledge; we have to seek the cause of the suffering while we ourselves are *bearing* it.

The Voice of the Silence says in this connection:

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

The emphasis here is on our bearing the suffering of another in our own heart while we energize ourselves to remove its cause. That done, the heart may be free; not until then. This means the use of time, money and/or energy. Can we afford none of those three today away from our busy home or office life and our Theosophical classes? If that is the case, then *The Voice of the Silence* is not for us. Yet it was written for us, so what shall we do?

Do we not, as students, fail in our duty to humanity because we forget what energy is? Energy is not only physical energy; that is the least part of it. Time is not only to be spent in sitting down to study or going to Theosophical meetings. Money is not only for our own lives and Theosophical work. These three are in use on three planes at once—physical, moral or ethical, mental. When

we read the newspaper our thought should grasp things of spiritual moment, our feelings be roused by any "cry of pain"; our action should be ensouled by these two. Therefore it is wrong for any student of Theosophy to say, "I have no time, money or energy" to do this or that. There are no barriers to the power of ideas, none to emotion when raised to Compassion, and when true sorrow for suffering is aroused in our heart, then the mind will get energized at least to think and speak against the cause of the suffering and to educate the minds of others (often unknown to ourselves), as to the character of the evils that are befalling humanity.

Part of our duty as students is to be wakeful to the trend of the world's thinking, feeling and actions, in order to see just how we should present the Theosophical truths to meet the need of the world. If we retire from the world, saying, "This does not concern me," what are we but selfish devotees? Yet the attitude of people at the present day is either to give their all to this or that political ideology, or to "let things happen," which is pure apathy.

Students of Theosophy who have knowledge of the right path of evolution have to apply their knowledge to practical problems of their country and of the world. The Teachers are alive in Their Teachings and as helpers of mankind today, as they were in the past. But we must learn what They have said and apply it. How? One main way, a simple way, is by a change of thought and ideation. Students of Theosophy must stop saying, "Nothing can be done. We are only a handful, what can we do?" As Mr. Judge says, if we take this attitude, nothing will be done!

Education is the keyword; not only should we educate the masses as to their own constitution and the great laws of Nature; we should also teach them what truth is and what untruth in the world in which we are living.

But to educate others one must first educate oneself. These two processes are not separated in time. The motive for learning is to pass on the knowledge.

EDUCATION does not consist merely in adorning the memory and enlightening the understanding. Its main business should be to direct the will.

—JOURBERT

IN THE LIGHT OF THEOSOPHY

“Towards a Renewed Humanism” is the theme of a symposium in the February issue of *Futures* (U.K.). Humanity today, as we approach the closing decade of the 20th century, seems to be fraught with self-doubts and burdened with problems. Science and technology have progressed in many cases in an unmanaged manner, bringing in their wake new sets of problems with far-reaching effects. Pollution of the air, water and earth, deforestation and desertification, continue apace. In the social realm, there is increasing disruption and transformation; people are challenging all sectors of civilized life, from politics to economics, from leadership to power, from stratifications in society to equality. Old ways and values are being questioned and there are signs of an emerging new era. As stated in the introductory remarks in *Futures*:

Whether the next era will bring us closer towards forging a more creative future depends on how we think, act and behave today. At this stage in our history, however, we seem to be indulging in the vices of extremes—extremes of consumption, waste and want. We seem to have lost a sense of *balance*. The necessary balance between nature and humankind (the ecological balance) and among human beings themselves (the human balance), has been displaced and is no longer the pivotal point in our lives. . . .

Power remains a highly prized and much sought after commodity. We continue to exert our “superiority” over nature and over our fellow humans. . . . A softer, more caring attitude is required. The new philosophy must contain a new way of “seeing” and valuing a quality called “humanness,” which must set us apart from the rest of nature.

The present world in the “image of man,” with “man the measure” as the yardstick of decision-making, remains plagued with unmanaged problems and fails to satisfy and fulfil us as human beings. In the closing article in the symposium, “A Measure of Humanity,” Magda Cordell McHale and Peggy Choong propose an alternative vision of the world created in the “image of humanity” on the basis of a renewed humanism:

With the post-industrial era well under way and as we enter the new and exciting changing information age, the presumption of “man the measure” seems clearly inadequate to assume the multifaceted and interdependent array of issues at hand. Can the values and perceptions of man captured in our present metaphors serve as a

guide or a measure for all future human endeavours? The world in the “image of man” . . . fails to recognize and nurture the basic, intrinsic quality of human nature—our *humanness*.

Obviously, a new metaphor is needed to help us with the understanding of ongoing changes and future possibilities. . . . A world in the “image of humanity” will be created on the basis of the ethics of humanism, nurturing us through sharing between genders, a balance of yin and yang, and the ecological balance of the world. Human nature gives us much to be optimistic about; and “human as the measure” of values, strategies, goals and lifestyles is necessary for our redefinition of the quality of life, ecological nurturance and ultimately the perpetuation of human life. What is needed for our futures is the *integrative human being*.

Humanity has entered an evolutionary era where all individuals’ self-interests have become identical. Today, individualism, greed and competition as the mainsprings of our social and economic life are failing us and have run their course. To live meaningfully in this Age of Interdependence, co-operative, altruistic behaviour is crucial.

The wear and tear of time and the demands of modernity are everywhere taking their toll on the works of our ancestors—the historical monuments and sites, the archaeological and artistic wonders of the past that are the pride of mankind and mark the genius of human creation. On all sides people are coming to realize the loss that this entails.

Unesco Sources for April 1989 focuses attention on the need to preserve humanity’s cultural heritage. The popularity of the past is on the rise everywhere and raises some serious questions. There are those who argue that we have done enough to save our past, that the vestiges of humanity’s history clutter our physical and mental landscapes and prevent us from dealing with the urgent task of economic development. Should we not, instead, do more to secure our future? *Unesco Sources* does not agree and calls for a multidisciplinary approach to save our universal heritage:

Is there really an opposition between saving history’s tangible manifestations and building the future? Does not knowledge and appreciation of the vestiges of one’s culture enhance self-confidence and growth?

Internationally, what better way to promote understanding and

tolerance than by favouring mutual awareness of each other's cultural history and artefacts, a heritage that, in the final analysis, is not "mine" or "yours" but ours? . . . It is not a play on words to affirm that the world's future lies, in part, in its past. . . .

Today, the words *protection of the universal heritage* have taken on their full meaning, in law, in thought and, increasingly, in action. "*Heritage*" incorporates both the cultural and natural—human creation, from magnificent edifices to art works to furniture, and the environment. "*Universal*" is a term that seems self-evident in our global village, but it took decolonization and a gradual awareness on the part of new sovereign countries that their heritage was the basis of their cultural identity, for this universality to win its rightful recognition. Finally, the word "*protection*," because if we lose our memory we lose our soul. . . .

The world's treasures are the common heritage of mankind. They stand today as mute reminders of the mighty civilizations of the past, and it is hoped that Unesco's appeal for international awareness and co-operation will meet with favourable response.

In *Isis Unveiled*, H.P.B. writes about the relics of a mighty past:

. . . all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practising rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world. . . .

Says Mr. Vincent, a recent traveller, "We whose good fortune it is to live in the nineteenth century, are accustomed to boast of the perfection and preeminence of our modern civilization; of the grandeur of our attainments in science, art, literature, and what not, as compared with those whom we call ancients; but still we are compelled to admit that they have far excelled our recent endeavours in many things, and notably in the fine arts of painting, architecture, and sculpture. . . ." (I, 561-62)

Intimate contact with the plant kingdom in the primeval forests, savannahs and scrubland gave our ancestors the knowledge of how to use its cornucopia. With their better symbiotic relationship with the surrounding flora, what these early ethnobotanists learned revolutionized human life. For food alone they had discovered over 3,000 plant species. Their wisdom was, however, forgotten or even ridiculed with the rise of science, the Industrial Revolution and colonial conquests. Only recently scientists have begun to rediscover the true dimensions of this traditional lore and wisdom.

Ethnobotany is the art and science concerned with the investigation and use of indigenous plants by the natives of various geographical territories. This has become increasingly crucial in recent years, says S. R. Amladi in his article in the magazine *2001* (April 1989). Parts of the world are chronically malnourished through sheer neglect of a vast majority of food species, not because of any inherent inferiority but because they grow in the tropics, a domain traditionally spurned by researchers because the world's research resources are concentrated in the temperate zones. Also, cultural bias against peasant crops, spurned as "poor people's plants," has resulted in their neglect. This, writes Amladi, is a tragedy, because the plants poor people grow are usually robust, productive, self-reliant and useful—the very types needed to feed the hungriest parts of the planet:

The more you learn about plants, the more you realize the magnitude of the knowledge still awaiting discovery. It has been estimated that India alone has 15,000 higher plant species which have been documented, with about two to three times as many undocumented—but presumably known to the natives of the regions where they grow. . . .

Ironically, in many cases, hunger, famine and dislocation were the result of destruction of time-tested "primitive" ways by colonial conquest. . . . Now, however, science is slowly awakening to this lost heritage, this genetic pool of richness and value unimagined before. Some liken it to the opening of a botanical Tutankhaman's tomb. But unlike the treasures gleaned from the Pharaoh's grave, the plants being rediscovered are fecund, fruitful entities, full of life and vigour, flourishing outside the first world's pale, through centuries of neglect. . . .

The plant kingdom can help us solve many of our pressing problems of food, fuel and shelter. . . . There are some plants which have been used in traditional medicine for a long time, but which modern medicine has taken up only recently.

The problem of vanishing species under pressure of industrial progress is a major challenge humans face today. Perhaps the greatest social costs of species destruction will stem from future opportunities unknowingly lost. Thousands of edible plants and a variety of other unsung species useful for medical and other purposes face extinction through destruction of hitherto undisturbed natural areas. The wider implications of such extinction brought about by the march of civilization need to be better known. Human livelihoods are enmeshed in ecological webs so intricate that the consequences of destabilization cannot often be foreseen.

Is man entitled to use animals as he sees fit? Do animals have rights? The conflict between animal researchers and animal-rights advocates continues. The researchers' position is that laboratory use of animals is necessary for the progress of science and medicine. The animal-rights activists argue that animal research is an ethical travesty. Those who seek to justify the exploitation of animals often claim that it comes down to a choice: kill an animal or allow a human being to die. But this claim is misleading, argues Steven Zak in his article "Ethics and Animals" (*The Atlantic Monthly*, March 1989). It is time a complacent public confronts the philosophical issue whether animals, who are known to have feelings and psychological lives, ought to be treated as mere instruments of science and other human endeavours.

Modern activists [Steven Zak writes] have abandoned the argument that cruelty is demeaning to human character ("virtue thought") in favour of the idea that the lives of animals have intrinsic value ("rights thought"). Rights thought doesn't necessarily preclude the consideration of virtue, but it mandates that the measure of virtue be the foreseeable consequences to others of one's acts....

Current and prospective alternative techniques could reduce the number of animals—particularly mammals—used in research.... But we should not be misled by discussions of alternatives into thinking that the issue is merely empirical. It is broader than just whether subject A and procedure X can be replaced by surrogates B and Y. We could undergo a shift in world view: instead of imagining that we have a divine mandate to dominate and make use of everything else in the universe, we could have a sense of belonging

to the world and of kinship with the other creatures in it. The us-versus-them thinking that weighs animal suffering against human gain could give way to an appreciation that "us" includes "them." That's an alternative too.

Some researchers may insist that scientists should not be constrained in their quest for knowledge, but this is a romantic notion of scientific freedom that never was and should not be. Science is always constrained, by economic and social priorities and by ethics. Sometimes, paradoxically, it is also freed by these constraints, because a barrier in one direction forces it to cut another path, in an area that might have remained unexplored.

Barriers against the exploitation of animals ought to be erected in law, because law not only enforces morality but defines it. Until the law protects the interests of animals, the animal-rights movement will by definition be radical.

Torturing of animals in the name of "scientific experiments" is a brutal injustice and is only possible among people taught in the dogma that everything is created for man, and he alone is the sovereign of the universe. H.P.B. spoke of animal rights long before the "rights view" of ethics towards animals gave rise to the organized animal-protection movement of today. Culled below are a few of her statements explaining the rationale of animal protection:

If there is a developed immortal spirit in man, it must be in everything else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. (*Isis Unveiled*, I, 330)

The *monad* of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishwatta and the *Manasa Pitris*. (*The Secret Doctrine*, II, 525 fn.)

Evolution starts to mould future humanities within the lowest scales of being. Therefore, by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—Man; and to this the student of occult philosophy may say "Amen," and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come. (*The Theosophist*, January 1886)

Verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an out-

burst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices. (*The Theosophist*, March 1886)

How parents bring up their children during their first three years is likely to make the greatest difference in their future life and academic achievements, say educational psychologists Michael K. Meyerhoff and Burton L. White (*Span*, May 1989). Their recently completed project in Missouri, U.S.A., on the role of parents as teachers of preschool children, was meant to make parenting more effective and was based on the idea that a great deal of important learning takes place during the first three years of life. Home is the first schoolhouse and parents are the first teachers. If parents are adequately prepared for and supported in their role as teachers, they will have a better chance of doing that job well. The authors conclude:

We feel that we have clearly demonstrated some basic principles that could revolutionize the traditional approach to education. First, you are likely to make the greatest difference in the academic prospects of young children if you reach them during the first three years, when the foundations for later development are laid.

Furthermore, the most inexpensive and efficient method is to work through the people who have the greatest influence on children's lives during this period—their parents. Finally, most parents, regardless of social status, educational level or cultural background, are eager to receive and can benefit from the information and support they need to be effective in their role as their children's first and most important teachers.

However worthy a project for the education of the very young, it needs must have its limitations so long as it is not recognized that every child is an old soul in a new body, that it has garnered experience and acquired knowledge and skills in prior lives, in other bodies. Education from that point of view is a relearning. Had there been no soul with its urge for rebirth, there would have been no baby born; had there been no magnetic threads of past actions, feelings and thoughts, there would have been no astral body and no physical body. Under the law of Karma in its relation to man, *i.e.*, Justice, the child comes to the right place, at the right time, to the right environment and the right parents, and from that point on, life is first what the parent or guardian makes it, and later what the child does, by personal

exertions or otherwise, with its reactions to life.

H.P.B. tells us that the child is not responsible for what he does in the early years; his parents are. It is therefore in the hands of the parents to make or mar the young child, under Karma.

Somnambulism or sleepwalking is a common phenomenon, though little understood by doctors and psychologists alike. It is generally regarded as a psychiatric, not a physical, problem, says David Gunston in his article in *Saturday Times* of May 13. Sleepwalkers have been known to do the most extraordinary things while still technically in the sleeping state:

They have played the piano and other instruments, written letters and speeches, climbed cliffs, scaled rooftops, strolled for miles along roads and across country, chopped firewood, done cooking and washing, and if they were youngsters, done their homework.

Even more strange is the fact that when in this state of mobile, half-suspended sleep, people change in character, rather as victims of hypnosis may do. For instance, abstainers may drink liquor, ministers use bad language, the lame get around with ease, timid folk become aggressive, the lazy attempt difficult tasks. Usually, however, the pattern of sleepwalking is less spectacular, though no less remarkable. . . .

A man, woman or child sleepwalking is obviously in good mental contact with his or her surroundings, and in fairly good visual contact also. He can hear acutely, but finds speaking coherently difficult. He really is "out of this world" mentally and emotionally; its present demands mean little to him, he is totally preoccupied with some inner problem of his own. . . .

Sleepwalkers generally suffer from an inner division of their personalities. . . . During a sleepwalker's sleep, a detached portion of his personality actually takes control, yet he still retains all the usual symptoms of deep sleep, including the heavy breathing.

Theosophy explains that while the physical faculties are dormant, the lower emotional and astral faculties live, become active and develop. During sleep, all of us, and somnambulists especially, are capable of entering into conditions of consciousness that the physical senses have nothing to do with. In her *Key to Theosophy*, H.P.B. writes:

How is it that the servant-girls in a poor farmhouse could speak Hebrew and play the violin in their trance or somnambulic state,

and knew neither when in their normal condition? Because, as every genuine psychologist of the old, not your modern, school, will tell you, the Spiritual Ego can act only when the personal Ego is paralysed. The Spiritual "I" in man is omniscient and has every knowledge innate in it; while the personal self is the creature of its environment and the slave of the physical memory. . . .

. . . the Spiritual Ego (the compound of Buddhi-Manas) . . . re-becomes *quasi* omniscient during those hours on earth when certain abnormal conditions and physiological changes in the body make the *Ego* free from the trammels of matter. Thus the examples cited above of somnambulists, a poor servant speaking Hebrew, and another playing the violin, give you an illustration of the case in point. This does not mean that the explanations of these two facts offered us by medical science have no truth in them, for one girl had, years before, heard her master, a clergyman, read Hebrew works aloud, and the other had heard an artist playing a violin at their farm. But neither could have done so as perfectly as they did had they not been ensouled by THAT which, owing to the sameness of its nature with the Universal Mind, is omniscient. Here the higher principle acted on the Skandhas and moved them; in the other, the personality being paralysed, the individuality manifested itself. Pray do not confuse the two. (Indian ed., pp. 129-131)

A previous study by Paul Ekman and his colleagues of the University of California, San Francisco, had revealed that facial expressions of fear, anger, sadness, disgust and happiness are shared and understood without translation from culture to culture. (See "In the Light of Theosophy," June 1986.) Ekman now says: "We have found that it isn't just the look on the face, but the *feelings* inside that people share." If a person makes his face look scared, angry, sad, or disgusted, his heart rate, body temperature and perspiration rate will change just as if he were really feeling the emotion. These changes are not limited to one culture. People from the Minangkabau culture in Western Sumatra, Indonesia, have the same physiological changes in response to their own facial expression as do subjects in San Francisco. "It is the first evidence of the universality of autonomic nervous system patterns," Ekman says. (*BioScience*, April 1989)

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
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By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
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NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
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SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
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H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founder 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, and 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.

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