

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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We've got to establish a society based upon the principle of *trust*—deep and abiding trust in the essential integrity of every individual member of it. Then we shall give life a chance.

—MAX PLOWMAN

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air.

—*The Secret Doctrine*, I, 643

HOW shall we gain the "confident conviction" mentioned by H.P.B.? Is it not through the "essential integrity" of which Max Plowman speaks in his words quoted above? From the ordinary worldly point of view, it is only the fool who believes that no one would willingly do him harm, and therefore it is that hatred and uncharitableness, cruelty and wars, still prevail. Yet, as students of Theosophy we know that the underlying principle of our philosophy and of the Movement to which we belong is *brotherhood*, and we at least must endeavour to practise it.

We are still human, trying to put our ideas and ideals into practice, so let us try to concentrate on the *essential integrity* of every human being. Why is integrity the essence of humanity? Does not the Declaration of the United Lodge of Theosophists tell us why? Brotherhood has to be achieved "through a truer realiza-

tion of the SELF." Only when our hearts and minds are firmly fixed on this essence of humanity shall we succeed in our effort to cultivate the true feeling of brotherhood. Otherwise our Movement will become just one other "brotherhood" among so many, all of which fail in their final achievement because they are partial and not universal.

Is our nucleus of universal brotherhood open to all? An essential requisite is agreement with the Declaration, so that we may be bound by the same aim, purpose and teaching. According as we uphold and fulfil this aim, purpose and teaching do we bind ourselves more firmly together.

Now comes the practical difficulty which can only be surmounted if we keep in mind the "essential integrity" of all. Suppose our companion falls from the line? Suppose he acts against the spirit of our Movement? These things have happened in the past and by cyclic law must occur in the future. Let us prepare ourselves.

Always remembering that *personal* likes and dislikes, *personal* hatreds and revenge, are not to be indulged in, how are such happenings to be treated?

Let us understand what tolerance means. Robert Crosbie says in *The Friendly Philosopher*: "The attitude of 'namby-pambyism' is but a pseudo-tolerance. Carried to its legitimate conclusion, this false idea of 'brotherhood' would signify that sin, sorrow, suffering, error, all religions and all philosophies are all right; that everybody is doing the best he can, and the best he knows how to do, and cannot do any different and that all are steps of learning."

St. Paul said (*II Thessalonians*, III, 14-15): "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

Robert Crosbie also said: "...tolerance does not mean 'fraternizing' with everything and everyone that demands it; it only means that no one is to be condemned for his opinions."

This puts a great responsibility on every individual, for he has to take great care not to make mistakes in his judgment by confusing *appearances* with *facts*. He must be careful to learn the facts in

every case before arriving at a judgment. To believe anything against a brother on *hearsay* perpetrates a great wrong, for, apart from other considerations, an accused person must have the opportunity to defend himself. That is his right.

Why is this care so necessary in our life? Because we are in the Fifth Race of the Fourth Round on the spiral of evolution, and so stand exactly below the stage when the great "moment of Choice" will come in the Fifth Race of the Fifth Round, when Manas will be fully developed, imposing full responsibility on the race. The turning point will then be reached and by virtue of all our former choices we shall intelligently make the great choice between the good or evil path, between spirit or matter. And from this choice there will be no possible return. These days we say to ourselves that there is plenty of time, and that, if we err, there are other lives to come! But time is a factor which is not in our control. We can use it or misuse it or not use it, but we cannot compel or make or alter it; so the saying that "there is no time like the present" becomes vital when we know that there is a time coming when whatever we do will be final as far as this great evolutionary period is concerned. We either succeed or we fail. We have therefore here and now to learn to discriminate between good and evil, the personal and the impersonal, so that the final choice of the good path may be certain.

"He that is not with me is against me." Let us ask ourselves: "How can I bring him to be with me?"

The history of our Movement shows how people have been divided into groups bound by their aim, purpose and teaching. The wrong idea of tolerance and brotherhood would have made for a united front in spite of the differences. But how can a Movement live when divergences are at its base? We have to keep alert to see that during the next few years we uphold our *aim* to spread true Theosophy, our *purpose* to found the nucleus of a universal brotherhood, our *teaching*—the philosophy itself, pure and undefiled.

THE LINES LAID DOWN

Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions....Dogmas are the toys that amuse, and can satisfy but unreasoning children. They are the offspring of human speculation and prejudiced fancy....

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate the truth; that they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of Fact; and in their absolute and unqualified repudiation of everything that smacks of "dogma."

—H. P. BLAVATSKY

STUDENTS of the history of the Theosophical Movement are struck with the strange and rapid "failures," after the death of H. P. Blavatsky and W. Q. Judge, of many of those who were close to them, prominent in the work of organizing, writing, speaking. So long as the teachers were alive and guided these friends and the Movement, all went well. The new kind of test, absence of the teacher, threw these persons, apparently unprepared, upon their own resources; and they looked for guidance *outside*, instead of within the teachings and their own hearts. Their "failures" in turn dragged many of those who looked up to and trusted them to failure.

A strong inner centre of trust in, and sympathy with, the Original Programme of the Lodge of Adepts, who are responsible for the Theosophical Movement, was created by Robert Crosbie, to whom we owe the U.L.T. with its impersonal and unifying declaration and programme, wholly in line with the Original Programme. He survived the strain of solitude. He was "calm," "held fast" and

"went slow." The permanent faith in the Original Programme of the Masters which he had established in mind and heart enabled him to formulate the principles and declaration of the U.L.T., to make possible a reincarnation of the original work.

Can we, students and aspirants of the present generation, shape for ourselves such *mantrams* of memory, such reminders at all times of what we ought to think and feel and do, so that we shall continue his work regardless of the "new faces" which ancient trials present? Recorded in the writings of H.P.B. and of W.Q.J. are more than sufficient of these. Much reading and little thought will not make them clear to us. We must seek and cherish those gems—not for ourselves but for our brothers—if the Movement is to survive. H.P.B. writes in the closing section of *The Key to Theosophy*:

If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth.

Some articles written by Mr. Judge for the information of inquirers and for the organization of the work of students and Branches (see Pamphlet Nos. 4 and 25 in William Q. Judge Series), point to the original lines and the original methods of Theosophical work, which all of us must embody if the prophecy of H.P.B. is to be made a living fact and her incarnation not turned into a failure. We have this trust and this responsibility in our charge.

Mr. Judge indicates that the Theosophical Movement of our era "sows the seed, leaving it to germinate in the fullness of time, for the benefit of future generations." Many persons, knowing of the cyclic attempts made by the Adepts to bring to the world's attention the great universal truths taught by all the great world-religions in

their pristine purity, may come forward with claims. Students may be confused and led astray unless their intuition and judgment have been developed. Hence the necessity, here and now, for discipline, study and the following of the lines laid down. We hinder not only our own but also others' progress through our failure. If we fully realized the extent to which our successes and failures affected our brothers, known and unknown, near and far, we would be far more careful.

Well-wishers of the Movement, students and devotees, either individually or collectively, should

appeal for support and encouragement to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers raised by race, creed, or colour, which have so long impeded human progress; to all scholars, to all sincere lovers of TRUTH, *wheresoever it may be found*, and to all philosophers, alike in the East and in the West; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

Foreseeing cyclic vicissitudes and trials, Mr. Judge issued warnings which are applicable to all those who, now, in these present years, have assumed self-determined responsibility for the Will and Trust of H.P.B. and the conduct of the work of the Movement. The taint of selfishness, however subtle, vitiates the Occult and turns it into Black Magic. Those who desire to advance upon the Path to the Masters are forewarned against spurious teachings and self-styled gurus. The opportunity for the attainment of that balance that no storm can disturb, the opportunity for self-knowledge and self-improvement, if seized now, will bring about right action, true discrimination and judgment. Mr. Judge wrote in 1890:

...in consequence of the success of the T.S. movement a number of so-called occult societies have sprung into existence, all of them bad copies of the original, and our members should be warned against them....There could be no objection to promulgation of good ideas, even without any acknowledgment, pro-

vided they are correctly given. But there is a distinct objection to the presentation of a mangled and distorted portion of the information merely to back up some wild theories of their own, as many have done....

There has always been one fixed and unchanging law with regard to spiritual teaching: that it cannot be bought or sold. Hence if any member hears of a society or of a person giving occult instruction for *money* first to be paid, let him be sure that it is "of the earth, earthy." He will not be aided by it in the long run, but only led astray; and he will form Karmic bonds to it which it may take years for him to sever.

To charge a fee for occult instruction indicates a selfish interest. There are other methods of "payment," more subtle, more difficult to detect: the payment in flattery, in praise, in false regard. These are generally indulged in by either the clever who desire some private benefit, or the blind who do not think for themselves. He who gives way to self-gratulation and regards his position as unique may contrive ways and means of securing attention, regard, obedience and, eventually, blind execution of his decrees and desires in matters he declares to be "spiritual." This is not Theosophy. This is the death of Theosophy. "Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered," teaches *The Voice of the Silence*. Every student has to be on guard against a false attitude.

Karmic debts will have to be discharged. Precipitations will be rapid in this closing cycle. The protection of the true student lies in the knowledge given, which permits him to deal with these precipitations from the inner point of view. The goal is shown. Similarity of aim, purpose and teaching is the bond that binds fellow students and that makes for the strength of the Movement, creating on the plane of outer relationships unity, solidarity and tolerance. Mr. Judge in his articles makes clear to us what he considers are the usual ways that lead to the failure of all movements such as ours. What is to be avoided is indicated. He writes, first, of the danger of *dogmatism*, of claims to personal authority, and of personal assertion. "For any member to lay down the law to

any other member, or to any person, as to what he should or should not accept" is not in line with the Spirit of Theosophy.

The second danger, Mr. Judge says, springs from the first and consists in the giving up of one's Self-reliance. Relying on another or on others eventually leads to the establishment of *priesthood*, which takes advantage of the trust, the confidence and the passivity of people. It is our duty not to be passive, but who can say that he is so vigilant that he never makes errors? These words, then, should be dwelt upon:

...so strongly is superstition grounded in the natures of the present race of men (although freer than their forefathers), and so weak is our race-character, that unless constantly freed from these tendencies and reminded of the necessity of leaning on our own Higher Selves for spiritual guidance, the danger [of forming a priesthood in the Society] is always present.

The third danger is *materialism* in one form or another—as mechanical Theosophy, or narrowness. These spring from lack of study and of an understanding of the broad, interlinking principles of the Philosophy. This results in

a forgetfulness, on the part of the members, of their Spiritual Selves.... We too easily tend to be drawn away from a study of the causes of things—the spiritual side of Nature—to mere examination of their effects. And one risks losing much of his true perceptive power, and perhaps more than he imagines, unless ever on the alert to avoid crystallization, or falling into ruts or grooves. That is a reason why the study of the ancient occult teaching is recommended.

Intolerance and the absence of the virtue of adaptability result in the very opposite of Universal Brotherhood, which is the prime object of the Movement. Mr. Judge calls it *non-cosmopolitanism*, which is still another danger to be guarded against. What the Theosophical Movement

hopes and means to achieve is, the bringing together of a large body of the most reasonable and best educated persons of all extant races and religious groups, all of whom shall accept and put into practice the theory that, by mutual help and a generous

tolerance of each other's preconceptions, mankind may be benefited and the chances for discovering hidden truth greatly improved.

What of the U.L.T.? What of the coming cycle? Indications are that it will not fail in spite of troubles present and to come. It continues to adhere as closely as possible to the Original Impulse, the Original Teaching, the Original Programme. Its impersonal principles will prevail, although here and there individuals fail, overcome by the glamour of haste and by the impatience of the lower nature which desires "quick results" and "quick Karmic retribution." The vital contribution that we can make to the furtherance of the work of the U.L.T. is self-reform through self-induced and self-devised methods. Each student must infuse himself, independently and self-reliantly, with the true guiding Spirit of the Movement, which, like a great mother,

constantly keeps watch over the members, her children, permitting them to take what they can from every source of learning, spiritual and otherwise, silently instructing them in the best methods by which to help their fellowmen, but ever watchful lest they should go too far along some of the innumerable side-paths that lead off from that most dangerous and difficult of roads, the road of the Study of the Self.

We have to apply, gain true faith through study and understanding, constitute ourselves humble servants. If the "converging lines" of our Karma have drawn all of us together, it is our responsibility here and now to learn to perform our whole duty. Isolation is not the way of the Masters. Tolerance, courage, discrimination and devotion through unity, study and work are to be our watchwords for the coming cycle. May we all achieve!

WHAT is an "authority" upon any question, after all? No more, really, than a light, streaming upon a certain object through a single, more or less wide, chink, and illuminating it, *from one side only.*

—*Lucifer*, September 1889

UNDERSTANDING OURSELVES

Truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed *by the false scales of custom.*

—BYRON

WHAT, or who, are we? Are we just a speck, or less than a speck, in space? Are we merely evolved from animals? Or are we divine souls in bodies? And if so, what are souls?

These questions strike at the very root of today's mental chaos, and on the answers each person gives to himself depends his attitude towards life; and, as mankind is a collection of units, the attitude of the world to world problems also depends on these answers.

One of the difficulties we experience at the present moment is that we are between two schools of thought, one decadent the other rising—*i.e.*, the church, whose ideas of man and life and God held a prominent position in the Western world for many centuries; and science, which is the chief factor at work today in the realm of ideas. But just as science came to be the power in life it now is because men found that the teachings of the church did not stand the test of knowledge and experience and stood against that freedom of conscience so dear to the human heart, so now we are beginning to see that scientific progress, far from giving us peace, is threatening us with universal destruction.

The ordinary person, influenced by these two schools of thought, must search for himself until he finds an answer which satisfies him as to the deeper issues of life. For him the question of "why" is more important than the "how" which science and religion try to answer. When he knows the "why" of things, he can apply the "how." But, having thus taken the responsibility of finding his own faith, he must also accept the responsibility for his actions in terms of that faith; and this responsibility so often frightens him that he goes back and leans on the church or falls a willing victim to the materialistic teachings of science. Could he but see that both science and religion are his servants and not his masters, he would

begin to use both in order to understand himself and the world in which he lives.

Certainly science has unveiled to a great extent the mystery of the material universe, but its negation of soul and spirit is leading people to a denial of any spiritual basis in life. Could science become religious, in the sense of seeing the Universe as an aspect of Spirit (or Life)—as some of the greatest scientists have already realized, for they know that there is always a "beyond" which escapes analysis—and could the church become analytical and acknowledge the reign of law, we would have an amalgamation of both these great systems which would bring into being the age of philosophy, *i.e.*, the practice of religious principles according to universal laws.

If we apply the scientific method in our self-analysis and ask, "What am I?" we find that we live in two worlds all the time—the world of matter-form and the world of thought-feeling. Both these worlds can be analysed by the scientist and the chemist, the doctor and the psychiatrist; but there still remains the individual himself, his aspirations and his innate ideas, his deep sympathies and loves, his urge for self-expression and his continuous search for that mysterious "something" which evades conquest. To understand this, he must search in other fields of knowledge.

There are things which cannot be analysed by science or satisfactorily answered by church dogmas, for scientific statements must, by the very nature of things, change with advancing knowledge, and dogmas are only the crystallization of "beliefs" which have taken the place of the living truth expounded by the great religious Teachers. Adherence to either school of thought takes away the sense of responsibility and makes people say: "Leave it to the scientists!" "Leave it to the priests!" Consequently we have the "wailing wall" of the Jews, the litanies of the Christian Churches, the pernicious dogmas of forgiveness of sins and of vicarious atonement, the praying-wheel of the Buddhist, and the ritual magic of the African. But, since within the dogmas and rituals there is the germ of truth, to do away with them without putting something in their place may prove fatal.

But it is equally fatal to follow science blindly. It is not the scientific attitude that is at fault, for through science we can gain knowledge of the world around us, and the gathering of knowledge is part of man's need; but, as Goethe said, "No Science is complete that leaves out any department of Nature," and we must acknowledge that there is a limitation to the field over which present-day science has the right to dogmatize. This limitation cannot be imposed by the church; it can only be imposed by Nature itself. Lin Yu Tang has said:

The dignity of the individual...and the idea of equality and freedom, can never be proved, for science can never prove that the individual is dignified or even free. On the contrary, if science is science, it can only prove there is no such thing as freedom, or where would be the prestige of the mechanical laws?

Neither can we trust the church, for, whether one speaks of Roman Catholicism, Protestantism, Nonconformity or any other so-called Christian sect (or of any other religion), we find that religions have lost their spiritual foundation and substituted for it dogma. No Great Teacher spoke dogmatically. In giving the Truth, each spoke as a scientist, stating the laws of life, all of which can be proved by anyone for himself by experiment. Dogmas grew up around the Truths, not laid down by the immediate followers of the Teacher but by those who came some time after. In fact, the days of dogma will not end until each individual realizes his inherent right to his own faith and to his own convictions. Then only will the true light of Faith burn bright, for it will be faith in action, not merely on the lips.

How shall he find his Faith? It is good to remind ourselves that to know what is the meaning and goal of life we have to take the ideas presented to us from one source or another. Our own contribution is the exercise of our reason on those ideas and the testing of them by experience. Everyone should, therefore, analyse the materialistic conceptions, the orthodox religious conceptions and the philosophical-religious-scientific conceptions. It is much harder to follow the last of these three, but it is worth trying.

THE SPIRITUAL TEACHINGS OF THE GNOSTICS

IN *The Theosophical Glossary*, compiled by H. P. Blavatsky and others, there are two short definitions which should be noted in relation to the Gnostics. The word "Gnosis" is defined thus:

Lit., "knowledge." The technical term used by the schools of religious philosophy, both before and during the first centuries of so-called Christianity, to denote the object of their enquiry. This Spiritual and Sacred Knowledge, the *Gupta Vidya* of the Hindus, could only be obtained by Initiation into Spiritual Mysteries of which the ceremonial "Mysteries" were a type.

Next, the Gnostics are described thus:

The philosophers who formulated and taught the Gnosis or Knowledge. They flourished in the first three centuries of the Christian era: the following were eminent, Valentinus, Basilides, Marcion, Simon Magus, etc.

So the word "Gnosis" literally means Knowledge, (*i.e.*, true Knowledge of spiritual truths), and therefore all the great Adepts of the world, whether they drew inspiration from Esoteric Christianity, Buddhism, Hinduism, Taoism, Sufism, or whatever, could be referred to as Gnostics in the truest sense. However, the word has come to be associated with a certain class of philosophers who lived and practised in the Middle East in the first centuries of our era.

In her book *The Gnostic Gospels*, Elaine Pagels brings to our attention the views of the Gnostics as against those of the more orthodox Christians. These views, expressed in the recently discovered Gnostic Gospels near Nag Hammadi in Egypt, bring out clearly the fact that most of the Gnostic sects at the time believed that the *real* Jesus did not die on the cross—only his physical body died. This riled the orthodox Christians, to whom the fact that Jesus did actually die for our sins was central to their whole belief system. It also annoyed them that many of the Gnostic sects thought it foolish for Christians to martyr themselves for the cause. The Gnostics knew a great deal about the real Christ and held that what the so-called Christians were doing was the result of misguided beliefs and therefore a waste of energy that could be directed

towards better ends.

Who the true Christ is, was explained by H. P. Blavatsky in her article "The Esoteric Character of the Gospels":

..."the coming of Christ" means *the presence of CHRISTOS* in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—is *no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*. The "Son of Man" is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*, the child of man's own deeds and the fruit of his own spiritual labour.

This is very much the way the Gnostics viewed the Christ. Gnosticism existed before Christianity; its teachings did not appear suddenly with the arrival of Jesus, any more than Jesus' teachings were unique to him. They were the continuation of teachings that had been in existence for countless centuries. At the time that Jesus is reputed to have lived, there were in existence many sects, some of them teaching the esoteric knowledge. It is likely that many of these were accretions from Buddhism. There were, for instance, the Essenes who were strict ascetics who had attained various levels of initiation. H. P. Blavatsky says in *Isis Unveiled* (I, 26) that the Gnostics, or early Christians, "were but the followers of the old Essenes under a new name." And she adds to this in *The Secret Doctrine*:

...the Nazarenes, who, although they existed long before the days of Christ, and even before the laws of Moses, were Gnostics, and many of them Initiates. They held their "Mysteries of Life" in Nazara (ancient and modern Nazareth), and their doctrines are a faithful echo of the teachings of the Secret Doctrine. (II, 96 fn.)

It is likely that the young Jesus would have attended the

meetings and discourses of various groups and lapped up the teachings given. He was probably initiated into one of these sects which, from the evidence we have, appears to have been the Nazarenes. So with these ideas in mind, let us inquire into what the Gnostics actually taught. Kenneth Mackenzie in his *Royal Masonic Cyclopaedia* says about Gnosticism:

There was a period of *a priori* knowledge, which, fostered by the ideas of Proclus and his school—itsself founded upon Platonism—intermingled with the more recondite mysteries in the East, in which a powerful and singular sect of philosophers arose, called Gnostics. Gnosticism was very attractive to minds imbued with mystical ideas; and semi-pantheistic in its nature, it sought to purify its disciples from the corruptions of matter, and elevate them to a higher scale of being, suited only to them who were to become perfect by knowledge.

This hints at the fact that Gnosticism was nothing new and that it was merely the continuation of a body of knowledge that had been in existence for many thousands of years. This point is also emphasized in *Isis Unveiled* (II, 321) where we are told about Eastern influences on the Gnostics:

Except a few impartial archaeologists, who trace a direct Buddhistic element in Gnosticism, as in all those early short-lived sects, we know of very few authors, who, in writing upon primitive Christianity, have accorded to the question its due importance. Have we not facts enough to, at least, suggest some interest in that direction? Do we not learn that, as early as in the days of Plato, there were "Brachmans"—read Buddhist, Samanians, Saman, or Shaman missionaries—in Greece, and that, at one time, they had overflowed the country? Does not Pliny show them established on the shores of the Dead Sea, for "thousands of ages"? After making every necessary allowance for the exaggeration, we still have several centuries B.C. left as a margin. And is it possible that their influence should not have left deeper traces in all these sects than is generally thought?

Turning to *The Secret Doctrine*, we learn: "Each of these sects was founded by an Initiate, while their tenets were based on the

correct knowledge of the symbolism of every nation." (II, 389)

One important element in Gnosticism, in opposition to orthodox Christianity at the time, was its acceptance of woman as the equal of man and also its reverence for the feminine aspect of the Universe. Elaine Pagels writes of one of these sects, the Valentini-ans, who were followers of Valentinus, a Gnostic teacher:

He suggests that the divine can be imagined as a dyad; consisting, in one part, of the Ineffable, the Depth, the Primal Father; and, in the other, of Grace, Silence, the Womb and the "Mother of the All." Valentinus reasons that Silence is the appropriate complement of the Father, designating the former as the feminine and the latter as the masculine because of the grammatical gender of the Greek words. He goes on to describe how Silence receives, as in a womb, the seed of the Ineffable Source; from this she brings forth all the emanations of divine being, ranged in harmonious pairs of masculine and feminine energies.

The Mother of the Universe was called by them "the mystical eternal silence."

The orthodox Christians were extremely annoyed that women were given equal billing with men in some Gnostic sects, as their God was definitely masculine—very much the Old Testament patriarch. It is interesting to note with respect to the above quotation that these female and masculine energies seem to be analogous to the teaching about *Yin* and *Yang* in Chinese Philosophy; and the feminine regarded as the "mystical eternal silence" and the womb of all, to the esoteric teachings relating to Kwan Yin—outwardly the goddess of compassion, but inwardly the Divine Voice of the Higher Self. This has a connection also with the Jewish Bath-Kol, the "daughter of the Divine Voice," and the Hindu Vach—the mystic personification of Speech or the Word. All these are expressions of the feminine creative force in Nature and also "the magic potency of Occult sound in Nature and Ether—which 'Voice' calls forth Sien-Tchan, the illusive form of the Universe out of Chaos and the Seven Elements." (*S.D.*, I, 137)

Comparing other systems with that of the Jewish Gnostics, H. P.

Blavatsky writes in *Isis Unveiled*:

The ISH AMON, the pleroma, or the boundless circle within which lie "all forms," is the THOUGHT of the power divine; it works in SILENCE, and suddenly light is begotten by darkness; it is called the SECOND life; and this one produces, or generates the THIRD. This third light is "the FATHER of all things that live," as EUA is the "mother of all that live." He is the Creator who calls inert matter into life, through his vivifying spirit, and, therefore, is called the ancient of the world. Abatur is the Father who creates the first Adam, who creates in his turn the second. Abatur opens a gate and walks to the dark water (chaos), and looking down into it, the darkness reflects the image of Himself...and lo! a SON is formed—the Logos or Demiurge; Fetahil, who is the builder of the *material* world, is called into existence. According to the Gnostic dogma, this was the *Metatron*, the Archangel Gabriel, or messenger of life; or, as the biblical allegory has it, the androgynous Adam-Kadmon again, the SON, who, with his Father's spirit, produces the ANOINTED, or Adam before his fall. (II, 225)

In Esoteric Teaching, Adam Kadmon is Archetypal Man, Humanity.

One of the most widely accepted and practical teachings of all the major religious and philosophical systems is that the mind is the cause of our bondage and also the means to free ourselves from our mind-forged manacles. So the Buddha says in the *Dhammapada*: "What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind." Countless other Buddhist *sutras* expand on this idea magnificently. There is the *Secret of the Golden Flower*, which tells us how to turn the mind away from its involvement with so-called externals and to centre it within, to transform the mind so that it becomes the Celestial Mind. In Theosophical teaching, we are told about the higher and lower aspects of the mind; our future state and Karmic destiny depend upon whether the mind gravitates upward toward the spiritual part of our nature, or downward to become entangled in our lower passions and desires. The *Yoga Sutras* of Patanjali teach us how to prevent the mind from becoming modi-

fied by its identification with the outer world, and the *Bhagavad-Gita* instructs us in the methods whereby we can centre our attention on the Divine so that the mind becomes as steady as a candle flame in a spot free from the wind.

The teachings of many of the Gnostic sects give credence to the theories that these sects were influenced by Eastern Philosophy. In the Nag Hammadi Library, there is a treatise entitled the "Teachings of Silvanus," which says:

Bring in your guide and teacher. The mind is the guide, but reason is the teacher....Live according to your mind....Acquire strength, for the mind is strong....Enlighten your mind....Light the lamp within you.

Knock on yourself as upon a door and walk upon yourself as on a straight road. For, if you walk on the road it is impossible to go astray....Open the door for yourself that you may know what it is.

So all through the ages we have had individuals or groups who have felt within themselves the presence of the Christ Principle or the Buddha Principle or the Krishna Principle, call it what you will, and have tried to live their lives in its light. Unfortunately, the majority of human beings do not develop this insight and are ruled by what is known in Theosophical teaching as "the great dire heresy of Separateness." They live in the illusion of their personalities and therefore persecute all those who have developed genuine insight.

An interesting point which is expanded by H. P. Blavatsky in her article "The Esoteric Character of the Gospels" is included in Kenneth Mackenzie's *Royal Masonic Cyclopaedia*, under his explanation of the life and teachings of the Essenes:

The worship of Christ was not universal at this early date, by which I mean that Christolatry had not been introduced; but the worship of the Chrestos—the Good Principle—had preceded it by many centuries, and even survived the general adoption of Christianity, as shown on monuments still in existence.

In "The Esoteric Character of the Gospels" H. P. Blavatsky explains in detail the difference in meaning between the two words "Chrétos" and "Christos." "Chrétos," she says, means certainly

more than merely a "good," an "excellent man," while Christos "was never applied to any one living man, but to every Initiate at the moment of *his second birth and resurrection*. He who finds Christos within himself and recognizes the latter as his only 'way,' becomes a follower and an *Apostle of Christ*, though he may have never been baptised, nor even have met a Christian, still less call himself one."

It is as a result of such misunderstandings that so many dissensions have arisen. Those who take neither the time nor the trouble to look into the meaning of the words and accept things literally are the same individuals and groups who try to impose their limited views on others, who, as a result of their learning and intuition, have come to realize the importance of true tolerance and the fact that there is "nothing new under the sun." In fact, even the teachings of Jesus are just the standard teachings of many esoteric sects and organizations that existed centuries before the birth of the so-called saviour. It is very important to see things in this way as it alters the whole focus of our attention and helps to rescue us from the idea that we can be saved through intermediaries. It helps us to realize that we are Divine Beings. Writing of the true Theosophists and Gnostics throughout the ages, H. P. Blavatsky says:

Whether Heathen or Christian by birth, they refuse to materialize and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. ("The Esoteric Character of the Gospels")

It is only when we see the teachings of the Gnostics in the context of all other esoteric teachings given out by mystical philosophers, groups and individuals the world over, throughout the ages—from China, India, Tibet, Japan, South America and even Europe—that we can begin to develop an insight into their essential oneness. The fact is that they are all promoting the same goal, which is the dissolution of all sense of separateness and the active practice of a Universal Brotherhood of Humanity, regardless of race, creed, sex, caste and colour.

THE LAW OF GROWTH

Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

—*Light on the Path*

WHEN an individual determines to leave behind the humdrum ways of life, to study and to practise Divine Ethics, he often looks for spectacular results. If no quick changes are perceptible, he is disappointed. Many good and promising aspirants give up the quest for Truth and fall back upon their old ways.

Hence we are asked to "grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air." These words contain a warning and a lesson of a dual nature. It does not mean we should not govern, self-consciously and deliberately, our conduct and behaviour, but rather that we have to be unconscious of *our growth*. At the same time we are asked to do something positive, to press forward to open our soul "to the eternal"—to open our soul to Humanity's needs and to help Nature and work on with her.

This requires a firm faith in the Law of Karma, so that we apply what is implied in *The Voice of the Silence* (p. 37): "The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn." Our sole concern should be with sowing the best type of seeds of Karma. We cannot sow one kind of seeds and expect another kind of harvest. We should be fully convinced that our wholehearted efforts at rearing a jessamine creeper will bring in course of time "silver stars" only and never "thorn or thistle." On the other hand, if we want beautiful and fragrant roses, we cannot have them without due care and attention. The Law works on the same pattern in the spiritual realm. There are no gifts and privileges save what one acquires through one's own exertion and merit. Hence the need to do our best and trust the Law, and not

be constantly watchful and eager about our own soul-growth; thus a harmonious and natural development will take place.

Before planting the seeds of Karma, let us decide what we need to plant, and why, and how we are going to labour for its fruition. The *sine qua non* of soul-life is the aspiration to become the better able to help and teach others. The "forcible passion for personal stature" hardens us.

We need to plant seeds which will yield a harvest of such nourishment as would enable the weak to grow strong, be able to stand on their own feet, and walk the path of endeavour. And why do we need such a harvest? Because the Cause needs self-reliant minds, stout hearts, humble enough to use the harvest we produce. But, between the sowing of the seeds and the reaping of the harvest is the period of watching and watering and weeding. The work of the *Kshetri* is like that of the Preserver, Vishnu; having sown, we must sustain, and only then reap the fruits of our endeavour.

As we try to help others, let us remember a very valuable instruction given by H.P.B. in *The Key to Theosophy*:

...our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving someone else of it. (p. 227)

So, let us pluck the roses of life with the sole aim of letting others enjoy their fragrance. Let us go through all the experiences of life with a correct attitude, without murmuring. True inner contentment is to be constantly cultivated. A flower blooms, not for its own glory; it is not even aware of its beauty or fragrance!

A flower freely gives joy to whosoever comes near it, without any distinction of caste or creed, wealth or poverty. And when it withers and dies, it throws out seeds which may yield more flowers in the future and give joy to others. Useful it is in death as in life!

Is there any competition or conflict in a garden? All plants and flowers live harmoniously, following the divine pattern. Tennyson's "Akbar's Dream" has a message for us:

Shall the rose
 Cry to the lotus "No flower thou"? the palm
 Call to the cypress "I alone am fair"?
 The mango spurn the melon at his foot?
 "Mine is the one fruit Alla made for man."
 Look how the living pulse of Alla beats
 Thro' all his world.

It was Schiller who said: "If thou wouldst attain to thy highest, go look upon a flower; what that does will-lessly, that do thou willingly."

Man has the power of thought and of choice; his is the great responsibility to do deliberately that which the flower does unconsciously, following the natural order. Lord Buddha gives a similar instruction in the *Dhammapada*:

The scent of flowers travels not against the wind—be it tagara or mallika, or even of the sandalwood tree. But the fragrance of the good wafts even against the wind. The fragrance of the good man pervades all his ways. (Verse 54)

The sunflower, through its own natural impulse, turns in the direction of the sun to absorb its light and warmth; so can a self-conscious, thinking man make a deliberate attempt to turn towards his own Higher Self and be benefited by its influence. Who or what prevents him? Lack of knowledge of his own being, of his divine origin and of his constitution.

Heaven's dew-drop glittering in the morn's first sunbeam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire. (*The Voice of the Silence*, p. 12)

Each one of us is a pure dewdrop fallen from heaven; it can retain its glitter as long as it is held within the pure bosom of the lovely lotus. As soon as it falls on earth, the dewdrop gets mixed with the clay—"the pearl is now a speck of mire." So it is necessary to retain the purity and integrity of our divine origin even when engaged in worldly activities, and not get involved in material existence.

As a lotus opens its heart instinctively to drink the morning sun,

so should we. Thus, we shall grow as the flower grows, always pressing forward to open our soul to the eternal, to derive from it strength and beauty for uplifting and helping others.

Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. (*Light on the Path*, p. 88)

FOR the greater part human beings are moving to an acceptance of our interdependence and that is a wonderful thing. It is also now an absolutely necessary awareness. It might have been the case even 100 years ago, certainly it was 1000 years ago, that the fact that people were not aware of their oneness, or even of each other's existence, did not impinge on their survival. It might have impinged on the quality of their lives, the breadth of their knowledge and so on but it didn't necessarily impinge on survival. Today I would argue that we are one world, that we are very rapidly running out of resources and using up the planet's capacity to sustain us. All that flows from this understanding of our oneness is absolutely critical to our survival. For the first time in human history survival of the human species is now on the agenda....

We look back on the 20th century with self-congratulation and much complacency. We say: "Didn't it see the flourishing of human genius?" Yet as we come up to the 21st century, we face the danger to human survival—for the first time. So what have we used this genius for? Why haven't we used it better? Why? Because we have used it in a mechanistic way, without relating it to values. The exercise of this genius was in a context that placed little or no importance on global values. A relationship to a global civic ethic was not at the heart of human behaviour and without that ethic conditioning our actions, the result could well be disaster....It is the pursuit and propagation of human, global values that matter.

—SHRIDATH RAMPHAL

ROTATION—INDIVIDUAL EVOLUTION

[Reprinted from *The Path*, January 1887.]

THE paper on "Living the Higher Life,"¹ and the remarks which it has called forth, have led me to further reflections upon the subject. That subject is, in fact, Individual Evolution, and the warning expressed by Murdhna Joti, in that article, about "impetuously rushing into the circle of ascetics," opens up an important phase of the topic most vital to humanity. For this sentence is not a mere advisory caution; it points out the only available procedure, the one course conducive to successful evolution, or final perfection. This course may be briefly summed up in one word—Rotation. Upon examination we shall find this fact proved by the laws governing Universal Brotherhood.

To begin with, when we take into consideration the personalities of the real Founders of the Theosophical Society, we find ourselves safely concluding that the institution of this principle of Brotherhood as the basis of that Society, did not occur from any arbitrary selection, nor yet from ethical or even humanitarian considerations merely. We may say that it was not chosen; it presented itself as a central fact, one which correlates with all things, and is itself one of the aspects of the Great, the Mysterious Law. It must be moreover that level of the Law most nearly related to the human being, and by which alone he can raise himself from this "Slough of Despond" called matter. Upon no lesser precedent than this would the Masters, those supreme exponents of the Law, proceed. The outcome and teaching of that Law is Unity; the power of Unity is its exoteric expression. (Its hidden expression, Great Spirits alone can declare.) This power is conferred by the economic tendency of Nature, which uniformly moves along the line of least resistance and of larger currents of energy, which draw in turn all minor streams of being into their resistless tide. In order to bring home to all mankind the primary fact that only as a united body, only by living in and working with and for all, can unbroken

¹ See July and August PATH. [*U.L.T. Pamphlet No. 34*].

advance to the Perfect Goal be achieved, this unitarian necessity had to be conveyed by a term which would appeal to the untrained, as well as to the cultured mind. No man or woman so grossly ignorant but can sense the advantages of "Universal Brotherhood," while the more profound the thinker, the more he warms to the sublime comprehensiveness of this idea.

Many readers will doubtless recall an italicized sentence in "A Hindu Chela's Diary" also published in *THE PATH*². It ran as follows: "*No Yogee will do a thing unless he sees the desire in another Yogee's mind.*" These were the words of a teacher, and those who may require it have here an authoritative recognition of the need of humanitarian unity. For man's strength lies in his perfect equilibrium, and by man I now mean the whole, triune man. That this fact is also true on the physical plane, is evidenced by medical testimony to the effect that while perfect health is perfect balance, the more complete this balance, the more readily is it disturbed. Thus trained athletes are compelled to take dietetic and other precautions, which men of minor strength disregard with apparent impunity. I say "apparent," because the result is of course visible in their inferior physical powers. Only when the triune man has attained equilibrium is he a moral force; then alone is he in complete harmony. Harmony with what? With the Law that works for perfection or reunion, faith in which and accordance with which is the sum of the highest consciousness of the human being. Now remember that there is at all times a body (be it numerically large or small) of individuals cognizing and waiting upon this Law. They perceive its tendency, they only act with and through it, and the cumulative energy of this compact body, plus certain impersonal forces, is in itself a tremendous power, so vast, in fact, that plus the energizing spirit again, it may be said to form the exoteric expression of the Law itself. Imagine some one member of this body attempting to act from his separate impulse, and not from the general instinct. By disengaging his unit of force from the sum total, he at once neutralizes its effect and limits its expansive ratio; hence

[² Reprinted in *THE THEOSOPHICAL MOVEMENT*, April and May 1940.—EDS.]

it is that action from self, however disinterested, is enfeebling in its tendency. This man may join himself to the powers of evil and act in opposition to the Law: he has then the accruing benefit of that energetic total, but this must fail in the long run, because it is minus the creative spirit which works for eventual harmony. So true is it that a given cause produces similar results on all the planes alike, that in the spiritual as in the physical world, there must be united action to produce large results. The inutility of weak, single effort was acknowledged in these words of the New Testament—"Because thou art neither cold nor hot, I will spew thee out of my mouth." Unless the Yogee, therefore, perceives an idea in other related minds, as the reflection of the Universal Mind, he does not act. When the individual mind has freed itself from all desire for personal action, and resting in the Universal Mind, acts passively with it alone, saying: "I rise with thy rising, with thee subside," then the individual has attained Nirvana. So that our present unit of power depends upon our greater or lesser assimilation with the highest aggregate of mind; and its continuance, upon our adherence to that manifested body of the Universal Mind which works for Good, with faith in the Perfect Law. This body in turn depends upon the individual efforts of its members, for the continuous elevation and expansion of its highest Ideal. Being thus interdependent, I think we may easily recognize that Universal Brotherhood is the starting point towards final success, and that its complete realization is the goal itself. Each may attain Omniscience, but only as one of a body, not as a separate part. "You will enter the light, but you will never touch the flame."³ So we may be part of the universal spirit, yet never that spirit itself.

This Brotherhood then, in its harmonious equilibrium, implies subservience to the Law of Evolution. The course marked out by this Law is one of gradual progression through a series of inter-linked processes, not one of which can be intermitted or dropped, any more than we can omit a link from a chain without break of continuity, which would in this case imply a break of individuality,

³ *Light on the Path.*

either as applied to a member or to the whole body. We find this course substantiated by Nature, who is our great initiator. Murdhna Joti's phrase about not rushing "into the circle of ascetics," refers to the rotation prevalent in Nature, and may be used in a large general sense, and not merely applied to any especial circle, such as the Hindu, Mahomedan, Christian or other group of ascetics. He refers to the disadvantages consequent upon any violation of this rotatory course; these apply quite as much to the farmer who fails to rotate his crops, as to any thing or person rushing into any plane, before being in all respects fitted to go there. Each plane in itself constitutes a "circle of ascetics," and must be entered in the proper manner. In every department of Life we meet with an acceptance of this fact. No man is admitted to the privileges of naturalization until he has resided in a country, and has had time to accustom himself to its manners and laws. It is ever held necessary to serve a certain apprenticeship before entering any profession or trade. The social usages even make "circles of ascetics" in this sense. A boor, a ploughman, or even unsuitably attired persons, are not desired or admitted in a parlour full of people in splendid array, and a natural instinct makes them shrink from entering there. When exceptions occur, there is an undercurrent of discord perceptible; all are alike ill at ease. So in Nature, minerals, plants and animals are limited to their proper sphere. Birds cannot swim nor fishes fly. I would say, as birds or as fish *per se* they cannot do so, nor can the boor, as a boor, be at ease with elevated minds. But advancement is the common lot of all, provided it be made step by step in the natural series of succession.

What then is this process in practical life? It is, firstly, the identification of yourself with the highest consciousness accessible on your present plane, the engrafting upon your entire life of the best ideal attainable, so that you may act upon it in every thought and word. If you can do no more, select in your own mind the most unselfish and pure-hearted person in your horizon, and study the workings of such gracious aspirations and deeds. Noble ideals will soon spring up within you, and by this lodestone similar minds will swiftly be attracted, until you shall collectively form a nucleus of

persons identical in aim and influence. If one receives a ray of Truth, he will speedily reflect it to all, and thus our attainment is largely regulated by that of our compeers. Largely, but not entirely. There are exceptional souls who progress with amazing velocity, far outstripping the comrades of their starting-level. But even these hearts of power reach up to the more perfect spirits above them, and to feel this attraction they must have prepared themselves for it, in the uniform, if rapid, rotation of previous existences. Each must trace out the prescribed circuit, but he may travel fast or slow. Let him not rashly conceive himself to be endowed with unusual spiritual momentum; time is better spent in caution than in failure.

Murdhna Joti gives valid warning not to rush in until all is ready. The circle is prepared, but you may not be so. Again, your fitness may be assured and the circle for the moment closed. The course of physical nature will exemplify my meaning. The blood leaves the heart by the arteries and goes on to the capillary interchange with the venous system, even as man descends from Spirit into matter, and, at the point of choice, turns, and reascends towards Spirit. The veins take up the function of returning the blood to the heart; in these are valves; they receive, hold and transmit the impulse from the central heart. All the blood between any two valves has to stay there until the next impulse comes from the heart; when this arrives, it passes on. The valves close behind each quantum of blood thus ejected through: it is not possible for the blood to recede; retrogression is impeded by the closed valve. Nor can it remain; progress is imperative when the next impulse drives it forward, and so it goes on to the heart. In the same manner each person should stay in his appropriate place, not only until he is ready, but also until the great Heart of all is ready to give the next impulse. Then he will inevitably go on to the next place.

Masters have said that for "chelas and adepts alike there is an abyss behind each step; a door closed. To stop or to go back is impossible." That which is true for the Adept is true for the humblest disciple, each in his own manner and degree. It behooves us then to concentrate our attention upon the natural and fitting method of progression, and to assist those about us in maintaining

a high average of ideality, that the entire body may progress evenly, steadily, and that nowhere may ignorance or undue haste clot or clog the way. In the end, the reward of patience is holy. In every effort you make to lighten the mind of another and open it to Truth, you help yourself. "Those pearls you find for another and give to him, you really retain for yourself in the act of benevolence. Never lose, then, that attitude of mind. Never, never desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you. When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there *waiting for you!* Then you come, and, opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves!"⁴

The consent of the Spirit has hallowed those thoughts. Another Messenger of Truth once said: "The first shall be last and the last first; contain yourselves, therefore, in Peace."

JASPER NIEMAND, F.T.S.

⁴ Letter from a friend.

TRUTH is not a man, nor a book, nor a statement. The nature of Truth is *universal*; its possessors in any degree will be found to be appliers of universality in thought, speech and action. Their efforts will be for humanity regardless of sex, creed, caste or colour. They will never be found among those claiming to be the chosen spokesman of the Deity—and exacting homage from their fellow-men: true Brotherhood includes the least developed as well as the very highest. We must seek to give aid to *all* in search of truth. Our value and aid in this great work will be just what we make them by our motive, our judgment, our conduct.

—ROBERT CROSBIE

IN THE LIGHT OF THEOSOPHY

H.P.B. called *ancient* Psychology an "exact science"—the "Science of the Soul," the "informing soul of physiology," "the most important of all subjects of human study." But of its "higher and nobler realities," its "metaphysical world," *modern* psychology knows nothing. "The time must come," says H.P.B., "when the perfection of Asiatic Psychology and its knowledge of the forces of the invisible world will be recognized, as were the circulation of the blood, electricity, and so forth, after the first sneers and lampoons died away."

Scientists sneer at psychology as being a "visionary science, based upon mere assumption and dealing with that whose very existence is problematical." In some countries today, officially-sponsored psychology research departments are finding the battle for survival getting harder. Last year, the chairman of the U.S. Congressional committee on science declared that government funding of the behavioural sciences should be stopped because their research "pandered more to political correctness than scientific necessity. In Britain, the Medical Research Council (MRC) closed its Social and Applied Psychology Unit in Sheffield in 1994, and more recently it decided to close one of its three remaining psychological research centres and wind down pure research at another. British psychologists regret the decision, while scientists in other fields have remained conspicuously silent. *New Scientist* reports John Groeger, chairman of the British Psychological Society's information committee and professor of psychology at Surrey University, as saying that MRC "doesn't see psychology as being part of its mission."

New Scientist states editorially, under the title "Why the Mind Matters":

It is no secret that outsiders see psychology as a "soft science," more closely related to philosophy and literature than biology and physics.... Like a badly planned and sprawling city, psychology covers a vast area but lacks a dominant, unifying idea or theory at its centre....

The solution is not for medical science to pull out, but for psychology to fragment formally into new disciplines. After all, without a proper understanding of the subtleties of the mind, how can we hope to make proper sense of the flood of information coming from brain scanning experiments?

In her article, "Psychology, the Science of the Soul," H.P.B. regrets the degradation of this "most important branch of the Occult Sciences":

Alas, and thrice alas! Soul, the Self, or Ego, is studied by modern psychology as inductively as a piece of decayed matter by a physicist. Psychology and its mother-plant metaphysics have fared worse than any other sciences. These twin sciences have long been so separated in Europe as to have become in their ignorance mortal enemies. After faring poorly enough at the hands of mediaeval scholasticism they have been liberated therefrom only to fall into modern sophistry. Psychology in its present garb is simply a mask covering a ghastly, grimacing skeleton's head, a deadly and beautiful upas flower growing in a soil of most hopeless materialism. "Thought is to the psychologist metamorphosed sensation, and man a helpless automaton, wire-pulled by heredity and environment"—writes a half-disgusted hylo-idealist, now happily a Theosophist. (THE THEOSOPHICAL MOVEMENT, April 1995)

For "a proper understanding of the subtleties of the mind" that *New Scientist* considers central to psychological research, one can do no better than to turn to H.P.B.'s "Psychic and Noetic Action." There can be no physical basis for the activities of human self-consciousness, any more than there can be a "physiology of the Soul," she writes.

Yet in modern science, "psychology" and "psychism" relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noetic* character of the Mind-Principle is entirely ignored, and even rejected, as a "superstition" by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of The-

osophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honoured philosophies of the East....

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles." These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, *i.e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-CONSCIOUS SELF, that which reincarnates periodically....The former, we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the noetic element, from the second, the *psychic*, *i.e.*, "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body. (*Raja-Yoga or Occultism*, pp. 58-60)

Evidence of life on other planets and their satellites is accumulating. NASA scientists announced recently that images of huge, shifting icebergs on Jupiter's moon, Europa, taken by the spacecraft Galileo, may indicate the presence of a vast ocean containing life. The ocean contains the main building blocks of physical life—water, heat and organic chemicals.

John Delaney of the University of Washington said that he and other scientists believed the waters under the ice crust on Europa's surface were being warmed by volcanic activity, and undersea research on earth had proved that "volcanic activity supports life without sunlight."

"The facts of physical astronomy speak...strongly in favour of the presence of life, even organized life, on other planets," states *The Secret Doctrine*.

And further, examining the astronomical conditions of the

other planets, it is easy to show that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our earth. For instance, on the planet Jupiter the seasons, instead of varying between wide limits as do ours, change by almost imperceptible degrees, and last twelve times as long as ours. Owing to the inclination of its axis the seasons on Jupiter are due almost entirely to the eccentricity of its orbit, and hence change slowly and regularly. We shall be told that no life is possible on Jupiter, as it is in an incandescent state. But not all astronomers agree with this....

That some forms of life such as we know are *possible* on these planets, has been long since abundantly demonstrated, and it seems perfectly useless to go into detailed questions of the physiology, etc., etc., of these hypothetical inhabitants, since after all the reader can arrive only at an imaginary extension of his familiar surroundings. (*S.D.*, II, 706-7)

Isis Unveiled (I, 538-39) refers to the skill of the ancient Chinese, Indians, Egyptians and Chaldeans in metallurgy—especially in the art of tempering steel—"far exceeding all the boasted skill of the workmen of Europe." Wendell Phillips, author of *The Lost Arts*, is cited as remarking that "the steel is the greatest triumph of metallurgy, and metallurgy is the glory of chemistry." Steel's combination of strength and workability made it a prized material for toolmakers and armourers through the centuries.

Merv, an oasis in the Kara Kum desert in Central Asia, in present-day Turkmenistan, was once a major trading post on the Silk Road and has been settled for over 2500 years. Recent excavations there have revealed, among other things, intriguing relics of a technique for making steel previously known only from early manuscripts. Fragments of furnace walls and clay crucibles were uncovered at the site by the International Merv Project researchers, and were identified by John Merkel, an archaeometallurgist from University College London, as relics of the earliest known Islamic metalworking foundry. This indicates, he says, that

the ninth-century inhabitants of Merv were manufacturing steel by the then unusual and efficient "co-fusion" technique several hundred years before it became known among metalworkers in the West.

But were the people of Merv the earliest producers of steel? There are sixth-century Chinese manuscripts describing this method of making steel, and in India, Egypt and other places the art was known "from the remotest ages." There is enough evidence, scholars admit, that the "civilization of the East preceded that of the West by many centuries." (*Isis Unveiled*, I, 539)

Apart from the evidence for early steel production, excavations at Merv have revealed that cotton was cultivated there as long ago as the fifth century A.D. The International Merv Project team suspects that Merv is hiding many more archaeological surprises.

In the November-December 1996 issue of *The Futurist*, philosopher, writer and educator John. W. Gardner offers advice on keeping interested in life and in the future. "There is the puzzle of why some men and women go to seed—stop learning and growing—while others remain vital to the very end of their days," Gardner writes. To keep from going to seed, he advises, "learn all your life. Learn from your failures. Learn from your successes."

There's a myth [says Gardner] that learning is for young people. But as the proverb says, "It's what you learn after you know it all that counts." The middle years are great, great learning years....When you hit a spell of trouble, ask, "What is it trying to teach me?" The lessons aren't always happy ones, but they keep coming.

We learn from our jobs, from our friends and families. We learn by accepting the commitments of life, by playing the roles that life hands us (not necessarily the roles we would have chosen). We learn by growing older, by suffering, by loving, by taking risks, by bearing with the things we can't change.

The things you learn in maturity aren't simple things such as acquiring information and skills. You learn not to engage in self-destructive behaviour. You learn not to burn up energy in anxiety. You discover how to manage your tensions, if you have

any, which you do. You learn that self-pity and resentment are among the most toxic of drugs. You find that the world loves talent but pays off on character....

You come to terms with yourself. You finally grasp what S. N. Behrman meant when he said, "At the end of every road you meet yourself." ...In some measure we create our own environment....

The thing you have to understand is that the capacities you actually develop to the full come out as the result of an interplay between you and life's challenges—and the challenges keep coming and they keep changing. Life pulls things out of you.... You have within you more resources of energy than have ever been tapped, more talent than has ever been exploited, more strength than has ever been tested, more to give than you have ever given.

"When we come to consider that the purpose of life is to learn and that it is all made up of learning, the circumstances by means of which we learn become of minor importance," says Robert Crosbie; and he quotes Mr. Judge's words to him in this connection:

The ocean of life washes to our feet and away again, things that are both hard to lose and unpleasant to welcome, yet they all belong to life; all come from the Great Self that is never moved. So lean back on the Self—be like the great bed of the ocean that is never moved though storms may ruffle its surface. (*The Friendly Philosopher*, pp. 40-41)

"The tragedy of our age is that there is abundant evidence that moral character has degenerated into clichés that have been assumed to be real," writes Walter Poznar, professor of humanities at St. Leo College in Florida, U.S.A. In his essay "Individualism and an Ethical Life" (*The World and I*, February 1997), he cites examples of successful individuals who have followed the dictates of their own self, although these were so much in conflict with those of society that they defied explanation. Albert Schweitzer, for instance, in deciding to become a jungle doctor did what he felt he had to do, although the decision remained totally incomprehensible

to his friends and associates. Our society extols the virtues of individualism, yet has "a rigid system of expectations that in effect negate the real needs and impulses of the private self."

Poznar regrets the debasement of moral standards in the prevailing atmosphere where life has been turned into a strenuous effort to forge ahead of others:

Whether in sports or in business or in the other attractive arenas of life, we view people as rivals in a race for wealth, promotion, status.... Yet how fleeting those rewards are when the winner in time loses. What foundation for a good life can be based on an endless succession of winning and winning and winning? It has become a madness that corrupts the real self, enslaves us, and separates us from our fellow human beings....

How ironic that in a society with access to the stored wisdom of the past, our educational system pays scant attention to the great ethical philosophers whose works are so readily available!... We have time for everything else but not, apparently, for what they have told us about human nature and the human condition.... We honour the great ethical thinkers with our words but betray them in our actions....

As Wordsworth warned in his famous sonnet, the world is indeed too much with us. We lay waste our power, as he wrote, because we have sold our souls to what is perishable, empty, the glamorous images of a decadent society....

We have become, as Thoreau observed, a race of dwarfs in spirit and imagination, chewing the cud of resentment, living lives of quiet desperation because on the altar of the ego we have forgotten our ties with the human family.... We demand that we be loved, but do we ourselves have the ability to love unconditionally and truly? We censure others for being dishonest and conniving, but how honest are we? We hunger for friendship, but friendship is only possible when we are capable of friendship. We repeat endlessly our profound respect for the sanctity of the individual life, but do we in our daily lives demonstrate that we in good faith honour that sacred truth?...

The most vital question any human being can ask is: What is my life worth?
