

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE MESSAGE OF W. Q. JUDGE

BECOME A BETTER BROTHER

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ANOTHER YEAR is added to the ones that have gone by since William Quan Judge put away the body in and through which he had laboured for the greatest of all Causes. The number of those who value his gift of good works is ever on the increase — the beneficence streaming from them still works its miracle. He who swims in *The Ocean of Theosophy* which energizes, or bathes in the waters of *Notes on the Bhagavad-Gita* which purify, or inhales the fragrance of *Vernal Blooms* which at once calms and vitalizes the personal man, becomes a better brother to his fellow-men. The number of those who assimilate his wisdom pass on into the ranks of the Associates of the real Movement of which W. Q. Judge was one of the three Founders. Under the inspiration of his Guru and Friend, L. P. Blavatsky, he laboured for it even before it was publicly inaugurated by her through the instrumentality of H. S. Olcott.

H.P.B. was the Messenger from the Occult World, H. S. Olcott was the active organizer in the mundane sphere, and it was the task of Judge to be the Bridge which linked the two. He was the Link between the Occult World of the Masters and this known one of mortals. He, more than anyone else, brought by his own life and labour the radiance of the Light of the Trans-Himalayan Wisdom and made it shine in this dark sphere known as the Hall of Ignorance. H.P.B.'s domicile was the Hall of Wisdom; she said that her days were her *pralayas* and her nights, her *manvantaras*. She recorded the Message which Judge, the foremost of her pupils, fully

assimilated and used in the service of all.

He was the Chela in the Hall of Learning. He successfully culled the flowers round each of which was coiled a serpent, to which his perception was not blind. He made himself immune to the poison by his faith in the Supreme Spirit, by the strength of his quest and the humility of his mind. The first to learn, in company with H. S. Olcott, of the mission of H.P.B., he remained faithful to the last. Many an aspirant weakened, many a devotee failed, many a high ranking officer deserted. Of the very few who became Real Successes due to the Mission of H.P.B., this Irish-born citizen of the U.S.A. was one. Labouring in that borrowed body, he was known as the Greatest of the Exiles — words attributed to H.P.B. herself, who called him also her Co-founder of the Theosophical Society of 1875.

What message shall we select for the coming twelve-month cycle from the words and works of this messenger, the anniversary of whose passing true Theosophists everywhere will celebrate on the 21st of March?

The one particular teaching which W. Q. Judge repeated and which seems to have been the guiding star of all his efforts as well as his service was that the Self was All, was in all. In hours of difficulties, trials and gloom he said:

The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past. So follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever now upon Karma as the only judge, which will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels. This verse always settles everything:

"In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects upon the unity of spirit?"

When events ran smooth and the fogs had lifted he said:

The greatest help will now come to you from concentration upon the Higher Self, and aspiration toward the Higher Self. Also if you will take some subject or sentence from the *Bhagavad-Gita*, and concentrate your mind upon that and meditate upon it, you will find much good result from it, and there is no danger in such concentration.

Concentration on the Higher Self. He said at every turn:

Arouse, arouse in you the meaning of "Thou art That." Thou art the Self. This is the thing to think of in meditation, and if you believe it then tell others the same. You have read it before, but now try to realize it more and more each day and you will have the light you want. . . . If you will look for wisdom you will get it sure, and that is all you want or need. Am glad all looks well. It would always look well if each and all minded their own things and kept the mind free from all else.

Is there not a message in the above for each person in these days when the black-market, nepotism and bribery, due to greed, ambition and sensuality, are flourishing? Many millions forget that they are Divine. Students of Theosophy, recalling that particular message, may — nay, will — win on the battle-field of their own minds, and so contribute substantially to the chasing away of the darkness which now envelops humanity, thus helping to usher in the Sweet Dawn for a Bright Day.

May the Spring Equinox, Judge's Day, prove a real Dawn for some at least among the soldier-devotees of pure Theosophy!

THE TRUE PATH to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma — our whole duty.

—W. Q. JUDGE

THE TRUE INDIFFERENCE

Mara's arrows ever smite the man who has not reached Viraga.

—*The Voice of the Silence*

FROM ANCIENT TIMES, the wise men of each age have enjoined the practice of the true indifference as an aid to the living of the higher life. This indifference that helps to keep the Soul calm in the midst of illusions has, like any other practice of the life religious, been distorted by the fanatics of every creed. It is because of this distortion that this practice falls into disrepute during each periodical dark age of man's evolutionary history.

The supreme indifference that the aspirant is expected to achieve is to be applied neither to his natural and obligatory duties, nor to the whisperings of his voice of conscience, nor yet to the behests of his guru. For these the utmost care, consideration and respect have to be given. Shutting oneself up in cloister and hermitage, starving and maiming the body and its organs are some of the practices ignorantly adopted to induce in oneself an immunity to pleasure and to pain. This distortion of the true occurs because the light which each truth emits blinds eyes accustomed to darkness. Unable to stand the dazzling brightness, the individual turns his back to it and so gets caught up in the shadow — peculiarly his very own — that the light throws up. No prophet has preached an indifference that borders on the callous, and under the baneful influence of which the fount of love, charity and loving sacrifice dries up. None have recommended that type of indifference which makes a man hate his mother and disavow his son and requires of him to become supremely indifferent to the woes of others and to their agonizing cries for help. And yet, under the influence of illusion and of a passion to attain personal stature, man tries to stifle the voice of his appetites by tearing out passion, and with it compassion, from his heart. That the impositions of physical curbs and restraints are in themselves powerless to stop the inner thirst of things is seen from the fact that rigours of long imprisonment have no great power to convert criminals into responsible citizens. The mind that is not conditioned to the ideals of truth, goodness and beauty has a tendency to revert to its old vicious tendencies as soon as curbs and constraints are removed. Unchain the wild animal and all its pent up ferocity will clamour for expression.

There is yet another form of delusion masquerading its soul-destroying power under the guise of religious instruction. A pernicious teaching still makes its rounds of the world and, because of the easy and alluring methods of a so-called cure which it offers (a continuous and uninhibited steeping in the very vice it seeks to cure), draws away potentially good men from the True. Lust for anything can never be killed out if gratified or satiated. It is by feeding vice that it waxes strong, and though satiety may for a time bring somnolence to it, it will wake up with redoubled energy and drag the soul to still lower levels. The abominations that find their own propagators in this Kali Yuga are great in their attractive lure and are powerful.

What is wrong with these and similar ways advocated by men who sincerely believe that at the base and root of their respective systems is the ideal of removing undesirable traits and tendencies? Can men in the mass be weaned away from paths of error and induced to build up courage not only to face the light but to take a look at the phantasmal forms of horrors which their ignorance has raised? These and other questions have to be answered by him who would volunteer to become an emissary of the Truth. It is a truism that unless you yourself are convinced about the efficacy of that which you advocate, you will not be able to practise what you preach, nor will you be able to generate that power which will attract and hold the lame and the stumbling of soul by giving them the strength to enter upon the arduous path that leads to Truth.

The only discipline that can bring about a lasting cure to the world's ills must begin with the mind — that constituent which raises an individual above the brute in himself. To that mind a new orientation has to become acceptable. *The Voice of the Silence* teaches:

Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey. Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder. Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest.

To enter upon this practice in earnest, the forming of a strong brotherhood of like-minded aspirants becomes necessary. Good companionship — *satsang* — becomes indispensable. You cannot expect to cure yourself of the drinking habit by retaining a constant friendship with the tavern-keeper or with those who still indulge in

drink. You *have* to become indifferent to their efforts to bring you back into the fold. If you really wish for a reform, you have to come out from among them and become separate. For this, the mind has to be convinced of the urgency of taking this step. Then only can the breaking away become possible. This convincing of the mind that the adoption of an attitude of indifference is essential, is only the first step. There are other steps ahead and unless these are taken as and when they are approached, a relapse remains a distinct and ever-frightening possibility. Any initial success in the effort has to be consolidated; and this requires a constant vigilance that no calamity or easing of the tension, no glamour that is emitted by power, wealth or eminence, will have the strength to shake the soul loose from its moorings. In this life tempests and squalls have to be expected as also pleasant days and intoxicating companionship. These are to be met unflinchingly, but with an indifference which does not permit them to become either aversions or attachments. That this *viragic* step is a difficult one is understandable when it is realized that it is to be taken without either a hardening of the heart or a negation of true brotherhood.

The Voice of the Silence defines the true indifference thus: "VIRAGA, indifference to pleasure and to pain, illusion conquered, truth alone perceived." In these few words is contained the whole doctrine of indifference. The initial indifference must inevitably be applied to such doctrines and teachers as propagate ideals and ideas which differ and sometimes go contrary to the norms which have come down the ages as the true wisdom. Pythagoras, Plato, Iamblichus, Ammonius Saccas, Jacob Boehme, St. Martin, etc., in the West; the ancient Rishis and Krishna, Buddha, Patanjali and others in the East, have all taught the same great doctrine which has been an integral part of the discipline recommended by the Wisdom-Religion handed down by the good and the great as a precious heirloom for us who unfortunately have acquired much learning but very little wisdom.

In all endeavours at a reform in methods and morals, it is important to realize that the mere pressing into service of intellect and reason is not enough. These are fallible tools in the hands of the inexperienced. They have been known to have led men often up blind alleys and profound dejections. Relying on them, Arjuna found himself bewildered and lost in the opening chapter of the *Bhagavad*

Gita. Both intellect and the reasoning faculty have to steep themselves in humility and make their bow to the Spirit that is in man and in the Universe outside. Ethics have to be linked to metaphysics and intellectuality to the intuitional, the spiritual and the universal. This demands an indifference bordering on the total to all that is material, perishable and of a nature that tends to work against equilibrium and constant stability. The aspirant will have to become indifferent to quite a few teachings, behavioural attitudes and relationships if he determines to lead the life necessary for developing in himself the powers required for serving the great cause of benefiting mankind.

At each step on his long and perilous journey to Truth, at each step up the ladder of a studied indifference, it is essential that the aspiring heart becomes devoted and remains in profound adoration of the Silent God within. This step cannot be forced. It becomes possible only when the heart opens itself to the great heart of all mankind. The basic truth that the erring sinner or the equally erring profligate of life have the divine spark in them has to be realized. When the Divine that is within is "adored" with all the love that the new-born "Son" has for the Father who gave him birth, there comes the ardent longing to bow to that God, to serve It and to seek refuge in It alone. Real, living, potent, all-encompassing brotherhood finds its rationale in this abiding devotion to the God within oneself and therefore to the God that sits in the heart of all creatures. As that adoration grows with each passing act of loving service, there will spring up spontaneously a knowledge that no books or self-styled gurus possess or can give.

Once that the adorer loses interest in all and everything except his effulgent SELF, he enjoys the bliss of the love which is immortal and which fades not away. The Gopi has at last found her Krishna and joins in the great dance around him. As never before, the devotee realizes the necessity of not losing the equilibrium of the soul lest in losing it he lose his hold on THAT which to him has become dearer than life itself. The great destroyers of that equilibrium are pleasure and pain and the other "pairs of opposites" of which the *Bhagavad-Gita* speaks. It is from these pairs — victory and defeat, success and failure, glory and ignominy — that are lit the conflagration-producing fires of lust and greed and anger. Indifference to these pairs, indifference to the qualities (*gunas*) of matter, indif-

ference to the panorama of the world's turmoil that the senses bring from the outside world — these remove the dense fumes that rising from earthly fires becloud the mind and hide the ever-burning, the ineffable Brilliance. It is this indifference that at each exercise makes devotion that much stronger — a devotion not only to the Great Lord within but to that Lord who through man's ignorance remains unrecognized by millions upon millions of human beings.

To the soul that perceives even dimly the reality of this Supreme, Ineffable Presence, there can be one and only one purpose to life — to dare, to serve and to keep the Divine Flame burning in himself and in others.

IN metaphysics and occult philosophy, Will is that which governs the manifested universes in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence. "The will," says Van Helmont, "is the first of all powers. . . . The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter." And Paracelsus teaches that "determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain." Like all the rest, the Will is *septenary* in its degrees of manifestation. Emanating from the one, eternal, abstract and purely quiescent Will (Atma in Layam), it becomes Buddhi in its Alaya state, descends lower as Mahat (Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation. As well expressed by Schopenhauer in his *Parerga*, "in sober reality there is neither *matter* nor *spirit*. The tendency to gravitation in a stone is as unexplainable as thought in the human brain. . . . If matter can — no one knows why — fall to the ground, then it can also — no one knows why — think. . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable adhesion, gravitation, and so on, we are faced by phenomena which are to our senses as mysterious as the WILL."

—*The Theosophical Glossary*

ROUNDS AND RACES

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A FUNDAMENTAL AXIOM in Theosophy is that no one should accept as unquestionably true any statement of fact, principle, or theory which he has not tested for himself. This does not exclude a reasonable reliance upon testimony, but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from which we can see its truth. We owe it to ourselves to enlarge the sphere of clear knowledge and to push back as far as possible the boundary of opinion and hypothesis.

The realm of knowledge has various departments. Our physical senses furnish us one class of knowledge; our intellectual powers investigate another field on mathematical lines; and yet another faculty enables us to apprehend ethical teachings and to trace them to their true basis in Karma. That we have other faculties, now largely latent, which when developed will enable us to enter other fields of observation and investigation, is beginning to be seen and appreciated. Among the subjects which man may thus in the future examine for himself is a large block of truth concerning evolution, the out-breathing of the Great Breath, the birth and development of a chain of globes, and of human life thereon, some part of which has been imparted to us by those who claim to know, and which is chiefly useful, perhaps, for the light which it throws on our surroundings, our destiny, and our duty.

The grander sweeps of this block of truth are given to us in the barest outline, and not until our present physical earth is reached do we find anything like detailed information. From the hints given out, however, and reasoning according to the doctrine of correspondences, "as above, so below," we may plausibly infer many things in regard to other globes and other systems, but such flights can hardly be taken with much profit or advantage until we become thoroughly familiar with the things that are revealed in regard to our immediate surroundings.

In reading what has been written about the evolution of our

planetary chain, it becomes apparent that some writers either did not have clear views on the subject, or that confusion and even contradiction have resulted from difficulty in finding words adapted to its expression and in using the words chosen in a strictly consistent manner. The article entitled "Evolution" found on page 11 of *The Path* for July, 1892,¹ is, it seems to me, open to this objection; and I ask leave of the Editor to contribute briefly to the work of making the subject more clear.

The planetary chain consists of seven companion globes, which for convenience of reference are named from the first seven letters of the alphabet, A, B, C, D, E, F, and G. We occupy globe D, the fourth in the chain. The course of evolution begins on globe A, and proceeds by regular stages through globes B, C, D, E, etc. In the beginning, globe A was first evolved, and life received a certain degree of development upon it; then globe B came into existence and the life-wave removed from globe A to B, where it went forward another stage; then globe C was evolved and received the life-wave for a still further stage in its progress; and so on, until at the end of the first round globe G was evolved and furnished the field for the highest development attainable in that round.

The first round—the first tour of the life-wave through the seven globes from A to G—having been completed, the monads—the life-wave—passed again to globe A, and commenced the second round, or the second tour through the chain. Without following out details, it is enough to say that three such rounds have been completed, and the fourth round has commenced its sweep and is still in progress; and that we now occupy globe D in this fourth round. Three times the life-wave has passed from globe A to globe G; and has now reached globe D in its fourth tour through the chain.

Now, leaving entirely out of sight for the present what has happened during the former three rounds, and on globes A, B, and C in this fourth round, let us consider what has happened on globe D since the life-wave reached it this fourth time, prefacing, however, the general statement that this globe will be exhausted and the life-wave be ready to pass from it to globe E when seven root-races shall have finished their course here. Each root-race is divided into seven sub-races; and each sub-race into seven family-races; and so on through these divisions and subdivisions following each the other, and n

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coexisting except as an earlier race or division of a race may survive its time and overlap a subsequent race or division. Since the life-wave reached globe D in this fourth round, four root-races have run their course upon it, and the fifth root-race has reached its fifth subdivision or sub-race, of which we are part. This fifth sub-race is said to be preparing in America for transition to transformation into the sixth sub-race: it is not entirely clear whether we in the United States today belong to the seventh family-race of the fifth sub-race, or to the first family-race of the sixth sub-race. It seems certain that we are near the transition point, unless there must be an intervening pralayaic period.

The sixth and seventh sub-races of the fifth root-race must run their course, and these must be followed by the sixth and seventh root-races with their various subdivisions, before the life-wave passes from our present globe D and begins its further evolution on globe E. From analogy we may infer that seven great races, with their sub-races, etc., will be necessary to complete the work of that globe; and the same for globes F and G, before the fourth round shall be concluded and the life-wave be ready to pass to globe A for the beginning of the fifth round.

Thus the planetary chain consists of seven globes; the life-wave makes during the existence of the chain seven complete tours of the chain from globe A to globe G, these tours being called rounds; the life-wave remains on each globe after reaching it in each round, until it completes seven root-races, divided into forty-nine sub-races and into three hundred and forty-three family-races.

It should be remembered that the flow of the life-wave is not continuous: it has its ebb as well as its flood. There is a period of rest or pralaya after the close of each round before another is commenced: a pralaya after each globe in the round; similarly each race, sub-race, etc., is preceded and followed by its pralayaic rest. The purpose of this paper is not to develop the entire scheme in all its completeness, even if that were possible; but to bring out as sharply as may be the general outlines, and especially to note the distinction between rounds and races, the seven rounds being seven circuits of the entire chain, while the seven root-races are seven life-waves (or seven repetitions of the same wave) which consecutively flow and ebb on each globe before leaving it. There are seven root-races on each globe; forty-nine root-races in each round, three

hundred and forty-three root-races in the seven rounds which complete the life of the planetary chain.

In studying this subject, it must be borne in mind that, while numerous passages in *The Secret Doctrine* refer to universal cosmogony and the evolution of the solar system and of our planetary chain, still the bulk of that work is devoted to the evolution of humanity on globe D in the fourth round only. It must also be remembered that the groups of monads discussed in "Theosophical Gleanings" in Vol. VI of *Lucifer* are not to be taken as identical with the seven root-races through which the monadic host passes on each globe in each round.

The foregoing outline of the course of evolution through the SEVEN ETERNITIES of a maha-manvantara is mechanical and clumsy; it is only a skeleton, which must be clothed upon with muscles and sinews by reading between the lines before its true relations and proportions can be understood. The following quotations from *The Secret Doctrine* will perhaps throw a ray of light upon the connection of the globes of the chain:

It only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as globes, they are in COADUNITON but not IN CONSUBSTANTIALITY WITH OUR EARTH. [The capitals are in the text.] (Vol. I, p. 166)

When "other worlds" are mentioned . . . the Occultist does not locate *these spheres* either *outside* or *inside* our Earth . . . for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world — interpenetrating it and interpenetrated by it. (Vol. I, p. 605)

In a footnote to page 265 of Walker's work on Reincarnation (Lovell's edition), the opinion is expressed that the figures (seven planets, seven rounds, seven races, etc.), are only symbols; even so: if they are symbols, they must no less be clearly apprehended before the truths symbolized can be grasped.

—ALPH

TAO is in the ant, in the broken tile, in dung, in mire.

—CHUANG TZU

THE SILENCE THAT SAVES

ALL parts of us can tire with action, the ear with hearing, the feet with moving, the mind with thinking. Not, of course, with thinking on a creative level, but with paying obligatory attention to all the trivialities that beset us daily, and which, up to a point, are necessary if life is to run smoothly for ourselves and others. Only in an ashram, a monastery, or a convent, so we are sometimes tempted to think, can it be possible to eliminate all meaningless actions and let our inner self, our true self, find peace. With one proviso, that is to say. We would still have to exercise control over our thoughts. Otherwise, though we sat motionless as any yogi, we would still be a long, long way indeed from entering into the sort of Silence that saves and heals. Saves from restlessness and distraction, heals an inner self that may have suffered many bruises and much neglect.

The Voice of the Silence is a term full of precious meaning. It tells us that the Silence can communicate, if only we will listen to it—that it is not a void, or an abstraction, or negation, but is, in fact, “the inner sound which kills the outer.” Two sounds, we know, cannot equally prevail, so if we would have peace in which to learn and grow spiritually, we “must unto the Silent Speaker be united.” In other words, we must meditate, thus countering, for at least a period of our day, the thinking, moving, hearing, and doing mentioned above. Only so can we “forsake the region of Asat, the false, to come unto the realm of Sat, the true.”

Silence has diminished woefully in the age we live in. Many are denied it because of the nature of their daily work. What they do entails noise. “I can barely hear myself think,” many say wistfully. But, unfortunately, many tend to grow hardened to it, even to miss it as a background to living. So that in their homes, and even, regrettably, in their gardens, Silence is driven out by the constant bombardment of radio or record player, and on picnics, say, in quiet woods or by the sea, where birds and waves offer their heavenly music, the ear is still assaulted by man-made noise and there is no escape from “the roaring voice of the Great Illusion.” How pitiful not to know, not to enjoy and value Silence! Man has almost created a new dimension, that of incessant meaningless noise.

How hard it must be on those desirous of practising meditation who have no escape from the noise of their surroundings, unless

perhaps, at intervals, they can slip into a quiet spot. Yet it is not through outward circumstances only that we are assailed by "the roaring voice." Basically, it pertains to "the Rajah of the senses, the Thought-Producer, he who awakes illusion." We must therefore take up the old, old task, the lifelong task of practising recollection, until, little by little, the Silence that Saves becomes a reality in our life, overcoming all that is raucous and disturbing, but requiring perhaps the full period of our present life in order to attain to it.

Recollection — what is it? Literally, a gathering together of what we know and believe, a re-assembling of truths gained through study and reflection, a centring of our mind, so far as we are able, on what we conceive to be ultimate Reality. For these practices we need Silence. It closes round us and brings us a sense of peace. By it we are saved, however temporarily, from the pull of outwardness. Gradually (we hope) it will come to be with us permanently. When that happens, we shall, in its calm, be always, in all circumstances, "Recollected."

Calm, however, as the world is at present, cannot be won merely by longing and hoping for it. We may literally have to *do* something to acquire a measure of it, and Mr. Judge tells us what. "Make of your minds," he says, "a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth." For in every age, whether of peace or of unrest, Truth abides, unaffected by temporal conditions.

Are we willing to give time to cultivating Calm? Our age is not only one of noise, it is one of hurry and pressure also. Time, surely can be found, though, by eliminating non-essentials, *e.g.*, the radio-phobia already mentioned, which provides comforting distraction (for those who want that) throughout the entire twenty-four hours of day and night. Says a so-different Voice, the Voice of the Silence to the "Disciple" who is potential in every one of us: "When he has ceased to hear the many, he may discern the ONE — the inner sound which kills the outer." But even as she prepared her inspired translation of the Golden Precepts, H.P.B. knew well that they could not *all* be "given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit. For, unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of thi

¹ *Vernal Blooms*, p. 196.

nature."²

It is for us, students of Theosophy, to lend the willing ear that can appropriate some measure of the Ancient Teaching, very specially as regards the need for mental quiet in an age which, on the contrary, hankers increasingly after the stimulus of drugs and sex, of crazy speed and violent crime. H.P.B. quotes in her Preface the wise precept from the *Sutta Nipata*, "Kill out sensation," and also the warning words of the *Bhagavad-Gita*, "The Mind which follows the rambling senses, makes the Soul as helpless as the boat which the wind leads astray upon the waters."

A thought to end with:

Those of us who have gardens know two periods of wondrous stillness, late evening and early morning, when every flower and plant and shrub seems to *listen*. Imagination? No, it is real, as one ordinary practical gardener can testify. There is, as it were, an impression of speech withheld, as though every growing thing could find utterance, but chose silence as better. The moment passes. The sun sets, or rises. The dear things are again their ordinary selves.

The blessed "fixity of mind in which no breeze, however strong, can waft an earthly thought within" may, for most of us, remain a far-off ideal, but some measure, at least, of the Silence that saves should surely be present in the life of every student of Theosophy.

WE are all happy if we but knew it.

—FYODOR DOSTOEVSKY

² Preface to *The Voice of the Silence*.

INDIVIDUAL DISCIPLINE FOR NON-VIOLENCE

NON-VIOLENCE has been used in India and elsewhere — and used with success — as a political weapon. It is, however, recognized only by a few that to be successful in the political sphere, non-violence must become a way of our own personal lives. The order of evolution in this matter should be from the individual to the masses. As recommended by Aldous Huxley, it is individuals who, *to begin with*, should practise non-violence in their own lives, and such individuals only should then unite in groups for action.

It goes without saying that real faith, not blind belief, but enlightened faith — *Shraddha* — in the method of non-violence is *sine qua non*. This implies a wholesale adjuration of the competitive violent method which has brought the world to its present perilous state, and which must prove fatal unless it abandons that way very soon. The discipline of violence affects masses of individuals who give up personal freedom of thought and liberty in determining their own course of action; they follow in blind obedience their respective leaders. Mental laziness very soon produces moral flabbiness and then men and women in their thousands become robots — will-less automata.

Armies are made up of men who have in their make-up the force of competition and of violence. Most nations foster this force and educate their citizens to respect it. If in any country there were sufficient numbers of non-violent men and women who would practise the doctrine of "Resist Not Evil" in their own personal daily lives, there would be no possibility for that country to build up armies and armaments.

The following verse from the *Bhagavad-Gita* needs to be dwelt upon as it is applicable to the subject of non-violence:

Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!

Birthless and deathless and changeless remaineth the spirit for
ever;

Death hath not touched it at all, dead though the house of it seems!

That is the crux of the problem. One cannot practise non-violence on the basis of a materialistic philosophy of life. If the short life of the mortal body is all that a person calls his own, then he is logical in competing to possess objects of sense, as numerous a

as varied as possible, to enrich the enjoyment of flesh and blood. The corpse cannot enjoy and nothing survives the corpse!

Advocates of non-violence often do not carry their logic to its legitimate conclusion — if their individual philosophy of life is material and not spiritual. Unless as an individual a man practises non-violence in his own life — in the home, in the office, in the club, in the market-place — his efforts at observing non-violence for political ends will fail him at some time or another. The discipline for the individual in the home — the most intimate scene of our personal lives — founded on non-violence, should, therefore, precede its practice in national and international affairs.

Let us not be glamoured by talk about exceptional capacity being necessary to practise non-violence from day to day. It requires a change of inner attitude and a little effort to remember the resolve made to see all things with the changed attitude. This is recognized by Aldous Huxley who writes that “even ordinary people, when strengthened by intense conviction, have demonstrated over and over again in the course of history the power of non-violence to overcome evil, to turn aside anger and hatred.”

What are the basic ideas for the individual who aspires to practise non-violence?

First, he must look for the Disciplinarian — not an outside teacher and guide, however learned or however holy, but the Soul within. The “great Master” is the term used to indicate one’s Higher Self. “It is the equivalent of *Avalokitesvara*, and the same as *Adi-Budha* with the Buddhist Occultists, *ATMAN*, the ‘Self’ (the Higher Self) with the Brahmans, and *CHRISTOS* with the ancient Gnostics.” Unless this Disciplinarian is recognized and daily invoked, it is impossible to live in the spirit of co-operation with humanity and with Nature.

Second, non-violence is a co-operative force; it co-operates with Truth, with Virtue, with Order. The whole of Nature is a mighty co-operative venture and the Great Mother co-operates with any and every one who aspires to labour in unison with her. The Immortal Soul who is the real man possesses this force and aspires ever to labour in harmony with Nature and to master her by making obeisance to her. Therefore that Soul proves the true Disciplinarian.

Third, the lower or vulgar nature in every man and in every woman is composed of elements which it is the Soul’s duty to con-

trol, to purify and to elevate. The animal nature in every human being is there for us to discipline. Krishna describes in the third chapter of the *Gita* how the force of violence and of competition envelops every Soul as the flame is surrounded by smoke. This force — *Rajoguna* — subdued and used by the Soul, makes man a veritable magician, *i.e.*, a Mage, a Wise One. But when we allow it to conquer us we become the children of sin whose shadow is pain and misery. By subduing *Rajas* — the force of passionate mental motion — in himself, a man co-operates with Nature because through such subdual the lower is raised, and the mind freed from *Rajas* shines with the light of *Sattva*.

Fourth, there are three main expressions of this *Rajas* force when it is not subdued: they are called in the *Gita* (XVI. 21) the Three Doors to Hell — which is no locality or nether region, but a state of human consciousness. Three vices plunge us into that state of Hell — lust, wrath, greed: *kama*, *krodha*, *lobha*. This triad forms the very soul of competitive and violent living. Who has not heard of the shocking immorality of soldiers? And who is unaware of the wrath and anger one nation feels against another during a war? And is there anyone who does not trace that war to the greed and covetousness of the chief nations who started it? Any war lets loose in abundance lust and wrath and greed, and these forces stream forth from human beings. Armaments are manufactured for future use, but so are men trained for coming wars; in them lust, wrath and greed are gathering force.

The right preparation for the individual who would serve the Cause of Peace consists in subduing his own lust and wrath and greed. We have to build up an Army of Peace composed of men and women who are guided and energized by the Disciplinaria within. These three foes of humanity have to be subdued by individuals within their own constitution.

Lust has for its chief expression, sex. Purity of sex life is imperative. Many diseases, moods, nervous outbursts, sex-excesses and sex-perversions are directly responsible for much of the unhappiness and misery which surround us. A false psychology connives and even encourages, sex-indulgence. Our old psychology — of the *Upanishads* and the *Yoga Sutras* — teaches us to practise sex-control. Unless people perceive clearly that beastly and animal-like propensities are unnatural to human beings, they are apt to make excuses

for sex laxity. The notion that sex-control is impossible and undesirable is as false as it is mischievous. It is difficult, but possible, and much of the difficulty vanishes in the light of true philosophy and psychology. Weak-minded and weak-hearted people use the falsehood that the animal passions are uncontrollable, and those who buttress such a falsehood with intellectual arguments prostitute their intellects. The Building of the Home and the due observance of the *Grihastha Ashrama* are necessary if non-violence is to be practised. More than at any other place can pure love (a necessary concomitant of non-violence) come to birth and work beneficence in the home. Without love there can be no practice of non-violence, no possibility of co-operating with Mother Nature. If our creed is non-violence then we cannot hold foolish and false notions about sex. Lust and non-violence cannot go together.

Anger has many forms; it is born of hatred and is bound to arise in national and in civic life if impatience and wrath are not controlled in our personal lives. Much can be said about anger in words, about wrathful ideas, about pride-ruled wills. Violent words and violent deeds grow on the tree whose roots are violent thoughts. Nationalistic patriotism is very apt to show forth anger against its opponents and its enemies. To practise non-violence we need the capacity to suffer in face of wrath, strong anger and gross injustice. Individuals can and should prepare themselves by controlling angry fancies, images which arise within the consciousness and bring forth wrath, insulting or wounding words, and unjust actions, which are so often the progeny of mental confusion and irritation. The anger of the person towards whom we feel anger is likely to dart forth in response, and we become responsible for that arousal. On the other hand, if we resist another's anger with patience, we help him to regain his balance.

Similarly with greed: our personal coveting, our personal sense of possession, our personal desire for things we do not have and our attachment to those we do hold, these play havoc with our lives. We should distinguish between our wants and our needs. Luxuries and necessities are like conflicting duties; personal feelings cause confusion and only clear-cut knowledge can solve them. Contentment flowers as greed is controlled. The application of real contentment consists in the right use of what we have; our desire for possessions and our acquisitive faculty will be purified as we use

all that we have in the right way. Our charity has to be offered not only with our money, but also with our speech and mind and heart. We may have great possessions; they do not imprison us; but our feelings about them can imprison us and them in a death grip that is painful.

Space forbids our detailing the full discipline the individual should follow, daily and hourly. But in closing we might say this: let love of the heart guide us in dealing with people and affairs, but that love must be impersonal and should take into account the deepest good of the greatest number. Let us watch our mind and see to it that it does not beget violent children. This constant effort will demand adequate knowledge of the philosophy and the psychology of non-violence. Let us set out to acquire that knowledge.

IT is not by running hither and thither outside of itself that the soul understands morality and right conduct; it learns them of its own nature, in its contact with itself, in its intellectual grasp of itself, seeing deeply impressed upon it the images of its primal state; what was one mass of rust from long neglect it has restored to purity.

Imagine living gold; it files away all that is earthy about it, all that kept it in self-ignorance, preventing it from knowing itself as gold; seen now unalloyed it is at once filled with admiration of its worth and knows that it has no need of any other glory than its own, triumphant if only it be allowed to remain purely to itself.

—PLOTINUS

THE INNER AWAKENING

PEOPLE everywhere are wondering if there cannot be some better way to solve the problems of life that beset us incessantly than the way taught in religion or in science, or by the example and precepts of those about us. We are in the position of a man who desires his machine to go forward, yet finds that it is travelling backwards. That the power and mechanism are all functionable is evident, but the machine is going in the reverse direction. What is the trouble? Regardless of what the man felt, thought, or intended to do, he threw his machine in reverse. Now examine our life. Is it our intention to live life as we live it? Do we think that life, as we live it and experience it, is good? Is that the way we want to travel from the cradle to the grave through numberless vicissitudes? Since we have the power of thought, the power of action, the power of weighing the results of one action against another, it must be that, in spite of having all the requisites, we are intellectually and morally in reverse gear.

There is an old saying, part of which is usually forgotten: "As a man thinketh in his *heart*, so is he." We use the word "heart" symbolically, just as the phrase "The Inner Awakening" is manifestly symbolism. Have we ever thought that we do actually think in and with our hearts and that that is the place where the only real thinking is done? We read and we know that the highest and most useful faculty of man is his power of discrimination. Discrimination is never of the senses, never of the reason, never anything but of the heart. The reason, fed by the senses, raises numberless arguments and considerations for or against anything that is presented to us; but the heart, with the swift inerrancy of the immortal Spirit, strikes with the sword of spiritual knowledge and at once two alternatives open out before us — acceptance or rejection. The power of choice or of selective discrimination is not in the senses, nor in the head; it is in the heart.

Of what good is it to read about anything, to think about anything, to listen to anything, to regard anything with our senses, except for one purpose: to give the heart the whole armament so the spiritual man may choose one or the other and, having chosen the one, all the rest have, for him, ceased to be. Ours is a civilization of the senses and of the head, not of the heart, because it is

a civilization of the doubtful mind. "The man of doubtful mind," says the *Bhagavad-Gita*, "hath no happiness either in this world or in the next or in any other." In a sure world he is unsure; he is devoid of discrimination.

Turning within ourselves, we find that in our heart is not only the power of choice but that that power is continually exercised by us, though for the most part exercised through habit, instinctively, impulsively, unwittingly, when surely the Supreme Power ought never to be exercised except knowingly, consciously and intentionally. We have heard all down the ages much about ethics, fraternity, brotherhood, compassion, love, sacrifice; all these are terms which relate to the intentional use of the discriminating power. Stripped to the heart, what is selfishness? It is the irresponsible use of the discriminating faculty. The kind of heart-choosing that we do is selfish heart-choosing because it is not impartial.

Why should we look at anything or listen to anything unless we wish to see or hear it as it is, not as we or someone else thinks it ought to be? Our senses are inert. A man does not *have* to look in any direction, does not *have* to listen in any direction. The act of seeing and the act of hearing are volitional actions. The senses have no dirigible or locomotive power of their own. Let each one of us ask himself in his first quiet interval, "Do I, in looking at things, merely desire to see them as they are and for what they are?" At a first glance most of us would answer, "I never look at anything without desiring to see it as it is." Well, suppose the thing we are looking at does not accord with our notions? If we have a feeling against it, then we were looking to see something that suited us, not looking to see the thing as it is. There is a need for self-inspection.

The teachings say that he who would truly understand the discriminative faculty so that he may always be able of a surety to discern wisdom from unwisdom, right from wrong, good from evil, must clearly recognize that intelligence is impartial: No man is our enemy, no man is our friend, from the standpoint of intelligence. Shall we then admit into our heart all knockers at the gate without intelligent inspection? If we do that, the result is that not only are there enemies armed and vindictive outside the gates of our being, but our hearts are filled with a multitude of traitors within. That we, every one of us, can just as well as old St. Paul confess "The good that I would I do not; but the evil which I would not

that I do."

Where is the key to our trouble? Not in our senses; they are but the tools of the mind. Not in our mind; it is but the Minister Plenipotentiary and Ambassador Extraordinary of the heart. The difficulty is in our hearts. No man wants the truth who will not look to see things as they are, who will not listen to a thing to discern what it really is. We look with partiality on a thing, seeking that which accords with our moment's notion. We listen in all directions searching for that which sounds agreeable to some inner ear. The result is that every one of us in the court of last resort is a prejudiced and biased judge. There is the key to our difficulty.

It is often said, in the words of the fundamental statements of Theosophy, that there is but One Spirit, or Self, or Life, or Consciousness, and that each man is that; that there is not merely a relation between man and the Supreme Spirit, but that man is identical with the Supreme Spirit — that is to say, the unmanifested Deity — and also with nature — that is to say, the manifested Deity.

Now to get at that from the heart side, we ought to be able very readily, looking within, to see that whatever our conception of God may be, we assign to God a power to see all things, a power to choose aright. Have we not that same power to see, the same power to choose? And, whatever our conception of God may be, we attribute to him the power to carry out into execution — that is, action — whatever he chooses to establish; to work for the destruction of whatever he thinks should be changed, to labour for the preservation of whatever he thinks is worthy of retention. Has not every man that same power? That is the meaning of the statement that in his essence and fundamentally man is one with the Absolute Principle, that the least is one with the highest. If we go as far back into the antenatal life of cosmos and substance as our intelligence and imagination permit, we cannot conceive of any substance in nature, no matter how small, no matter how apparently unintelligent from our standpoint, that will not move under the proper incitation, that will not choose to move in one way rather than another. Does not that show that down to the minutest conceivable atom there is the same power to perceive, the same power of discriminative choice to accept or to reject a tendered alliance? Atoms enter or leave us, not at our will, at theirs.

So the power of choice and the power to act according to that

choice is in everything. Tremendous consequences flow from that. We see that Deity is not a being of any kind; we see that nothing in nature is separate from the omnipresent Spirit; we see that God or Spirit, veritably is omnipresent, veritably is ourselves. The eyes, the ears, the brain cannot cognize that, but the heart of man, once it gains perception, sees at once. One the heart sees and chooses, action flows from it through the whole nature of man, through the whole nature of the universe, and we have man, a conscious and responsible God, instead of what he is, an unconscious God believing himself anything but a God and seeking to evade his responsibility.

The *Bhagavad-Gita* lays its whole thesis upon what is called there the "pairs of opposites." Few trace that expression to the heart and consider that it means choice, that it involves (a) the consideration of whatever is; (b) the consideration of it *as it is*; (c) the path of action struck between. Then that which lies on the left hand and on the right are the pair of opposites. The Path is neither one opposite nor the other.

Spirit is a condition of consciousness, matter is a condition of consciousness; one could not exist without the other; they are a pair of opposites. We speak of "life and death" whereas we should speak of "birth and death." Birth is a coming into this condition, death is a departure from this condition. We cannot have death unless we have birth, and if we have birth we are certainly going to have death. The matter, then, with us is that we mistake a state or condition for the reality which is for the moment in that state or condition — just as we say the sun rises and the sun sets, knowing it is not a fact but is a convenient symbol for the effect. Similarly, we speak of solids, liquids and gases, knowing these are not three things in themselves but three different conditions of one and the same thing. Gas is just as much matter as a liquid or a solid, and the solid and liquid are just as much matter as a gas. We can run the gamut up and down, we can transform that which was in the state called gaseous into the state called liquid, into the state called solid and back again as often as we please. The matter thus transformed from state to state is not augmented or diminished by the changes. But assuming matter has intelligence, no man is so material that he cannot see that in the state called gaseous there is a character, quality and range of perception, experience and a

tion that are not possible in the states called liquid and solid.

So when we use the terms, Spirit, Soul and Matter, or the heart, the head and the body, we are not speaking of three different things; we are speaking of three different conditions or states of the One Life or Consciousness. We know that if we have a gas of extreme tenuity it becomes porous to the passage of what we call light, in the measure of its refinement. We know that is just as true of liquids and of solids. So with the Spirit and the Soul and the Mind of man. Our discrimination is constantly being transformed into thought; our thought is constantly being transformed into sense direction, that is to say, action. And, reversing it, actions constantly feed our sensations; our sensations are as constantly transformed into thoughts; our thoughts are as constantly transformed into heart stuff, that is, choice — discrimination. So that which is at this moment matter, will not always remain matter. Matter itself is but a state transformable into sensation, by means of action. Sensation is a state transformable into thought, by reflection. Thought is a state transformable into discrimination, by meditation. Discrimination is a state transformable into the irresistible will behind all nature, by clear seeing, impartial seeing, unselfish seeing, deific seeing. And then the reverse: the will becomes discrimination; discrimination becomes thought; thought becomes the inner sensations, memory and imagination being nothing but two forms of subjective sensation; and then there is the direction of the outward senses. So it is not difficult to see that what is called by Christians "creation," and what is called by scientists "evolution," and what is called by Theosophists "reincarnation" and "re-embodiment," are just three different perceptions or ideas of one and the same great fact in nature — the wheel of life.

We know there are four kingdoms in nature — mineral, vegetable, animal and human. Since the mineral kingdom came out of something, is the concretion of something, was preceded by something, we know perfectly well it is not the foundation kingdom. And since man is manifestly an unfinished product and is not master of his heart, master of his mind, master of his senses, master of his body, master of his will, it follows there must be beings beyond man just as there are beings below the mineral. So, instead of saying that there are four kingdoms in nature, let us say there are six primaries: Below the mineral kingdom there is the kingdom of

elements. Our scientists are aware of that. Below the kingdom of the elements or back of it, is the kingdom of the elementals, the kingdom of fire — the kingdom of the fiery lives, as they are named in Theosophy. And beyond man there is the finished product — Mahatmas — fiery lives which have been around and around the whole wheel of existence until, starting as souls, they have, through the immense concourse of experiences in each state, in each condition, in each form, become Mahatmas — Great Souls. They are simple beings, these fiery lives, not complex, more simple than a molecule, constructively considered, more simple than an atom. They are centres of perception, of discrimination, of action, in the *One Life*. Sooner or later, every one of these centres, or monads, or fiery lives, or souls, will have suffered in and struggled through every form of life and being until at last it re-emerges on the great eternal plane from which originally it started — the plane of Spirit, plus the knowledge of what it is, plus the knowledge of good and evil, plus the power of choice that comes with that knowledge, plus the will that “flieth like light and cuts all obstacles with a sharp sword.”

Looking at it that way, man stands in the midst of a moral world, an ethical world, a centre of consciousness, that is, an *Ego* which is neither a fiery life nor a Mahatma, but a fiery Soul which has passed through half of the experiences of the great wheel of life and arrived at that point where between his senses and his sensations, his thoughts and his imaginations and his use of them, he can, if he will, see reflected in his nature the whole of Great Nature — all the good that ever was or ever will be, all the evil that ever was or ever will be. He can see it all. And, just as there is no difficulty if we have sight at all, in distinguishing between plain black and white, so this universe, to him, becomes a black and white universe, a universe of the right-hand Path or a universe of the left-hand Path. He knows there is no compromise, no middle course, no possibility of a house built on sand enduring. Have we ever regarded in the heart that parable of Jesus about the house built on the rock and the house built on the sand? We might regard it in the light of another Scripture phrase — “A house divided against itself cannot stand” — that is the house built on sand.

Now take the cohort march of the circumstantiality, not to speak of the circumscription of our will, of our power of choice, and there any one of us who cannot say that over and over again

have chosen right, and, also, over and over again we have chosen wrong? There have been many times when we have been consciously and deliberately unselfish, consciously and deliberately fraternal towards other beings, and many, many times when just as deliberately we have been selfish, inconsiderate, condemnatory, prejudiced, envious, and so on. We have got ourselves involved with the whole of nature — needlessly involved. There is an immense difference between a skein of yarn ready for knitting purposes and that same skein of yarn after the cat has played with it. One is a tangle and a snarl, the other is a useful thing. So a man's perception has to be directed to the fact that in him are divine powers — and the proof that he is a divine being inherently is the presence in him of divine powers. God or Man or Satan, we only know him by his works. Back of all the works of God or Man or Satan lies this same power to see, this same power to choose. At once choice comes down to the Pair of Opposites, one of two things: the power to act in order to enforce the choice made. Man brought to that point has the "inner awakening." He has contacted spiritual knowledge. He sees the Divine in all nature. He sees the Divine in himself. He sees what is meant by the phrase — the Divine.

We fail to recognize the connection between perception and knowledge. Perception and action bring belief. Belief is nothing but a feeling; feeling gives rise to desires and then the man works to gratify his desires, not to fulfil his perception. He is caught in the recoil of his own powers.

The "inner awakening" comes from the recognition of the unity of all in nature. That recognition, or perception, achieved, comes the great task of the Second Fundamental — to do as we see. If we see the unity of all in nature; if we see the divine everywhere present in nature, then action, as a divine being, becomes our inherent responsibility. The man who acts against nature, the man who acts on a partial or prejudiced basis, is committing spiritual suicide.

So, then, spiritual knowledge comes as a result of the perception of the One in the many forms and states and conditions — Fundamental No. 1. Action on that basis — Fundamental No. 2. And then there comes to that man, not just the perception of his divinity, not just the perception of the divine in nature, but the realization of it in himself. That is Fundamental No. 3. Then the man knows that the whole universe is in him. He does not have

to deny the existence of any wicked thing in the universe because whatever is in the seven worlds is mirrored in him. How could he condemn a rogue? He knows that, if shut off by so much of the light of Self, he himself would be in the same position. He knows that every man is reacting to nature according to whether he is judging nature through his senses, thinking that all his thoughts are either sensation, or head-learning, or heart-wisdom. Whatever we know by heart, we do not have to hunt up. It possesses most miraculous properties. It is there when we want it; when we do not want it, it is not there, whereas with the knowledge of the head quite often the reverse is the case.

Now, we are in reverse, as we stated at the outset. We are making the heart the servant of the head; we are making the spiritual part of our nature the slave of the psychic part and the psychic part the slave of the sense part, instead of precisely reversing it. The Great Ones who come among us, like Krishna, like Buddha, like Jesus, like H.P.B., do not think they are unique. There are always spiritual Teachers and Disciples in the world, and, always in the world there are the rebels and the maimed and the halt and the blind and the hungry multitude who can interpret hunger only in terms of loaves and fishes. It is not that these things are not useful, but by their very nature they are but temporal.

Look at the number of people in the world who want their choices being done for them by some person, by some book, by some sect, by some prejudice. We have our feelings, our thoughts, our sensations—well, are we not Esaus who give up our birthright for a mess of pottage? People go to church—do they ask themselves what for? To learn how to see better? To learn how to choose surely and swiftly? To learn how to act intelligently on the basis of the perception and choice reached? No, they go to get their ears tickled, to get their prejudices fed, their notions nourished; to eat the predigested food of someone else's thinking. That is to throw away our divinity, to sin against the Holy Ghost that Christ spoke of. As long as we deny our own divinity how can we ever know it? As long as we choose partially, with prejudice, how can we ever gain the fruits that come from right discrimination? We cannot.

The efforts of the great Teachers of all ages have been to tell man that he must search for the divine in himself, that he is not a "poor miserable sinner," inherently wicked, unable to do anything

for himself, therefore compelled to look outside to some God, some angel, some man who will save him; to tell man that the place to search for the divine is not through the senses or through the mind; it is in the heart. Jesus taught the first step in heart discrimination when he said: "Do unto others as you would have them do unto you." That is, action is the only road out. From that action will come knowledge, not faith. No wonder St. James taught that "Faith without works [that is, Karma, action] is dead."

The heart doctrine is just as possible for any of us as it ever was for a Buddha or a Christ. "Even if thou wert the greatest of all sinners," says the *Gita*, "thou shalt be able to cross over all sins in the bark of spiritual knowledge. As the natural fire reduceth fuel to ashes, so does the fire of spiritual knowledge reduce all actions [bad Karma] to ashes."

We say we believe. We have but *to do*, and remembering and dwelling upon the fact of our spiritual nature, the divinity in us, there will come the miracle of miracles for every man. There is a sun in us as surely as there is in this solar system — a spiritual Sun, the real Being which shall give light and life to the seven principles of man as our sun gives light and life to the seven planets of this solar system. Never from outside can the heart be reached. Never from outside can Krishna, the Buddha or the Christ be found, but always, everywhere, the humblest man just as much as the greatest, the sinner just as much as the saint, can do the things that bring about that "inner awakening" where a man is no more interested in what is affirmed or what is denied — he *knows* his own divinity.

THE moral good is not a goal but an inner force which lights up man's life from within.

—BERDYAEV

LOSS OF THE SOUL

IV

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WHAT is meant, then, by the loss of the soul is the alienation of that "mediator," that *Upadhi* or vehicle which stands between our personal consciousness and the divine source of all life. This vehicle we may say, is only lent us. It is our priceless birthright, our "pearl of great price." It becomes ours only as we become merged in it and at one with it. It suffers no decay, undergoes no deterioration, cannot possibly be degraded, but it can be separated from us. We may lose it. The process by which this may be brought about is one of slow, deliberate suicide, and while it may have begun long ago, it may be completed during the present life, or it may have been completed during a previous existence, and the remnant, after the separation, may have been reborn "soulless" in the present life. This soulless condition does not preclude a large degree of intelligence, we are told; for *manas*, though originally derived from the higher vehicle, manifests only its lower aspect as shrewdness, cunning, and particularly that lower intelligence that manifests as *self-interest*. The original source of this *lower manas* is a reflection from the higher *manas*, as that is a reflection of *Buddhi*, and that again of *Atman* or the divine spark. The most potent mark of this soulless condition is supreme selfishness, with utter disregard of the rights or the suffering of others, for as we approach the higher planes their characteristic sign is gentleness and consideration for others. "The Buddha of Compassion" is he who has attained full consciousness in the higher *manas*, and upon whom *Buddhi* shines (*Augoeides*) in full light and glory. (*Augoeides* = shining brightness.)

If the life experience of the individual is a progression in selfishness, rapacity and cruelty, that person is engulfed in a maelstrom of destruction. He cannot possibly injure anyone so much as he is injuring himself. He may, indeed, cause pain and suffering beyond all expression, but even this is of brief duration and may in the end serve a beneficent purpose to his victim. Furthermore, his evil deeds may become an *embodied evil* before the final separation occurs. He may give form and impulse to certain elementals, they furnishing the substance, and he thus invokes a demon indeed; and y

one largely attached to himself, its creator. This is the "Dweller of the threshold," the antithesis of his *Augoeides*, the reflection and embodiment of his own evil deeds in the mirror of Isis, the astral light.

How strange that these plain truths could ever have been so obscured, and the soul-paralysing dogma of vicarious atonement and the forgiveness of sin put in their place.

There is a fountain filled with blood
 Drawn from Emanuel's veins;
 And sinners plunged beneath that flood
 Lose all their guilty stains.

What is this but the lull-a-by of destruction, when we are plainly told that we must "work out our own salvation with fear and trembling"? No spasm of sensuous emotion that leaves innate selfishness unrebuked and heartless cruelty unredeemed can be anything but blinding, paralysing, and destructive to man. And yet how many hard-hearted, selfish old sinners have gone into ecstasies over that old hymn!

It is high time that this terrible truth should be understood. The mission of Jesus sinks into a shameless farce if *Christos* be either ignored or denied. *Christos* is *Buddhi-manas*, the altruistic motive and consciousness of man united with the Father *Atman*. Yet this very altruism has been degraded into a mere sentiment, and people who had no compassion for their fellowmen have wept over the sufferings of Jesus. These sentimentalists have passed as they have posed for "Orthodox Christians," and do still, if they be only rich and observe a fair degree of the "proprieties." If the earnest Christian clergyman really desires to know why people shun the churches and why "sinners" remain "unconverted," here is the reason. The longer they shut their eyes to these plain truths the more the churches go to pieces, and presently it will be too late to recover the lost ground. Nothing would so help these real Christians to bring the church back to its pristine purity and really saving power as the truths of Theosophy, and yet there is nothing in which they seemingly have less interest. Very well; the issues are drawn, and the Eternal Truth is no respecter of persons. The new age is marching on with the strides of a mighty giant, and the effort to instil into the measure a little of the old leaven is not in vain. The seed has been planted, and not all on stony ground, and when the crash comes and the churches tumble the seed will have grown

into a tree, and many a weary bird will fold its wings in its branches. The church mummeries may vie with mammon and materialism to crush out the higher life of the soul, and yet it shall not altogether die.

Nowhere in the world today except in the doctrines of Theosophy is the real nature of man taught, so that his origin, his destiny, and the principles that determine his weal or woe may be apprehended. When, in answer to the question, "Is the soul of man immortal?" the reply has been made, "*That depends,*" people have often turned away solacing themselves with the sophistry, "God is so good that he would not create any soul for destruction." Neither has he. But when the composite nature of man becomes fully apprehended, and a more definite and rational meaning is applied to the word "Soul," the question narrows itself down. Will I, John Smith, preserve in after-life the consciousness of my present personality? That depends on whether the said John Smith exercises his consciousness and employs his powers in those elements or on those planes of his complex being that have in themselves any permanency, or whether they are exercised only in the things that perish. It is not a question of sentiment, but a question of *fact*, easily deduced by philosophy and justified by analogy. If man lives solely in his body, and his body perishes, so perishes also the consciousness of that man. The monad may be again incarnated, or it may be so separated from its former associations as to begin again in the sub-human planes the long ascent toward human self-consciousness. The theosophical doctrines alone show in what sense and to what extent man is his own creator and his own saviour, and equally his own destroyer. These doctrines are not the sole property of the present T.S., nor did they originate with its organization. This is what our Teacher, H.P.B., has been asserting from the beginning. They are old as the world, and have been lost to and recovered by the world again and again.

In these brief and disjointed papers the attempt has been made to call attention to this Christian and pre-Christian doctrine of the possible loss of soul, with the hope of inciting inquiry and investigation. Until very recently the true doctrine in this regard was held secret and sacred in the pledge of the initiate; possibly because the Christian dogma of vicarious atonement and the forgiveness of sin had obtained such a hold on the Christian world that no other explanation would for a moment be tolerated. Since the true doctrine has now been given to the world by *those who know*

the present writer, a humble student, has availed himself of the permission thus accorded of illustrating its transcendent import by way of a few illustrations and suggestions. Those who care to examine it in detail will find many references to it in the writings of Madame Blavatsky, and may become fully informed if they choose. Again I say, if the question were one of immediate and complete annihilation it need not so much concern us, for that were painless and easy. But if this slow decay of the soul must occupy perhaps many lives and involve untold misery before the law of Karma or Divine Justice is satisfied, the question then becomes one of transcendent import. Not an "endless torment in the fires of hell," but suffering, degradation, and despair here on this earth, either in this or in succeeding incarnations.

—HARIJ, F.T.S.

EACH OF US is a mobile museum. The fluid in our bodies is a perfect replica of the ancient sea. The concentrations of sodium, potassium and chloride in our blood, the cobalt, magnesium and zinc in our tissues are the same as those that once prevailed in the primordial ocean.

We still carry that ocean around inside us, trapped there like a living fossil. And in each miniature internal sea, the same old struggles go on much as they did three thousand million years ago.

You can collect as many sea-water samples as you like, but none will contain, nor tell you anything about, the tide. Life is a pattern, a movement, a syncopation of matter; something produced in counterpoint to the rhythms contingency; a rare, wonderfully unreasonable thing.

—LYALL WATSON (British anthropologist)

IN THE LIGHT OF THEOSOPHY

Today, in almost every department of knowledge, things are in a state of flux. What was believed in at one time, savants are now unwilling to change. Even mathematics, till comparatively recent times believed to be the most precise of sciences, no longer offers certainty according to Morris Kline, professor emeritus of mathematics at New York University and author of numerous books, including *Mathematics: The Loss of Certainty*. In a conversation with an editor of *U.S. News and World Report*, published in its issue for January 2, 1982, he is reported to have said:

Today there is no agreement among mathematicians on fundamental principles. There are now four different schools of mathematical thought, and what may be a precise proof for a member of one school may be denigrated or rejected by a member of another school.

So mathematics is not the universally accepted, precise body of knowledge that it was thought to be 100 years ago when scholars believed that it revealed the design of the universe. We don't believe that any more. . . . At the moment, we don't know what is certain about mathematics. In a way, the situation is a muddle. . . .

Some experts have pointed out that the lack of consensus in mathematics is symptomatic of what's going on in the whole culture — in politics, religion, economics. . . .

Mathematics is the prime instrument — the only instrument — for creating theories and deducing facts about physical phenomena. It enables us to formulate the law of gravitation and laws of motion and to deduce their implications. Using mathematics, we can deduce where the planets are, but mathematics cannot tell us why they are in those orbits and what keeps them there. We say, "Well, the sun's gravitational force maintains them in their paths." But how does the sun exert a force on the planets? We don't know. Newton himself could not explain what the force of gravity is. He tried to give a physical explanation and then gave up.

In the end, we just don't know why mathematics works as well as it does. We're faced with a mystery.

Mathematics as "a man-made, artificial subject," as Professor Kline, like other present-day mathematicians, believes it to be, is one thing; it can at best make rather remarkably accurate predictions.

ions about physical phenomena. But the archetypal, precise science of mathematics which the ancients spoke about and which underlies the true design of the universe is an altogether different thing. The Pythagoreans, by applying mathematics to both the Macrocosm and the Microcosm, were able to grasp the secrets of evolution in their minutest details; and Porphyry says that the numerals of Pythagoras were "hieroglyphic symbols, by means whereof he explained ideas concerning the nature of things," or the origin of the universe. Plato, summarizing the Pythagorean formula, says that "Deity geometrizes." Mathematics, he assures us, should be used "for facility in the energies of the soul itself." Says *Isis Unveiled*:

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the *Magicon*, "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this — that materials, conditions, and references are made its foundation." Scientists who believe they have adopted the Aristotelian method only because they creep when they do not run from demonstrated particulars to universals, glorify this method of inductive philosophy, and reject that of Plato, which they treat as unsubstantial. Professor draper laments that such speculative mystics as Ammonius Saccas and Plotinus should have taken the place "of the severe geometers of the old museum." He forgets that geometry, of all sciences the only one which proceeds from universals to particulars, was precisely the method employed by Plato in his philosophy. As long as exact science confines its observations to physical conditions and proceeds Aristotle-like, it certainly cannot fail. But notwithstanding that the world of matter is boundless for us, it still is finite; and thus materialism will turn forever in this vitiated circle, unable to soar higher than the circumference will permit. The cosmological theory of numerals which Pythagoras learned from the Egyptian hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into higher ones must emanate from the higher

spiritual ones, and when arrived at the turning-point, be re-absorbed again into the infinite. (I. 6-7)

There are vast ranges of life and matter that we cannot perceive with our eyes. April Lawton's text and illustrations in *Science Digest* for November-December 1980 take us on an "incredible journey" inside the fascinating microscopic worlds. What is now being recognized that the infinitesimally small and the infinitely vast are all bound together, is but a rediscovery of what was known to the scientists of old, who saw the microcosmos as a miniature version of the macrocosmos and "traced every atom in the universe, whether an aggregate or single, to One Unity, or Universal Life" (*The Secret Doctrine* II. 672).

It is exhilarating [April Lawton writes] to let your imagination sweep across the entire gamut of nature — from the dim, unimaginably enormous star clusters at the edge of deep space all the way down the scale to the ghostly quarks and leptons that abound at matter's subatomic levels. Such intoxicated mind-sweeps were known to Shakespeare: "The poet's eye, in a fine frenzy rolling,/Doth glance from heaven to earth, from earth to heaven." Today, what emerges from our imaginative "tripping" across the known Universe is a joyous reaffirmation of the continuity and interconnectedness of all things. Hard science is telling us, loud and clear, that a great chain of being and matter and magnetic force binds together all things great and small. Modern astrophysics echoes Francis Thompson's lines, "Thou canst not stir a flower/Without troubling of a star."

This essential oneness of things is an idea long familiar to seers and poets. But to scientists and laymen it has not always been a self-evident proposition. To the everyday mind it is not the oneness of things but the striking *differences* between things — especially as to size — that seem notable. . . .

The penetrating mind begins to see that size is relative — that life is life, though people loom over ants and ants loom over water mites. The same insight holds true going up the scale. Our Sun seems huge to us, yet it and all the planets — their entire orbits included — could fit comfortably inside any number of other stars, with room to spare.

With the use of a microscope, the hidden world springs into bright view. At different levels of magnification, depending on the microscop

used, one encounters different sorts of worlds. The electron microscope, an instrument which showers a specimen's surface with electrons, is capable of magnifications of such order that it has opened up an entirely new realm of invisible matter.

One impressive thing about the various types of electron microscopes is that the scientist can by a turn of the dial evoke on a screen the hidden worlds — including those of many molecules — that flourish at different levels. Sitting at the microscope's console, the scientist thus resembles a god looking in on the activities of his creatures.

But even the formidable electron microscope has its limit of magnification. Below the level of molecules the scientist must "fly on instruments" as he deals, nonvisually, with the ghostly-looking but very real world of the atom.

The atom is often depicted as a little solar system, with tiny electrons orbiting larger protons, like planets orbiting the Sun. Even that attractive image has been proved wrong. In any case, the atom is awfully small: physicist Gerald Feinberg once calculated that there are more atoms in a human body than there are stars in the Universe.

Finally, science's depth-divers have penetrated the atom, finding within it a world that the scientists of a generation ago would hardly have dared to imagine. This is the passing strange world of hadrons, leptons, quarks and other exotically named particles. These discoveries are right at the boundaries of frontier research and may prove as significant as the original splitting of the atom.

The reassuring thing about all these variegated scale-of-nature phenomena — humanity very much included — is that they are all part of the same interreacting Universe. It may be a quirky, occasionally balky Universe, but it is one in which man can stand tall.

While "the microbes, bacteria and the *tutti quanti* of the infinitesimally small are invisible to us by virtue of their minuteness, cannot there be, at the other pole of it, beings as invisible owing to the quality of their texture or matter — to its tenuity, in fact?" asks H.P.B. in *The Secret Doctrine* (I. 608). By denying the existence of "worlds formed of even far more attenuated matter than the tail of a comet," she says, science has for long centuries of dreary ignorance "played into the hands of neither philosophy nor

true religion, but simply into those of theology." And yet these lives have always surrounded us and have worked on, obedient to their own laws, and it is only as they are gradually being revealed that scientists have begun to take cognizance of them, as of the effect produced by them.

Vegetarianism has come into its own and is now gaining scientific support. Dr. Alan Long's article in the British journal, *New Scientist* (February 5, 1981), lays emphasis on current research findings that those who choose to exclude meat from their diet are better protected against some chronic diseases. Doctors are beginning to realize this and are treating vegetarianism with greater respect. Dr. Long, a chemist in the research section of the Vegetarian Society, writes:

Today, doctors and nutritionists recognize that the potential advantages of a vegetarian diet for both nutrition and health merit serious investigation. But it must have come as something of a surprise to early nutritionists that people could live for years on a diet totally lacking in animal protein and enjoy an excellent state of health....

Vegetarians and vegans [those who abstain also from dairy produce] have flourished to this day, thus proving the point that meat and dairy products are not in themselves necessary to health. The vegetarians' claim that their diet was *more* healthy than that of meat-eaters set the stage for detailed studies into the relationships between diet and health. Many such studies are now in progress — and many more are needed, for nutrition is still an infant discipline....

How does a vegetarian's diet differ from an omnivore's?.... Most people — including some nutritionists — seize upon protein as the most important difference; but this issue is now of little importance in the West. Official bodies such as the Food and Agriculture Organisation have reduced their recommended intake of protein by at least 50 per cent in the past 15 years. Conditions of malnutrition that once were ascribed almost exclusively to lack of protein are now thought to be caused by lack of food in general — of energy, as well as of protein. Specific signs of protein deficiency are not evident in vegetarians and vegans; and traditional vegan foods — notably the combinations of pulses and grains, abetted by potato — are now generally considered to be adequate sources of protein.

Of more significance are the carbohydrates, the starches and sugars that provide almost half the energy in the Western diet and nearer 80 per cent of the energy in many Third World diets. Carbohydrates are major constituents of plant foods. They are normally regarded as arch-enemies by slimmers; but what seems to count is the form in which carbohydrate is eaten. Carbohydrates in a state of nature are concealed inside the cells of the plant — around the granules of starch or the solution of sugar is the tough plant cell wall. If you eat carbohydrates as they grow, then you must also eat plant cell walls — which for the most part are indigestible and were once called “roughage,” but now enjoy the grander and more accurate term of “dietary fibre.”... There is increasing evidence that fibre is positively beneficial. Lack of it seems to be associated with many disorders of the gut, from constipation to diverticulitis (in which the lining of the colon is puckered and inflamed) and cancer of the colon.

The third likely point of difference between vegetarian and omnivorous diets is in the amount and type of fat in each. . . . In general, the fats of animals (hard fats) are highly saturated, while the oils of plants tend to be unsaturated. There are notable exceptions: coconut oil, for instance, is highly saturated; and so too are some of the cheap refined oils sold for cooking. But corn, soya, sunflower or safflower oils in particular are highly unsaturated. So in general a vegetarian ought to eat less fat than an omnivore; ought to eat a higher proportion of polyunsaturates; and ought therefore to have lower blood cholesterol and suffer fewer of the diseases associated with high blood cholesterol.

We could infer differences, too, in the intake of vitamins and minerals, nutrients needed only in small amounts but whose absence from the diet over long periods will eventually lead to deficiency disease. . . . Nevertheless, vegetarians seem to have adapted to low levels of such nutrients and do not show abnormal signs of deficiency.

Reliable surveys go to show that vegetarians are not only less likely to suffer from heart attacks and strokes and diseases of the colon, but are also better protected against a host of other problems. Various studies suggest that high-fat, low-fibre diets of meat-eaters may contribute to cancer of the pancreas, breast, ovary, prostate and womb, in addition to bowel cancer. On an average, vegetarians have 30 per cent less body fat than omnivores and suffer less from diseases that tend to go with overweight, such as gout, gallstones, diabetes, cardiovascular disease and high blood pressure. Besides,

those who avoid meat are less at risk from toxic contamination leading to food poisoning. Four out of five cases of food poisoning are traced to meat and its products. Dr. Long concludes:

Altogether the signs are that contrary to some expectations, vegetarians are more healthy than meat-eating omnivores. In 1976, Dr. Frey Ellis, a pioneer of research on vegetarians and himself a vegan, applied the Cornell Medical Index of Health (a battery of questions and tests of health and fitness) to 72 vegans matched by age and sex with 72 omnivore controls, and found the score to be in favour of the vegans. Governments have been reluctant to adopt nutritional policies on the grounds that it is too difficult to amass enough strong evidence to justify intervention and change. In many ways the vegetarian and vegan communities have been and are carrying out the required experiments, and the results are there for anyone prepared to seek them epidemiologically.

The discovery of a middle palaeolithic cave, dating back 40,000 B.C., at Ajuba hills (Ajay Parbhat) in Shahpur taluka Thane district, is hailed as the first evidence of the early habitation of man in Maharashtra. Responsible for this discovery is the veteran archaeologist, Dr. Ashok Marathe, who was accompanied by R. Dundappa. The finds include implements belonging to the middle palaeolithic period, ruins of a ninth-century temple, a scroll in the Modi script given by Adilshah to the forbears of a local resident and coins of the Shivaji era. (*The Times of India*, February 1)

A dozen hamlets line the foot of the hill where, according to unverified legend, Valmiki was believed to have spent his last days. This region, once inhabited by prehistoric man, was later ruled by different dynasties of sovereigns, including Emperor Ashoka, Kalach trapas, Shilaharas, Chhatrapati Shivaji and the Portuguese.

Outstanding among the discovery are what are described as "hero stones" — carved tablets in memory of some brave warrior or chief leader. They were found scattered around the temple. Coins and pottery found in one of the villages indicated that they belonged to the Shivaji period.

Intensive excavations in the area are likely to yield more material which might throw greater light on the rich cultural and historical heritage that lies buried in the sands of time.
