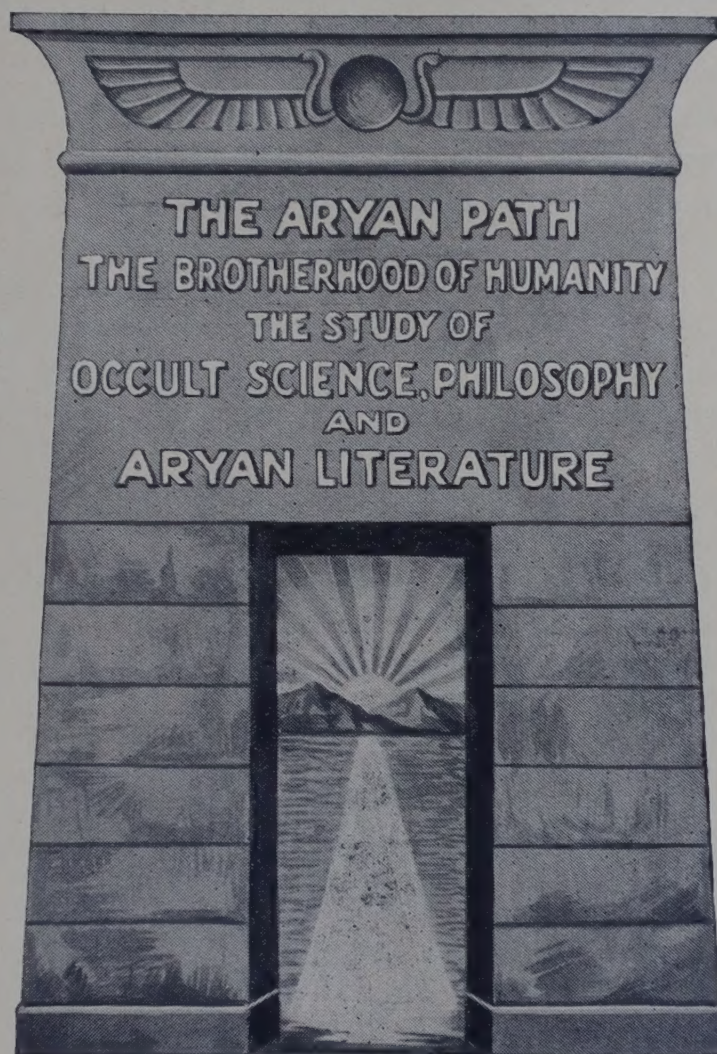




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. X No. 7

May 17, 1940

It is the mission of Karma to punish the guilty and not the duty of any Master. But those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly.

—H. P. BLAVATSKY.

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th May, 1940.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1940.

VOL. X. No. 7

THE DAY OF BUDDHA

21st MAY, 1940

Without any claim to divinity, allowing his followers to fall into atheism, rather than into the degrading superstition of deva or idol-worship, Buddha's walk in life is from the beginning to the end, holy and divine.—H. P. B.

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्षं जनानहेतुनान्यानपि तारयन्तः ॥

अयं स्वभावः स्वत एव यत्परश्रमापनोदप्रवणं महात्मनाम् ।

सुधांशुरेषः स्वयमर्ककेशप्रभाभितप्तमवति क्षितिं किल ॥

“The great and peaceful Ones live regenerating the world like the coming of spring ; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

“This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun.”

The Buddhists glorify the Great MAN in whom they take refuge, as the Full Moon of May glorifies the Indian sky under which He was born. They praise the Dhamma which the Tathagata preached as they sing the excellence of that Full Moon. They feel happy in the unity of mankind and the order of nature as the beauty of that Full Moon sinks into them.

The Buddhists compare the birth of Prince Siddârtha with the rising Full Moon as it comes up in the East to dispel the gathering dusk of religious superstition. They compare the Full Moon as it shines in splendour in the midnight sky with the Enlightenment of the Wise One whose teachings radiate knowledge in the sorrowful lives of ignorant minds. They compare the setting Full Moon with the passing away of the Master who leaves the memory which inspires the beholder of the beauty which He casts on the waters of *samsara* ere He passes from the visible world.

When a person begins his day inspired by some aspect of the Beautiful he is apt to remember it and be influenced by it. The power to carry the beauty of the dawn throughout the labours of the

day is rare for the mortals of the twentieth century, because they make no effort to catch a glimpse of that beauty. The ancient Sages devised different methods to help people to behold the Beautiful with the eye of mind and not only with the eyes of flesh. The morning prayers and meditations had one common objective : the mind dwelling on the True, on the Good, on the Beautiful pierced the veil of the ugly aspect of matter, of the wicked aspect of passion, of the false aspect of knowledge, and

Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er darken'd ways
Made for our searching : yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits.

The Buddhists look upon the Full Moon as the symbol *par excellence* of the True, the Good and the Beautiful. And there is something very appealing in the setting of the Full Moon which symbolizes the passing away of the Buddha. As it sinks low and lower on the liquid horizon the Moon casts a spell over the mind revealing that the silvery

radiance is not ephemeral and that its source is substantial like the movement of the waters which reflect that radiance. And when the Moon has set and the silver sheen is no more, the picture in the memory remains, imparting its beauty to the beholder in the garish affairs of the day.

The Light of the Buddha flashes from the noble utterances which we have inherited. They act as the memory-pictures ever refreshing our drooping minds attacked by the thought of "what man has made of man". Those teachings unite us to the Master whose silence and whose smile we catch in repeating the words He spoke. The more constantly we do it the more sustainedly we feel their beauty, as strong as it is tender. When on one occasion the venerable Ananda sitting down at His side said—"The half of the holy life, Lord, it is the friendship with what is lovely, association with what is lovely, intimacy with what is lovely", the Master corrected him—"Say not so, Ananda! Say not so. It is the whole, not the half of the holy life. Of a brother so blessed with fellowship with what is lovely we may expect this—he will develop the Noble Eightfold Path, he will make much of that Path."

On another occasion a wandering sadhu by the name of Bhaggava came to the Buddha with tales of what he had heard, to the effect that the Master taught that when one reaches Nirvana, called the Beautiful, he regards the universe as ugly. "But I never said that, Bhaggava. This is what I teach—Whenever one reaches up to the Release called the Beautiful, then he knows indeed what Beauty is."

There is false Beauty, false and misleading loveliness. Men and women do not allow themselves to be trapped by ugliness which is gross; but they are often caught in the trap of seeming beauty. Infatuation, enticement, fascination, enchantment are words which convey the fact that that beauty which does not release the human mind-soul from the form it informs is not real beauty. The ancient Sages of India created Forms of Beauty for us to contemplate; these do not bind us; they release us, wafting our minds to the world of Truth which is Beauty. But we must possess the power to perceive the beauty which ensouls those forms. In the process of devolution the minds of men lost the power to perceive the Truth and the Beauty which those forms enshrined and then they ceased to release the minds. And worse. Those minds were entombed in those forms and the Living Images became dead idols. Religion became creedalism. Life became sectarian. The orders of the Soul-kingdom became castes of the body. The loss of the Mighty Art was complete. Then came the Buddha to teach the Law of Life once more.

To understand the Truth the Buddha understood we must have a mind cleansed from the dross

of passion. To feel the Good the Buddha felt we must have a heart freed from attachments of mundane existence. To see the Beauty the Buddha saw we must have a soul in this body whose vision transcends diversity and by the similitude found in ourselves see but one essence in all things.

Contemplating the Figure of the Buddha, repeating the words of His Dhamma, uniting with the Companions who follow the Wise and the Wisdom, we of the twentieth century can come to the Living Mahatmas, one of whom wrote that he "who works but to revive Buddhism may be regarded as one who labours in the true path of Theosophy". To practise His Dhamma is most surely to revive Buddhism.

A HINDU CHELA'S DIARY

[The following is the concluding portion of the article reprinted from Mr. Judge's *Path*, the earlier part of which appeared in our April issue, p. 89. —EDS.]

* * * * *

[Here there is a confused mass of symbols and ciphers which I confess I cannot decipher, and even if I had the ability to do so, I would check myself, because I surmise that it is his own way of jotting down for his own remembrance, what occurred in that room. Nor do I think that even a plain reading of it would give the sense to any one but the writer himself, for this reason, that it is quite evidently fragmentary. For instance, I find among the rest, a sort of notation of a division of states or planes: whether of consciousness, of animated, or of elemental life, I cannot tell; and in each division are hieroglyphs that might stand for animals, or denizens of the astral world, or for anything else—even for ideas only, so I will proceed at the place of his returning.]

"Once more I got out into the passage, but never to my knowledge went up those steps, and in a moment more was I again at my door. It was as I left it, and on the table I found the palm leaves as I dropped them, except that beside them was a note in Kunâla's hand, which read:

"'Nilakant—strive not yet to think too deeply on those things you have just seen. Let the lessons sink deep into your heart, and they will have their own fruition. To-morrow I will see you.' * * * *

"What a very great blessing is mine to have had Kunâla's company for so many days even as we went to—. Very rarely however he said a few words of encouragement and good advice as to how I should go on. He seems to leave me as to that to pick my own way. This is right, I think, because otherwise one would never get any individual strength or power of discrimination. Happy were

those moments, when alone at midnight, we then had conversation. How true I then found the words of the Agroushada Parakshai to be :

“ ‘Listen while the Sudra sleeps like the dog under his hut, while the Vaysa dreams of the treasures that he is hoarding up, while the Rajah sleeps among his women. This is the moment when just men, who are not under the dominion of their flesh, commence the study of the sciences.’¹

“The midnight hour must have powers of a peculiar nature. And I learned yesterday from glancing into an Englishman’s book, that even those semi-barbarians speak of that time as ‘the witching hour’, and it is told me that among them ‘witching’ means to have magic power. * * * *

“We stopped at the Rest House in B— yesterday evening, but found it occupied and so we remained in the porch for the night. But once more I was to be blessed by another visit with Kunâla to some of his friends whom I revere and who will I hope bless me too.

“When every one had quieted down he told me to go with him to the sea which was not far away. We walked for about three quarters of an hour by the seashore, and then entered as if into the sea. At first a slight fear came into me, but I saw that a path seemed to be there, although water was all around us. He in front and I following, we went for about seven minutes, when we came to a small island ; on it was a building and on top of that a triangular light. From the seashore, the island would seem like an isolated spot covered all over by green bushes. There is only one entrance to go inside. And no one can find it out unless the occupant wishes the seeker to find the way. On the island we had to go round about for some space before we came in front of the actual building. There is a little garden in front and there was sitting another friend of Kunâla with the same expression of the eyes as he has. I also recognized him as one of those who was in the room underground. Kunâla seated himself and I stood before them. We stayed an hour and saw a portion of the place. How very pleasant it is ! And inside he has a small room where he leaves his body when he himself moves about in other places. What a charming spot, and what a delightful smell of roses and various sorts of flowers ! How I should wish to visit that place often. But I cannot indulge in such idle dreams, nor in that sort of covetousness. The master of the place put his blessing hand upon my head, and we went away back to the Rest House and to the morrow full of struggles and of encounters with men who do not see the light, nor hear the great voice of the future ; who are bound

up in sorrow because they are firmly attached to objects of sense. But all are my brothers and I must go on trying to do the master’s work which is only in fact the work of the Real Self which is All and in All.”

“I have been going over that message I received just after returning from the underground room, about not thinking yet too deeply upon what I saw there, but to let the lessons sink deep into my heart. Can it be true—must it not indeed be true—that we have periods in our development when rest must be taken for the physical brain in order to give it time as a much less comprehensive machine than these English college professors say it is, to assimilate what it has received, while at the same time the real brain—as we might say, the spiritual brain—is carrying on as busily as ever all the trains of thought cut off from the head. Of course this is contrary to this modern science we hear so much about now as about to be introduced into all Asia, but it is perfectly consistent for me.

“To reconsider the situation : I went with Kunâla to this underground place, and there saw and heard most instructive and solemn things. I return to my room, and begin to puzzle over them all, to revolve and re-revolve them in my mind, with a view to clearing all up and finding out what all may mean. But I am interrupted by a note from Kunâla directing me to stop this puzzling, and to let all I saw sink deep into my heart. Every word of his I regard with respect, and consider to hold a meaning, being never used by him with carelessness. So when he says, to let it sink into my ‘heart’, in the very same sentence where he refers to my thinking part—the mind—why he must mean to separate my heart from my mind and to give to the heart a larger and greater power.

“Well, I obeyed the injunction, made myself, as far as I could, forget what I saw and what puzzled me and thought of other things. Presently, after a few days while one afternoon thinking over an episode related in the *Vishnu Purana*,¹ I happened to look up at an old house I was passing and stopped to examine a curious device on the porch ; as I did this, it seemed as if either the device, or the house, or the circumstance itself, small as it was, opened up at once several avenues of thought about the underground room, made them all clear, showed me the conclusion, as vividly as a well demonstrated and fully illustrated proposition, to my intense delight. Now could I perceive with plainness, that those few days which seemed perhaps wasted because withdrawn from contemplation of that scene and its lessons, had been with

¹ See Agroushada Parakshai, 2nd book, 23rd dialogue.—[ED.]

¹ An ancient Hindu book full of tales as well as doctrines.—[ED.]

great advantage used by the spiritual man in unravelling the tangled skein, while the much praised brain had remained in idleness. All at once the *flash* came and with it knowledge.¹ But I must not depend upon these flashes, I must give the brain and its governor, the material to work with.

* * * * *

"Last night just as I was about to go to rest, the voice of Kunâla called me from outside and there I went at once. Looking steadily at me he said: 'we want to see you', and as he spoke he gradually changed, or disappeared, or was absorbed, into the form of another man with awe-inspiring face and eyes, whose form apparently rose up from the material of Kunâla's body. At the same moment two others stood there also, dressed in the Tibetan costume; and one of them went into my room from which I had emerged. After saluting them reverently, and not knowing their object, I said to the greatest,

"'Have you any orders to give?'

"'If there are any they will be told to you without being asked', he replied, 'stand still where you are.'

"Then he began to look at me fixedly. I felt a very pleasant sensation as if I was getting out of my body. I cannot tell now what time passed between that and what am I now to put down here. But I saw I was in a peculiar place. It was the upper end of—at the foot of the—range. Here was a place where there were only two houses just opposite to each other, and no other sign of habitation; from one of these came out the old faquir I saw at the Durga festival, but how changed, and yet the same; then so old, so repulsive; now so young, so glorious, so beautiful. He smiled upon me benignly and said:

"'Never expect to see any one, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vasudeva: look rather within.'

"The very words of the poor faquir!

"He then directed me to follow him.

"After going a short distance, of about half a mile or so, we came to a natural subterranean passage which is under the—range. The path is very dangerous; the River—flows underneath in all the fury of pent up waters, and a natural causeway exists upon which you may pass; only one person at a time can go there and one false step seals the fate of the traveller. Besides this causeway, there

are several valleys to be crossed. After walking a considerable distance through this subterranean passage we came into an open plain in L—K. There stands a large massive building thousands of years old. In front of it is a huge Egyptian Tau. The building rests on seven big pillars each in the form of a pyramid. The entrance gate has a large triangular arch, and inside are various apartments. The building is so large that I think it can easily contain twenty thousand people. Some of the rooms were shown to me.

"This must be the central place for all those belonging to the—class, to go for initiation and stay the requisite period.

"Then we entered the great hall with my guide in front. He was youthful in form but in his eyes was the glance of ages. * * The grandeur and serenity of this place strikes the heart with awe. In the centre was what we would call an altar, but it must only be the place where focuses all the power, the intention, the knowledge and the influence of the assembly. For the seat, or place, or throne, occupied by the chief—the highest—has around it an indescribable glory, consisting of an effulgence which seemed to radiate from the one who occupied it. The surroundings of the throne were not gorgeous, nor was the spot itself in any way decorated—all the added magnificence was due altogether to the aura which emanated from Him sitting there. And over his head I thought I saw as I stood there, three golden triangles in the air above—Yes, they were there and seemed to glow with an unearthly brilliance that betokened their inspired origin. But neither they nor the light pervading the place, were produced by any mechanical means. As I looked about me I saw that others had a triangle, some two, and all with that peculiar brilliant light."

[Here again occurs a mass of symbols. It is apparent that just at this spot he desires to jot down the points of the initiation which he wished to remember. And I have to admit that I am not competent to elucidate their meaning. That must be left to our intuitions and possibly future experience in our own case.]

* * * * *

"14th day of the new moon. The events of the night in the hall of initiation gave me much concern. Was it a dream? Am I self deluded? Can it be that I imagined all this? Such were the unworthy questions which flew behind each other across my mind for days after. Kunâla does not refer to the subject and I cannot put the question. Nor will I. I am determined, that, come what will, the solution must be reached by me, or given me voluntarily."

¹ These *flashes* of thought are not unknown even in the scientific world, as, where in such a moment of lunacy, it was revealed to an English scientist, that there must be iron in the sun; and Edison gets his ideas thus.—[Ed.]

"Of what use to me will all the teachings and all the symbols be, if I cannot rise to that plane of penetrating knowledge, by which I shall myself, by myself, be able to solve this riddle, and know to discriminate the true from the false and the illusory? If I am unable to cut asunder these questioning doubts, these bonds of ignorance, it is proof that not yet have I risen to the plane situated above these doubts. * * *

Last night after all day chasing through my mental sky, these swift destroyers of stability—mental birds of passage—I lay down upon the bed, and as I did so, into my hearing fell these words :

"'Anxiety is the foe of knowledge ; like unto a veil it falls down before the soul's eye ; entertain it, and the veil only thicker grows ; cast it out, and the sun of truth may dissipate the cloudy veil.'

"Admitting that truth ; I determined to prohibit all anxiety. Well I knew that the prohibition issued from the depths of my heart, for that was master's voice, and confidence in his wisdom, the self commanding nature of the words themselves, compelled me to complete reliance on the instruction. No sooner was the resolution formed, than down upon my face fell something which I seized at once in my hand. Lighting a lamp, before me was a note in the well known writing. Opening it, I read :

"'Nilakant. It was no dream. All was real, and more, that by your waking consciousness could not be retained, happened there. Reflect upon it all as reality, and from the slightest circumstance draw whatever lesson, whatever amount of knowledge you can. Never forget that your spiritual progress goes on quite often to yourself unknown. Two out of many hindrances to memory are anxiety and selfishness. Anxiety is a barrier constructed out of harsh and bitter materials. Selfishness is a fiery darkness that will burn up the memory's matrix. Bring then, to bear upon this other memory of yours, the peaceful stillness of contentment and the vivifying rain of benevolence.'"¹

¹The careful student will remember that Jacob Boehme speaks of the "harsh and bitter anguish of nature which is the principle that produces bones and all corporification". So here the master, it appears, tells the fortunate chela, that in the spiritual and mental world, anxiety, harsh and bitter, raises a veil before us and prevents us from using our memory. He refers, it would seem, to the other memory above the ordinary. The correctness and value of what was said in this, must be admitted when we reflect that, after all, the whole process of development is the process of *getting back the memory of the past*. And that too is the teaching found in pure Buddhism as well also as in its corrupted form.—[Ed.]

[I leave out here, as well as in other places, mere notes of journeys and various small matters, very probably of no interest.]

"In last month's passage across the hills near V—, I was irresistibly drawn to examine a deserted building, which I at first took for a grain holder, or something like that. It was of stone, square, with no openings, no windows, no door. From what could be seen outside, it might have been the ruins of a strong, stone foundation for some old building, gateway or tower. Kunâla stood not far off and looked over it, and later on he asked me for my ideas about the place. All I could say, was, that although it seemed to be solid, I was thinking that perhaps it might be hollow.

"'Yes', said he, 'it is hollow. It is one of the places once made by Yogees to go into deep trance in. If used by a chela (a disciple) his teacher kept watch over it so that no one might intrude. But when an adept wants to use it for laying his body away in while he travels about in his real, though perhaps to some unseen, form, other means of protection were often taken which were just as secure as the presence of the teacher of the disciple.' 'Well', I said, 'it must be that just now no one's body is inside there.'

"'Do not reach that conclusion nor the other either. It may be occupied and it may not.'

"Then we journeyed on, while he told me of the benevolence of not only Brahmin Yogees, but also of Buddhist. No differences can be observed by the true disciple in any other disciple who is perhaps of a different faith. All pursue truth. Roads differ but the goal of all remains alike."

*** "Repeated three times : 'Time ripens and dissolves all beings in the great self, but he who knows into what time itself is dissolved, he is the knower of the Veda.'

"What is to be understood, not only by this, but also by its being three times repeated ?

"There were three shrines there. Over the door was a picture which I saw a moment, and which for a moment seemed to blaze out with light like fire. Fixed upon my mind its outlines grew, then disappeared, when I had passed the threshold. Inside, again its image came before my eyes. Seeming to allure me, it faded out, and then again returned. It remained impressed upon me, seemed imbued with life and intention to present itself for my own criticism. When I began to analyze it, it would fade, and then when I was fearful of not doing my duty or of being disrespectful to those beings, it returned as if to demand attention. Its description :

"A human heart that has at its centre a small spark—the spark expands and the heart disappears—while a deep pulsation seems to pass through me. At once identity is confused, I grasp at myself; and again the heart reappears with the spark increased to a large fiery space. Once more that deep movement; then sounds (7); they fade. All this in a picture? Yes! for in that picture there is life; there might be intelligence. It is similar to that picture I saw in Tibet on my first journey, where the living moon rises and passes across the view. Where was I? No, not afterwards! It was in the hall. Again that all pervading sound. It seems to bear me like a river. Then it ceased,—a soundless sound. Then once more the picture; here is Pranava.¹ But between the heart and the Pranava is a mighty bow with arrows ready, and tightly strung for use. Next is a shrine, with the Pranava over it, shut fast, no key and no key-hole. On its sides emblems of human passions. The door of the shrine opens and I think within I will see the truth. No! another door? a shrine again. It opens too and then another, brightly flashing is seen there. Like the heart, it makes itself one with me. Irresistible desire to approach it comes within me, and it absorbs the whole picture.

"'Break through the shrine of Brahman; use the doctrine of the teacher.'"²

[There is no connection here of this exhortation with any person, and very probably it is something that was said either by himself, in soliloquy, or by some voice or person to him.

I must end here, as I find great rents and spaces in the notes. He must have ceased to put down further things he saw or did in his real inner life, and you will very surely agree, that if he had progressed by that time to what the last portions would indicate, he could not set down his reflections thereon, or any memorandum of facts. We, however, can never tell what was his reason. He might have been told not to do so, or might have lacked the opportunity.

There was much all through these pages that related to his daily family life, not interesting to you; records of conversations; worldly affairs; items of money and regarding appointments, journeys and meetings with friends. But they

show of course that he was all this time living through his set work with men, and often harassed by care as well as comforted by his family and regardful of them. All of that I left out, because I supposed that while it would probably interest you, yet I was left with discretion to give only what seemed to relate to the period marked at its beginning, by his meetings with M—, and at the end by this last remarkable scene, the details of which we can only imagine. And likewise were of necessity omitted very much that is sufficiently unintelligible in its symbolism to be secure from revelation. Honestly have I tried to unlock the doors of the ciphers, for no prohibition came with their possession, but all that I could refine from its enfolding obscurity is given to you.

As he would say, let us salute each other and the last shrine of Brahman; Om, Hari, Om!

TRANS.]

It is humbling to human vanity, and therefore salutary, to learn that man's boasted conquest of material nature is so far from complete that a lowly insect-like creature can produce something which man, with all his acquired and often mis-directed skill, cannot. Engineer Vice-Admiral Sir Harold Brown, Director of Ammunition Production, in a recent account of the adaptability of British industry, which has enabled peace-time concerns to meet war needs efficiently, described how even spiders were making their contribution. Manufacturers of optical instruments, he said, were keeping groups of these eight-legged craftsmen spinning for them, their silken strands supplementing mechanical methods which are being developed. For the spider, it seems, with only intelligent natural impulse to guide it, can produce a thread of such slenderness and uniformity that it is valuable for the very fine division markings on delicate instruments such as binoculars and periscopes.

Man has still to come to Nature for lessons in many lines, like the veriest schoolboy. Potentially the master of Nature, he can establish his supremacy only by patient study of Nature's laws and by working with them.

¹ The mystic syllable OM.—[Ed.]

² There is some reference here apparently to the Upanishad, for they contain a teacher's directions to break through all shrines until the last one is reached.—[Ed.]

SEERSHIP

[This article is printed from *The Path*, Vol. I, p. 14, for April 1886, where it appeared over the signature of Murdhna Joti, one of the pen-names of Mr. Judge.—Eds.]

The following remarks are not intended to be a critique upon the literary merits or demerits of the poem which is taken as the subject of criticism. In 1882, *The Theosophist*¹ published a review of "The Seer, a Prophetic Poem", by Mr. H. G. Hellon, and as clairvoyance is much talked of in the West, it seemed advisable to use the verses of this poet for the purpose of inquiring, to some extent, into the western views of Seership, and of laying before my fellow seekers the views of one brought up in a totally different school.

I have not yet been able to understand with the slightest degree of distinctness what state is known as "Seership" in the language of western mysticism. After trying to analyse the states of many a "seer", I am as far as ever from any probability of becoming wiser on the subject, as understood here, because it appears to me that no classification whatever exists of the different states as exhibited on this side of the globe, but all the different states are heterogeneously mixed. We see the state of merely catching glimpses in the astral light denominated *seership*, at the same time that the very highest illustrations of that state are called *trances*.

As far as I have yet been able to discover, "Seership", as thus understood here, does not come up to the level of *Sushupti*, which is the dreamless state in which the mystic's highest consciousness—composed of his highest intellectual and ethical faculties—hunts for and seizes any knowledge he may be in need of. In this state the mystic's lower nature is at rest (paralyzed); only his highest nature roams into the ideal world in quest of food. By *lower nature*, I mean his physical, astral or psychic, lower emotional and intellectual principles, including the lower fifth.² Yet even the knowledge obtained during the *Sushupti* state must be regarded, from this plane, as theoretical and liable to be mixed, upon resuming the application of the body, with falsehood and with the preconception of the mystic's ordinary waking state, as compared with the true knowledge acquired during the several initiations. There is no guarantee held out for any mystic that any experience, researches, or knowledge that may come within his reach in any state whatever, is accurate, except in the mysteries of initiation.

But all these different states are necessary to growth. *Jagrata*—our waking state, in which all our physical and vital organs, senses, and faculties find their necessary exercise and development, is needed to prevent the physical organization from collapsing. *Swapna*—dream state, in which are included all the various states of consciousness between *Jagrata* and *Sushupti*, such as somnambulism, trance, dreams, visions, &c.—is necessary for the physical faculties to enjoy rest, and for the lower emotional and astral faculties to live, become active, and develop; and *Sushupti* state comes about in order that the consciousness of both *Jagrata* and *Swapna* states may enjoy rest, and for the fifth principle, which is the one active in *Sushupti*, to develop itself by appropriate exercise.

The knowledge acquired during *Sushupti* state might or might not be brought back to one's physical consciousness; all depends upon his desires, and according as his lower consciousnesses are or are not prepared to receive and retain that knowledge.

The avenues of the ideal world are carefully guarded by elementals from the trespass of the profane.

Lytton makes Mejnour say;¹ "We place our tests in ordeals that purify the passions and elevate the desires. And nature in this controls and assists us, for it places awful guardians and unsurmountable barriers between the ambitions of vice and the heaven of loftier science."

The desire for physical enjoyment, if rightly directed, becomes elevated, as a desire for something higher, gradually becoming converted into a desire to do good to others, and thus ascending, ceases to be a desire, and is transformed into an element of the sixth principle.

The control by nature to which Mejnour refers is found in the natural maximum and minimum limits; there cannot be too much ascension, nor can the descent be too quick or too low. The assistance of nature is to be found in what happens immediately after the *Turya* or *Sushupti* state is over, since the adept takes one step and nature helps for another.

In the *Sushupti* state, one might or might not find the object of his earnest search, and as soon

¹ See *Theosophist*, Vol. III, p. 177.

² See *Esoteric Buddhism* for the sevenfold classification adopted by many Theosophists.

¹ *Zanoni*, Book IV, Chapter 2.

as it is found, the moment the desire to bring it back to normal consciousness arises, that moment Sushupti state is at an end for the time being. But one might often find himself in an awkward position, when he has left that state. The doors for the descent of the truth into the lower nature are closed. Then his position is beautifully described in an Indian proverb: "The bran in the mouth and the fire are both lost." This is an allusion to a poor girl who is eating bran, and at the same time wants to kindle the fire just going out before her. She blows it with the bran in her mouth; the bran falls on the dying ashes, extinguishing them completely; she is thus a double loser. In the Sushupti state, the anxiety which is felt to bring back the experience to consciousness acts as the bran with the fire. Anxiety to have or to do, instead of being a help as some imagine, is a direct injury, and if permitted to grow in our waking moments, will act with all the greater force on the plane of Sushupti. The result of these failures is clearly set forth by Patanjali.¹

Even where the doors to the lower consciousness are open, the knowledge brought back from Sushupti state might, owing to the distractions and difficulties of the direct and indirect routes of ascent and descent, be lost on the way either partially or wholly, or become mixed up with misconceptions and falsehood.

But in this search for knowledge in Sushupti, there must not remain a spark of indifference or idle inquisitiveness in the higher consciousness. Not even a jot of lurking hesitation about entering into the state, nor doubt about its desirability, nor about the usefulness or accuracy of the knowledge gleaned on former occasions, or to be presently gleaned. If there is any such doubt or hesitancy, his progress is retarded. Nor can there be any cheating or hypocrisy, nor any laughing in the sleeve. In our normal wakeful state it always happens that when we believe that we are earnestly aspiring, some one or more of the elements of one or more of our lower consciousnesses belie us, make us feel deluded and laugh at us, for such is the self-inconsistent nature of desire.

In this state which we are considering, there are subjective and objective states, or classes of knowledge and experience, even as there are the same in Jagrata. So, therefore, great care should be taken to make your aims and aspirations as high as possible while in your normal condition. Woe to him who would dare to trifle with the means placed at his disposal in the shape of Su-

shupti. One of the most effectual ways in which western mystics could trifle with this is to seek for the missing links of evolution, so as to bring that knowledge to the normal consciousness, and then with it to extend the domain of "scientific" knowledge. Of course, from the moment such a desire is entertained, the one who has it is shut out from Sushupti.¹

The mystic might be interested in analyzing the real nature of the objective world, or in soaring up to the feet of *Manus*,² to the spheres where Manava intellect is busy shaping the mould for a future religion, or had been shaping that of a past religion. But here the maximum and minimum limits by which nature controls, are again to be taken account of. One essential feature of Sushupti is, as far as can now be understood, that the mystic must get at all truths through but one source, or path, *viz*: through the divine world pertaining to his own lodge (or teacher), and through this path he might soar as high as he can, though how much knowledge he can get is an open question.

¹ The following from the *Kaushitaki Upanishad*, (see Max Muller's translation, and also that published in the Bibliotheka Indica, with Sankaracharya's commentary—Cowell's tran.) may be of interest to students. "Agatasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence did he come back?' Bâlâki, did not know. And Agatasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand, full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping, he sees no dream (Sushupti). Then he becomes one with that prâna (breath) alone.' " (Elsewhere the number of these arteries is said to be 101.) "And as a razor might be fitted in a razor case, or as fire in the fire place, even thus this conscious self enters into the self of the body, to the very hair and nails; he is the master of all, and eats with and enjoys with them. So long as Indra did not understand the self, the Asuras (lower principles in man) conquered him. When he understood it, he conquered the Asuras, and obtained the pre-eminence among all gods. And thus also he who knows this obtains pre-eminence, sovereignty, supremacy." And in the *Chhândogya Upanishad*, VI Prap. 8, Kh. I: "When the man sleeps here, my dear son, he becomes united with the True—in Sushupti sleep—he is gone to his own self. Therefore they say, he sleeps (Swapita), because he is gone (apîta) to his own (sva)." And in *Prasna Up.* II, 1, "There are 101 arteries from the heart; one of them penetrates the crown of the head: moving upwards by it man reaches the immortal; the others serve for departing in different directions"—[Ed.]

² This opens up an intensely interesting and highly important subject, which cannot be here treated of, but which will be in future papers. Meanwhile, Theosophists can exercise their intuitions in respect to it.—[Ed.]

¹ Patanjali's *Yoga Aphorisms*, 30 & 31, Part I.

Let us now inquire what state is the seership of the author of our poem "The Seer", and try to discover the "hare's horns" in it. Later on we may try to peep into the states of Swedenborg, P. B. Randolph, and a few of the "trained, untrained, natural-born, self-taught, crystal, and magic mirror seers".

I look at this poem solely to point out mistakes so as to obtain materials for our study. There are beauties and truths in it which all can enjoy.

In ancient days it was all very well for mystics to write figuratively so as to keep sacred things from the profane. Then symbolism was rife in the air with mysticism, and all the allegories were understood at once by those for whom they were intended. But times have changed. In this materialistic age it is known that the wildest misconceptions exist in the minds of many who are mystically and spiritually inclined. The generality of mystics and their followers are not free from the superstitions and prejudices which have in church and science their counterpart. Therefore in my humble opinion there can be no justification for writing allegorically on mysticism, and by publication, placing such writings within reach of all. To do so is positively mischievous. If allegorical writings and misleading novels are intended to popularize mysticism by removing existing prejudices, then the writers ought to express their motives. It is an open question whether the benefit resulting from such popularization is not more than counterbalanced by the injury worked to helpless votaries of mysticism, who are misled. And there is less justification for our present allegorical writers than there was for those of Lytton's time. Moreover, in the present quarter of our century, veils are thrown by symbolical or misleading utterances over much that can be safely given out in plain words. With these general remarks let us turn to "The Seer".

In the Invocation, addressed evidently to the 'Seer's guru'¹ we find these words:

"When in delicious dreams I leave this life,
And in sweet trance unveil its mysteries;
Give me thy light, thy love, thy truth divine!"

Trance here means only one of the various states known as cataleptic or somnambulist, but certainly neither *Turya* nor *Sushupti*. In such a trance state very few of the mysteries of "this life", or even of the state of trance itself, could be unveiled. The so-called Seer can "enjoy" as harmlessly and as uselessly as a boy who idly swims in the lagoon, where he gains no knowledge and may end his sport in death. Even so is the one who swims, cuts capers, in the astral light,

and becomes lost in something strange which surpasses all his comprehension. The difference between such a Seer and the ordinary sensualist is, that the first indulges both his astral and physical senses to excess, while the latter his physical senses only. These occultists fancy that they have removed their interest from *self*, when in reality they have only enlarged the limits of experience and desire, and transferred their interest to the things which concern their larger span of life.¹

Invoking a Guru's blessings on your own higher nature for the purpose of sustaining you in this trance state, is as blasphemous and reprehensible an act of assisting descent, and conversion of higher into lower energies, as to invoke your Guru to help you in excessive wine drinking; for the astral world is also material. To be able to solve the mysteries of any consciousness whatever, even of the lowest physical, while in trance, is as vain a boast of the hunters for such a state as that of physiologists or mesmerists. While you are in trance state, if you are not ethical enough in your nature, you will be tempted and forced, by your powerful lower elements, to pry into the secrets of your neighbours, and then, on returning to your normal state, to slander them. The surest way to draw down your higher nature into the miry abyss of your physical and astral world, and thus to animalize yourself, is to go into a trance or to aspire for clairvoyance.

"And thou, (Guru) left me looking upward through the veil,
To gaze into thy goal and follow thee!"

These lines are highly presumptuous. It is impossible, even for a very high Hierophant, in *any of his states whatever*, to gaze into his Guru's goal;² his subjective consciousness can but *barely* come up to the level of the normal or objective consciousness of his Guru. It is only during the initiation that the initiated sees not only his own immediate goal, but also Nirvana, which of course includes his Guru's goal also; but after the ceremony is over he recollects only his own immediate goal for his next "class", but nothing beyond that.³ This is what is meant by the God Jehovah

¹ Vide *Light on the Path*, Rule, 1, note, part 1.

² There is one exceptional case where the Guru's goal is seen, and then the Guru has to die, for there can be no two *equals*.

³ There is no contradiction between this and the preceding paragraph where it is said, "To see the Guru's goal is impossible." During the initiation ceremony, there is no separateness between those engaged in it. They all become one whole, and therefore, even the High Hierophant, while engaged in an initiation, is no more his separate self, but is only a part of the whole, of which the candidate is also a part and then, for the time being, having as much power and knowledge as the very highest present.—[Ed.]

¹ *Guru*, a spiritual teacher.

saying to Moses : "And I will take away mine hand and Thou shalt see my back, but my face shall not be seen." And in the Rig Veda it is said :¹ "Dark is the path of Thee, who art bright : the light is before Thee."

Mr. Hellon opens his poem with a quotation from *Zanoni* : "Man's first initiation is in trance ; in dreams commence all human knowledge, in dreams he hovers over measureless space, the first faint bridge between spirit and spirit—this world and the world beyond."

As this is a passage often quoted approvingly, and recognized as containing no misconceptions, I may be permitted to pass a few remarks, first, upon its intrinsic merits, and secondly, on Lytton himself and his *Zanoni*. I shall not speak of the rage which prevails among mystical writers for quoting without understanding what they quote.

"In *Swapna* state man gets human, unreliable knowledge, while divine knowledge begins to come in *Sushupti* state. Lytton has here thrown a gilded globule of erroneous ideas to mislead the unworthy and inquisitive mysticism hunters, who unconsciously prize the globule. It is not too much to say that such statements in these days, instead of aiding us to discover the true path, but give rise to numberless patent remedies for the evils of life, remedies which can never accomplish a cure. Man-made edifices called true Raja Yoga,² evolved in trance, arise confronting each other, conflicting with each other, and out of harmony in themselves. Then not only endless disputation arises, but also bigotry, while the devoted and innocent seekers after truth are misled, and scientific, intelligent, competent men are scared away from any attempt to examine the claims of the true science. As soon as some one-sided objective truth is discovered by a Mesmer, a defender of ancient Yoga Vidya³ blows a trumpet crying out, "Yoga is self-mesmerization, mesmerism is the *key* to it, and animal magnetism develops spirituality and is itself spirit, God, Atman", deluding himself with the idea that he is assisting humanity and the cause of truth, unconscious of the fact that he is thus only degrading Yoga Vidya. The ignorant medium contends that her "control" is divine. There seems to be little difference between the claims of these two classes of dupes and the materialist who sets up a protoplasm in the place of God. Among the innumerable hosts of desecrated terms are *Trance*, *Yoga*, *Turya*, *initiation*, &c. It is therefore no wonder that Lytton, in a novel, has desecrated it and misapplied it to a mere semi-cataleptic state.

I, for one, prefer always to limit the term *Initiation* to its true sense, viz., those sacred ceremonies in which alone "Isis is unveiled."

Man's first initiation is *not* in trance, as Lytton means. Trance is an artificial, waking, somnambulistic state, in which one can learn nothing at all about the real nature of the elements of our physical consciousness, and much less any of any other. None of Lytton's admirers seems to have thought that he was chaffing at occultism, although he believed in it, and was not anxious to throw pearls before swine. Such a hierophant as Mejnour—not Lytton himself—could not have mistaken the tomfoolery of somnambulism for even the first steps in Raja Yoga. This can be seen from the way in which Lytton gives out absolutely erroneous ideas about occultism, while at the same time he shows a knowledge which he could not have, did he believe himself in his own chaffing. It is pretty well recognized that he at last failed, after some progress in occultism as a high accepted disciple. His Glyndon might be Lytton, and Glyndon's sister Lady Lytton. The hieroglyphics of a book given him to decipher, and which he brought out as *Zanoni*, must be allegorical. The book is really the master's ideas which the pupil's highest consciousness endeavours to read. But they were only the mere commonplaces of the master's mind. The profane and the cowardly always say that the master descends to the plane of the pupil. Such can never happen. And precipitation of messages from the master is only possible when the pupil's highest ethical and intuitive faculties reach the level of the master's normal and objective state. In *Zanoni*, this is veiled by the assertion that he had to *read* the hieroglyphics—they did not *speak* to him. And he confesses in the preface that he is by no means sure that he has correctly deciphered them. "Enthusiasm", he says, "is when that part of the soul which is above intellect soars up to the Gods, and there derives the inspiration." Errors will therefore be due to wiful misstatements or to his difficulty in reading the cipher.

"In dreams I see a world so fair,
That life would love to linger there,
And pass from this to that bright sphere.
In dreams ecstatic, pure and free,
Strange forms my inward senses see,
While hands mysterious welcome me."

Such indefinite descriptions are worse than useless. The inward senses are psychic senses, and their perceiving strange forms and mere appearances in the astral world is not useful or instructive. Forms and appearances in the astral light are legion, and take their shape not only from the seer's mind unknown to himself, but are also, in many cases, reflections from other people's minds.

¹ Rig Veda, IV, VII, 9.

² Divine Science.

³ The knowledge of Yoga, which is, "joining with your higher self".

"Oh, why should mine be ever less,
And light ineffable bless
Thee, in thy starry loneliness",

seems to be utterly unethical. Here the seer is in the first place jealous of the light possessed by his guru, or he is groping in the dark, ignorant even of the *rationale* of himself being in lower states than his guru. However, Mr. Hellon has not erred about the existence of such a feeling. It does and should exist in the trance and dreaming state. In our ordinary waking state, attachments, desires, etc., are the very life of our physical senses, and in the same way the emotional energies manifest themselves on the astral plane in order to feed and fatten the seer's astral senses, sustaining them during his trance state. Unless thus animated, his astral nature would come to rest.

No proof is therefore needed for the proposition that any state which is sustained by desires and passions cannot be regarded as anything more than as a means for developing one part of the animal nature. Van Helmont is of the same opinion as Mr. Hellon.¹ We cannot, therefore, for a moment believe that in such a state the "I" of that state is Atman². It is only the false "I"; the vehicle for the real one. It is *Ahankāra*—lower self, or individuality of the waking state, for even in trance state the lower sixth principle plays no greater part and develops no more than in the wakeful state. The change is only in the field of action; from the waking one to the astral plane; the physical one remaining more or less at rest. Were it otherwise, we would find somnambules day by day exhibiting increase of intellect, whereas this does not occur.

Suppose that we induce the trance state in an illiterate man. He can then read from the astral counterpart of Herbert Spencer or Patanjali's books as many pages as we desire, or even the unpublished ideas of Spencer; but he can never make a comparison between the two systems, unless that has already been done by some other mind in no matter what language. Nor can any somnambule analyze and describe the complicated machinery of the astral faculties, much less of the emotional ones, or of the fifth principle. For in order to be analyzed they must be at rest so that the higher self may carry on the analysis. So when Mr. Hellon says:

"A trance steals o'er my spirit now",
he is undoubtedly wrong, as Atman, or spirit, cannot go into a trance. When a lower plane energy ascends to a higher plane it becomes silent there for a while until by contact with the denizens of

its new home its powers are animated. The somnambule state has two conditions, (a) waking, which is psycho-physiological or astro-physical; (b) sleeping, which is psychical. In these two the trance steals partly or completely only over the physical consciousness and senses.

"And from my forehead peers the sight", etc.

This, with much that follows is pure imagination or misconception. As for instance, "floating from sphere to sphere". In this state the seer is confined to but one sphere—the astral or psycho-physiological—; no higher one can he even comprehend.

Speaking of the period when the sixth sense shall be developed, he says:

"No mystery then her sons shall find,
Within the compass of mankind;
The one shall read the other's mind."

In this the seer shows even a want of theoretical knowledge of the period spoken of. He has madly rushed into the astral world without a knowledge of the philosophy of the mystics. Even though the twelfth sense were developed—let alone the physical sixth—it shall ever remain as difficult as it is now, for people to read one another's mind. Such is the mystery of Manas¹. He is evidently deluded by seeing the apparent triumphs during a transitional period of a race's mental development, of those minds abnormally developed which are able to look into the minds of others; and yet they do that only partially. If one with a highly developed sixth principle were to indulge for only six times in reading others' minds, he would surely drain that development down to fatten the mind and desires. Moreover, Mr. Hellon's seer seems to be totally unaware of the fact that the object of developing higher faculties is not to peer into the minds of others, and that the economy of the occult world gives an important privilege to the mystic, in that the pages of his life and *manas* shall be carefully locked up against inquisitive prowlers, the key safely deposited with his guru, who never lends it to any one else. If with the occult world the laws of nature are so strict, how much more should they be with people in general. Otherwise, nothing would be safe. The sixth sense would then be as delusive and a curse to the ignorant as sight and learning are now. Nor shall this sixth sense man be "perfect". Truth for him shall be as difficult to attain through his "sense", as it is now. The horizon shall have only widened, and what we are now acquiring as truth will have passed into history, into literature, into axiom. "Sense" is always

¹ See *Zanoni*, Book IV, c. iii.

² Highest soul.

¹ Fifth principle.

nothing else than a channel for desire to flow through and torment ourselves and others.

The whole poem is misleading, especially such expressions as : "His spirit views the world's turmoil ; behold his body feed the soil.—A sixth sense race borne ages since, to God's own zone." Our higher self—Atman—can never "view the world's turmoil", nor behold the body. For supposing that it did view the body or the world's turmoil, it would be attracted to them, descending to the physical plane, where it would be converted more or less into physical nature. And the elevation of a sixth sense race unphilosophically supposes the raising up of that sense, which certainly has only to do with our physical nature, at most our astro-physical nature, to the sphere of God or Atman.

By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers ; a sort of alcohol on the astral plane, which results in unfavourable Karma. 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.

MURDHNA JOTI

A FREAK OF NATURE

[The following first appeared in *The Theosophist* for December 1879, Vol. I, p. 79.—Eds.]

Here is a strange story from the *Gainesville Eagle*—an American journal :—

Some time ago Dr. Stephenson was prospecting the vast hornblende and chloritic slate formation between Gainesville and Jefferson, and found a singular rock on the land of Mr. Frank Harrison, which he considers one of the most interesting and inexplicable productions of the laws of chemical affinity. The boulder of hornblende weighs nearly a ton, is black, and crystallized through it in seams about one-eighth of an inch thick of white quartz are the figures 1791. They are about four inches long and placed at equal distances from each other. It is common in all plutonic rock to see seams of quartz traverse the granite, gneiss, hornblende and other classes of rocks in various directions, from one-eighth of an inch to a foot or more, which sometimes cross each other, but never with the regularity and symmetry of this. It has not been one thousand years since the Arab invented our numerals, from 1 to 10, and we find here in perfect form the same figures, made by the laws of chemical affinity on the oldest rocks, which formed the crust of the earth countless millions of years before there was a vegetable or animal existence.

It may be a meaningless freak of nature, and it may be the freak of a sensational and not over scrupulous reporter : either is possible, and a great caution is certainly required before we credit

such an extraordinary piece of news. But what is a freak of nature ? The effect of a natural cause ; not even a "freak" can happen otherwise. And yet, when this cause is evident who ever presumes to go any deeper into its origination ? Not the scientists ; for these generally leave the prior causes to take care of themselves. Some superstitious souls and the Christians might attribute the mysterious figures to some occult and even a most intelligent cause. Some may see a connection between them and the French revolution ; others with the finger of God Himself, who traced them for some unfathomable reason, to seek to penetrate which would be a sacrilege. But now, times and men are changed. The strong-backed, convenient maid-of-all-work called "Will of God" and "Providence", upon which these amiable and unconscious blasphemers (regarded as very pious Christians) pile all the garbage and evils of imperfect nature—has a time of rest. The All-Perfect is no more held responsible for every calamity and inexplicable event, except by a few of the above-named pious souls. Least of all by the men of science. The Christian "Will of God" in company with the Mahomedan *Kismet* are handed over to the emotional Methodist and the irrepressible Moolah.

Hence, the cause of the figures—if figures there are—comes within the category of scientific research. Only, in this case, the latter must be taken in its broadest sense, that which embraces within the area of natural sciences psychology, and even metaphysics. Consequently, if this story of the marvellous boulder should prove something more than a newspaper hoax, originating with an idle reporter, we will have, perhaps, some comments to offer. We may, then, strengthen our arguments by giving a few sentences from a curious manuscript belonging to a Fellow of the Theosophical Society in Germany, a learned mystic, who tells us that the document is already on its way to India. It is a sort of diary, written in those mystical characters, half ciphers, half alphabet, adopted by the Rosicrucians during the previous two centuries, and the key to which, is now possessed by only a very few mystics. Its author is the famous and mysterious Count de St. Germain ; he, who before and during the French Revolution puzzled and almost terrified every capital of Europe, and some crowned Heads ; and of whom such a number of weird stories are told. All comment, now, would be premature. The bare suggestion of there being anything more mysterious than a blind "freak" of nature in this particular find, is calculated to raise a scornful laugh from every quarter, with the exception, perhaps of some Spiritualists—and their natural allies, the Theosophists.

SELF-EXAMINATION

II.—ONE METHOD AS A STEPPING-STONE

In this study we are going to examine only one of the bases on which self-examination can be conducted. It is the appropriate use of the "classification and discussion of the three qualities" or Gunas put forward in *Notes on the Bhagavad-Gita* (pp. 196-201). This particular basis for self-examination is selected because it is very helpful in ascertaining the general state of the Personal Man. Just as we have in the body numerous organs, any one of which may be ill, lowering the good health of the whole body, so it is with our numerous weaknesses. But, for each person, there is a general state of bodily health : the rhythm of the body is determined by the good health of the body, in spite of small illnesses ; often the latter contribute towards building that rhythm. For each Personality there is a sum-total of health or rhythm ; this may be called the note of the Personal Man's life. This note, or, better—chord—is the material and effectual aspect of each one's Line of Life-Meditation. This Life-Line of Meditation is the soul of the chord or note which is the Guna. What soul is to the body that the Line of Life-Meditation is to the Guna. Our Line of Life-Meditation is the creator of the Guna. Therefore, the self-examination conducted on this basis is not a daily practice, but can and should be used periodically, say, once a year. This mode of self-examination through which we can determine our own Guna is a step which will aid the esotericist in using the final mode of determining his star, colour, note or number.

To understand what follows the reader is asked to peruse the pages mentioned of *Notes on the Bhagavad-Gita* and to keep that book before him for reference. On p. 200 six types of men, by Guna classification, are mentioned ; the seventh is referred to on p. 201. This classification is an aid which each student can utilize.

In reference to the subdivisions, seven in number, let us not overlook that there is a general Guna-Note for the whole race. Just as the whole of humanity is in the Fourth Round but men of a variety of sub-races of the previous Root-Races live together, so also for the whole of humanity there is one prevailing Guna though the seven subdivisions of the three Gunas are to be found in existence. W. Q. Judge writes that "we are now in Rajasika regions". If we reflect upon humanity as in Rajasika regions but as composed of seven groups according to the Guna-divisions, our insight into human nature, including our own, will deepen and we shall begin

to understand the conflicts, individual and national, now going on.

The next important point to note in the pages we are considering is the distinction drawn between mental states and moral conditions. It is said :—

The psychology of the Gita and the ancient sages classifies the *moral* states, treating the mental states as mere effects produced by moral conditions. Herein lies the secret of the hold the Gita has had all down the ages, and continues to have increasingly.

The relation between mental states and moral conditions should be seen. In our lives we find three predominant factors of which mental states and moral conditions are two ; there is also the third—deeds or actions (to be precise, speech and actions).

Now actions and speech are rooted in mental states ; but mental states themselves are effects arising out of moral conditions which are causal. The Line of Life's Meditation is related to the moral conditions ; it comes to each of us as a karmic heirloom from previous incarnations.

This Life-Line of Meditation results from the assimilative processes of Devachan ; this for people in general. Those who are training themselves to escape the Devachanic period have to learn to assimilate and to refashion their own Life-Line of Meditation. Each earnest student who desires to become wholly a Theosophist by nature has not only to work on his mental states but also to do something substantial with his own moral conditions, *i.e.*, his own Line of Life-Meditation.

The Line of Life-Meditation manifests as the Guna or attribute of the Personal Man.

The constitution of the Personality can be changed by thought, *i.e.*, by study and meditation. Mental states of the ordinary man are directly related to his outward life—speech and actions. Unless a man takes to the real consideration of the Soul within, his Guna remains unchanging and stationary. Only when a person begins to assimilate Theosophy, and not only studies it, is he changing his Moral Nature. Many students study and accumulate knowledge to be assimilated only in Devachan, because they do not practise application of the teachings. One who has resolved to be an Esotericist practises, and so assimilation ought to be taking place.

Let us for a moment look at the process from the outer and objective point of view. A person's words and deeds undergo a change because there is a mental change; mostly such a mental change is superficial. People, as a rule, do not change much; they remain more or less the same. For such the real change takes place in Devachanic assimilation. But there are those who become better or worse under the influence of views and ideas which they accept; their mental processes are influenced by false philosophy or right philosophy. But leave aside both groups—those who are not influenced by any philosophy or those who are influenced by false views and fictitious ideas. Examine the position of the Theosophical student, who in previous incarnations has made efforts and who is born with a Guna in which Theosophical ideas inhere. Such a student has in his Line of Life-Meditation the impress of ideas of the Esoteric Philosophy of the Wisdom-Religion. Consider in this light the division of Theosophists—into Theosophists in name and Theosophists by nature—examined in our previous study. We saw how every esotericist is part one and part the other. Where does our Theosophical nature manifest itself? If we are Theosophists by nature it shows itself in our Guna. Whatever of Theosophy is there in the Life-Line of Meditation expresses itself *naturally*. No great effort has to be made to manifest that which has become part and parcel of our being, which has become assimilated in our Guna, and we are not even cognisant of our virtues which are thoroughly assimilated. On the other hand, in this phenomenon is embedded one of the reasons why the student who is trying hard to lead the life is cognisant of the unassimilated and superficial aspects of his being. Theosophical limitations jump to the vision of the earnest self-examiner much more than Theosophical power and virtue which have become part of his nature. Our weaknesses and our limitations are due to neglect of practice and of application, sometimes also to misapplication of Theosophical doctrines.

The Guna of the incarnated soul may be described as a connecting link between the upper triad and the lower quaternary and is, in a way, a factor common to both. The moral nature may be pictured as having gaps in it and these gaps produce deficiencies, weaknesses, blemishes. The

hundred chords of desire mentioned in the sixteenth chapter of the *Gita* are, speaking metaphorically, in existence because of these gaps which exist, shall we say, because of Theosophy known but not practised. In the passage we are studying from the *Notes* there is a reference to "attractions found in physical existence"; these arise because the truth about them is not known or when known has not been assimilated.

The most practical message of that whole passage is this: The highest path is not that of the sattvic being; it is "separation from the three qualities", and that separation is described as "non-identification". We have to overcome "self-identifying attachment with the ever-changing forms".

Mind or mental states form the field of battle. But it is the battle ground not only for conquering false speech and action; this is difficult, but comparatively less difficult than changing the Guna or the Line of Life-Meditation and moral conditions which also has to be achieved on the same field of battle, if permanently beneficent results are to accrue. Without obtaining real knowledge and without undertaking a real discipline this double transformation is an impossibility.

Self-examination of this kind may be found intricate and very difficult. Is there something which would facilitate its practice? Yes, there is. Less difficult it is to quietly reflect upon the Tapas-Austerity of Body, Speech and Mind discussed in the seventeenth chapter of the *Gita*. Let us determine which of the qualities mentioned there are ours and to what extent. As we strengthen the virtues named, as we eliminate the corresponding vices if they inhere in our nature, we shall secure a very reliable foundation for the practical application of transmuting our Guna by appropriate changes in our mental states. This double task—one part of it founded upon the fourteenth chapter of the *Gita*, the other on the seventeenth—will bring us the reward of attaining "the highest ideal of man's duty"; but how to begin the task?

Let each one among us ask himself this very pertinent question:—

To what extent am I a Theosophist in name and in what measure a Theosophist by nature?

"Wakefulness is the way to immortality; heedlessness is the way to death; those who are wakeful die not, the heedless are already dead.

"The wise, those who have realised this outstanding feature of wakefulness rejoice therein and are drawn to such spheres of activity as engage the Noble Ones."

—*The Dhammapada*,

IN THE LIGHT OF THEOSOPHY

In the Orient as in the Occident religious bigotry and fanaticism have produced a major portion of the evils that afflict humanity. In India to-day, the innate devotion of the masses is being exploited by priests and by politicians. Sir Jogen-dra Singh, in a thought-provoking article contributed to *The Statesman*, of 5th March, draws attention in the following paragraph to that which H. P. B. had pointed out over half a century ago :—

This world, however, has always rendered lip service to the creed of the prophets. People display the symbols of the Lotus or the Cross on their banners, but in their hearts rage hatreds and their hands hurl missiles of destruction. Neither the English nation nor the Indian people have undergone a conversion of the spirit which would enable the former to give, and the latter to take in a spirit in which the giver and the receiver would reap the fruit of their final fulfilments.

This must be so while religion remains a matter of blind faith and of outer observances. The problem is not only, as the writer believes, a task for men of good will. To that good will must be added the Knowledge which can and will *create* fellow-feeling among those who have it not. Theosophy, which is the philosophy of the rational explanation of things, is such knowledge. It is the Great Sifter which separates the true from the false in every creed ; it is also the Science which resurrects the living ideas now entombed in the symbols and allegories of the great world faiths.

If people can be trained to follow the laws of physical hygiene, they can equally well be taught to appreciate and to obey the principles of mental and moral well-being, through which alone the human in man—itsself an emanation of the Divine—can manifest. But first the intelligentsia in every country, the natural guides of the masses, must lead the way by precept and example, making of religion not a lip-profession but a life-expression. This transmutation can be achieved, must be achieved if the world is to be saved not only from degrading superstition but also from brutal materialism, through both of which the demoniac is triumphing over the divine in man in our twentieth-century civilisation. The mission of Theosophy is to teach the animal-man to be a human-man,

and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

Alan Tomkins has caught in the title of the article in *The Sunday Dispatch* (3rd March 1940), in which he describes the Savage sound-locator

trainer, the very point of the invention which is of chief interest to the Theosophical student : “ New Machine Makes Men See Noise ”. Mr. Tomkins describes his test on this machine designed to test and to train the “ binaural faculty ”, or the ability to focus correctly the hearing of both ears :—

The pulsing roar of the enemy twin-engined bomber came nearer, then receded. As it swung left or right, and sounded louder in one ear than the other, I chased it, spinning the wheel in the appropriate direction. My mind was like a blackboard—not exactly black, but a warm, dark red. Somewhere near the centre of that dark blank was an elusive grey-white blob. This blob was the sound of the enemy bomber, actually translated by my brain into a small, elusive form. If I could keep that blob of sound in the centre of my head, it meant that I had the ability to train a battery of searchlights with deadly accuracy on to a bomber which might be miles away.

What explanation can science offer ? Theosophy has recognized that clairvoyants can see sounds and maintained that the whole set of senses is susceptible of correlations. The qualities of every sense are septenary and at some point one sense must certainly merge into another. Some interesting points in this connection are brought out in an article dictated by H. P. B. in 1888 : “ Occult Vibrations ”, which Mr. Judge published in *The Path* for June 1893. She says that it is possible for an Adept to produce a sound which will alter a colour.

It is the sound which produces the colour, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new colour is made.

Every sound always produces a colour, which, however, is not visible to the non-sensitive because not yet correlated by the human brain so as to become visible on the earth plane.

The colour-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a colour corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true colour, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference.

It would be interesting to know in connection with Mr. Tomkins's account (a) whether he had ever before had the experience of associating a colour with a sound and (b) whether everyone

successful in passing the test with the Savage sound-locator trainer associates a visual impression with the auditory one. If the latter is true, is it that the new machine "makes men see noise" or that the complete concentration which it demands makes the individual conscious of a sense correlation which he had not before recognized?

H. P. B. defined the aim of education as "creating *free* men and women, free intellectually, free morally, unprejudiced in all respects and above all things, *unselfish*". On this ideal of freedom Professor Hughes Mearns seems to have built his educational philosophy. Those who have read with interest his vivid articles on "Educating the Whole Child" and "Communication with Youth" in *The Aryan Path* for September 1931 and October 1937, respectively, as illustrations of how the immemorial ideas of the ancient Wisdom Religion are permeating Western thought, will welcome the publication of his new study, *The Creative Adult : Self-Education in the Art of Living*.

In this book Professor Mearns outlines two methods of approach to creative education for the adult, one directed to the cultivation of individual judgment and taste in evaluating the world outside and those who people it, "eyes opened to the infinite beauty of every soul that walks and breathes" and the other

directed to the world within the adult subject, an exploration—really a relentless and shameless self-analysis—of the inhibitions and prohibitions that stop us from developing individual judgment.

The effect of cultivating honest reactions to things and people, of stripping thinking and feeling as much as possible of irrational outside influences, will be "to make artists of us all, though the art may be only the art of living".

But important as an open mind is to all, it is absolutely indispensable for the spiritual aspirant. It is only less vital than a clean life. Truth can find no entrance to a mind the doors and windows of which are kept closed or which is hopelessly cluttered with preconceived notions, with predilections and antipathies. It is well to remind ourselves of what the Master wrote to a correspondent in the latter case :—

I tell you plainly you are unfit to learn, for your mind is too full and there is not a corner vacant from whence a previous occupant would not arise, to struggle with and drive away the newcomer.

The attention of those who fancy that they can cling to this or that pet sectarian dogma and yet understand Theosophy is particularly invited to these words.

Every convert to the spiritual philosophy of the ancient East among the intelligentsia of the world becomes a nail in the coffin of materialism. The metamorphosis of such a thinker and student of human nature as Mr. Aldous Huxley from a hedonist to an aspirant to the Higher Life is symptomatic of the change that is slowly but surely taking place in the Manas and Buddhi of the race. Peter Monro Jack, who reviews Mr. Huxley's latest novel in *The New York Times Book Review* for 28th January, remarks that the author "seems to believe in a life detached from personality, the possibility of living on a plane of pure thinking".

That man is an ideating individuality *within* yet separate and distinct *from* the personality, is a fundamental Theosophical teaching. In her illuminating article on "Psychic and Noetic Action", H. P. B. explains how "between the *psychic* and the *noetic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a 'Jack the Ripper', and a holy Buddha". How can the self-conscious Thinker detach himself from the personality and attach himself to the Spirit, of which each human soul is a radiation and an emanation? By learning to "distinguish between the simple fact of self-consciousness, the simple feeling that 'I am I', and the complex thought that 'I am Mr. Smith' or 'Mrs. Brown'" — a distinction graphically illustrated in *The Key to Theosophy*, pp. 28-9. The personality is that separative consciousness which is connected with, conditioned by, immersed and interested solely in the physical body and terrestrial life, imagining itself to be the senses, qualities and faculties which it possesses — a constantly changing congeries. The Thinker, when freed, is the Perceiver, is vision itself, pure and simple, and looks directly upon ideas; thus Mr. Huxley's possibility "is an actuality. This is true Magic, which transforms men in form into men in mind.

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

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

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

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

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