

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## PROGRESS ON THE PATH

Look at the Mountain whence comes Wisdom.

Look at the Path leading thereto. It is marked by many small lights—each light a lesson, each lesson a step onward. At the top is Mystery.

Look at the Temple of Light—One Light and myriad magic lamps. White Light and Seven Lights.

Fix your gaze on the Temple wherein a perpetual rite is performed for the helping of man; a great sacrifice to teach him the meaning of the Life and Power of the One Spirit-Soul.

The Temple blazes signals to the hearts of men in a million ways and says—“Seek the Path of Lights which leads to the Invisible Light, the Great Good, the *Summum Bonum*.”

—*The Mirror of Magic*

Students of Theosophy who are well affected by the Esoteric Philosophy, who receive instructions for making Theosophy a Living Power in their lives and that not without some satisfaction and pleasure, often wonder how it is that they make no great progress in their effort such as they admire in others.

The reason is this: because Theosophy lives mostly in their heads; something else possesses their hearts; the brain ratiocinates and goes its round of impulsive and instinctive cerebration, and the heart-beats only mark time. And so they continue season after season, merely admiring the efforts and praising the achievements of others. They read and repeat the precepts, perceive their value, but postpone their practice. When practice begun, spasmodic and irregular is the attempt to be accurate, to be punctual, to be pure in motive and unselfish in method.

Why does not Esotericism—*i.e.*, the practice of the Esoteric doctrines—take possession of their hearts? Because their hearts are continuously in a wrong state, through the indiscreet use of such things as are considered lawful and natural to use. The enjoyment of their numerous possessions—health and wealth, character and knowledge—takes up much time, energy and attention. They do not suspect that these are, or may become,

wombs of corruption. Is there no imprudence, no selfishness, no longing in such indulgence? It may cause infinite damage to our inner life, and we may be rendered incapable of practising the *paramitas*.

We are not careful and attentive about what Mr. Judge calls metamorphosis. Our rest, repose and recreation may degenerate into idleness, sloth and excitement. Eating is a need; it can become gluttony; attachment to and enjoyment of soft drinks may take us to Coca-Cola and then to hard drinks; and so on. What is not dangerous for ordinary men and women becomes dangerous for students who learn about a higher morality. Indulgence may metamorphose itself into sensuality in an ardent aspirant, and, before he is aware of it, he falls.

H.P.B. has taught that to be faithless to one's family Karma and Dharma is untheosophical. Mr. Judge has pointed out that in the householder stage the Esotericist can redeem his family Karma. But how many, in the name of the Higher Life, fail to avoid the two extremes: (1) that of neglecting their obligations and duties and of copying Rathapala by calling their father "householder"; and (2) that of giving way to family customs, habits, superstitions and, in deference to non-theosophists, compromising on Theosophical principles, in different spheres of life. A worldly and solicitous temperament has its dangers, as an other-worldly and unsolicitous temperament has its advantages.

What then shall we do? Think about Theosophical exactness in the use of worldly institutions — family traditions, social shibboleths, political partisanship, religious orthodoxy and dogmatism in every sphere. The outer life of an ordinary man or woman which looks innocent and lawful, may be so for him or her because he or she has no inner content, no spiritual attitude, but may be neither innocent nor lawful for an earnest student. Indiscreet and dangerous are the metamorphosed aspects of "innocent enjoyments." Levity of mind, witty and clever speech, trifling with moral rectitude, forgetfulness of soul and spirit, these make the living of the Higher Life most difficult; and the small and natural "nothings" render the Inner Being, the Embodied One, incapable of seeing and hearing the truth, of apprehending and relishing both piety and beauty. By all means let us abhor the gross sins, but Theosophy advocates also that we regulate ourselves correctly in material living.

*When our hearts are occupied by the small affairs of the lower life we cannot progress on the path.*

Occultism is both a science and an art. One subtle and evasive power affects the neophyte at a very early stage. For example, concerned with the study of metaphysics and the psychology of Occultism, the neophyte may neglect the right performance of small, plain duties, be inattentive to small weaknesses which in the world are not considered as weaknesses. Trying to practise "Occult discipline," he errs and he finds that he has brought down on himself the curse of grave sins. Neglecting heart promptings in the small and humble sphere in terms of his own Karma and Dharma, he finds himself saddled with tendencies of psychic animalism.

Progress on the Path is stopped also by failure caused by practices rooted in false psychic ideology; but such failures and such practitioners are not many. The great majority of student-servers do not make spiritual progress because they fill their hearts with worldly, natural trifles. Mr. Judge has said that we should fill our hearts with "unselfishness, altruism in theory and practice, desire to do the will of the Higher Self, and devotion to the human race."

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The attitude of scientists towards Nature is admirably given in an article in *The New Scientist* of March 27th, 1958: "Can Weeds Hit Back?" by Dr. W. E. Ripper, founder of Pest Control, Ltd., and before his resignation, its Vice-Chairman and scientific adviser. Weeds, it is well known, are a menace to crops. "Cultivation by hand and manual uprooting of important perennials is a comparatively safe method of weed control," he writes, "but it is back-breaking and impractical these days and has therefore been mechanized." But it has been found that mechanization has many drawbacks, a list of which he gives. "Chemical control of pests and weeds does not fare better or worse," he writes, "than other attempts by man to bend Nature to his will." What is needed, he says, is a "range of scientists in whose team-work the experimental ecologist has a co-ordinating function." To this will be added the chemical control of weeds and pests. The engineer who will design new instruments is also needed, and the biologist who will "indicate the general lines of attack along which the chemist has to work to *outwit* Nature which gives, but also grudges, us our daily bread" (*italics ours*). The scientist's ingenuity too, he says, "has to resist the counter-moves of a resourceful Nature." Perhaps if man, scientist, biologist and farmer, learnt to work with Nature she would in truth become an "ally, pupil and servant," instead of half enemy, half friend.

He makes one other comment:—

... the control methods used to alter a natural environment to human advantage inevitably provokes in the end a reaction on the part of the living organism with which our crops contend; and this reaction would nullify our efforts unless our research workers devised still newer weapons to overcome this inconvenient response.

Why cannot the scientist in the agricultural field try out the "natural methods" which have been proved to reduce the problem of weeds instead of relying on herbicides, insecticides, etc., etc., which poison the earth?

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## THE APPLICATION OF THEOSOPHICAL THEORIES

[This article by W. Q. Judge first appeared in *The Occult Word* for May 1886. We reprint it from *Theosophy* (Los Angeles), Vol. XXII, pp. 442-43.—Eds.]

The mistake is being made by a great many persons, among them being Theosophists, of applying several of the doctrines current in Theosophical literature to only one or two phases of a question or to only one thing at a time, limiting rules which have universal application to a few cases, when in fact all those doctrines which have been current in the East for so long a time should be universally applied. For instance, take the law of Karma. Some people say, "yes, we believe in that," but they only apply it to human beings. They consider it only in its relation to their own acts or to the acts of all men. Sometimes they fail to see that it has its effect not only on themselves and their fellows, but as well on the greatest of Mahatmas. Those great Beings are not exempt from it; in fact they are, so to say, more bound by it than we are. Although they are said to be *above Karma*—this is only to be taken to mean that they have escaped from the wheel of Samsara (which means the wheel of life and death, or rebirths)—at the same time we will find them often unable to act in a given case. Why? If they have transcended Karma, how can it be possible that in any instance they may not break the law, or perform certain acts which to us seem to be proper at just that juncture? Why can they not, say in the case of a chela who has worked for them and for the cause for years with the most exalted unselfishness, interfere and save him from suddenly falling or being overwhelmed by horrible misfortune; or interfere to help or direct a movement? It is because they have become part of the great law of Karma itself. It would be impossible for them to lift a finger.

Again, we know that at a certain period of progress, far above the sublunary world, the adept reaches a point when he may, if he so chooses, formulate a wish that he might be one of the *Devas*, one of that bright host of beings of whose pleasure, glory and power we can have no idea. The mere formulation of the wish is enough. At that moment he becomes one of the *Devas*. He then for a period of time which in its extent is incalculable, enjoys that condition—then what? Then he has to begin again low down in the scale, in a mode and for a purpose which it would be useless to detail here, because it could not be understood, and also because I am not able to put it in any language with which I am conversant. In this, then, is not this particular adept who thus fell, subject to the law of Karma?

There is in the Hindoo books a pretty story which illustrates this. A certain man heard that every day a most beautiful woman rose up out of the sea, and combed her hair. He resolved that he would go to see her.

He went, and she rose up as usual. He sprang into the sea *behind her*, and with her went down to her abode. There he lived with her for a vast length of time. One day she said she had to go away and stated that he must not touch a picture which was on the wall, and then departed. In a few days, fired by curiosity, he went to look at the picture; saw that it was an enameled one of a most ravishingly beautiful person, and he put out his hand to touch it. At that moment the foot of the figure suddenly enlarged, flew out from the frame, and sent him back to the scenes of earth, where he met with only sorrow and trouble.

The law of Karma must be applied to everything. Nothing is exempt from it. It rules the vital molecule from plant up to Brahma himself. Apply it then to the vegetable, animal and human kingdom alike.

Another law is that of Reincarnation. This is not to be confined only to the souls and bodies of men. Why not use it for every branch of nature to which it may be applicable? Not only are we, men and women, reincarnated, but also every molecule of which our bodies are composed. In what way, then, can we connect this rule with all of our thoughts? Does it apply there? It seems to me that it does, and with as much force as anywhere. Each thought is of definite length. It does not last for over what we may call an instant, but the time of its duration is in fact much shorter. It springs into life and then it dies; but it is at once reborn in the form of another thought. And thus the process goes on from moment to moment, from hour to hour, from day to day. And each one of these reincarnated thoughts lives its life, some good, some bad, some so terrible in their nature that if we could see them we would shrink back in affright. Further than that, a number of these thoughts form themselves into a certain idea, and it dies to be reincarnated in its time. Thus on rolls this vast flood. Will it overwhelm us? It may; it often does. Let us then make our thoughts pure. Our thoughts are the matrix, the mine, the fountain, the source of all that we are and of all that we may be.

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The art of amassing riches becomes a degrading and despicable art if it is not accompanied by the nobler art of how to spend wealth usefully. . . . Generally speaking, it is the experience of the world that possession of gold is inconsistent with the possession of virtue; but though such is the unfortunate experience in the world, it is by no means an inexorable law. We have the celebrated instance of Janaka, who, although he was rolling in riches and had a limitless power, being a great prince, was still one of the purest men of his age. And even in our own age I can cite from my own personal experience and tell you that I have the good fortune of knowing several moneyed men who do not find it impossible to lead a straight and pure life.

—GANDHIJI.

## THEOSOPHICAL STUDIES

[The following article by W. Q. Judge originally appeared in *The Occult Word* for February-March 1887. We are indebted for it to the magazine *Theosophy* (Los Angeles), Vol. XXII, pp. 498-500.—Eds.]

Study all scriptures written near and far;  
Worship all images and saints of earth;  
But if you do not study who and what you are,  
All your vast studies are as nothing worth.

There are a great many people who are always reading, reading, reading. They read each book that they can get hold of upon theosophical or occult subjects. Yet they do not seem to get on in their studies and so state with an air that seems to amount to an indictment of the thing they are studying.

Then there are others who are not known to read much, yet they seem to have a very complete grasp of the subject. I know two Theosophists, one of whom has read probably more than all the students in the Western Societies. He often refers to some new book just out, asking if we have read it. Yet he is hopelessly, at present, entangled in the vast net he has thrown around himself, composed almost wholly of the different ideas put forth by other minds, and has thus voluntarily placed himself under their domination. The other one has read but few books, just enough to know what theories are brought forward, yet he exhibits an extraordinary knowledge upon most Theosophical propositions and upon things not quite generally known.

What is the reason for this?

The reason is that truth is in fact very simple and quite on the surface, but most people prefer to bury it deep in a well, so that they may have the pleasure of digging for it.

There are a few general axiomatic propositions which should be applied in all directions, and with their aid most difficulties can be cleared away, and there is one great doctrine which overshadows them all, binding them together. This latter is the doctrine of universal brotherhood. It should not be merely accepted as a great and high idea — so great in fact that it cannot be understood — but constant inquiry should be made by all earnest people to find out its actual, logical and scientific basis. For if it has no such basis, then it ought to be abandoned as a mere illusion, a mere juggle with words.

“Of making many books there is no end,” has been very well said of old. It is easy to *make* a book, but it is difficult to *write* one. To make one all that has to be done is to read enough of those formerly written and then cast it all into your own language. There are too many books thus made up and cast forth upon theosophical waters, to the confusion of the poor student. Why read all these? There are many of them full of the misconceptions of their authors, who, although sincere, are themselves struggling to get into clear air.

But all this prevalence of authorship has produced in our people a habit of desiring more books, and a resulting disregard for what has been written of old time. Humanity has not changed much in many ages, and has always been pursuing its investigations, leaving behind it a record. But in the lapse of time the only books which endure are those which contain truth, and are thus *real books*. And we in this age are ceaselessly and needlessly writing and reading as those of the past ages did, with the same inevitable result: that our *real books* will in the end be identical with those now left to us as a heritage from the past. So we ought to turn to those old books and with their aid *look within!* And in order to use them, all we have to do is by a little careful preliminary study to come to comprehend the position of their authors, so that what at first appears strange in their writings will soon take on a different meaning, enabling us to see that, "that small, old path leading far away on which the sages walk," has been all found and pointed out to us with infinite care and pains, by the sometimes despised sages of eastern lands.

But even all this good study if not combined with practice is "nothing worth." It is time thrown away. And that practice does not consist in forming secret or exclusive bodies, either in or out of the Theosophical Society. Such so-called "exclusive" bodies are known to exist, but the excluded ones need not have any regret. Those exclusive of others are not practising; they are not finding out anything of real profit; nor will their studies come to much more than dust and ashes in the mouth, for they are ignoring universal Brotherhood, and the great law, that "*the first step in true magic is devotion to the interests of others.*"

So we come to the last words of the first verse, that we must *study ourselves*. To do that we must help others and study them. The great Self, which is the fountain and giver of all knowledge and power, is reflected in every man, and the wise student cannot afford to ignore the plain deduction that our first effort must be to remove from our minds the sense of being separate from any other person, his deeds or his thoughts. This is said to be a difficult task; but that difficulty arises on the one hand from selfishness and on the other from a natural averseness to accepting such a simple solution.

It is in fact not possible for us to gain from others. We cannot be told truths which do not already potentially exist in ourselves. We may hear them but they pass by and leave no trace. This is what Jesus meant when he said: "To him that hath shall be given"; and in the Hermetic philosophy it is plainly stated: "Do not think that I tell you what you know not; I only tell what you knew before."

It is therefore better to take up two or three books such as *Isis Unveiled*, the *Bhagavad Gita* and *Light on the Path*, study them with care and allow their influence to cause the old knowledge within to revive, and the good seeds left over from past lives to germinate and grow into noble trees.

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## “THEOSOPHY IS THE QUINTESSENCE OF DUTY”

Duty, let me tell you, is for us stronger than any friendship or even love; as without this abiding principle which is the indestructible cement that has held together for so many milleniums, the scattered custodians of nature's grand secrets—our Brotherhood, nay, our doctrine itself—would have crumbled long ago into unrecognizable atoms.

—A MASTER OF WISDOM

Those unacquainted with the philosophy of Theosophy often regard it as a new cult or creed, antagonistic towards religions and denying God; opposed to customs and conventions. Therefore they do not make any attempt to study the teachings and find out the truth. Those who study, come to know that Theosophy is the Source of all knowledge and that it is a scientific religion which answers all questions and solves all problems; again, that it is a religious science because it deals with the spiritual and the psychic aspects of nature and man as well as with the physical and the material. They further realize that it is an exact body of knowledge, mathematically accurate because it was tested and verified by the Sages and Seers of old, and that “The birth and evolution of the Sacred Science of the Past are lost in the very night of Time” (*S.D.*, II. 794).

Not only philosophical teachings are given; the moral aspects of the Esoteric Philosophy are of greater value to all intelligent members of the human race. For example, in the important Section XII of *The Key to Theosophy*, H. P. Blavatsky writes about “What is Practical Theosophy?” In the sub-section on “Duty,” she defines Theosophy as “the quintessence of duty,” thus raising duty to the level of divinity. Duty is given a universal scope and the book goes on to indicate how Theosophy can be applied in hourly living. It has an appeal all its own to the common man, touches the very core of his heart and consciousness, and awakens him to something higher, nobler, diviner. It shows that Theosophy not only deals with abstractions, but is also essentially practical.

Each one has to perform duties, whatever his stage and station in life; but not all perform their duties with true knowledge and correct understanding; so “duty” has become a much misunderstood word. It is generally related to drudgery, something irksome, to be shirked and avoided if possible, or something to be dreaded. Only a few appreciate that “the path of duty is the way to glory”; or agree with Wordsworth when he addresses duty:—

Stern Lawgiver! yet thou dost wear  
The Godhead's most benignant grace;

Duty is usually taken in a very narrow sense, limiting it to housework and family obligations, or to one's profession. But reflect upon the words of the Master quoted at the top of the article. *The Ocean of Theosophy* says: “It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it.”

The Great Ones are doing Their grand duty, and it is the duty of each student to make of Theosophy a living power in his own life, and also to spread broadcast the Teachings.

Lord Buddha has prescribed the *Panchasila*: Kill not, Steal not, Lie not, Lust not, Drug not. Patanjali, in his *Yoga Aphorisms* (Book II, verse 31), states: "These, without respect to rank, place, time, or compact, are the universal great duties." What type of transformations take place if these five don't's are steadfastly followed is described in later verses. Not only is there an uplifting effect on the individual, but also valuable results follow from the universal point of view.

The whole philosophy of the *Bhagavad-Gita* revolves round this great concept of duty. Sri Krishna instructs Arjuna to engage himself in *necessary* actions in a detached manner, without thinking of personal gain or benefit, always renouncing the fruit of action. In the 18th Discourse of the *Gita* he describes the respective duties of the four castes, "determined by the qualities which predominate in the disposition of each." So every one has to find out for himself, in terms of his physical, mental and moral make-up, where he actually belongs and work accordingly. Mr. Judge says:—

Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal. (*Letters That Have Helped Me*, Indian ed., p. 72)

Yoga is union with the Divine in us, our Higher Self, and therefore with the Divine in the universe. Sri Krishna also affirms that one's own duty, if properly performed, will ultimately lead to perfection and liberate one from the bondage of birth and death.

Duty is that which *is due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*. (*The Key to Theosophy*, p. 227)

By doing this we are fulfilling our responsibilities, not bestowing favours on others. Duty is to be considered as a debt to be paid, failing which we would be spiritual insolvents and moral bankrupts in our next incarnation! This concept at once arouses the individual to his tremendous responsibilities, changes his whole outlook on life, and gives him a higher and nobler aim for his very existence. In *U.L.T. Pamphlet No. 34*, "Living the Higher Life," Mr. Judge points out how the family, the nation and the race can be elevated. It is not by renouncing the outer world but by living Theosophically in it, that one gains "a truer realization of the Self, a profounder conviction of Universal Brotherhood." Thus, in living Theosophy, duties are performed, and in fulfilling duties, Theosophy is practised — which proves the truth of the very important definition given to us by H.P.B.: "Theosophy is the quintessence of *duty*."

## THE AWAKENING OF FAITH

In the 17th discourse of the *Gita* three kinds of faith are mentioned. First, there is the faith which is pure, whose manifestation is harmony, rhythm. Next, there is that faith which is of the nature of motion, mobility. The third is of the nature of inertia, manifesting as rigidity.

All of us have one or another kind of faith. Some have faith which is very rigid, unmoving but unrhythmic. Take, for instance, the faith of the ordinary religious man. He never moves from it, never questions what the priests of his church, or the *purohita*s of his temple, or the *maulana*s of his mosque say. This faith manifests itself in human nature as belief, belief that leads to dogmatism, to fanaticism. We find this kind of faith in all parts of the world, in all religions, in all movements, including the Theosophical. Just as a Hindu says, "I believe thus and so because it is in the Vedas," or just as the Christian believes blindly on the authority of the Bible, so also there are students of Theosophy who believe in a teaching simply because it is in *The Secret Doctrine*, or in *Isis Unveiled*, or in *The Ocean of Theosophy*, or in some other Theosophical book. This faith is not different from that of the orthodox religionist. The faith of all such is of the same kind — *tamasic*, of the nature of inertia.

The second kind of faith, which is characterized by motion, by mobility, obtains among men of science, among intellectual people. Their argument is that they are not bound to this, that or the other idea or fact or truth; the faith that is in them enables them to move on. This faith, energized by the quality of *rajas*, is superior to the first.

Higher still is the third kind of faith, which expresses itself in rhythm. Joy and inspiration are the two effects that rhythm produces. In comparison with the faith of the mere believer whose basis is rigidity and that of the person whose basis is movement, we find in rhythmic faith the good characteristics of both without the weaknesses of either of them.

We have reached at present a stage in our mental growth which makes our faith mostly of the second type. It moves on. We find it even among religionists, who want to reform their churches. The men and women of our age shift their belief from one thing to another and do not possess the higher faith because they have not come across any subject or object inside or outside of them on which they can rely in all instances and at all times.

If we analyze our own mental make-up we find that our faith changes because we are not sure of the ground on which we stand — whether in the sphere of science, philosophy or religion. Most of us are trying to get new knowledge about new subjects all the time. The faith that expresses itself in our life at the present moment rests on something that itself is unstable; otherwise we would not run after new knowledge; we would seek for more knowledge of the same thing.

What faith can one who believes that he is the body manifest save that of the first kind? He is a materialist. He ceases to be a materialist

the moment he acknowledges that the soul, the real "I" in him, is other than the body. Next, there is the person whose mind is influenced by his feelings, is swayed by likes and dislikes. His faith is of the nature of motion. He believes in his friends when he likes them. "I have lost all faith in them," he says, when he dislikes them, for one reason or another. But the mind that is not influenced by the senses or sense impressions, that is not swayed by likes or dislikes, that is controlled and energized by the soul, the soul being the stable factor, produces the faith that is of the third and higher kind, the spiritual faith. In whom does the spiritual man put his faith? In himself first, because he finds that everything changes save one thing, and that is his own individual consciousness. His body changes; his senses and sense impressions change; his feelings alternate as thoughts come and go. But he goes on; and when he recognizes that fact the real faith awakens in him.

All those who manifest the first, the *tamasic*, kind of faith are dependent on others. Their nature is inertia. Those who manifest the second, the *rajasic*, kind of faith are dependent partly on others and partly on themselves. Their nature is mobile. Those who manifest the third, the *sattvic*, kind of faith rely on the Self alone. Their nature is rhythmic and harmonious, producing bliss, joy, beatitude. Hence the great law of Manu: "Self-dependence is happiness; other-dependence is misery."

Theosophy teaches that man can take his evolution in his own hands, self-consciously and deliberately. He can take his mind in hand and train it; he can take his faith in hand and cultivate it.

Can we, when we have analyzed our faith as it manifests in our lives, take steps whereby we can manifest a higher kind of faith? Theosophy answers — yes, we can. What is the process? First and foremost, we need to have faith in ourselves; secondly, faith in the Law which governs us and our evolution; thirdly, faith in those Exalted Beings who are the perfect embodiments of this Law. These are the three fundamental factors for awakening spiritual faith. We need primarily a recognition of our soul consciousness, above the mind, which controls and energizes the mind, feelings and senses. People often say that the world is chaotic. If we believe in the real "I" within us, continuous and persistent amidst the changing panorama of life, the chaos slowly becomes a cosmos. The moment we believe in ourselves as soul-entities, we move from rhythm to rhythm, in which pain and pleasure are but two aspects, in which seeing and hearing, tasting and smelling, touching and feeling, are all processes out of which bliss results. All these are but instruments of experience — not instruments of reward or punishment — which bring unfoldment and therefore increase power and thus bring joy.

Let us then have faith in ourselves first and foremost. This enables us to regard ourselves as part and parcel of the Law in which we live and move and have our being, and to recognize that nothing can happen to us that is not necessary for us. The illusion produced by time which separates cause and effect, the gulf in space between action and its recom-

pense-reaction, have to be overcome. Then slowly emerges the recognition of the identity between ourselves and the Law of which we are but a part. This recognition is very important, because when we take our evolution in our own hands, when we begin to make a deliberate use of the great psychological laws of self-growth, we are bound to come face to face with a universal experience. It is what is sometimes spoken of as the "test of the soul" or as the "dark night of the soul." It is a condition in which every outer support is taken away and we find ourselves standing alone. What helps us then is the highest faith. Though we may be intellectually puzzled and emotionally depressed, our inner bliss abides because we recognize that we are part and parcel of the Law.

Different people embody the Law differently. Some are conscious of it; others are not. It is logical to deduce that there must be those who are fully conscious of themselves being perfect embodiments of the Law. They have transcended the Law; *i.e.*, they are not slaves to it but are its arbiters; they are masters of it. And hence faith in Masters is awakened.

So, if we want real faith three things are necessary: belief in ourselves, belief in the Law and belief in those who are perfect embodiments of the Law. Such faith brings to us in our daily life sustenance and inspiration to go on and on, higher and higher. But people often begin at the wrong end. They want to believe in the Masters, in the Prophets and Saviours, before they have begun to believe in themselves and recognize themselves as part and parcel of the Law. If one believes in Krishna or Christ without recognizing the fact that he himself and all other men are unfolding Krishnas or Christs, he will have a wrong basis to start with and will lead himself from one kind of ignorance to another kind of ignorance instead of from ignorance to knowledge. An ideal is necessary in one's life for the purpose of awakening faith, but the individual must recognize his own identity in essence with the ideal. Why is the Christ not real to many churchgoing Christians? Because they do not believe that they are like Him in their individual essence.

To worship an ideal is to make ourselves worthy of relationship with it. All of us are trying to realize in our lives our own ideal. But we do not achieve success therein unless we understand the principles which our ideal manifests. If we want to realize our ideal which embodies eternal principles, we must have the roots of those principles in us. The law of consubstantiality works. If our aspiration is to worship the Masters, to become worthy of relationship with the Buddhas and Christs of ages gone by and of ages to come, we must have within us the substance of which They are made.

There are people to whom an impersonal ideal appeals, while for others a tangible, objective ideal is necessary. The mistake lies in endeavouring to follow personalities without understanding the principles which those personalities embody. It is therefore wise to proceed from the Teaching to the Teacher. Krishna does not ask Arjuna to follow him; he

expounds the teaching in the 18 discourses of the *Gita* and at the end leaves Arjuna free to act as seems best to him. "Do not follow me or my Path," said H.P.B.; "follow the Path I show." And that is the attitude adopted by all true Saviours and Gurus.

Thus we awaken within ourselves the highest form of faith. It manifests itself in human nature as illuminated reason, sometimes spoken of as pure and compassionate reason, sometimes as intuition. It should be noted that what often passes for intuition is not real intuition. Intuition is a high condition of consciousness in which the individuality energizes the mind and illuminates the field of observation at one flash. There is no reasoning, argument, dissension necessary. The clear light of the sun illuminates all objects on which it falls, and the light of faith acts in the same manner. Let us endeavour to awaken the real faith which enlightens our whole being and those whom we contact.

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In the May issue of *The Aryan Path* has appeared an interesting article on "The Cult of Lourdes—1858-1958." There is a superstition prevailing that the cures effected by "miraculous" means have a relation to the power and influence of the Roman Catholic Church. The phenomena of Lourdes are to be met elsewhere and are related to religious creeds other than Roman Catholicism. Theosophical students have at hand in a compact form a collection of teachings on the subject of the different arts of healing bodily diseases — see *THE THEOSOPHICAL MOVEMENT*, Vol. X, pp. 161-172, for September 1940. Also there is the excellent brochure *The Laws of Healing — Physical and Metaphysical*.

H.P.B. concludes her article on "Hypnotism" thus:—

Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the will . . . . Determined will is the beginning of all magical operations . . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

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## GOD AND SATAN

Earth's crammed with heaven,  
And every common bush afire with God;  
And only he who sees takes off his shoes;  
The rest sit round it and pluck blackberries.

—E. B. BROWNING

I observed everything that took place in the heaven, how the luminaries which are in the heaven do not deviate from their orbits, how they all rise and set in order each in its season, and transgress not against their appointed order — Behold ye the earth, and give heed to the things which take place upon it from first to last, how unvaryingly every work of God appears.

—*The Book of Enoch*

From the metaphysically-minded Hindu to the fetish-worshipping savage there is an innate idea that there is something in man which is immaterial, unknown, immeasurable, but nevertheless there. This “something” is linked with a Superior Being who cannot be seen, but to whom account must be rendered after death, a Being who sees everywhere and everything, and whose laws are unknown to us except through the scriptures or tradition. The “form” which this Superior Being is given differs; for, as one writer has put it, “the idea of God grows apace with human understanding.” The idea of God held by Jesus differed vastly from that held by the Pharisees and Sadducees of his time; the Buddha’s idea of God as the “Power divine which moves to good” differed from that of the religionists of his time. Muhammad’s Allah was certainly not the Allah who sanctioned the sword as a means for conversion. Moses came down from the Mount where he had conversed with his God, and found those among whom he worked worshipping a Golden Calf. The Hindu who thinks of the highest as No-Thing (beyond all conception of form) differs from the believer in the totem. But, no matter what the form is, the innate idea remains of some invisible root (even totems only symbolize the invisible) to which all men are attached and to whom they are responsible. The differences are caused by the capacity of the individual to ideate.

Dr. Millikan, the Nobel Prize physicist, who was the first to determine the charge and mass of the electron, has said that “Wise men in all the ages have seen enough at least to make them reverent,” and Dr. Einstein is quoted by him as saying:—

It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvellous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.

The most ancient of religious systems, that of the Hindus, speaks of God as the Absolute, Absoluteness, or the One Reality, out of all rela-

tionship to manifestation, since It *is* the All and therefore cannot have relationship with "parts." It is likened to Space, in its abstract sense, as symbolizing that which is without limits and unaffected by whatever takes place in it. Even in the ordinary sense, Space is easily recognized as that for which there is no boundary wall. The ancient Kabalists symbolized it by a circle, whose centre is everywhere and the circumference nowhere, for, from whatever point we look, that point is the centre and the circumference is only the limit of our perception.

It is also symbolized by Duration, that in which measured time comes and goes, and which has, therefore, neither beginning nor end. Time is the relationship between successive events or impressions; without them there would be no measurable time.

One further symbol is given — that of Motion in its abstract, absolute sense; for Motion is Life and without Motion there would be neither coming nor going; without Life there would be no coming into being, either of universes or of men.

The Hindus speak of the World, or the Universe, as the Body of Brahma, or God manifesting. Universes, they say, eternally come and go in this limitless field of Space-Duration, for Motion is Life, and as the ocean's waves rise and fall, so, in the Ocean of Life, Universes, which become the body of the ONE, rise and fall. The Universe unfolds from within without, rises to its greatest height of evolution and sinks back in the Ocean of Life, only to appear again, owing to the ceaseless urge for expression. Therefore the ONE is immanent in all; therefore all things, even the grains of sand, are aspects of the unfolding God; in them we *see* God manifesting.

The Bible refers to this in the story of Creation. The God who creates is not a personal God-Man who needs rest on the seventh day. "It is the urging, unfolding Spirit within the matter-form of the evolving Universe that has its periods of rest or *Pralaya*, and activity or manifestation. God is said to be immanent in all, for in Him we live, move and have our being. He is immanent not only in man but in all Nature. Carlyle said that we should see God in the spider's web, and the Buddha spoke of the peacock's beautifully coloured plumage as the working of the One Life.

It does not matter whether we call God Brahma, the Creator, Vishnu, the Preserver, Shiva, the Destroyer-Regenerator; or Osiris or Christos or by any other name. As the *Rig-Veda* says: "The truth is one; the sages call it variously." Names must vary, but they stand for the same idea, just as what we call "table" in English is known by other names in other languages.

Just as we have outgrown the idea of God in the form of a man with a long white beard, so have we outgrown the idea of a red- or black-coated Satan or devil with cloven hoofs and a long tail. Satan stands for all those things in man which are against the harmony of the evolutionary urge. It stands for the destructive powers in Nature, the self-assertion of the

evil in us, the mass evil, whether of ideas or of actions. It stands for the lowering of standards below the human or the humane level, and is to be understood as being the embodiment of all departures from right ethics — lying, evil speech, covetousness, cruelty, anger, selfishness, etc. The battle of life is, to begin with, mainly between those things we do not want to do, or know we should not do, and those things which we want to do or know we ought to want to do. The habitat of the devil is surely hell with its fires that burn us up when we indulge in wrong-doing. Can we think of any worse hell fires than what is experienced by the person who is beside himself with jealousy, hate, resentment, revenge? Or than the prickings of conscience when we know we have fallen below, deep below, our own standard of right conduct?

Not only does our own lower character war against us, but the combined evil of the world also affects us. Crowd psychology is a well-known thing, and how often do members of a crowd act in ways which, as individuals, they would be ashamed of! “Evil communications corrupt good manners,” it is said, and how true it is!

As light and darkness, life and death, pain and pleasure, waking and sleeping, day and night, are the dual aspects of Life and being, so right and wrong, good and evil, God and Satan, are the reverse aspects of the same **ONE LIFE**.

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The following appears in the *Hindustan Times* under the caption “Party Game” in “Rahi’s” column “Delhi Day by Day”:

Crystal gazers had better get busy. Diplomats and foreigners are puzzled by a cryptic prophecy that is going its rounds at private parties: “Have you heard of it — 1975?” And each on hearing this asks of the other: “What is going to happen in 1975?” No one has the answer nor knows the originator of the prophecy according to which “1975 is the year.” Perhaps astrologers may be able to say what the stars foretell and for whom in that fateful year.

Students of Theosophy, take note!

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## “ISIS UNVEILED” AND MODERN SCIENCE

The first volume of *Isis Unveiled* is entitled “Science,” the second, “Theology.” The purpose of the first was to compare and contrast ancient and modern science and to show the self-imposed limitations of the latter, and that of both volumes was to elucidate the vital principles which underlie the philosophical systems of old.

Only occasionally does Madame Blavatsky make assertions in the book without adducing corroborative testimony. Generally it is ancient and modern philosophers, religious thinkers, scientists, travellers, spectators at magical and mediumistic feats in different corners of the world, who are brought to bear witness that the realm of the knowable is far vaster than that admitted by modern science, and that the knowledge and achievements of antiquity await due recognition.

It is the arrogance of 18th-century science that she criticizes most in the first volume, the arrogance that thought it knew the limits of human knowledge. “The human heart has not yet fully uttered itself,” she quoted in her Preface, and in the text she likened scientists to miners who work underground by day and, emerging only at night, cannot know the glories of the sunshine. It is a constant theme that the limitations of science are self-imposed, that facts are “selected.”

Before proceeding let us try to state the principle of selection adopted. In *Isis* it is stated that levitation is caused by a change in the polarity of the body, which leads it to be repelled by the earth instead of the reverse. Analogous changes in the magnetic polarity of objects produced by electric currents form part of the subject-matter of the science of electromagnetism. Why is science interested in the latter and scornful of the former? Because the latter are, in principle, immediately verifiable by anyone who will take the trouble to repeat the necessary experiments. No statement about these changes need be taken on trust. The same cannot be said about levitation. The scientist values certainty above comprehensiveness, and by confining his attention to phenomena of this nature he believes that he can be certain that statements of fact have not been influenced by wishful thinking, suggestion, inaccurate observation and the like.

To return to *Isis Unveiled*: one way to study either volume is on the basis of the ten propositions given on pp. 587-590 of the second volume. These are republished in the U.L.T. pamphlet, *Texts for Theosophical Meetings*, under the title “Propositions of Psychology.” This is consistent with what Madame Blavatsky suggested, that the keys to every truth in nature are to be sought in “the hitherto unexplored mystery of psychology.” Certain general laws have been discovered in the physical world, such as the conservation of matter and of energy, and science attempts to explain the manifestations of human consciousness in terms of these. In *Isis*, intelligence, will, force and matter are shown to be fundamental in the cosmos, although they have other phases in addition to those in human

consciousness, and in every phenomenon, even the rustling of leaves and the movement of an earthworm, they are causative factors. In other words, understand fully in its causative aspects the movement of an arm and you are in a position to understand the movement of a planet in its orbit. It is this relation of man to the cosmos that the Ten Points outline.

These points show the wide gulf that still exists between physical science and occult science or magic, in spite of the profound change that has overtaken the former since the publication of *Isis*. Nevertheless there are bridges across the gulf and one of the widest is provided by the first proposition that there is no miracle; everything that happens is the result of law. In the Preface she writes: "We believe in no Magic which transcends the scope and capacity of the human mind." The very *raison d'être* of science is the faith that this is a rational universe, that nature will not mock the attempts of man to understand her workings as does apparently the god of many religious sects.

Nevertheless, in so far as a scientist will pause to consider such philosophical questions, he probably interprets his understanding as an understanding of the laws governing the interconnection of man's experiences through the avenues of his senses, and doubts if there is any possibility of directly comprehending an inner reality. For example, seeing an object such as a chair is the termination of a series of causally connected events: the passage of light to the retina, the excitation of the optic nerve sending an impulse to the brain, and so on. Any knowledge of an external object must be in the nature of an inference from such terminal and subjective experiences as seeing.

The second and third propositions state that man, in his triple nature, stands in relation to all things. Therefore he has the possibility of knowing the invisible, indwelling, energizing nature by direct experience and not simply by inference. If this nature is invisible to him now it is because he is like the wayfarer who stands by a lake. The water may be clear and transparent and he may have the eyes to see, but he cannot penetrate its depths because of the images which are reflected on its surface. Or he is like an actor who advances on the stage to strut awhile before the curtain which has rung down on the changes of scenery taking place behind. But he belongs to that world behind; he is sensitive to its changes and is intimately connected with its people.

Man's triple relationship gives him potential omnipotence as well as potential omniscience. The astral soul in him is a centre and engine of force fed from the Spirit, the universal supply of all force, and moved by the same general laws which pervade all nature and produce all cosmic phenomena. The powers of the magician do not, like nuclear energy, need machinery for their deployment. They are, so to say, under the control of invisible messengers who spring instantly to do his will like so many genii of the lamp. All his thoughts and feelings become endowed with this hidden potency. Hence, unless these are charged with active beneficence and are devoid of the most fleeting trace of egotism or other impurity, the magi-

cian is an infinite danger to himself and to others.

Further light on magic and man's relation to nature is thrown by the tenth proposition and the summing up which state that the cornerstone of magic is a knowledge of magnetism and electricity, that nature is the material ally, pupil and servant of the magician, that there is one common vital principle pervading all things and that this is controllable by the perfected human will. The creative intelligence of the magician guides the will which directs the forces of magnetism and electricity that move matter. In one place Madame Blavatsky uses the analogy of the electric battery. Scientifically, it is known that the battery does not create electricity. Electricity is everywhere; all matter is a form of electricity. Like the action of the will it gathers it into a current and directs it to a lamp to produce light and heat, through a coil of wire to produce a magnetic field, through the armature coils of an electric motor to produce motion, and so on. Corresponding to this form of electricity there is that which is directed by man's brain. She describes it as soul electricity, as spiritual, universal ether, as "the *ambient middle nature of the metaphysical universe*." This has to be studied before science will admit its existence, and until it does so it will not understand "the great phenomenon of life."

The analogy between these two kinds of electricity can be extended to explain one phase of mediumship. Wind a length of conducting wire round a bar of iron and pass an electric current through the former and the latter will be magnetized, or rather its latent magnetism will be developed. The directing influence at a séance uses the medium as a conductor for currents of electricity drawn from the ether. This develops the latent magnetism with which the atmosphere of the room is saturated.

In contrast to the medium, the mediator or adept performs an active function. He forms a link between the world of Spirit and the world of men for the purpose of bringing them into harmonious relationship. He creates by the power of his own soul in close union with Spirit a "heavenly nimbus" around himself which radiates divine beneficence.

This study has not attempted to be exhaustive, nor have all the Ten Points been considered. We have tried to find something of the essential difference between *Isis Unveiled* and modern science. In both, man stands in intimate relationship with all things, but, whereas science investigates external relationships between external appearances, in *Isis*, intelligence, will, force and matter are fundamental causative factors with endless protean manifestations. Understand their workings in ourselves and we can understand their workings in the cosmos.

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## THE WORLD OF THE ELEMENTALS: II

The key to the understanding of elementals is man, man their creator. They are his servants, allies and pupils. They are also his enemies. Hence it is very necessary that the laws of the elemental kingdoms of Nature should be learnt and those forces of Nature which are compassionate and pure be activated.

What are these laws? When man thinks, desires, feels, acts, he is using matter and centres of force which are not of pristine purity but have already been impressed and coloured through long ages by himself and others. He attracts the types which suit his thought, desire, feeling and action. He is also affected by those elemental forms impressed by others.

While thinking, feeling, desiring and acting man uses memory and imagination and moulds matter into forms, imparting to these now individualized centres of force his own character. He photographs himself, so to say, on the matter-form with his feelings, thoughts, desires and acts, so that at some future date a good psychometer can draw from the matter a full account of himself. Man, in fact, impresses all he touches — papers, money, clothes, all things.

Feelings, desires, thoughts are often expressed in speech. Speech clothes them, and in the process many different types of elemental lives are attracted to the person, forming a combination which gives him his moods of depression or elation. Everyone is aware that one can talk oneself into any mood, or listen to others talking and take on their mood. Speech is therefore a very important *shakti* or force in life. *Mantrika shakti* is an important power, creative and destructive, sacramental and magical. From kind, friendly and truthful speech there is a long way to go before the sacramental and magical aspect is reached.

Sacramental speech is speech made holy, speech which gives forth sounds and ideas that pertain to the Spirit, to the realm of harmony and compassion. Magical speech is speech directed towards a definite end, and of course can be good or bad. There are words of power such as those employed by the Adept, who uses all Nature's forces as ally, pupil and servant, affecting others for good. Sacramental should be our attitude towards action, magical in its operation and its effects. The Universe itself came into being with the sounding of the Word, the vibrations of which thrilled through matter, bringing all forms into existence. When the Sound is withdrawn all will again merge into the ONE.

For us at our stage we have to begin learning that right knowledge and right compassion make for magical and sacramental action and speech. Thus shall we be able to make right promulgation of the Truth.

To take a few examples of the use of speech-sounds: As the Universe is built on the three, the triangle, so *mantrams* are a trinity of thought-sound-word. Man today uses *mantrams* unconsciously and many different types have grown up — deprecatory sounds, invocatory sounds, pro-

pitiatory sounds, soothing sounds. Just as we learn that the great Planetary Spirits set going ideas which became inherent in humanity, so with sounds. Certain sounds are inherent in us. Just as we strive to express our ideas in words, so when we strive to express the great spiritual truths which are inherent in us in words a *mantram* is formed on this plane of matter.

If the elementals are greatly concerned with our Karma we ought to “people our current in space” with word-sounds and actions which strive to embody the highest elemental forces.

Though it is true, as we are taught, that the elementals are only forces of Nature without form unless we give it to them, we need to remember that “there are some classes with forms of their own.” The important fact for us is that we are their creators, we give them character, direction and power; we meet our past through them and build our future with them. “There is not a single thing going on about us,” says Mr. Judge, “no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body.”

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**ELEMENTALS:** Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements—earth, air, fire, and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by “Elementaries”—in which case they enslave the mediums—they will deceive the credulous. All the lower invisible beings generated on the 5th, 6th, and 7th *planes* of our terrestrial atmosphere, are called Elementals: Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.

—*The Theosophical Glossary*

## THE MANGO CHARM

[Taken from *The Jataka or Stories of the Buddha's Former Births*, translated from the Pali by various hands under the editorship of Prof. E. B. Cowell (Cambridge University Press; republished 1956, Luzac, London).—Eds.]

Once again Devadatta repudiated his Teacher, saying, "I will be Buddha myself, Gotama is no teacher of mine," and soon after this the earth opened and he went down to hell. As the Brethren were discussing this the Master came in and, learning the subject of their talk, said that in former times Devadatta had deserted his teacher and come to destruction, and he told them the following story:—

Once the chaplain of the King of Benares and all his family except one son died of malaria. The son went to Takkasila and studied under a world-renowned teacher. When he had finished his studies he left, intending to travel.

On his journey he came to a frontier village near which was another village where low-caste people lived, among them the Buddha-to-be. Even in this life the one who was to become the Buddha was a wise man, and possessed the knowledge of many secrets, one of which was the power to make a mango tree bear fruit out of season. Every morning he used to go to the forest to a mango tree, and repeat his charm while sprinkling the tree with water. Immediately the leaves began to grow, then came the flowers and the fruit. The fruit ripened at once and fell to the ground. He then ate all he needed and, gathering up the rest in his baskets, he put them on his carrying pole and went to the village, where he sold the fruit and thus gained a livelihood for himself and his wife and child.

One day the Brahmin saw him and, realizing that the fruit must be made to grow out of season by some charm, he followed the Buddha-to-be and saw what happened. He returned to the village and went to the house of the Buddha-to-be and asked his wife where her husband was. She told him he was out, and he waited for his return. When he came he took the baskets from him and carried them into the house. The Buddha-to-be looked at him and saw that he was not a good man, and he told his wife that he had come to get his charm but that no charm would stay with him. Meanwhile the youth was thinking that in order to get the charm he would stay in the house and act as a servant, bringing wood for the fire and doing the cooking and other menial work. He even let the Master's feet rest on his thigh all night as he could not find a stool the Master asked for, and when the Master's wife had a child he helped her.

Seeing all this the Master's wife asked her husband to let the youth have the charm even if he did not keep it, for he was obviously well-born and yet he did all the menial work. The Master agreed, but he told the youth that though the charm would bring him great honour he must

remember that when he was asked by a king, or a king's servants, who had given him the charm, he must admit that he got it from a low-caste man. If he did not do this, but said he got it from a great Brahmin, the charm would cease to work.

The youth agreed to this, saying, why should he be ashamed of his teacher?

Then the youth left and went to Benares, where by selling his mangoes he became very wealthy.

One day the king was given one of the mangoes and he asked his park keeper where he had obtained it, for it tasted so very sweet. When he learnt that a youth was selling them out of season he asked that in future the mangoes should be brought to him. This was done and in time the youth became more wealthy, rising to be the king's servant and gaining his confidence.

The king was so interested that he asked him how he got the fruit out of season and, hearing of the charm, went with him one day to watch it at work. He was greatly pleased and asked who had taught him this secret. The youth now was in a difficulty for he felt if he said he learnt it from a low-caste man he would be put to shame. He therefore said that a world-renowned wise man at Takkasila had taught him. Immediately the charm ceased to work, though he was not aware of the fact.

Some days later the king went with him again to see the mangoes grow, and the youth repeated the charm. But nothing happened. The king asked him why the charm was not working and in dismay the youth said that the conjunction of the planets was not right. Perhaps later, he said, it would work and he would bring him the mangoes — thus adding another lie to his first one.

The king wondered to himself why the Brahmin had not mentioned planet-conjunction before, and so he asked him the reason.

Under these circumstances the youth had to confess the truth, and he said, "My folly bitterly I rue." But the king was angry for, he said, what had birth to do with so precious a treasure as the charm? And he told his men to drive the youth away. This they did, telling him to go to his teacher and ask forgiveness. Then if he could learn the charm again he could come back, but if not, he must never come to that country again.

The man returned to the village and went to the teacher, saying:—

So I have sinned, and lost my spell; but you, O teacher wise,  
Forgive! and let me once again find favour in your eyes.

But the teacher told him he could not help him, and disconsolately he went to the woods and died.

The Buddha identified the birth. Ananda was the king, Devadatta, the young Brahmin, and "I myself was the low-caste man."

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## CORRESPONDENCE

### A WORD ABOUT GRATITUDE

If you pick up a starving dog and make him prosperous, he will not bite you. This is the principal difference between a dog and a man.—MARK TWAIN

Alas! the gratitude of men  
Hath oftener left me mourning.—WORDSWORTH

Going the rounds among Theosophical Lodges, I find a peculiar lack of the expression of gratitude. Should it not be cultivated deliberately in the light of the Mahatma's statement that "Ingratitude is not among our vices"?

For the most part, man attempts to practise the social virtues which arise from conventional standards determined by his social environment. Thus sobriety, urbanity, industriousness, patience, monogamy, etc., are considered proper and looked upon as virtues. Rendering unto Cæsar that which is Cæsar's is the extent to which most individuals aspire. But much more than this is implied by true gratitude. In Dr. Johnson's opinion, "Gratitude is a fruit of great cultivation; you do not find it among grass people."

Let us consider that someone is kind, generous and helpful to us. For this we should be grateful. But how shall we be grateful? What is gratitude in its moral and spiritual context? While enjoying the things or services received do we take these for granted, as though they were our due? Or do we fear that maybe there will be no more help forthcoming and are accordingly servile and submissive? If so, the reception and enjoyment of the gift will not be of the nature of spiritual gratitude.

Much more is implied by the idea of gratitude than can ordinarily be conveyed by the expression of thankfulness. Gratitude seems to be composed chiefly of two factors. The first is recognition; the second, appreciation. It seems difficult to assess the nature of gratitude apart from the use to which the gift or the service is put. Suppose the gift is used in a manner contrary to that intended by the donor, *e.g.*, squandered in gratification of the lower nature. Surely, irrespective of the extent to which the gift is enjoyed or thanks are offered, we could not then consider the recipient grateful.

Recognition plus appreciation approximates gratitude. The clue to understanding the term and its accompanying action is therefore to be found within these two words: recognition and appreciation. Recognition is an act of remembrance and it is well said that "Gratitude is the conscience of memory."

First, we must recognize that what is given us becomes a responsibility. The gift represents accumulated power which can be used either for constructive or for destructive purposes. The real test whereby we can classify our reaction either in terms of gratitude or ingratitude depends upon whether or not we can appreciate the gift, that is, increase its value.

How shall we respond to the service or gift received? If we are truly grateful then we shall use the gift constructively by appreciating its power and usefulness in its appropriate channel of service. To the extent to which we do this, we are grateful, appreciative. On the contrary, if the gift is used in a manner which depreciates its value, we are ungrateful. So gratefulness is characterized by the manner or extent to which the gift is appreciated or increased in value.

Applying this to the Cause of Masters, we are grateful for Their help and inspiration to the extent we appreciate Their gifts by fitting ourselves, "by study and otherwise, to be the better able to help and teach others." Thus we see why They always come to the aid of those who are trying to help Their Cause. For, as we strive to give to others what they have given us, we appreciate and increase the knowledge and inspiration They gave to us. By these means we "demand" and receive more of Their gifts, Their help, which, in the final analysis, is further opportunity to help and serve, in a larger circumference, the great orphan — Humanity. In this context the wisdom of the *Talmud* acquires a greater significance: "Into the well which supplies thee with water, cast no stone."

B.B.

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We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt. Where's the gratitude which your "millions of pounds" should have called forth, or the good feelings provoked by them? Is it shown in the hatred of the East-End poor for the rich? in the growth of the party of anarchy and disorder? or by those thousands of unfortunate working girls, victims to the "sweating" system, driven daily to eke out a living by going on the streets? Do your helpless old men and women thank you for the workhouses; or your poor for the poisonously unhealthy dwellings in which they are allowed to breed new generations of diseased, scrofulous and rickety children, only to put money into the pockets of the insatiable Shylocks who own houses? Therefore it is that every sovereign of all those "millions," contributed by good and would-be charitable people, falls like a burning curse instead of a blessing on the poor whom it should relieve. We call this *generating national Karma*, and terrible will be its results on the day of reckoning.

—H. P. BLAVATSKY

## TRUSTEESHIP

You borrow everything you give so long as you are conscious of giving.

In truth you can give naught which is yours. You only give to men what you keep in trust for men.

—*The Book of Mirdad*, by MIKHAIL NAIMY

The ordinary man and many a student of Theosophy, who give of their possessions to another, expect thanks and appreciation from the recipient; a return and future reward for their gift.

Then there are those who give freely from what they possess, and without expectation of any compensation for their generosity. Having imbibed the teaching of the *Gita*, they look not for a reward and are unattached to the fruit of action. They have learnt that the motive for action is in the action itself and not in the event.

But there is another and still higher way to share with others what are generally called one's "possessions," namely, to give, out of a sense of duty or the fulfilment of a moral obligation, "that which we owe to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves." H.P.B. defines duty as "that which *is due* to Humanity." From the Theosophical point of view we are trustees of everything we have received under Karma, debtors to the whole of Life, and it is our bounden duty to share with others what we have received. If we neglect to pay our debts, if we repudiate our obligations, we generate a Karma which will bring to ourselves adverse consequences. H.P.B. is very emphatic on this point. She says in *The Key to Theosophy*, with reference to what we *owe* to Humanity, that "this is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation."

Why do we not realize that, in fact, we can call nothing our own, that in reality we do not possess anything, but are merely trustees of the common property of the whole of Humanity? Because we look upon ourselves as isolated beings, instead of as a part of the integral Whole. Selfishness and the want of Self-sacrifice, the notion of "mine" and "thine," is the result of the heresy of the belief in the separateness of the human Soul from the One Universal Soul. The basis of Theosophy is that Humanity is a unit and the weal or woe of one is our weal or woe. Therefore, "It is only by the close brotherly union of men's inner Selves, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others that the reign of Justice and equality for all can ever be inaugurated."

The sharing with others of what we have Karmically received is thus but an opportunity to render a service, due to them, which calls for no acknowledgment, no recompense. Says Marcus Aurelius:—

What more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something conformable to thy nature, and dost

thou seek to be paid for it, just as if the eye demanded a recompense for seeing or the feet for walking?

The same idea is expressed by Mikhail Naimy in his *Book of Mirdad*:—

Is not this world a common treasury wherein each man, each thing, deposit all they have for the maintenance of all?

Does the lark lend you its song, and the spring its sparkling water?

Does the oak loan its shade, and the palm its honeyed dates?

Does the sheep give you his wool, and the cow her milk for interest?

Do the clouds sell you their rain, and the Sun, his warmth and light?

What would be your life without these things and myriad other things? And who of you can tell which man, which thing, have deposited the most and which, the least in the treasury of the world?

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Mr. C. A. Burland's lecture to the London Branch of the Indian Institute of World Culture, on the mysterious Central American Quetzalcoatl was eminently rewarding. This white-faced, bearded god and prince among men was, according to Spanish missionaries, the only Mexican god having a man's body.

The Florence Codex depicts Quetzalcoatl as god of penitential suffering; a fire-maker whose chief star was Venus; whose symbol, as a god swallowed by the earth, was a Feathered Serpent. He was dual, with good and bad aspects and had a twin; his enemy, Tezcatlipoca, was "the thought in the mind that twists one towards evil." He could see everything. Legend states that there were nine Quetzalcoatl.

Much more of significant interest to students of *The Secret Doctrine* was related, but even this much shows Quetzalcoatl to have been a great Initiate of antiquity and like many others in all parts of the world called "Serpent" because of his wisdom, powers and longevity.

*The Secret Doctrine* states that:—

...descendents of the primitive Nagas the Serpents of Wisdom [of the East], peopled America when its continent arose during the palmy days of the great Atlantis.

In America the Indian Nagas were called Nagal; in Chaldea and Assyria, Nargals; in Egypt, Naja; Scandinavian, Jewish and even Christian symbolism all identify the "Serpent" (in China the "Dragon") with Wisdom and the "Wise Ones." In fact the name, Naga, the "Serpent" symbol and their meaning are universal.

## ANIMAL OR SOUL ?

We have not clearly made up our minds on the question, What is man? There is no more fundamental problem than the nature of man and his true good, and on our answer to it depends the kind of civilization we shall try to create.

—DR. MATTHEWS, Dean of St. Paul's

It would have horrified our great-great-grandfather to be told that his ancestor was an ape, but such is the power of ideas that nowadays we are proud of the fact! We talk glibly of the "missing link" and think that this will turn up in time and put a seal to the theory. Many have thought they have found this link, but are we sure?

Enough proof has been gathered by science to show the evolution of form and of sensation, from the mineral to the plant, from the plant to the animal, from animal to man. The human embryo goes through all these phases in the period before birth. But at no stage does it take the form of an *ape*.

The growth of the personality of a baby brings up a further illuminating factor. From a helpless, speechless form, it slowly becomes a thinking, consciously acting individual. What makes this change? It is a greater change than occurs in the case of animals, for man grows to the stature of a thinker, with a conscious power of choice, knowing the difference between right and wrong *for him*, with the capacity to aspire to unknown heights and bring down to the plane of action that which in his inspirational moments he has glimpsed. He has a sense of freedom, but often feels balked by outer circumstances which prevent the fulfilment of his inner urge for betterment. Man's form may have been at one period "ape-like." Does the story of Lilith and the races to whom Cain went after the slaying of Abel apply to this period of evolution, and is it possible that there is truth in the teaching that the present anthropoids came from man and were not his forebears? In this question of "Am I an animal or a soul?" each one needs to apply his own mind, for we all live in terms of our understanding. Emerson well brought out the truth that our attitude changes according to what we believe we are:—

What we commonly call man, the eating, drinking, planning country man, does not represent himself, but misrepresents himself. Him we do not respect, *but the soul, whose organ he is, would he let it appear through his action, would make our knee bend.*

Are we then souls? In order to answer this question we must put aside present-day scientific methods of gaining knowledge, for we are dealing with abstractions, or ideas, and the laboratory is man himself. We must also discard the theories put forward by the Church on this subject during the last two thousand years, for it has relegated to obscurity the idea of soul or spirit as *the* living reality in life. It has taught that God is omnipotent, and yet that he is at the mercy of the will of sensual

beings; that for every baby born, whether black, brown or white, he has to furnish a soul. This soul (undefined) can be lost or saved, and the result of one short life is an eternity of hell or of heaven. The Church has taught that belief will save us, whereas Jesus taught that we are saved by our actions, each action bearing its lawful fruit. And the important question as to what happens to the souls of all born before the year A.D. 1, or since then, but who have never heard of the name of Jesus, still remains, for it, unsolved. This was brought out at the time of the death of Mahatma Gandhi. No one could deny that Gandhi was a good man. Was he to burn in hell fire or could he, a non-Christian in the Church sense, go to heaven?

It is when we turn to the philosophers that we find the soul being spoken of as *the* vital factor in life, as self-consciousness itself; and the brain, Shakespeare says, is that "which some suppose the soul's frail dwelling house." The Way of Life is the Way of the Soul in Life.

Here lies before us an immense field of study and inner search. The textbooks are available; they contain the ethics of all the Great Teachers, the teaching and experience of the great philosophers and mystics of all time. They teach the science of the soul. The key to the understanding of these teachings each man will find if he but searches. "Seek, and ye shall find" is the only command which has to be obeyed from first to last, for man must himself win his own "salvation"; he must himself gain knowledge and walk his own path. All that any Teacher or Philosopher can do is to point out the way.

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### PRIDE . . .

Pride!  
 Thou basis of that folly  
 Which makes the spark believe itself the Flame,  
 What hast thou wrought?  
 Behold! the spark has fallen down  
 It dimly glows, alone  
 To cool and die . . .

Leaving only some soot  
 To besmirch the world!

## ARCHETYPAL KNOWLEDGE AND ARCHETYPAL MEN

Eighty-two years have gone by since H.P.B. launched the Theosophical Movement, yet strange notions prevail in the minds of many as to what Theosophy is. Theosophy, tersely put, is archetypal knowledge, the source of all that we know as knowledge. What is this archetypal knowledge? Out of a single archetype many types proceed. Out of a single archetypal idea of, let us say, triangularity, are derived the different types of triangles, equilateral, isosceles, scalene, all having three sides and three angles, however different in size and in shape. This idea of archetypes is expanded in the philosophy of Pythagoras, Plato and the Neo-Platonists.

Archetypal knowledge is the knowledge which the prophets give out for the benefit of human souls. It is the "mighty art" of which Krishna speaks in the fourth chapter of the *Gita*; it is the great truth that Pythagoras gave out in his school at Crotona; it is the message that was reiterated by H.P.B. in *The Secret Doctrine*. It is not new, and yet it is new. It is ancient and immemorial; and, as Krishna points out to Arjuna, it has been transmitted from one generation of Adepts and Sages to another, now sinking into oblivion, now being revived. Prophets are archetypal men who bring with them the power, the potency, the light, the sound, the note, of ages gone by, but who reshape the immemorial truths they present to suit the requirements of the era in which they appear.

Archetypal knowledge is the knowledge spoken of as Heart Wisdom. Archetypal men are men who are the custodians of that Heart Wisdom. They have not only enlightened minds, but also compassionate and loving minds; they have not only compassionate and loving hearts, but also intelligent and understanding hearts. These archetypal personages are living men. The *Gita* speaks of them as the primeval men, the *Adi-Purushas*.

In the 15th chapter Krishna refers to the *Uttam Purusha*, the Supreme Being, above the two kinds of beings in the world, the divisible and the indivisible. In our lower nature we are divisible; in our higher nature we are indivisible, ever the same. The body changes, but the soul within the body changes not; the mind changes, but the perceiver of the mind is ever the same. The Self within is not recognized or understood by people. That is why though they have knowledge they have not wisdom. "Knowledge dwells in heads replete with thoughts of other men, Wisdom in minds attentive to their own." To make the mind attentive to its own business, to subdue it, is a very difficult task, for the mind is the awakener of illusion; it is the great slayer of the Real, and the disciple is called upon to slay the slayer.

This is the great truth taught in all the great scriptures. All without exception encounter the difficulty which even such a personage as the

Apostle Paul had to face. "To will is present with me," he says in his Epistle to the Romans; "but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." The Prophet of ancient Iran, Zarathushtra, was faced with a similar problem. The same truth is brought out also in the third chapter of the *Gita*, where, in answer to Arjuna's query, Krishna points out that what instigates man to do wrong seemingly against his will is the constant enemy of man on earth, the active, moving passion—lust, wrath, greed, which are the three gates of hell. Krishna exhorts Arjuna to conquer this passion, for, if he does not, he will be deluded and be led astray: his mind will be deluded; his discriminating principle will be deluded; the very Lord in the body will be deluded. This great power of *rajoguna*, of motion in this direction and in the other, propelled by the two great spirits—Spenta Mainyu and Angra Mainyu—which Ahura Mazda calls "my spirits" in the *Gathas*, this constant enemy of man on earth is the only Satan or Ahriman or Mara or devil that there is in the world. There is no such power outside of man. It is in man's blood, in man's brain, in the very marrow of his bones.

It is this enemy within which beclouds our discrimination and befogs our understanding of the divine words of archetypal knowledge spoken by archetypal men. In our bewilderment we are apt to turn for guidance to intermediaries, to self-styled gurus. It is necessary for us to judge this knowledge which we today know by the name of Theosophy on its own merit, by study and application, remembering H.P.B.'s words: "Do not follow me or my path, but follow the Path I show—the Masters who are behind." People often say nowadays, "Why should I not follow the light of the God within me? Why should I not be guided by my own conscience?" The light of all lights is within us, and yet people who look within for guidance often go astray. The voice of conscience speaks within each of us, but there are consciences and consciences. It is sheer pride and egotism to say, "My conscience tells me thus-and-so, and therefore I must act accordingly." Our conscience being limited by personal ideas, it would be foolish of us to rely on it entirely until we have cleared our minds and feelings from personal prejudices and predilections. We should be humble enough to inquire, when faced with a problem, "What does the *Gita* say? What do the *Gathas* say? What does the Sermon on the Mount say? What do the Epistles of Paul say? What does the *Koran* say? What do the great intuitive poets say?"

Theosophy calls on us not to follow any mortal man but to seek the great light of the Immortal Ones that surrounds us. How shall we seek this light? Many a Hindu reads the *Gita* every morning; many a Muslim repeats the verses of the *Koran*; and so with the other orthodox religionists. Of what avail is it all? What will avail is making *use* of the great ideas. It is the living mind and the living heart of the prophets that we should try to contact. Zarathushtra lived 600 B.C. or 1000 B.C. or even earlier. Where is he now? Dead and gone? And yet the *Gathas* live. The Sermon

on the Mount was spoken and the Epistles of Paul were written some 2,000 years ago. Where are Jesus and Paul now? Dead? They belong to the ranks of the Immortals, for they live in their teachings even today, instructing the mind of mortal man.

It is the duty of the student of the ancient or of the modern texts to probe the mind of the author, making use of the key H.P.B. has provided for us. Who was H.P.B.? She called herself a window through which the light comes. Are we to worship the window and fail to make use of the light that comes through it? The application of the great truths she taught makes us recognize the soul in us. Is the soul a Hindu, a Muslim, a Christian, a Parsi? Is there not an infidel in each one of us? Are we not in our lower natures *mlechchhas*, *kafirs*, *durvands*, infidels, one and all? Are not tyranny and violence circulating in our very blood? How can we redeem ourselves save by recognizing the truth that it is our own lower mind that is the cause of all our troubles? The mind, it is said, "is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul."

We are helped in our task by the perfected ones, who live in the atmosphere of our earth to guide and to instruct, to bless and to protect. In the silence of meditation, away from the confusion and the din of the battles which rage within us, we can catch a glimpse of the living heart of the living Mahatma, the incarnate wisdom which is compassion, the incarnate love which is knowledge. Ours the duty to pass on the light acquired to those abiding in the darkness of ignorance.

The Fraternity of Adepts, who are all of one mind, one will, one aim and one purpose, is the most powerful of institutions on this our earth. Humanity is not governed from Washington or Moscow or London or New Delhi. The destiny of man is governed by two great powers, the power of archetypal knowledge and the power of the archetypal men. Each of us can get hold of that knowledge by attuning himself to the mind and the heart of the great perfected ones, by becoming their friend and devotee. Krishna speaks of "my devotee" "from whom the world does not shrink and who does not shrink from the world."

It is a difficult task. Though all knowledge is within us, all powers are within us, yet they are afar off. In us is Brahma who creates; in us is the power of altruism which like Vishnu sustains; in us is the wisdom of Mahadeva or Shiva who destroys to regenerate. There is the divine flute-player within each one of us. The Singer of the Song Celestial sings and can be heard even today. Over and over again has that divine lay been sung, and it is said that the animals and the birds, hearing it, respond; even the stones respond to it; but the heart of man does not respond. It is possible for us all to hear the note of the great saviours, provided the necessary conditions are observed:—

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body — the shrine of

thy sensations — seek in the Impersonal for the “Eternal Man”; and having sought him out, look inward: thou art Buddha.

It is not science or technology that is going to save us, but inner understanding and purity of heart. It is this that will bring us the peace that passeth all understanding. Let us evoke, each one within himself, deep gratitude towards the performers of the great sacrifice that brings heaven down to earth. Let us all become the devoted disciples of those who in all humility call themselves the Servants of Humanity.

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These few reflections were suggested by an essay of that well-known humanist and philosopher, Bertrand Russell: “How to Grow Old,” published in his book, *Portraits from Memory, and Other Essays*. Probably, more than many of us, he practises what he preaches.

He advises the old not to live too much in their memories but to direct their thoughts as much as possible to the future, to things about which there is something to be done. Their interest in the young should be contemplative and philanthropic rather than emotional. They should seek appropriate activity in strong impersonal interests in which their wisdom born of experience can be fruitful, without being oppressive. If their interests widen and become more impersonal the walls of the ego will recede and the life of the individual will merge increasingly with the universal life. They need fear death no longer.

Industrialization and the welfare state have conferred their benefits on the old: a corporate sense of responsibility for their welfare, old-age pensions, homes, free hospital treatment, and so on. But with them has come a slackening of the sense of individual responsibility among younger members of a family. To what extent, it is of course impossible to say. The tragedy of old age occurs when the aged feels himself to be a burden and a nuisance to the young instead of being of some use in the world.

The stuff of human life, however, is human relationships, and in such all parties have something to give. If it is the peculiar *dharma* of the young to support the old willingly, both physically and economically, it is the *dharma* of the old to support the young in the particular way which is open to them. If there is much that they, more than the young, must forego because of failing faculties, then they can set the valuable example of acceptance of the inevitable, of not kicking against the pricks. If desires fade, they can find inner contentment and tranquillity in radiating their quiet beneficence for the benefit of the young. If the young seek the companionship of those who can share their pursuits, the old can find their way to a new companionship through a contemplative and philanthropic interest in the young. Let the old fulfil their *dharma* and they need feel themselves no burden on the young. But unless the young fulfil their *dharma* in youth they will probably find it more difficult to do so when old.

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# THE HOLY WAR

## THE GATHERING OF THE CLANS AND THE SURVEY OF ARMIES

War is a symbol. Among other things it symbolizes the perpetual struggle for existence which mankind has experienced in the past, is experiencing now and will continue to experience in the future.

This struggle in itself is invisible, inaudible, intangible. But it is real. Events are concrete—or at least they appear to be so while they are taking place. The present is concrete, but the past and the future are not. Events represent the concrete aspect of the struggle for life — they come to birth and then die. But the struggle for existence goes on for ever. Seasons of pleasure and pain, like summer and winter, succeed each other. Man enjoys and suffers from heat and cold, but seasons pass and the struggle continues.

It is said that while there is life there is hope. Struggling to live, man longs for happiness and entertains the hope that, if not now and here, at death peace and understanding and contentment will come. But the Great Masters of Peace and Understanding and Contentment have ever taught that the death of the body does not result in an eternity of happiness.

The weapon of war is violence. War means drastic violent action, and even when the term is used metaphorically as in the phrase “the war against evil,” active fighting which destroys ignorance, superstition, wickedness, crime and sin is implied.

The Great Masters who have attained Peace and who point to the Path of Peace have also used the symbol of war.

Three great principles are taught by Them:—

(1) All wars, between political parties, or in the human family and in society, between capital and labour, between nation and nation, are but effects; the destruction of any political or social programme, of capitalism or communism, of one nation or a group of nations, never removes the causes of war and so wars spring up again and the struggle for existence continues.

(2) The roots of war are in the consciousness of the human individual, wherein also are the roots of peace. Each man is at once a man of peace and a man of war within himself. Each sees and engages in the violence of war or experiences it in his own violent and evil nature. This violent and evil side of man emerges as a soldier in the political or social sphere, in family or nation, and he wages war violently, against the evil seen by his evil mind.

(3) Therefore man should turn within to his good side — “his good angel”; seek the man of peace within himself and use *his* powers to overcome his own evil, and to resist without resisting the crimes and sins of others, his fellow men, his brethren.

This archetypal war is named the Holy War because it aims at mak-

ing man whole or holy, at integrating him. Out of his mortality the Immortal has to be fashioned. Out of his violence which is dark and destructive must emerge the power of Peace, the light of Understanding, the strength of Contentment. MAN has to be brought forth from the man who is slave or servant, merchant or monarch, patriot or priest, and so forth, all of whom struggle to exist, engage in strife to gain success, make war to win peace.

The Law of God, the Law which is God, ever leads the struggling mortal to change his school for learning from the without to the within. Not to north or south, east or west, zenith or nadir, should men and women turn if they aspire to possess the Light of Peace, Understanding and Contentment. The Masters teach that each mind should go within to the cave of the Heart. There the Immortal Warrior awaits the mortal fighter. There is Krishna waiting for Arjuna, bent on transmuting him into MAN, *Nara* — the Disciple who will attain Adeptship and become a Master.

Pain and sorrow envelop and permeate the vast concourse of mortals living in the jungle of rivalry, competition and strife, of jealousy, anger and hatred. Each man suffers but knows not why. He finds the vast Macrocosm inimical; other men and beasts, the vegetable and the mineral kingdoms, the invisible forces, all seem to him inimical; the wonderful stars in the heavens seem to signal to him that the Macrocosm is thwarting and frustrating him, overcoming and destroying him!

The Great Masters of Compassion repeatedly urge: Awake from this illusion born of ignorance; Man, know thyself; turn within; go to the cave of the heart; look at yourself — you are the Microcosm, reflecting part by part, limb by limb, the Macrocosm; you the small are rooted in and have grown from the Great Whole.

The Holy War implies fighting your ordinary manhood, womanhood, childhood, and stamping upon it the hall-mark of Manhood, of the Power of Nature, the Mother, the Light of the Most High, the Father.

The *Bhagavad-Gita* is Holy Writ, the Book of Divine Discipline, for the taming of the mortal egotist, enveloped in ignorance.

In Hastinapura, the capital city of the Kauravas, there were many people who did not belong to Dhritarashtra's fighting forces. Only a certain number made up the army. The Kaurava army was full of violent soldiers, and the aim and purpose of their chief, Raja Duryodhana, being dark and evil, even good minds like Dronacharya and Bhishma became confused.

This historical fact has a psychological correspondence: Most men and women struggle and suffer, unconsciously to themselves. They are not fighters. They try to avoid struggle and strife, but these do not leave them alone. They till the soil of Karma and toil and moil to escape pain. Suffering causes mental confusion and they join the army of inquirers and are cognizant of the evil without. They try to learn from Theosophy that they must become self-reliant, and devise ways and means to live

rationally. If they pursue the study and application of Theosophy; they find that the army of the personality has violent motives and means. Each one of us is a Duryodhana, the apotheosis of the Kauravas. Each one of us, however, is also a Pandava and in each predominates one or another type of energy-breath which the five brothers symbolize. The Pandava brothers stand (1) for Law and Order, (2) for Calm Courage which opposes unrighteousness, (3) for the Supreme Energy which fights its way to the supernal *Vaikuntha*, (4) for the driving power to noble living, and (5) for the right approach to the regents of the stars.

When the Pandava in us predominates we fight our own personal Kaurava — we engage ourselves in Holy War. To conduct that War we need special knowledge. That special knowledge must be sought by every soldier favoured by Karma and Theosophy.

The gathering of the clans is the symbol of that stage in the student's life when he feels the need for right companions and seeks them and joins the army of the Pandava clans. These recognize Krishna as the Supreme Spirit, as their helper and guide and leader. But to Arjuna, Krishna was the Teacher, the Instructor; the Master calls His beloved disciple "my devotee and my friend." Unless the student-aspirant becomes the devotee and friend of the Master within, the Higher Self, and the Masters who gave the gift of immemorial Theosophy, he will not develop the breath, the energy, the *Prana*, which was the special possession of Arjuna, the Man, *Nara*.

We cannot adequately survey the two armies: our enemies confronting us, and our companions and helpers supporting us from behind; for a true survey we must seek the aid of the Master Krishna, the Charioteer, and request Him to place us in the centre of the battlefield. He knows where that centre is; we do not.

If concourse is followed by the survey of the armies, the latter brings on despondency. This is not felt by the ordinary devotee, but by the weathered and tried probationer.

John Bunyan's *Pilgrim's Progress* may be appositely quoted here:—

This miry slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

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## IN THE LIGHT OF THEOSOPHY

Some very illuminating remarks were made by Viscount Samuel in an article in *The Sunday Times* of March 2nd, 1958, on the subject of "Children and Crime."

Lord Samuel, as Under-Secretary at the Home Office, 50 years ago introduced his Children's Bill which established Juvenile Courts, and in this article he surveys the last 50 years of juvenile crime and its treatment. That treatment has immensely improved there is no doubt, because the emphasis has shifted from punishment to education. "An intelligent and educated nation, living in comfort and security, with a penal law aiming at reformation rather than retribution, should breed no criminal class," it was thought, and this sentiment inspired the reforms at that time. At first, Lord Samuel points out, crime did decrease, but of late it has greatly increased again.

Lord Samuel reminds us that some Western countries have conquered to a great extent many things: poverty, famine, plague and many diseases. People to a much larger extent than before are literate. Now, indeed, we are trying to conquer war itself. But, he writes, we "have failed to conquer crime."

Fifty years ago the cause of crime

was seen as the direct outcome of the appalling conditions then existing at the base of society as the result of the Industrial Revolution. The "submerged tenth" — living in utter poverty; crowded into squalid slums; overworked, or else often with no work and no wages; taught little by the schools and seldom reached by the Churches; with drink as their only solace — this was a prolific breeding-ground for a criminal class.

But today "the condition of the people has risen beyond all comparison. A 'submerged tenth' no longer exists. Yet crime continues."

Lord Samuel then refers to what he calls fundamental principles which account for the changed outlook on crime today. He refers to Freudian psychology which has "established the existence of unconscious and subconscious levels in the mind beneath the conscious." Science, too, has discovered the "inner mechanism of heredity — the fertilized germ-cell, with its hundreds of genes, and their dominant and recessive qualities." Also the "reality of free will, often doubted by philosophers, is now more strongly challenged." So much so that

penal reformers, anxious to reduce the punitive element to the minimum and to stress the element of compassion, seek to win sympathy for the offender by pleading that the personal responsibility of the individual is open to question. . . . Some would have us believe that now at last free will has been proved to be a delusion; that man is whatever the genes he has inherited have made him; and it is his environment, from infancy onwards, that forms his character and his habits, and, building his subconscious mind, determines his actions. To talk

of personal responsibility, it is argued, is out of date . . . every fault, every vice, every crime even, is to be viewed with "broad-mindedness," toleration and sympathy.

Granting that a humane view should be taken of the criminal, this deduction from Freudian philosophy is based on a fallacy, he says.

Because the subconscious is found to be of great importance it does not follow that the conscious has become of no importance. . . . Often the mind is the theatre of a definite conflict between the two.

With reference to genes, Lord Samuel writes:—

Except with the insane or the mentally defective, each one of us, within the composition that has come to him from his forbears, has inherited, not only temptations, but also a capacity to resist them—a power of choice. The conscious mind is still a factor: the personal will has its own independence. Although conditioned by inheritance and by environment, it is not merely the slave of a pre-ordained necessity.

He reminds us that "the normal individual does in fact feel himself responsible for his own actions, and accepts the consequences of that responsibility." Also society expects this of him, and it is right "for on no other condition can men live together in civilized communities."

What is the cure? It is not "how to deal with the criminal, but how to forestall his appearing and to obviate the crime" that matters most. It is the "causes" of crime that matter. We must "search for the disease, not merely . . . treat symptoms. . . . The persistence of crime, and its increase, is in fact a symptom . . . of a grave disease at the heart of modern society." Though modern society "is aware of its own sickness . . . [it] has not yet diagnosed its nature." This sickness, according to Lord Samuel, is "a widespread lowering of moral standards."

The moral code of any nation in any period, its content and its application, depends in some degree upon the penal laws of the State, but in far larger degree upon the social atmosphere. The individual has his part to play through his own self-discipline: and the community has its part to play, both through the clumsy weapon of the penal law, and through the more subtle and often more effective influence of public opinion.

And he asks whether "family influence, daily intercourse, the newspapers, books, radio and television, the cinema, the theatre and the arts in general — whether all these, such as they are today, are likely to produce future generations morally healthy." He ends by saying: "And this is a matter for each one of us. The social climate is determined by public opinion, and the public is ourselves."

The Herrmann family's suburban home in Seaford, Long Island, has been the scene of varied phenomena: the overturning of furniture, the crashing of dishes and a picture, the repeated flight of a 10-inch

globe through the air, and the flight of a statuette of the Virgin Mary from a dresser top to a dressing-table. "A Roman Catholic priest came on request to bless the house." In describing earlier poltergeist occurrences Madame Blavatsky remarked: "A priest was called of course, — as though priests knew anything of magnetism! — but with no good results."

The family, a police detective and a Duke University parapsychologist seem baffled by the happenings. A dowser, described as a technical specialist in high-energy-particle acceleration in a National Laboratory, attempted a solution on rational lines by trying to relate the occurrences to vibrations transmitted by underground water currents. *The New York Times* of March 4th published a feature article by Milton Bracker, who recalled non-committally, among other theories, one that "sexual energies, building up in a pubescent individual, are transferred into a kind of vibration that leaves the body like a radio impulse and plays hob where it hits."

Madame Blavatsky described "the occasional abnormal magnetic surcharge of human beings" and the "innumerable correlations due to magnetic conditions supplied only when both animal and terrestrial magnetism are present." (See "Nature's Human Magnets" and "Stone-Showers" (*The Theosophist*, Vol. II, pp. 154-56 and 132-33; THE THEOSOPHICAL MOVEMENT, June 1940 and January 1939, respectively.)

The Herrmann phenomena follow the usual pattern in centring around an individual, 12-year-old Jimmy, and also in no injury to human beings from the violent manifestations being reported. H.P.B. explains in connection with stone-showers that the medium's body is charged with molecular force from the invisible " 'Elementals' or Forces of Nature," a force "subjected to an intransgressible law of attraction and repulsion." While, therefore, stones would be attracted within the periphery of the medium's force, they would at the same time be repelled by it. Not only does the polaric condition of his body prevent the missiles from touching it; "its own molecular condition will temporarily induct with its properties all the other human bodies around it," even if these are themselves non-sensitive. There may sometimes, however, be "an exception to the rule produced by some chance condition."

A rich field of scientific research awaits the open-minded seeker for an "intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies," and especially for "a familiarity with their effects in and upon the animal kingdom and man." Such knowledge constitutes today, as it always has constituted, the cornerstone of Magic, which is poles apart from "miracle." How soon will researchers into abnormal happenings deem it worth their while to follow the priceless leads offered in Madame Blavatsky's reformulation of the Ancient Wisdom for our century?

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The *Keats-Shelley Memorial Bulletin*, 1957, prints an article by W. H. McCulloch entitled: "The Last Night at Tan-yr-allt" in which the author endeavours to fit Shelley into a theory of his own which claims him to have been "narcissistic," "a doublegoer" and "suicidal." That Shelley's was a nature difficult to understand and even more difficult to explain is generally conceded and is certainly true; but it is going too far for modern psychologists to play ducks and drakes with his character in their attempts to make him fit into one or another of their theories of abnormality.

Who but a present-day psychologist with a pet notion to prove could conceive Shelley as the fantastic person Mr. McCulloch tries to make him appear? To bolster his ugly speculation, bits of Shelley's poetry are quoted out of context; parts of two letters (from none too reliable sources) are cited; some brief comments by Shelley on an unusual experience he had, are given; then these are interpreted arbitrarily to fit an admitted preconception of the writer.

Granted that a mind and heart like Shelley's are, for the most part, beyond — far beyond — the comprehension of most of those who study his great ideas; granted that his intuitional insight, psychological acumen and philosophical depths are too much even for those who appreciate him — still, it is beyond all reason and common sense to fancy that such a character and intellect as his, the source of his sublime poetic creations, could belong to one given over to self-love, unhealthy hallucinations and suicidal tendencies. It would be the same as believing that a tree may not be known by its fruits; that there is no relation between character and its expressions in life and work. We know this is not so.

But without a basis in metaphysics and Theosophical philosophy Western psychologists will never be able to understand or explain any human being, normal or otherwise. Most of their attempts at doing so give the impression that it is the psychoanalyst's mind that is grotesque and abnormal, not the patient's; and their reports are usually far-fetched and futile, when not definitely harmful.

Was Shelley what is sometimes called "an obscured Adept" or "a resting Adept"? Theosophy indicates that there are such beings as obscured Adepts: Souls returned to earth with partial memory of knowledge and experiences gained in more spiritual lives and conditions. Perhaps this is to test and develop their ability to manifest, in spite of the obscurations incident to any human birth, the deeper understanding they have gained in former births. Even if Shelley had written nothing but his "Prometheus Unbound" we might justly suspect that he was of this company.

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