

सत्यात् नास्ति षरो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXX. No. 7

17th May 1960

THE BROTHERHOOD TO BE

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

—H. P. BLAVATSKY

As strife and struggle increase in the world and wars are lived through, side by side with these the aspiration to realize the spirit of peace, brotherhood and co-operation also increases. In this our age, when nations talk of peace and prepare for war, thinking men everywhere are asking: Is it possible so to reconstruct the world that not only is brotherhood prated about but also its spirit makes itself manifest in the hearts of all and lasting peace is established? The principle underlying this idea of a brotherhood of individuals, of families, of nations, of races, all composing one great unit — humanity — needs to be understood. If brotherhood exists as a fact in Nature, why is its practical realization so difficult of attainment? What is it that once and for all will do away with the spirit of competition, of struggle, of strife,

of war, and make man reconcile himself to the differences that persist between him and his fellows?

There are definite laws underlying the growth of human society. That society is composed of individuals, yet there is a difference between the views and ideals of individual units and those of a collectivity of individuals. The strength or weakness of a regiment depends not necessarily upon the courage or cowardice of individual soldiers, but upon the extent to which they observe the discipline that is required of them, irrespective of their own views, and upon the ideal that the regiment as a whole sets before itself. So also in the great sweep of human evolution the ideas and ideals of the group to which we belong — the race, the nation, the community, the family — mould and inspire us differently from the ideals and aspirations that we build as a result of our own individual quest. So the relationship of the individual to the human race needs to be understood, for at the present moment the great problem before us is not only how to save the individual but also how to save the collectivity of individuals that we call the nation and the life of nations that we call civilization and culture.

The very first object of the Parent Theosophical Society names five factors causing differences in the human kingdom, differences which we have to rise above before a nucleus of a Universal Brotherhood of Humanity can be formed.

There is the distinction of the sexes, depending upon the body. It is a natural distinction and has its purpose and utility. No fair-minded and intelligent person will deny that the brotherhood of man includes the sisterhood of woman and that, though it is not possible for the two sexes to advance along the same lines, each has something to give to and to receive and learn from the other.

As the body divides humanity into the sexes, so work divides it into castes or classes. Everyone works, whether with hands, head or heart; some to create and others to destroy. Even the parasites of society work to spread ignorance or hatred and the like, but Nature compels all to work. The four natural divisions of society, which in India are known as the four castes, are to be found everywhere. There are the working-class people or the Shudras; the merchants, or the capitalists as we call them now; the statesmen, politicians and soldiers; and the educators, teachers of the young and of adults. There is also a fifth division, comprising the submerged classes or the "outcastes" as they are called in India. These classes have their advantages and also their awkward points, causing clashes between capital and labour, between skilled and unskilled workers, and so on.

Next, the beliefs that men and women hold divide them into creeds. The Hindu believes differently from the Muhammedan; one denomination of Christianity believes differently from another denomination. These differences may seem unnatural, but as long as the power of grasping intellectual propositions and the power of feeling the value and utility or the reverse of these propositions remain different, human

beings cannot but differ in their beliefs.

Then there is the differentiation which arises out of what is loosely spoken of as race feeling. Nationalism, or narrow regionalism, while it has to do with the evolution of culture, with the growth of the collective soul of a people, belongs to the same category. Just as priests exploit the religious sentiment of their followers, so politicians exploit the patriotic feeling of the masses. Internationalism implies the right kind of nationalism which unfolds itself naturally within the boundaries, geographical, linguistic and psychical, which nature provides. In this higher nationalism the State exists for the citizen and not the citizen for the State. The narrow attitude of "My country, right or wrong," shows no clear vision and leads to international conflicts.

Finally, there are colour prejudices based on tradition. Noble minds and enlightened hearts everywhere, be they in black, white, brown or yellow skins, wish for the death of pride of colour and are labouring to overthrow the sin expressed in the term — the colour bar. But strong efforts are still necessary to educate the masses.

The natural functions of these five main distinctions that exist in society have been interfered with by unnatural functions. When looked at correctly, they are the means devised by nature to quicken and to bring about the spread of knowledge in the human kingdom. They give the incentive to progress through division of labour, provided the element that binds is looked for. That which is of value in this fivefold differentiation has to be sifted from that which produces chaos and strife.

If we look at Nature we find what looks like competition, but if we look deeper still we come across a wonderful co-operation, or symbiosis. The mechanism of the body itself works on the basis of co-operation, though each of our senses and organs has its own peculiar characteristics. So, too, the body collective that we call human society can, nay must, work in the spirit of co-operation if civilization is to survive. There is conflict because the vital principle of unity in diversity is not grasped. When each contributes to the common good according to his own capacity, there are balance and equipoise, health and wholeness. When any part works in competition with the others, disease results. There are two ways of removing a disease. We can fight a disease, but we may kill the man in fighting it; or we may work for health and let the disease disappear by the natural process.

Human beings are bound to be different because they stand at different stages of evolution. Struggle arises because men and women of different castes, classes, creeds, races, nations, are not getting equal opportunities. We cannot make all people equal in intellectual and moral capacities, in the faculty of expression, in efficiency of labour, but we can make them equal by giving them equality of opportunity to progress as Souls. Such a spiritual Brotherhood of Souls in which each gives and does not grab, loves and does not hate, works not according to the principle of the rights of man but on the basis of the duties

of man, is a possibility because history repeats itself ever on a higher spiral. What has been in the Golden Age of the past, described for instance in the *Ramayana*, can once more be made to appear in our own day and generation.

From everyone according to his capacity and to everyone according to his need is a principle that is applicable not only to manual workers but also to those who work with head and heart. There is poverty of many types. The Brotherhood to be must supply the need not only of the economically poor and the slum-dweller but also of the mentally and morally poor and of those who dwell in the slums of the spirit and the soul.

In the world of differentiation, all men can never be equal; there will always be some who are rich and others who are poor; some wise and others less so; some good and others bad; some who are born creative geniuses and others born congenital idiots. But when these differences are seen in the light of Spiritual Wisdom, we find that there *is* an equality; each man is apparently different from the other and yet both are basically the same and one with all. For all human souls are spiritual entities, manifesting in different degrees their own inherent powers.

The binding factors necessary for the realization of Brotherhood come from knowledge and morality. Universal Ethics and Universal Knowledge are the right means to the end in view — Brotherhood.

We are at the parting of the ways. The straight way of sacrifice leads to joy; the broad path of selfishness and competition lures us to our doom. The realization of right ideals may save society. If not, Nature will in course of time remove by forceful means all who work against the establishment of the equilibrium of brotherhood. Students of Theosophy, by virtue of their knowledge, have a trust reposed in them; and great as is the trust, so great is also the responsibility. They ought not to sit idly by but should take their legitimate share of the burden in the reconstruction of our civilization on a spiritual basis, and thus usher in an era of peace and prosperity coupled with advancing knowledge and growing wisdom.

I learnt from my illiterate but wise mother that all rights to be deserved and preserved came from duty well done. Thus the very right to live accrues to us only when we do the duty of citizenship of the world. From this one fundamental statement, perhaps it is easy enough to define the duties of Man and Woman and correlate every right to some corresponding duty to be first performed. Every other right can be shown to be a usurpation hardly worth fighting for.

—M. K. GANDHI

FROM MADAME H. P. BLAVATSKY TO HER CORRESPONDENTS

AN OPEN LETTER SUCH AS FEW CAN WRITE

[The following first appeared in the *Spiritual Scientist* (Boston) of September 23rd, 1875.—EDS.]

Being daily in receipt of numerous letters — written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labour of myself and correspondents by naming herein a few of the principal works treating upon *magiism*, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by mere book-knowledge.

The ablest book that was ever written on Symbols and Mystic Orders is most certainly Hargrave Jennings' *The Rosicrucians*, and yet it has been repeatedly called "obscure trash" in my presence, and that, too, by individuals who were most decidedly well versed in the rites and mysteries of modern Freemasonry. Persons who lack even the latter knowledge, can easily infer from this what would be the amount of information they might derive from still more obscure and mystical works than the latter; for if we compare Hargrave Jennings' book with some of the mediæval treatises and ancient works of the most noted Alchemists and Magi, we might find the latter as much more obscure than the former — as regards language — as a pupil in celestial philosophy would the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope.

Far from me, though, the idea of disparaging in anyone the laudable impulse to search ardently after Truth, however arid and ungrateful the task may appear at first sight; for my own principle has ever been to make the Light of Truth the beacon of my life. The words uttered by Christ eighteen centuries ago: "Believe and you will understand," can be applied in the present case, and repeating them with but a slight modification, I may well say: "Study and you will believe."

But to particularize one or another book on Occultism to those who are anxious to begin their studies in the hidden mysteries of nature is something the responsibility of which I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of occult sciences

will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear for ever in mind the impressive fable of Ædipus, and beware of the same consequences. Ædipus unriddled but one-half of the enigma offered him by the Sphinx, and caused his death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God — the idea.

If a man would follow in the steps of Hermetic Philosophers, he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, science and theology — the Montecchi and Capuletti of the nineteenth century — will ally themselves with the ignorant masses, against the modern Occultist. If we have outgrown the age of stakes, we are in the heyday, *per contra*, of slander, the venom of the press, and all these mephitic *venticelli* of calumny, so vividly expressed by the immortal Don Basilio. To science, it will be the duty, arid and sterile as a matter of course — of the Cabalist to prove that from the beginning of time there was but one positive science — Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the Allegorical Paradise, from whose gigantic trunk sprang in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter, deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other lost its vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To theology, the Occultist of the future will have to demonstrate that the Gods of the mythologies, the Elohim of Israel as well as the religious, theological mysteries of Christianity, to begin with the Trinity, sprang from the sanctuaries of Memphis and Thebes; that their mother Eve is but the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or Hell, the latter to bring back to earth the famous Pandora's box — the former, to search out and crush the head of the serpent — symbol of time and evil; the crime of both expiated by the Pagan Prometheus and the Christian Lucifer; the first, delivered by Hercules — the second, conquered by the Saviour.

Furthermore, the Occultist will have to prove to Christian theology,

publicly, what many of its priesthood are well aware of in secret — namely, that their God on earth was a Cabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that, of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their incarnated Verbum or Logos was worshipped at his birth by the three Magi, led on by the star, and received from them the gold, the frankincense and myrrh, the whole of which is simply an excerpt from the Cabala our modern theologians despise, and the representation of another and still more mysterious “Ternary,”¹ embodying allegorically in its emblems, the highest secrets of the Cabala.

A clergy, whose main object ever has been to make of their Divine Cross the gallows of Truth and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to Heaven. Their anathemas are powerless in our days, the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral — till they come to know better — in this forthcoming conflict between Truth, Superstition and Presumption; or, to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of science. But Public Opinion, this invisible, intangible, omnipresent despotic tyrant; this thousand-headed Hydra — the more dangerous for being composed of individual mediocrities — is not an enemy to be scorned by any would-be Occultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion — for he is the most dangerous of our three classes of enemies. What will be the fate, in such a case, of an unfortunate Occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth, or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally — if I may be allowed to express myself — the sense of what is formidable in its genuine strength. People will never conspire except against *real* Power. In their blind ignorance, the Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress, human nature will remain the same throughout all ages. Occultists, beware!

Let it be understood, then, that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties to becoming a practical Occultist in this country are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the Keys of the Golden

¹ The Ternarius or Ternary, the symbol of perfection in antiquity, and the Star, the Cabalistic sign of the Microcosm.

Gate leading to the Infinite Truth lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of which as large as a mustard-seed, according to the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers and theorems; the religion of it can be compressed into a few words: "It is the Infinite condensed in the hand of an infant," says Eliphas Lévi. Ten ciphers, 22 alphabetical letters, one triangle, a square and a circle. Such are the elements of the Cabala, from whose mysterious bosom sprang all the religions of the past and the present; which endowed all the Freemasonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which has alone the keys of the present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by Hermetic Philosophers. The latter, who mainly lived in the mediæval ages, prompted on the one hand by their duty towards their brethren, and by their desire to impart to them and their successors only, the glorious truths, and on the other very naturally desirous to avoid the clutches of the blood-thirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable "Cabalistic slang." This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language, be obtained, in order to get initiated in the Cabala, it would not be sufficient to understand and meditate on certain authors. Galatinus and Pico de la Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one *how* to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final great result. One must understand the Hebrew authors, such as Sepher Jezirah, for instance; learn by heart the great book of the *Sohar* in its original tongue; master the *Cabbala Denudata*, from the Collection of 1684 (Paris); follow up the Cabalistic Pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious unintelligible ocean called the

Talmud,² this compilation of "absurd monstrosities" according to some blind profanes, the final key to all the Hermetists in its dogmatic and allegorical signs.

Were I to name two of the books, which contain most of the occult information which was derived and utilized by the greatest Cabalists of the mediæval ages — Paracelsus was one of them — I might astonish many of my correspondents "craving for knowledge," and they might let it pass unnoticed. Adepts more learned than I will nevertheless endorse the truths of my assertion. For prudence' sake I prefer quoting from a book, written by one of our greatest modern Occultists.

"Among the sacred books of the Christians," says Eliphas Lévi, "there exist two works which, strange to say, the Infallible Church does not even pretend to understand and never tried to explain: the *Prophecy of Ezekiel* and the *Apocalypse*; two Cabalistic treatises, reserved, without doubt, for the commentaries of the Magi Kings; books closed with the seven seals to the faithful Christian, but perfectly clear to the Infidel initiated in the Occult Sciences."

Thus, the works on Occultism were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Cabala the principal object of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic Philosophy.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, "Try and become." One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results than the most diligent study of Occultism in books — even though one were to devote to it dozens of years. In the name of Truth,

Yours,

H. P. BLAVATSKY

² Emanuel Deutsch found it otherwise, and in his celebrated *Quarterly Review Essay* eulogizes the Talmud as the repository of vast stores of information for the philosophical student, placing it in certain respects above even the Old Testament itself.— Ed., *Spiritual Scientist*

“THE BREAKDOWN OF PHYSICAL MODELS”

Our title appeared first as a chapter heading in the book, *The Nature of Physical Reality* (1950), by Henry Margenau, Professor of Natural Philosophy and Physics in the Yale University. In the course of the chapter he argues that the behaviour of sub-atomic particles such as electrons and protons is not fully “conceivable or representable in terms of mechanical models.” Professor N. R. Hanson of Indiana University, in his book *Patterns of Discovery*, published in 1958, points out that this behaviour has so many different and apparently conflicting aspects that the physicist, in attempting to fashion his conceptions to fit all these, arrives at something which is “unavoidably unpicturable.” Finally, we quote a passage from Professor Eddington’s *Nature of the Physical World*: “Just as we were misled into untenable ideas of the æther through trusting to an analogy with the material ocean, so we have been misled into untenable ideas of attributes of the microscopic elements of world-structure through trusting to analogy with gross particles.”

These three authorities are saying roughly the same thing and we give the above in illustration of the kind of discussion proceeding now among physicists, which marks a change in basic outlook as profound as that introduced by Newton. We summarize, first, the basic assumptions of the Newtonian system, which dominated for several centuries and has made its mark upon the way almost all men think today.

1. The world can be regarded as a stream of events running in a steady mechanism of before and after. (We make use here of a description by Dr. Bronowski.)
2. The behaviour of everything from the atom to the star can be explained in terms of the same few fundamental and mechanical laws.
3. Space and time are absolute, *i.e.*, they are independent of each other and of the observer.
4. The mind of man observes the world but plays no part in it.

Impressive initial successes attended the attempts to forecast the movements of objects on the earth and planets in the sky in terms of this system, but ultimately it proved inadequate. As a result Einstein carried out an investigation into its basic assumptions. He showed that space and time are not absolutes but are relative to the observer and are interwoven aspects of a single reality. He showed that there is not a fact and an observer but “the joining of the two in an observation.” This development in the macrocosmic world of astronomy, the initial success of the Newtonian ideas followed by their final failure, has been matched by a parallel development in the microscopic world of atomic physics. We shall consider this under three headings: (1) The breakdown of physical analogies, (2) The Uncertainty Principle, and (3) Indeterminism.

When two systems of ripples from two separate points of disturbance pass through each other, there appears on the surface of the water an entirely new pattern of lines radiating out from a point midway between the two centres of disturbance. Mathematical analysis has no difficulty in showing that this is produced by interaction between the two systems. If two sources of light are placed close together, then, under appropriate conditions, a similar pattern can be observed. Arguing by analogy, it is possible to explain this pattern by visualizing light as a wave disturbance in an invisible medium. Several other aspects of the behaviour of light have also proved amenable to explanation in terms of this analogy with ripples on the surface of the water. Quite recently, however, it was observed that when light falls on certain metallic surfaces it ejects minute particles called electrons from the metal. One is tempted to explain this by analogy with water waves dislodging pebbles from the shore. In order to do this the waves must be of a certain size, depending on the size of the pebbles; but light, however feeble, will always eject some electrons. The analogy breaks down. A new analogy with rifle bullets has to be used. However few the bullets that might strike stony ground, a few pebbles will always be dislodged. Unfortunately this new analogy will not help us to explain the other aspects of the behaviour of light and it is not possible to find any analogy which is completely adequate.

Imagine, now, a stream of minute, invisible electrons passing through a tiny hole in the centre of a screen and impinging on a photographic plate mounted on the other side of the screen. If the plate is developed, a pattern of light and dark lines will appear which in itself is puzzling. Suppose a second tiny hole is made in the screen very close to the first, so that one would expect a similar stream of electrons to pass through it to produce upon the plate a similar pattern but overlapping the first. Instead an entirely new pattern emerges when the plate is developed. This astonishing result would seem to imply that any electron in passing through one hole must have modified its behaviour because of the presence of the other hole, and this would seem to imply further that the electron not only has means of cognizing the presence of the other hole but of cognizing what other electrons either have done or will do. Professor Margenau, in his *Nature of Physical Reality*, writes: "... one is constrained to admit that each electron passed through both holes at once, or that each had some inherent disposition for forming the pattern which the whole aggregate only was able to realize." The final conclusion which he draws is that "electrons and photons *have no exact position* in the mechanistic, intuitable sense of the word." A footnote defines "intuitable" as conceivable or representable in terms of mechanical models.

One can summarize by saying that the particles of the sub-atomic world show aspects of behaviour which are outside our experience in the everyday world, and which cannot be explained fully by analogy with anything in that experience.

Turn now to our second heading: The Uncertainty Principle. This is difficult to define in non-technical language. Consider first that it is *impossible* to make *any* physical measurement with complete accuracy because the act of measurement alters the quantity which we are trying to measure. For example, put a thermometer in a cup of water with the object of measuring the temperature of the water and the thermometer itself will alter the temperature. The degree of alteration is uncertain. It could be zero in the remote circumstance of the thermometer being at exactly the same temperature as the water before it was inserted. It could be very large if the thermometer happened to be very, very cold. In the everyday world this factor of uncertainty can often be discounted. Not so in the sub-atomic world. So small are the particles of this world, so responsive to the lightest touch upon them, that anything we do to them will alter immediately and decisively the conditions which we are trying to observe or measure. Once more we see that we cannot separate the observer from what he observes. Even this does not quite convey the Uncertainty Principle. Something more of its implication is given by saying, for example, that in order to observe accurately the state of a person at any moment he must remain in that state for a few moments, but if he did so remain he would cease to be a person to be observed. What we have said under this second heading can be summarized by saying that in the very nature of the physical world lies the impossibility of complete knowledge of the physical world. Recognition of the principle marks another decisive break with the past during which it was confidently assumed that complete knowledge of the physical world was in principle ultimately possible, however insuperable the practical difficulties to be overcome might seem.

Finally, consider our third heading: Indeterminism. The principle of determinism has been stated in these words: "Given a definite configuration of wholly material things, there will always follow upon it the same observable event." Once this was unquestioned. Now every single event in the sub-atomic world seems indeterminate. For example, an atom of the metal radium is liable at any moment to change spontaneously into an atom of the gas radon with the emission of a pulse of invisible radiation. What decides the moment? Nothing of which we have any cognizance. Place two atoms of radium, seemingly identical, under identical conditions (*i.e.*, reproduce the same configuration of wholly material things); one may change within a moment, the other may show no sign of change even after a million years. Here and elsewhere statistical laws can be applied, which state how many sub-atomic particles of a certain kind will have done a certain thing within a certain time, and they are obeyed, but the individual particle is a law unto itself, or apparently so.

We have chosen to discuss some of the developments in atomic physics under these three headings; but, however they may be discussed, it is certain that never again can the world be explained in terms of actual physical models or models in our imagination which

could be reproduced, using familiar objects. We have been humbled and have had to accept that we can never reach complete knowledge of the world through physical means. Unfortunately, this is not yet the understanding that "mental, psychic and spiritual organizations" await development within us whereby we can penetrate "into the very kernel of matter" and record "the soul of things there"; but it is an essential preliminary step.

It is tempting to quote statements made by Madame Blavatsky, the validity of which seems to be supported by these recently discovered attributes of matter and of light. For example:—

...the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahma, one of whose names is *Anu*, or atom—no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free-will acting within the limits of law. ("Kosmic Mind": *U.L.T. Pamphlet No. 20*, pp. 20-21)

What several rather mystical Scientists taught was that light, heat, magnetism, electricity and gravity, etc., were not the final *causes* of the visible phenomena, including planetary motion, but themselves the *Secondary effects of other Causes*. (*S.D.*, I. 484)

We must realize, however, that repetition of statements such as these is one thing; but altogether another is a sufficient understanding so that, first, we do not interpret an indwelling intelligence in anthropomorphic terms and, second, the interpretation of the behaviour of matter in terms of such intelligence is seen as a compelling necessity. No scientist is going to use seriously *The Secret Doctrine* until there has taken place within him some "awakening to consciousness of the Divine nature of man." One educated in the Newtonian system has to educate himself anew to understand modern scientific developments, has to change his basic concepts and his habits of thought. A more profound re-education is yet required. How, as Theosophists, can we encourage such a change? The cycle challenges us.

The motive of science was the extension of man, on all sides, into Nature, till his hands should touch the stars, his eyes see through the earth, his ears understand the language of beast and bird and the sense of the wind; and through his sympathy heaven and earth should talk with him.

—RALPH WALDO EMERSON

STUDIES IN THE SECRET DOCTRINE

SECOND SERIES

VII.—THE THREE HYPOSTASES

[Reprinted from *Theosophy*, Vol. XII, pp. 304-307, for May 1924.—EDS.]

Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities—the illusive envelopes of the immortal MONAD-EGO—twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moonbeams, only so long as the Queen of the Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams—symbols of our eternal Spiritual Egos—alone surviving, re-merged in, and being, as they were before, one with the Mother-Source. (*The Secret Doctrine*, I. 237)

Thus are imaged for us the three Hypostases or Avasthas of the One Life. Whether we study the Three Fundamentals of *The Secret Doctrine* in a universal or an individual sense, as seemingly separate entities in manifestation or in their static condition of perfect equilibrium in pralaya, it is necessary for us to decipher the three factors involved therein.

The first Fundamental deals with the Principle which is the One Life undivided and indivisible. The second treats of Its manifestation—the appearance and disappearance of the reflection which It casts and which we call the universe in cosmology and man in anthropology. The third asserts the identity of nature between the One Life and the Universe—Man, between the rays and the Luminary and, in doing so, logically takes notice of the reflections cast on the waters of space by the innumerable beams which emanate from the Universal Man—Maha-Purusha or Narayana, the Container of all men, Naras. In other words: Each human being is an incarnation or manifestation of Deity. It is said—so many men on earth, so many gods in heaven; and yet these gods are in reality One; like the rays of the moon, they are withdrawn into the parent luminary, which in its turn is merged in the One Absolute.

A proper understanding of the Three Fundamentals reveals this great fact: in his innermost nature man is the Absolute. Says *The Secret Doctrine*: “The Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather” (I. 247). And because of this there exists for man certainty of final emancipation from the limitations of concreteness, however expansive or exalted. “It is only the spiritual potentiality in man which can lead him to become one with the INFINITE and the ABSOLUTE” (II. 79); or “At the threshold of Paranirvana [the Monad] reassumes its primeval

Essence and becomes the Absolute once more" (I. 135).

This Absolute One Life is the Perfect Bliss of Equipoise in which lie forever concealed Motion, Space and Duration, absolute and abstract. These three project radiations — "the unconscious and spontaneous shooting forth"¹ — which result in manifestation. Absolute Motion or Abstract Space or Boundless Time are the Unknowable. The Great Breath which is the radiation above mentioned of Absolute Motion, Matter which is that of Space, and that which joins them producing the illusion of past, present, future, named Fohat, are the knowable — though unknown to all save the emancipated beings who are called Mahatmas or Great Souls.

Thus there are four factors: (1) Absolute One Life called Be-ness and (2) Its radiation, the Great Breath, which is "its one absolute attribute, which is ITSELF, eternal, ceaseless Motion" (I. 2); this Great Breath or Absolute Abstract Motion "is one of the three aspects of the Absolute — Abstract Space and Duration being the other two" (I. 43). Therefore we have to take cognizance of (3) Space-Matter and (4) Fohat, the bridge between Spirit and Matter, the dynamic energy which links the one to the other.

Let us apply this to the image pictured for us in the extract with which we began: There are the "milliards of bright sparks"; there is the "one and the same moon"; there are the beams "one with the Mother-Source"; and the moon in its turn is merged in the Light which is Darkness — the Absolute. The moon, the luminary, is but an appearance — "the plane on the surface of the Circle" (I. 18). This circle is the plane of the sphere whose length and breadth and thickness are coeval and equal and are named as above Motion-Space-Duration.

It is the same truth which Sri Krishna puts forth in the Seventh Discourse where he speaks of himself and his two natures, lower and higher nature, *apara* and *para prakriti*. Krishna is the Great Breath whose higher nature is *Daiviprakriti* or Fohat, his Light, while his lower nature is *Mulaprakriti*, from and in which all material manifestations take place. As the Great Breath he is the one "attribute" of the Absolute; that is why he is named *Aja*, Unborn. With the power of his two natures he manifests himself — establishes this whole universe with a single portion of himself — and in the non-manifested state remains separate from manifestation.

The Absolute and Its primeval triune differentiation are symbolized by the 4 or the Tetraktis for the same reason that Brahma is *Chaturmukha*, four-faced. Says *The Secret Doctrine* (I. 18):—

Hiranyagarbha, *Hari*, and *Sankara* — the three hypostases of the manifesting "Spirit of the Supreme Spirit" (by which title *Prithivi* — the Earth — greets Vishnu in his first Avatar) — are the purely metaphysical abstract qualities of formation, preservation, and destruction,

¹ *Transactions of the Blavatsky Lodge*, p. 94.

and are the three divine Avasthas (lit. hypostases) of that which "does not perish with created things" (or Achyuta, a name of Vishnu).

Note once again the four factors — the three Hypostases of the manifesting Spirit of the Supreme Spirit as the fourth which does not perish for it never is born — achyuta and aja, imperishable and unborn.

We are now to view the processes of will, thought and action from the three angles of the personal, individual, and universal self or atma, in accordance with the law of correspondence and the law of analogy; and it is necessary to remind ourselves of the fact that there exist grave complexities of classification and division of human principles, a thorough exposition of which is beyond the scope of these studies. Therefore, what is said is but an *analogical* indication and no more.

Let us then see this fourfoldness in ourselves. We are triune; in our personal aspect we are reflections, milliards of bright sparks; they are produced by the Manas-Ego, which is our second aspect, that of individuality; this Manas-Ego is a ray from the Parent Sun which is our Monadic aspect as Atma-Buddhi; beyond the last named is Atma, universal, the Light which by a transcendental process inherent in its own self-nature, svabhava, comes to a focal point called the Sun. Sun, Ray, Reflection, are the three Hypostases of the manifesting Light, which is Darkness. Or we can notice them in the processes of our lower personal self: Memory is the moon whose beam is the thirst for life, tanha, which begets the reflection called the body, but behind the body, desire and memory is the "I" — the ahankara which is the womb of the three. Body, Desire, and Memory are the three Hypostases of the manifesting "I" which is present in them all perpetually. The universal "I," the individual "I," the personal "I," are the three Hypostases of that Absolute Life which is the SELF.

There is another way in which these three Hypostases or Avasthas have to be studied: the formative or creative, the preservative or sustaining, and the destructive or regenerative aspects of the One Life. Consciousness manifests as a triple process — by the power of action (Kriya) it creates, by that of Love-Wisdom (Gnyan) it preserves, and by that of Will (Ichcha) it regenerates. Therefore in the Hindu Pantheon the universal manifester Brahma is the creator, the universal preserver Vishnu, the Mighty Lover, the universal regenerator Shiva, the Destroyer. Within us as personal-ahankaric beings, or as individual-atmic beings, or as universal parmatmic beings, is the triple process of Will, Thought and Action, material, psychical and spiritual.

Because consciousness is triple the path to perfection is threefold: of Karma which deals with the Kriya-action aspect; of Gnyan which deals with the thought aspect; of Bhakti which deals with the will aspect. By Karma we create, by knowledge we preserve, by devotion we regenerate. Karma begets Tamas — inertia, which knowledge sustains as Rajas — mobility, and which devotion transforms into Sattva — harmony. Sattva is Existence — Sat, which Knowledge recognizes

through Ideation — Chit, and which devotion realizes in immortal Bliss — Ananda.

Within us as without us, matter, force, spirit are but the triple hypostases of the fourth, the One Life. The material manifestation of the One Life is self-ish-ness, its psychical manifestation is self-hood-ness, and its spiritual is self-less-ness — the fourth is the common factor of the three, Self-ness or Be-ness. Therefore says *The Secret Doctrine* (I. 276):—

By paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One Absolute SELF, man can, even during his terrestrial life, become as “One of Us.”

The practical, which is the ethical, application for this mighty achievement is to be found in *The Voice of the Silence* in the teaching about the three Halls, the three states through which the aspirant passes — “beyond which stretch the shoreless waters of AKSHARA” — the Absolute. These halls correspond to the Jagrat, Svapna and Sushupti states of consciousness — beyond which is Turiya.

But for the ahankaric-I there would be no memory, no thirst for separate life and no body; but for the Turiya state, we would not have the refreshment of deep sleep, or the disturbance of dreams, or the waking life; from the Fount of Omniscience spring Wisdom and Learning and Ignorance as from Akshara-Letter come Shabda-Word, Shloka-Verse and Katha-Narrative; and finally, but for the Absolute there would be neither the Monadic, Egoic nor Personal existence — the Eternal, the Divine, and the lower Self. Says *The Voice of the Silence*:—

Restrain by thy Divine thy lower Self.
Restrain by the Eternal the Divine.

—B. P. WADIA

He who knows others is wise;
He who knows himself is enlightened.
He who conquers others is strong;
He who conquers himself is mighty.
He who knows contentment is rich.
He who keeps on his course with energy has will.
He who does not deviate from his proper place will long endure.
He who may die but not perish has longevity.

—From the *Tao Te King*

“ GOOD IS RESTRAINT IN SPEECH ”

Who has not had occasion ruefully to reflect upon this phrase from *The Dhammapada* when an ill-judged or ill-timed remark of his has precipitated seemingly disproportionate confusion or has increased that already existing? Truly, as we read in the New Testament,

... the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! (*James*, iii. 5)

No earnest student of Theosophy, to say nothing of other people of good will, could wish to be a trouble maker, but how many unintentionally play that role from time to time because they do not think before they speak!

Could a sincere student, for the moment thoughtlessly indulging his human nature in a swirl of personalities, entertain but for one instant the thought, “I am a foe of my own household”: what a turn to the right-about in thought, will and feeling would that instant take place! The tendency to gossip would at once be checked. (*THE THEOSOPHICAL MOVEMENT*, Vol. XXV, p. 221)

Saint-Exupéry once declared that “moral greatness consists in responsibility.” Perhaps it would be more accurately defined as consisting in the recognition and acceptance of responsibility for every thought and feeling, act and word.

Jesus said that “every idle word that men shall speak, they shall give account thereof in the day of judgment.” We are fortunate though we may not always think so, when the “day of judgment” follows recognizably soon upon our thoughtless words. “Quick Karma” may be very painful but it does also seem to make it easier to take to heart its lesson.

Idle talk all too easily degenerates into gossip, if not into downright slander, the results of the latter amounting sometimes, from the standpoint of Karma, “*to more than murder in hot blood.*” But H.P.B. has also written that “insinuations against one’s neighbour are often productive of more evil consequences than gross slander.

People instinctively distrust a bearer of gossip or one who repeats, with a caution to secrecy, what he admittedly has received from another in confidence. Remembering the old folk saying, “a dog that will fetch a bone will carry one,” they fear to confide in the talebearer. But they do wrong even to lend an ear to gossip. The mere refusal to listen to it would sometimes not only check its spread but also help a brother to overcome the weakness of indulging in it.

Gossip that finds a ready hearer who will pass it on will start a chain reaction. Reputations have been quite unjustly blasted by a shrug here, a raising of the eyebrows there, a knowing smile by a third person, but it is chiefly through the spoken word that goss

spreads. Madame Blavatsky declares in *The Key to Theosophy* (p. 252) that, "true or false, no accusation against another person should ever be spread abroad." And Mr. Judge has written:—

For the love of heaven do not take any tales or information from any person to any other. . . . The surest way to make trouble out of nothing is to tell about it from one to another. (*Letters That Have Helped Me*, p. 136)

Things that, if rightly treated or ignored altogether, would come to nothing are sometimes magnified till they seem mountains instead of the molehills that they really are.

While it is true that in one sense "speech is a gift which comes only to the disciple of power and knowledge," speech of another type comes but too easily to the lips of all of us. Yet one of the Mahatmas whose message Madame Blavatsky brought to the world wrote that "each man is personally responsible to the Law of Compensation for every word of his voluntary production."

People sometimes long for powers, overlooking the responsibility inseparable from their possession and use, and never asking themselves what use they are making of the powers they have. Prominent among these is the power of speech. Students who find difficulty in its control — and who does not? — would do well to read attentively, with a view to application, the inspiring articles on "Listening and Speaking — A Study in *Light on the Path*," published in our pages in September and October 1937. One of the several important points made there is that "one cannot hear and speak at the same time . . . the ears which listen have a foe in the tongue which wags."

Putting every impulse to speak an unnecessary word to the test of whether what we think of saying would meet the Buddha's demand for "Right Discourse" as rendered by Sir Edwin Arnold in *The Light of Asia* would be a great safeguard:—

Govern the lips
As they were palace-doors, the King within;
Tranquil and fair and courteous be all words
Which from that presence win.

How many a pitfall could we avoid also by remembering the wise counsel: "When in doubt, abstain"!

Wise reminders of the irrevocability of the spoken word and of the need for control of speech were given in "Proverbs — Turkish and Persian" in *Lucifer* for November 1890, of which two may be of interest here:—

Thy word unspoken 'thou canst any day
Speak, but thy spoken ne'er again unsay.
Oh, babbler, could'st thou but the cause divine,
Why one tongue only, but two ears, are thine!

It is a solemn thought that not only what we say but also the tone in which our words are spoken makes its indelible impress on the Astral Light—and sometimes also on the consciousness of others. No wonder we are told in *Light on the Path* that “before the voice can speak in the presence of the Masters it must have lost the power to wound.”

The great Indian lawgiver lays down the following rule for speech:—

Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law. (*The Laws of Manu*, IV. 138)

Seeing the turmoil sometimes stirred up by an unbridled tongue, voicing either flattery or condemnation, we may appreciate this and even the more drastic curb on speech which Jesus recommended when he said, “Let your communication be, Yea, yea; Nay, nay,” however inadequate this formula may appear to the demands of modern life. More practicable and unquestionably sound is the injunction, milder but still difficult to apply, given by the 14th-century Flemish mystic, Jan van Ruysbroeck: “Prefer always to keep silence to speaking without benefit and without need.”

There may, however, conceivably be times, rare though they be, when the disagreeable duty may devolve upon one to utter truths which may be far from pleasant to the hearer, as, for instance, when the maintenance of a discreet silence would in effect condone conduct likely to injure others or our great Cause itself. In such a case when, under Karma, the duty seems unmistakably and unescapably to fall upon oneself, H.P.B.’s injunction for that contingency must be followed: “*Speak the truth at all costs.*” There are, however, ways and ways of speaking the truth, some devastating, like a bludgeon, others regenerative and ultimately healing, like the surgeon’s knife. The Buddha has laid down for such a case most helpful rules:—

A brother, Upali, who is about to admonish another must realize within himself five qualities before doing so (that he may be able to say), thus: “In due season will I speak, not out of season. In truth will I speak, not in falsehood. Gently will I speak, not harshly. To his profit will I speak, not to his loss. With kindly intent will I speak, not in anger.” (*Vinaya*, ii. 9)

How great is the responsibility that rests on each of us to “use with care those living messengers called words”!

FEARLESSNESS

Fear nothing! How we admire courage! The courage of the warrior who fights on and on, unmindful of his bleeding wounds; the courage of the fighter whose imagination tells him beforehand what the consequence of his action will be, and who still plunges himself into the battle; the courage of the ordinary man who goes on and on, through difficulty after difficulty, through mental and emotional strain which he will not let destroy him and make him a coward in his own sight.

The fear of Hell or of punishment after death has mainly died out from men's minds and most people go through life fearless in many ways, fearful in others, and with mixed feelings in still other conditions. It is when we begin to struggle to change from a drifting life to purposeful living that we find a different form of fear besetting us. It results from not knowing what to do and yet being aware of what dire consequences may follow a wrong decision. Why should this be? Because we are beginning to tread the path of discrimination, of responsibility, and, like Arjuna, long to be told just what *is* the right line of action.

Students often think that acceptance of Karma is all that is required of them. They miss out that Karma brings us to cross-roads over and over again and only our discrimination will enable us to choose the right road. The *Gita* brings us solace and quenches this fear of the consequences of wrong choice. From Arjuna's "instruct me in my duty" to Krishna's "Act as seemeth best unto thee," after he has explained the different philosophies through many chapters, we go over and over again. We have been taught that no one else can make the choice for us. But Krishna goes on to say that even if we choose wrongly because of our folly we will be led to do right because of our very nature — "thou . . . wilt involuntarily do from necessity that which in thy folly thou wouldst not do." Note, he says "in thy folly"; he does not say "in thy ignorance." It is when we have the knowledge and refuse to act up to it that we go wrong. Is not this of the greatest help to us? Should it not give us confidence? Do not all of us know what is right in our mind-heart, and what seems right to our emotional self? Why then should we err? We have to discriminate, therefore, between what we know to be right in our mind-heart and what we long to do from the personal point of view.

But there is also another side to discrimination. In this world of illusions and delusions, we have to discriminate at every step, even if no personal choice is involved. Everything that can happen is a reflection from higher spheres, a reflection of the archetype. Sometimes the reflection is seen through ruffled matter, disturbed and murky. Then we should turn to the law of analogy and correspondence in order to try to find what the archetype really is. To attain true discrimination we need another virtue — *Vairagya*. Only with complete indifference, the higher indifference, can we attain freedom from the fear of wrong action and choose aright. The causes of the condition

we are in and the effects of the step we are about to take must be seen from a higher level of consciousness, and this can best be described as the plane of *Dana*, charity and love immortal, which will itself produce *Shila*, harmony, which "leaves no further room for Karmic action," and both result from *Kshanti*, "patience sweet, that nought can ruffle."

A constant awareness of these steps will bring to us self-confidence — not the self-conceit of the man without roots, but the self-confidence which is the result of reliance on the Law. Self-confidence is also based on will. There is no need then for fear or for arrogance. We have done our best, we have looked at that best and are confident that it is our best. That is all we are expected to do, all we can do in fact. Even if events prove that our action was wrong, ill-timed, or disastrous, we can learn if we hold an impartial post-mortem on the course of events.

Can such actions bring trouble to others? No, they cannot. Only such actions can bring trouble as are based on personal motives and desires and are carelessly performed. For no one can suffer save through his own Karma. Where we have erred is that we have allowed ourselves to be the agents of Karma, bringing suffering to others.

Why should we bother to be fearless? Because we have a goal in sight which is well worth all effort. And in climbing to the goal no set back is final if we pick ourselves up and go forward again.

Fearlessness, discrimination and compassion are the triad which the student needs in order to progress on the Path. The tenderness of compassion will make the fearless man harm no one and discriminate only in terms of the good of all.

The Chela's daily life is full of challenge. Let him welcome each new difficulty, for thus he "wins his spurs."

LIBERTY

Walls were never built so high
Human spirits could not fly
Over them and free.

Cage men's bodies, silence speech;
That which soars beyond your reach
Laughs at your decree.

Thoughts of men cannot be stilled
Nor can gaols that tyrants build
Hold a spirit brave.

Only chains himself has donned,
Creed or vice or fancy fond
Make a man a slave.

FOR OLD SOULS IN YOUNG BODIES

LITTLE THINGS

"I do wish you'd really try to be more careful, dear, even in doing little things. Sometimes, especially in these times we live in, very little causes lead to very big effects!"

Mrs. Bowen was speaking to her 10-year-old son, but his small sister Edna, catching her repetition of the word "little," entered the conversation importantly with one of her nursery rhymes:—

"Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land."

"Very true, Edna! And now, dear, you take your dolly into the sitting-room and play there. Your brother and I are talking now."

"I'm thinking, Alan," she continued, "about that big sum you brought for your homework in arithmetic yesterday. Your father and I both added the columns after you had got the total and found no mistakes. How could your answer have been wrong?"

Alan shrugged his shoulders. "Just because I'd put *one* down wrong when I copied it. Was it fair to mark it zero?"

"Why not, dear? A total can't be partly right; it's either right or wrong."

"But I'd added up right what I'd put down! I think I should have got some marks for that!"

"Suppose you start off in the wrong direction to go to school. You may walk and walk in the direction that you choose but does it bring you any nearer the school?"

"N — o, it might even take me farther away," he admitted.

"Right! Well, now be glad that this time you got 'quick Karma' for your carelessness. It will lower your mark for the month and we'll all be sorry, but most of the unhappy result came right home to you. If it has taught you to put your mind on whatever you're doing, Son, it will have been well worth the disappointment that you felt. Go out and play now, Alan! Just come in in time to do your homework, but don't waste any more energy in feeling sorry. Just say to yourself often, 'I must be careful! I must put my mind on what I have to do!' If you don't, Son, you may expect another lesson sooner or later, and perhaps a harder one, that would hurt you and other people more and make you even sorrier. It's only when a lesson has been learned that the need for it stops. And we can be absolutely sure that Karma will bring us the reaction for everything we do."

Alan did try harder for a while to pay attention, but one morning, three or four weeks later, just as he was leaving for school, his elder sister entrusted him with a letter to post on his way. "Be careful with it, Al!" she cautioned, and he said he would.

Before he reached the mailbox, however, he met his good friend Dick Stone and the two boys went along chattering gaily, pushing each other off the walk now and then as small boys will, and never a thought did Alan give to the letter that he was to post. It stayed in the back of his geography book where he had put it for safe keeping, falling out at home a week or ten days later, just as he came into the room where his sister was sitting reading. She looked up when he came in and saw the letter fall. Her writing on it and the uncanceled stamp told their own story. "O Alan!" she exclaimed, "how can I ever trust you?" She looked very unhappy and then began to cry.

Alan was shocked, too, to see the letter fall from his book, but more by seeing his almost grown-up sister's tears.

"Alice, please don't cry!" he pleaded. "I'm awfully sorry I forgot. I'll run right out and mail it now!" And he put out his hand to take it.

"It's too late!" she wailed. "The contest's closed, and I thought I had a good chance to win it. If they had given me the prize I was going to get Mother a new dress for her birthday. Oh, dear! Oh, dear!" she wailed, and wrung her hands.

"Alice dear, please don't!" He was crying too when the door opened and Edna ran in ahead of her mother, to stare open-mouthed at them and then to begin crying in sympathy.

Mrs. Bowen had gone directly to the kitchen to lay down her purchases and, coming back now, exclaimed, "Whatever is the matter? What has happened, Alice?"

Alice stopped sobbing with an effort, but, loyal sister that she was, she hesitated.

Alan bravely but with swimming eyes told his mother the mischief he had made again by heedlessness.

"You come with me to my room, Alan," she said. "Edna, be quiet!" "Alice, will you start getting dinner, dear, and let Edna help you?"

"How did it happen, Mother?" Alan asked, looking woebegone. "I forgot all about having the letter to mail. And Alice cried so, Mother! She was awfully disappointed; she wanted to get a prize to get a present for you and now it's too late."

"Do you see, Alan, why this lesson is a harder one than the wrong sum was?"

"Yes, I do, Mother, because it hurts Alice and you too." A sob choked him for a moment.

"I'm not going to punish you, Alan. I know that you feel very sorry. But that doesn't make it all right."

"I think that I'd feel a little better if you did punish me!"

"No, Karma is punishing you, Son. But, do, do learn the lesson and try to put your mind on every duty! Did you ever hear the story of the horseshoe nail?"

Alan shook his head, and his mother said: "I'll tell it just as I remember it, and you listen carefully so you can tell it back to me. But the last part I want you to memorize and repeat to me every day for a

week. That ought to help you to remember it always." And she began:—

"Once upon a time, there was a war between two little countries. And the King of one country was trying to take away the kingdom of the other King. This other King wanted to send an important message to his General, who had left for the border of the country with the army, some such order as that he should fall back until the other soldiers that the King was sending could have time to reach him. He gave the message to a faithful subject and told him to take a swift horse and give the message to the General just as soon as he possibly could.

"The rider first took his horse to a blacksmith's shop to be sure that it was properly shod for a long gallop. The blacksmith had left his apprentice to see to the shop while he went home to lunch. The apprentice took off one worn horseshoe and put a new one. There was another horseshoe that needed another nail to be quite tight, but there wasn't another nail there, and the apprentice was too lazy to go up to the loft to get one. He said to himself, 'Those other nails might hold it. Who's going to take the trouble to go to get another nail!'

"The rider also was in such a hurry that he didn't take time to see that the shoes were properly nailed on, so there were two careless people. He started off and got far away from the city and even from any farmhouses in the country, when he found that the horse was limping and the shoe that wasn't properly nailed had fallen off. There was no blacksmith for many miles. The rider realized it was important to get the message there as fast as he could, so he tried to go on foot. At first he ran and then he slowed down to a walk. He was very thirsty and there was no water and he saw no other people. He staggered along till he was quite tired out and then he fell down and lay there.

"So the General never got the message and he started the battle without the soldiers who were coming. The other side won the battle and the army of the other country came to the capital and captured the King and claimed that the country now belonged to their King. So — and this is the part you must memorize, so listen carefully:—

"A little neglect may breed great mischief: for want of a nail, the shoe was lost; for want of a shoe, the horse was lost; for want of a horse, the rider was lost; for want of a rider, the message was lost; for want of a message, the battle was lost; for want of a battle, the kingdom was lost; and all for want of a horseshoe nail!"

The life of the moral man is plain, and yet not unattractive; it is simple, and yet full of grace; it is easy, and yet methodical. He knows that accomplishment of great things consists in doing little things well.

—CONFUCIUS

EQUANIMITY

Equanimity is one of the virtues rarely to be found in our materialistic civilization of hustle-bustle and excitement, and more especially so in the younger generation, whose natural tendency seems to be to act impulsively because of an incorrect basis of thinking and false values of existence. Equanimity means calmness and composure in every event of life, small or great, but more particularly during stress and strain, physical, mental or moral, when equipoise and clear thinking are needed most. It is a great asset whether in individual or public life, a shield of protection against all dangers.

The great Teachers down the ages, who are embodiments of equanimity, whose minds "like a becalmed and boundless ocean" spread out in shoreless space, have ever emphasized the development of this great quality. One of the definitions of Yoga as given by Sri Krishna to Arjuna at a crucial moment in the second discourse of the *Bhagavad-Gita* is — equal-mindedness. Yoga in the true sense means to be yoked to or to unite with one's own Higher Self, towards which every mystic and spiritual aspirant strives. Living in the world, he is naturally faced with difficulties, tests and trials, and if Manas, the self-conscious thinker, the most responsible principle in the human constitution, gets disturbed easily, how is that union to be achieved? The goal of human evolution is perfection in all departments, on all planes of life, and this cannot be attained without equanimity. The first four rules of *Light on the Path* lead the student towards that end:—

Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

Making the eyes incapable of tears and the ears lose all sensitiveness does not mean cold indifference or hardness of heart. This state is self-consciously attained after long and ardent practice with the one and only motive to help mankind so that the voice can speak and the soul can stand in the presence of the Masters to do Their work. Similarly, it is advised almost in the beginning of *The Voice of the Silence*:—

If thy Soul smiles while bathing in the Sunlight of thy Life; if thy Soul sings within her chrysalis of flesh and matter; if thy Soul weeps inside her castle of illusion; if thy Soul struggles to break the silver thread that binds her to the MASTER; know, O Disciple, thy Soul is of the earth.

The Soul has to rise above all smiles and tears if it does not intend to break the relationship with the Master. This refers more to one's individual life, but the next paragraph deals with world problems, the turmoil and illusion in which the soul gets caught:—

When to the World's turmoil thy budding Soul lends ear; when to the roaring voice of the Great Illusion thy Soul responds; when frightened at the sight of the hot tears of pain; when deafened by the cries of distress, thy Soul withdraws like the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent "God" thy Soul is an unworthy shrine.

So equanimity is necessary in all spheres of life so that the harmony between the divine and the human, the human and the personal, may be preserved and life's aim and purpose may be fulfilled.

The fourth of the Seven Paramitas, "Viraga, indifference to pleasure and to pain, illusion conquered, truth alone perceived," brings out the ideal of truth which can only be perceived when equanimity is attained. This divine virtue, like the fourth principle of Kama in man, holds the balance. Its midway position helps the unfoldment of the other virtues "that transform the body into the Tree of Knowledge."

The impulsive tendencies of the race as a whole are partly caused also by the swift momentum of *Kali Yuga* when the restless activity of the quality of *Rajas* is predominant and people succumb to that force. Mr. Judge points out in his *Letters That Have Helped Me* that, though nothing can be done against the *Kali Yuga*, much can be done in it. Therefore, in spite of the great speed of our age, it is possible to unfold equanimity and walk the path of moderation. Right resolves sustained through right ideation and effort would fructify more quickly during this age than at any other time.

For centuries and millennia human minds and hearts have taken a wrong direction. They have to be trained. It is necessary to take the scales of life in one's own hands, weigh and balance everything according to principles and then act deliberately. Equanimity is to be acquired when life flows smoothly, comparatively speaking, remembering that the circular motion of the Law brings one to rough and stony spots when one's progress requires it. In order to achieve this, valuable advice is given in the "Musings on the True Theosophist's Path," reprinted in *U.L.T. Pamphlet No. 36*:—

Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigour in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation.

This is one sure way of cultivating equipoise, though it is difficult to practise. Each one has to *look* for the opposing currents and set them in motion so as to overcome the forces of darkness and despondency, tumult and fear, temptation and tribulation. Theosophically speaking, it means that Manas, the Human Soul, instead of falling prey to Kama, rises triumphant towards Buddhi. Thus man acquires the Light and the Wisdom of his own Divine Parent and uses what he has gained in the service of his fellow beings.

BHAKTI—DIVINE LOVE

Bhakti or devotion is a subject that it is difficult to make useful to both Eastern and Western students of philosophy, or even to aspirants to the spiritual life. This is so because its real implications are now almost unknown in the West and sadly misunderstood, for the most part, in the East. In the West, the expressions of *Bhakti* may be dimly recognized in the lives of the true Christian mystics; in the East, it is often perverted beyond recognition by many false claimants.

In order to understand *Bhakti*, we must study it as a science. This statement may sound strange to many, but not so to students of Theosophy.

In India, treatises such as the *Narada Bhakti Sutras* have existed for untold centuries, but without a clear intellectual grasp of their meaning and intent wrong applications have been made of their teachings.

Generally speaking, it may be said that *Bhakti* deals with the heart side of the discipline required to live the spiritual life. But in neither East nor West is it seen as but one-third of that discipline which, if properly understood and undertaken, involves the threefold use of Head (Knowledge), Heart (Devotion) and Hands (Action). Without knowledge, *Bhakti* becomes a sort of passive, sentimental quietism, if not worse and more dangerous — mediumship; and without works, *i.e.*, the expression in action of both knowledge and love, it is fruitless and of no benefit. The understanding of the mind and the apperception of the heart are not sufficient unless they produce altruistic action.

The *Bhakta* or devotee is called a "Lover of God" or of the Self — that God seated in the heart of every being, that Self which is the life and intelligent core of every creature. Otherwise he is not the true "Lover." But there is an insidious danger in this conception. We are warned against the subtle temptations that beset those who choose to believe that *Bhakti* is the only requirement for living the life of Occultism. It is not; and the Path of the Spirit is strewn with lofty failures caused by acquiring a higher understanding and intuition which see universals but which, at the same time, leave this sad world and suffering humanity out of their concern.

Certain temperaments are attracted to the Path of the Spirit by a "love of knowledge"; others by their natural sense of "devotion" to the divine, to the true, the good and the beautiful; others by the urge to do service and "good works." But H.P.B. makes it clear that all three disciplines must become one, or the goal, Self-conscious life in Spirit, will not be reached.

She points out that "great intellect and too much knowledge are a two-edged weapon in life." They may be instruments for evil as well as for good. This is not difficult to understand. But, although the heart can save the mind, it is not so easy to realize that it, too, must be saved by positive, active work for others. Otherwise the *Bhakta* will drift into the selfish sleep of peace and rest, known in India as *Mukti*.

Let us consider some of the teachings of the *Narada Bhakti Sutras*. Narada is held to have been a great *Bhakta* and was one of the seven great Rishis, a Son of Brahma. In *The Secret Doctrine* and in *The Theosophical Glossary* we are told something about him. He is "one of the most mysterious personages" in the Brahmanical sacred symbology; he is a ruler of events during various Karmic cycles; the personification, in a sense, of the great human cycle; a *Dhyan Chohan*. Some of the most occult hymns of the *Rig Veda* are ascribed to him. He was cursed by Daksha, the personified Creative Force, because he persuaded Daksha's sons to remain celibates and yogis and to be reborn time after time on this earth. He was the inventor of the "soul-echoing" Vina. H.P.B. tells us that Narada was "rebellious" and "incomprehensible" and closely connected with occult doctrines and secret cycles, a Deva-Rishi of Occultism.

Bearing all this in mind, Narada's 84 *Bhakti Sutras* become all the more interesting. They are divided into five sections: (1) The Form of Supreme Devotion; (2) The Importance of Supreme Devotion; (3) The Culture of Devotion; (4) Devotion beyond Words; (5) The Marks of the Devotee. A free rendering of some of these *Sutras* is attempted below.

Narada defines *Bhakti* as love of the Divine, by attaining which a man becomes contented and happy, neither desiring nor loathing anything. *Bhakti* is not led by desire but finds expression in the renunciation of the fruits of action. The true devotee is one-pointed in his devotion and leans on nothing else. But this one-pointed devotion to the Divine does not mean neglect of the humdrum routine of life. One cannot devote oneself adequately to the service of the Divine if the care of the body is neglected.

According to Narada, devotion implies the dedication of all activities to the Divine and the feeling of great anguish in losing It, the highest Ideal, from memory. This is allegorized in the many delightful stories of the *gopis* or cow-maids of Vrindaban, who were single-hearted in their devotion to Krishna and felt extreme uneasiness in losing Him from their midst even for a short while. Without a vivid awareness of the majesty of the Divine, devotion cannot be a means of spiritual development and is dragged down to the level of profane love.

There is said to be a regular course of training for the cultivation of *Bhakti* and the *Sutras* set forth the conditions under which the spark of devotion may gradually come to illumine one's entire inner and outer life. Renunciation of attachment to objects of sense, listening to and singing the glories of the Divine, companionship with the Great Ones and the grace flowing from Their divinely compassionate nature — these are some of the means whereby *Bhakti* may be cultivated. Companionship with the Blessed Ones is difficult of attainment and is possible only for him who is saturated with Divine Love. Evil company should certainly be shunned, for it gives rise to lust, anger, delusion, loss of memory, loss of discrimination and loss of all. Giving way to evil tendencies may seem at first like playing in ripples, but constant association

with them turns them into a stormy sea.

He who has crossed over the ocean of illusion and is free from all worldly attachments, who has become free from the influence of the pairs of opposites, who is selfless, who dedicates all his actions to the Divine and conforms to Its will, develops an undivided and uninterrupted flow of love towards the Divine. Such an one overcomes all limitations and helps others to do likewise.

Love of the Divine, says Narada, is not capable of being described in words. It is self-evident and needs no proof. When one is completely contented and at peace, words are not needed to prove it. The devotee forgets everything and lives in the Divine and for the Divine. But this, it is reiterated, does not mean running away from life and need not interfere with one's worldly duties. What is implied is surrender to the Divine of all consequences resulting from action.

The single-hearted devotees radiate holiness wherever they go. They are the purifiers of their families, countries and of all mankind. They see the presence of the Divine everywhere and at all times. The whole earth rejoices at their devotion and feels secure. They have transcended all distinctions of birth, learning, appearance, wealth, tradition and the like. By observing harmlessness, truthfulness, cleanliness of body and of mind, kindness and other excellences of character, they draw nearer and nearer to the Divine.

The *Bhakti Sutras*, like the *Gita*, enjoin constant meditation, and the Divine, being invoked, fills the devotee with Its influence. He becomes Compassion Absolute, a living embodiment of the Law which moves to righteousness.

H.P.B. gave her pupils *The Secret Doctrine* so that the metaphysical principles behind and within all things might fecundate their minds. She translated the Golden Precepts of *The Voice of the Silence* so that the head might be linked with the heart for their mutual education and unfoldment. And she wrote *The Key to Theosophy* so as to guide the awakening intuition to find expression in altruism. Thus, with head, heart and hands united, the true *Bhakta* or Devotee will come into being and bless the world.

Love — divine love — is the source of life, of light, and happiness. It is the creative principle in the Macrocosm and in the Microcosm of man. It is *Venus*, the mother of all the gods, because from her alone originate Will and Imagination and all the other powers by which the universe was evolved. It is the germ of divinity which exists in the heart of man, and which may develop into a lifegiving sun, illuminating the mind and sending its rays to the centre of the universe; for it originates from that centre and to that centre it will ultimately return. It is a divine messenger, who carries Light from Heaven down to the Earth and returns again to Heaven loaded with sacrificial gifts.

—*Lucifer*, January 1888

ESOTERIC AND EXOTERIC

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. II, pp. 89-91, for October 1932.—EDS.]

Soul builds body. The nature of the one is occult, as that of the other is phenomenal. Of unchanging reality is life, while form is but the evanescent *maya* that is non-existent in fact. From 1851 to 1871 Wisdom was energizing in the inner planes of being propelling towards the outer world. Then H.P.B. emerged from the Great Lodge for the service of our world and ever since, and especially after 1877 when her *Isis Unveiled* was published, certain hitherto unfamiliar words came into prominence. Among these were esoteric and esotericism, exoteric and exotericism.

She was the first since the days of the Alexandrian Neo-Platonists who unhesitatingly and emphatically declared that a secret body of Teaching and Teachers existed. From the very start she claimed a somewhat intimate acquaintance with both. She laboured in the Cause for which those Teachings and Teachers stood, for 20 years—from 1871 to 1891. Among the important missions entrusted to her was the drawing of the attention of the world to the existence of the Teaching and the Teachers; only a part of the former, under instructions from the latter, was put forward in discreet instalments. This process was affected by the growth or the hindrance, especially among the aspirants to Chelaship, in recognizing the truth of the esoteric nature of both the knowledge imparted and its Wise Custodians. It is apparent to the insight of the student of H.P.B.'s teachings that she tried to prepare a body of students wise enough to value silence and learn the art of assimilation of the philosophy and through it of its Master-Proficients. H.P.B.'s mission was not only dissemination of knowledge to the world at large and the service of the century which opened with 1875. She also had to prepare a band of student-servers of the Sacred and Secret Wisdom, who were capable of transmitting the same Charge to succeeding generations and thus purify by life and labour the mind of the race till her successors in 1975 arrived before the public to complete that which she began.

Men's minds had to be prepared for the reception of the Teaching. Grades of students is what she aimed at; those knowing less, learning from the group who knew a little more, till there would be two or three who in direct contact with the perfected Adepts remained also in touch with the world through their co-workers and helpers. A veritable Antahkarana-Bridge was planned to be erected between the World of Masters and the world of mortals. For this purpose and towards this aim she advised that the esoteric nature of matter and man be truly recognized by her students and especially by her intimate pupils. The public which perused her writings was callous to her hints and suggestions in proportion as her intimate associates and students were heedless of her direct and unequivocal injunctions. Indiscretions about the esoteric nature of

the Lodge of Masters and Its Wisdom among other things, led to the collapse of the almost complete Bridge. A very small end of it which extended from the side of the Masters' World remained and will ever remain intact. As modern students purify themselves by the energy of study and ensoul themselves by the power of service, more of the Bridge will be restored. Devotion and intelligence which create are the necessary requisites and the few builders look, watch and exclaim — "Who is on our side? Who will help us?"

It is essential that students should intelligently recognize that Esotericism is a fact in Theosophy. Pythagoras termed it the gnosis of things that are and spoke of it in secrecy to his inner circle while Confucius refused to explain publicly his "Great Extreme." The Rishis of India, the Magians of Persia and Babylon, the Hierophants of Egypt and Arabia, the Prophets of Israel taught as Jesus did in these strange words to his elect:—

Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

Ammonius Saccas obligated his disciples by oath not to divulge his higher doctrines, except to those who had been "exercised." Our own H.P.B., following in the footsteps of her Predecessors, warned: "Woe be to him who divulges unlawfully the words whispered into the ear of Manushi by the First Initiator." She affirmed, through hints, obscure yet broad, the intimate nature of Esoteric Wisdom to be practised, while she loudly proclaimed that Primeval Knowledge and the Heirs to the Ancient of Days lived and laboured for mankind. She gathered in her writings the radiant jewels of the many mines — the diamond of India, the sapphire of Buddhaland, the ruby of Persia, the opal of Chaldea, the emerald of Egypt, the amethyst of Greece, the moonstone of Judea and set them all in the exquisite platinum of our own era which she secured from her Masters. She made this necklace for the daughter of time named the 19th-20th century.

H.P.B. pointed out that the secret teachings of the Sanctuaries have not remained without witness. They have burst upon the world in hundreds of volumes full of the quaint phraseology of the Alchemists; they have flown like irrepressible cataracts of Occult-mystic lore from the pens of poets and bards. Whence did Ariosto, in his *Orlando Furioso*, obtain his conception of that valley in the moon, where after death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many descriptions given in his *Inferno* of his visit and communion with the souls of the seven spheres? The dark secrets of the Wisdom were allowed to see the light of day as people learnt to use them with genuine discrimination, with selfless dispassion. It is personal selfishness that develops and urges man on to abuse his knowledge and

power. Thus during the last few centuries, as human selfishness grew, the Light of Wisdom diminished and those few Elect whose inner natures had remained unaffected by the march of the world became the sole guardians of the Esoteric Knowledge, passing it only to those fit to receive it, and keeping it inaccessible to others.

H.P.B. burst upon the world with her direct message. It was not poetical imagery, nor symbolic tales nor dramatized versions of Esoteric Truths. She wrote in the language of precision, simple and clear cut, as one having authority. She appealed to those around her to preserve inviolable secrecy in regard to certain information and teaching and await her cue from time to time to declare exoteric that which hitherto was given to the few to learn and assimilate. Her wise injunctions were disregarded; followed desecration of the sacred; that which was holy was given unto the dogs of the press and the pearls were cast before the swine of an egotistic, selfish public; press and public trampled them under their feet, turned on H.P.B. and rent her.

With the return of the Cycle the responsibility of her true students and followers assumes a grave proportion.

In this world of *maya*, Spirit and Matter are looked upon as two different things and so are Esoteric Wisdom and Exoteric Knowledge. Nature is one and so is Theosophy. The secret of Nature is in particles of dust and in constellations of stars and both are visible and yet — invisible. The writings of H.P.B. are at once exoteric and esoteric. Their occultism is perceived only by those whose inner natures have unfolded.

One of the qualifications unfolding that inner faculty which reveals the hidden side of the known phenomenal world is the power to keep inviolate the secrets entrusted to us by Nature or otherwise. Often in the enthusiasm to help and serve our fellows we scatter on the highway the seeds gathered from our study of Theosophy and our meditations on the facts of the philosophy. This is due to egotism, often of a very subtle type. To train them in the art of keeping secrets, many a wise teacher has devised ways and means whereby innocuous facts and fictions were given to students for the practice of keeping them private and learn how to avoid revealing them directly and indirectly in answering questions and in conversations.

It is a wise practice to impose on oneself the obligation of secrecy in reference to certain metaphysical and psychical teachings or spiritual and mystical practices. In doing so care must be taken that the student does not fall prey to the assuming of a mysterious attitude, which is still another form of egotism. "What thou hast to do, do it in quietude though a multitude surroundeth thee; what thy right hand receiveth or what thy left hand giveth let only thy Hidden Heart know" — such is the aphorism of old and the rules of the spiritual Path are the same today as of yore.

Corpses exist, but a living body has always a soul. Corpses of knowledge exist, but the Science of Life has the Master-Soul behind. The mystery of the living body, the mysteries of the Science of Life, are

esoteric; these mysteries show themselves mystically in the visible body, in the recorded Teachings of the Master-Souls. The esotericism of the *Gita* is within the eighteen discourses and there is no need to look for a nineteenth discourse. In the recorded message of H.P.B. all her Esoteric Wisdom lies buried. Her students and pupils will discover in her teachings that which is esoteric; silence and secrecy preserved will lead to further and nobler knowledge of the Inner Temple. To gain entrance every student has to become the Path which is Life Eternal. He has not only to find the Path but to make the Path. Between the student and the Golden Wisdom of the Masters which he is seeking there exists a gulf — the abyss of separation. He has to find that Antahkarana-Bridge on which silently, secretly, faithfully, some may be building, building, building — who knows?

—B.P.W.

The strange occurrence centring round a 12-year-old schoolgirl, which was reported in the press recently, has excited much wonder among scientists and laymen alike. Medical experts who examined Bimla, the daughter of a Sarpanch of the Sihani village panchayat, found nothing wrong with her, but they have no explanation as to why the clothes she wears get torn to pieces.

The strange phenomenon first took place some weeks ago when Bimla returned home from school with holes in her clothes. Later the holes turned into long cuts. However strong the fibre of the cloth, all her dresses get torn in many places and the family is faced with the problem of finding new clothes for her. One evening she found that her hair had been cut off. The following morning the locks were found in the street outside.

Bimla's case offers an opportunity for scientific investigation of a class of phenomena that has baffled men of science so far. It does not seem unlikely that the occurrence belongs to the same category as the poltergeist manifestations described by H.P.B. in more than one place. There is nothing whatever of the supernatural in such cases. Even certain scientists believe that some natural force can cause such a phenomenon. In *The Theosophist* of August 1881 H.P.B. protests against the theory of the Spiritualists that the invisible persecutors who cause this class of phenomena are malicious disembodied human spirits, and suggests that they go to prove the existence of prankish nature-elementals. "The Djinnat or Djinns of the Oriental demonology," we are told in *The Theosophist* of May 1882, "are of this class, as the reader of the *Arabian Nights* will remember. They can be made subservient to one who has learnt the secret of their subjugation by occult means. Only those who would believe that we consider them as beings of any sort — least of all *intelligent* beings — will be very much mistaken."

IN THE LIGHT OF THEOSOPHY

The 1959 annual meeting of the American Association for the Advancement of Science in Chicago last December is considered to be something of a landmark because of an address by George Gaylord Simpson, Professor of Vertebrate Paleontology at Harvard University. Professor Simpson's subject was evolution, and his argument, as reported in the *Saturday Review* of February 6th, ran:—

The import of the fact of evolution depends on how far evolution extends, and here there are two crucial points: Does it extend from the inorganic into the organic, and does it extend from the lower animals to Man?

Darwin, who had stated in *The Origin of Species* that life had been "originally breathed . . . into a few forms or into one . . . by the Creator," later modified his view and said that life was "a consequence of some general law" — that is, the result of natural processes rather than of divine intervention.

In the century that has passed since the publication of *The Origin of Species*, there has grown up among scientists a general consensus that the earliest forms of biological life evolved spontaneously from non-biological molecules of matter. Recent progress is gradually breaking down the barrier between non-living molecules and living organisms. At a recent meeting in Chicago, a highly distinguished international panel of experts is said to have considered the experimental production of life in a laboratory imminent.

So far so good; but modern science still has a long way to go in recognizing man's place in the evolutionary scheme. Students of Occult Science cannot concur with Professor Simpson's contention that Man "has no special status other than his definition as a distinct species of animal," and that "it is in the highest degree improbable" that anything on Earth exists for Man's benefit or ill, as he is "only one of many millions of species." Theosophy teaches, following the ancients, that "the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience." The recognition of the status and dignity of man gives to the entire process of evolution a meaning and a purpose which all but a few are groping in the dark to find. Many a "mystery" that baffles scientists and laymen today would be solved with a reorientation of men's thinking and a reversal of the accepted order of evolution from animal savagery to the present "enlightened" era.

Dr. Simpson went on to say that the fossil record of life on Earth revealed that "the statistically usual" outcome of evolution is obliteration, not the progressive appearance of higher forms of life.

There is no clear overall progression. Organisms diversify into literally millions of species, then the vast majority of those species perish

and other millions take their places for an æon until they, too, are replaced. If that is a foreordained plan, it is an oddly ineffective one, for species evolve exactly as if they were adapting as best they could to a changing world, and not at all as if they were moving toward a set goal.

The lesson here for Man is said to be that "he, too, can be extinguished like any of the other species," though he is by far the most adaptable of the species. Here, too, the dwarfed thinking of modern scientists is evident. When the experience that a particular form provides has been fully learnt, that form is discarded and the being or intelligence using it takes on a higher form of life. Evolution is "a series of stages toward an ever-growing perfectibility" — or life has no meaning.

Professor Simpson recognizes man's responsibility "to the whole human species . . . not just those of a certain colour or cast of features." Man is, in fact, responsible to more than his species; he is responsible to the whole of nature and can help or hinder its progress. The old Theosophical view makes the universe a vast, complete and perfect whole. There is strength and nobility in the concept of evolution it presents, for it holds before Nature the prospect of reaching self-consciousness, and before Man that of coming up to the stature, nature and dignity of conscious godhood.

Forum for March 1960 publishes Dr. Kenneth Walker's address at the annual meeting of the World Congress of Faiths, on December 12th, 1959. Reviewing "The World Situation With Regard to Religion," he draws attention, at the outset, to certain differences in Eastern and Western ways of thinking. In the East, he considers, the three great departments of knowledge, religion, philosophy and science, have not lost contact with each other but have remained complementary studies. In the West, on the other hand, religion has little or no relationship with philosophy and is often at loggerheads with science.

Dr. Walker considers the estrangement between science and religion in the West to have been brought about, first, by the epoch-making discoveries of Galileo and Copernicus and later by Darwin's theory of evolution. Ever since, every new scientific advance has been followed by a protest on the part of the Church, a short ineffectual struggle and then a further retreat. Every time this has happened, the scientists' prestige has increased at the expense of the reputation of the theologians.

During the last few decades, more and more scientists have begun to recognize the limitations of the scientific method and the incompleteness of the knowledge which it gives about ourselves and the Universe. Dr. Walker quotes Sir Arthur Eddington as saying in 1939:—

The symbolic nature of the entities of physics is generally recognized; and the scheme of physics is now formulated in such a way as to make it almost self-evident that it is a *partial* aspect of some-

thing wider. . . . The problem of the scientific world is part of a broader problem — the problem of *all* experience. We all know that there are regions of the human spirit untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature. Whether in the intellectual pursuits of science or in the mystical pursuits of the spirit, the light beckons ahead, and the *purpose* surging in our nature responds.

Eddington is said to have been "quite prepared to admit that when looked at from the scientific angle, man behaved very much as a machine behaves, but when regarded spiritually it was equally obvious that he possessed both a rational mind and a living soul." There is therefore considered to be "no contradiction between the findings of science and of religion, for they are both concerned with entirely different aspects of the human being."

Dr. Walker opines that "there are early signs of what may be called a spiritual resurgence beginning *outside* rather than *within* the Churches." In many countries of the West, there is a growing realization that science has not told the whole of the story and that something else is needed for living a fuller and better rounded life. The young men and women of today are searching for a positive and constructive philosophy of life. They are not prepared to accept without scrutiny all that was and is still being demanded of them by the representatives of institutional religions. Some of them are turning in the direction of Buddhism and the Vedanta, which put far more stress on inner religious experience than on formal rules and creeds. In the United States, for instance, Zen Buddhism is arousing great interest amongst the young.

Before a revival of true religion which encourages self-reliance can take place, the Churches will have to die as organizations. The reasoning mind can be satisfied only by a system of thought that is the essence of both religion and science. The *supposed* disagreement between the two, H.P.B. wrote, "is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority." ("Is Theosophy a Religion?": *U.L.T. Pamphlet No. 1*, p. 14)

Gandhiji was the author of the philosophy of *Satyagraha* (meaning, literally, holding on to Truth, or Truth-force), which he did not think out first but, following his own instincts, tested as a principle in daily living, in the small, plain duties of life as in national affairs, including the fight for India's political emancipation. Following his example, this non-violent method of resisting evil has been practised with success in other parts of the world also.

Mankind for March 1960 is a special issue on World *Satyagraha* and includes various writers who put a spotlight on attempts in the West to develop this form of resistance.

In "The Universal Form of *Satyagraha*" Dada Dharmadhikari, a prominent leader of the Sarvodaya Movement, shows how the word *Satyagraha* incorporates three faiths — faith in truth, faith in man and faith in society. Most people consider *Satyagraha* to be a form of resistance within the limits of non-violence, but in its totality it is not restricted to this aspect alone. It is co-operation that the *Satyagrahi* aims at; resistance is his incidental duty. "It means that wherever *Satyagraha* is practised to remove individual, situational or social evil, it should always be borne in mind that we are in fact opposing the acts of those who oppose us, not for opposition's but for co-operation's sake."

The *Satyagrahi* has not only sympathy and good-will for the person he opposes but also a sense of oneness with him. Were it not so, the use of *Satyagraha* would be considered improper among one's own kinsmen and other near and dear ones and it could be practised only in respect of him whom we consider to be an opponent or an alien. To make *Satyagraha* a universally applicable beneficial and infallible weapon, it is imperative to have faith in man.

Satyagraha does not consist in tolerance and forgiveness alone. Through them, self-purification or spiritual strength is achieved. A *Satyagrahi* does not resist for personal and selfish motives but for the benefit of his opponent and the welfare of society as a whole. Resistance that does not develop civility, humility and sympathy in the hearts of those who practise it, is not worthy of being called *Satyagraha*.

Sympathy and love are the natural qualities even of the brutal man. Many restrict them only to those with whom they feel some kind of oneness. With the development of the scientific spirit, man's broad-mindedness has also grown. "Hence it is perfectly logical and relevant to say that *Satyagraha* alone can aspire to be the universal creed of scientific behaviour in the present world."

Though Rabindranath Tagore disclaimed the role of a religious teacher, the application of moral ideas to human behaviour is patent in all his writings in whatever form: prose or verse; lyric, dramatic or narrative; essays, novels or stories. In "Religion in Rabindranath," printed in the *Bulletin of the Ramakrishna Mission Institute of Culture*, Professor Batuknath Bhattacharya gives a glimpse into the poet's stimulating and ennobling religious philosophy as revealed in his writings. "By a rooted and innate impulse," Professor Bhattacharya states, "his soul turned to *Dharma*, in the larger Indian sense of the principle which explains the meaning and purpose of life, defines man's place in the cosmic frame, and holds together the social fabric as its pivotal interest." Rabindranath has not enunciated doctrines or framed dogmas. He wrote:—

I have no claim to metaphysics. I speak only from direct experience. In me dwells the joy of expression of the indwelling spirit. . . . I am the messenger of the soul of diversity. The Cosmic Artificer, nimble and ever-changing, there is no end to His behests. I am the companion in sport of the ever-varying One. . . . Very much more than the substance I have found is the feeling that I have tasted. I am not a saint or a spiritual aspirant. I am a taster of the ambrosiac savour of the Cosmic creation. Again and again I have turned back to declare: it has all pleased me well.

“Religion,” says Professor Bhattacharya, “comprising ethics as well as spiritual culture, social codes and discipline, and the enrichment of the inner life, is the endlessly recurring and pervasive theme of all he wrote. Devotion and meditation on the mystery of existence were his very breath.”

Early in his life, Rabindranath aspired to reach “a harmony in his spiritual being.” He wrote:—

I shall be able by degrees to effect within me a synthesis. I shall be able to give a wholeness by uniting all my joys and sorrows, my outside and my inside, my belief and conduct. . . . Within me there is a truth of religion and that truth is of a special order. I am, and with me exist all else.

The Upanishads deeply coloured the fabric of his thought. The Upanishadic verse which says that husband, wife, son and all else dear to one are not dear on their own account but for the sake of the Self, Rabindranath interprets as teaching not the isolation of man, but the expansion of his self through these relationships. “I fulfil myself only by accepting all,” he writes. *Dharma*, according to him, “is indeed man’s essential nature; man’s life-long striving or effort towards self-realization is to develop and evolve religion within himself.” Man’s *Dharma* is to realize the Self by reaching beyond self. The endeavour to harmonize the higher man with the animal man, he says, has manifested itself as a religious system in different forms.

“That which can be seen from outside,” Rabindranath says, “is sectarian religion. Within me also there is a truth of religion and that truth is of a very special order.” Like all master minds of the world, he was open to the breezes streaming in from all quarters. To see life steadily, to see it whole, was his innate aspiration.

Household pets, rapidly increasing at the rate of about a million a year, are becoming more of a potential source of disease, it is reported in *What’s New*. “Viral diseases acquired from pets are probably much more common than is realized,” the article states. Bacteria, fungus or protozoa are listed as other possible sources of infections which can be transmitted from animals to human beings.

Among the dangers to children are animal bites, causing rabies and

tetanus. Cat-scratch disease has been known now for many years. Psittacosis, a virus disease endemic in many kinds of birds, is another danger. "Regarding allergies," the article states, "little need be said beyond the fact that it is axiomatic that no child with allergic tendencies should have a pet with fur or feathers."

It is said to be conceivable that encephalitic viruses may be transmitted to man and become a great threat to children. Brucellosis, anthrax and tularemia can also be transmitted to human beings by domestic pets.

Apart from the dangers of the growing pet population to human beings, to which many remain blind for sentimental reasons, it needs to be understood that the animals themselves are not helped but hindered in their evolutionary march by being taken out of their natural environment and by the attempts to humanize them. "They who love animals," H.P.B. wrote in answering a question in *Lucifer* for May 1888, "ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions." Man has a great responsibility towards his younger brothers, the animals, who were not created for his personal gratification and amusement but, like him, are travelling along the path of evolution.

What was said in "A Note on Pet Animals" in our Vol. III, p. 94, bears repetition:—

There is . . . a still greater danger than the purely physical one of germ infection. Occultism teaches that man is a compound of "lives"; and those that go to make up his corporeal nature are continually being taken in, impressed by him, and thrown off again to be used by other beings. The type of lives he attracts to himself and their destination after they leave him are determined by the character, noble or ignoble, of his thoughts and feelings. What happens then, in the foolish intimacy between human beings and pets? There is nothing wrong or evil *per se* in the animal; it is at a lower stage of evolution, that is all. What *is* wrong is the perverted connection between man and beast, bringing about an abnormal interchange of life-particles. The animal evolution is thereby unnaturally forced, and its proper task of developing pure instinct interfered with by the admixture of the human currents. On the other hand, what type of life-atoms are we attracting to ourselves by our so-called "loving" attachments to pets? Are we thereby mixing alien strains in our own systems? . . . In any case, when we link ourselves so intimately to the animal nature, we are holding back our own human evolution, "animalizing" our own character, and sowing the seed for much future suffering. This, among others, must have been the reason for the strict rule of chelaship which states that "no pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes."
