

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE BUDDHAS

Man...being a compound of the essences of all...celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. “Man can neither propitiate nor command the *Devas*,” it is said. But, by paralysing 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.” Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

—*The Secret Doctrine*, I. 276

One of the fundamental teachings of Theosophy is that all life is interrelated and forms one Whole; that everything, from the Spirit to the tiniest atom, is a link in an immense chain. The sense of separateness that we have developed in us is in fact illusory. But for the one thread which unites all, the Universe would collapse; but this can never be. Students of life ought to seek for this thread if they would understand and solve their problems.

“He who would be an occultist,” says H.P.B., “must not separate either himself or anything else from the rest of creation or *non-creation*.” Is this not why the Buddhas of Compassion, having attained the highest degree of perfection and holiness during life, renounce the bliss and rest of Nirvana, or liberation from the world of men, to remain with suffering humanity as voluntary exiles, helping and guiding its onward progress?

In this month of May our thoughts turn to Gautama, the Buddha, who after reaching the goal of enlightenment refused its fruition and remained on earth as a Teacher-Reformer; and esoteric tradition teaches that he still remains in the world, invisibly watching over and protecting mankind.

It would be useful for us to ask what help, apart from the inspiration of his teachings and of the incidents of his life, he is giving us now. We learn, for instance, that the Buddhas who remain in the world are the living stones in the “Guardian Wall” which shields mankind invisibly

from worse evils than it knows today. This "Wall of Protection" is built by the "accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmanakayas*" (*The Voice of the Silence*, p. 74 fn.). These *Nirmanakayas* are those Buddhas of Compassion who have woven for themselves glorious bodies in which they remain invisibly in the world, contributing towards man's salvation by influencing him to follow the Good Law and to tread the Path of Righteousness. Silently they impress the invisible atmosphere of our earth with their Ideation, thus keeping the balance on the side of right.

How did Gautama arrive at this stage? H.P.B. tells us in *The Theosophical Glossary* that he was "the most perfect of mortal men that the world has ever seen"; "the greatest Man-Reformer ever known." His intellectual integrity, his moral earnestness, his spiritual insight were stupendous. Through many lives he had built in himself the utmost unselfishness, self-sacrifice and charity. He reached Buddhahood or complete enlightenment "entirely by his own merit and owing to his own individual exertions."

This holds out a hope for us, for what he did we can at least try to do. By individual effort and merit we, too, can one day reach the stage of the highest Buddhahood. The stupendous aim of all evolution is hinted at in *The Secret Doctrine* (II. 268); each atom, it is said, "may reach through individual merits and efforts that plane where it re-becomes the one unconditioned ALL."

A Buddha, before he can become such, has first to make a vow, in some life, that he will reach that goal; and so must we if we desire ever to attain to that stage. But how can we make such a vow and keep it alive in the heart through countless lives if we are vague as to what constitutes Buddhahood? Hence the need to be clear about this ideal in our own minds.

From the *Glossary* we learn that a Buddha is "the Enlightened"; he has reached "the highest degree of knowledge" and has broken through "the bondage of sense and personality." He must have acquired "a complete perception of the REAL SELF" and learnt "not to separate it from all other selves." He must, moreover, have learnt "by experience the utter unreality of all phenomena of the visible Kosmos foremost of all" and reached "a complete detachment from all that is evanescent and finite." He must be able to "live while yet on Earth in the immortal and the everlasting alone, in a supreme state of holiness." The Buddhas, says *The Secret Doctrine* (I. 52), are those whose "whole personality is merged in their compound sixth and seventh principles — or Atma-Buddhi"; "they have become the 'diamond-souled' (Vajra-sattvas), the full Mahatmas."

To see the relationship between the Buddha and ourselves and the ALL we must find the thread which unites all aspects of life. We learn that there have been many Buddhas and that more are to come. What, then, is the root of Buddhahood? Going back to universals, we find that

... in the esoteric, and even exoteric Buddhism of the North, Adi Buddha, the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

This is the *Logos* (the first), or Vajradhara, the Supreme Buddha. As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart — the “diamond heart,” Vajrasattva. This is the second *logos* of creation, from whom emanate the seven (in the exoteric blind the five) Dhyani Buddhas, called the Anupadaka, “the parentless.” These Buddhas are the primeval monads from the world of *incorporeal being*, the *Arupa* world, wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in esoteric philosophy. These Dhyani Buddhas emanate, or create from themselves, by virtue of Dhyana, celestial Selves — the *super-human* Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men, become occasionally, owing to their personal merit, Bodhisattvas among the Sons of Humanity, after which they may reappear as *Manushi* (human) Buddhas. The Anupadaka (or Dhyani-Buddhas) are thus identical with the Brahminical *Manasaputra*, “mind-born sons” — whether of Brahma or either of the other two Trimurtian Hypostases, hence identical also with the Rishis and Prajapatis. (S.D., I. 571)

These Dhyani Buddhas “are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype.” Thus, for instance, Amitabha was the inner “God” or particular “Dhyani-Buddha of Gautama Sakyamuni, manifesting through him whenever this great Soul incarnates on earth as He did in Tzon-kha-pa,” the 14th-century Tibetan reformer (S.D., I. 108).

These Dhyani Buddhas are connected with the human higher triad “in a mysterious way” (*Transactions of the Blavatsky Lodge*, p. 49). Each of us has his inner “God” or guiding “Star” or presiding “Angel,” which has its origin in one of these celestial Beings; and each can by his efforts rise to the position where he becomes a perfect focus for all the power and radiance of his “Parent Star.” As there is the emanation from these seven centres of force, which are not single Entities but Hierarchies, so there is the return. Does this not help us to see ourselves and all else as links in an immense chain? It is a chain which can lead us all the way to Buddhahood.

Referring to the many incarnations of Gautama Buddha, of Krishna, of Jesus as of many others, H.P.B. explains that each of these

had first appeared on earth as one of the seven powers of the Logos, individualized as a God or “Angel” (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who “taught the Fifth Race,” after having instructed

the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature. (*S.D.*, II. 359)

We can see from this that the Buddhas have appeared in the world periodically. Esoteric philosophy teaches us that "every Root-race has its chief Buddha or Reformer, who appears also in the seven sub-races as a Bodhisattva. Gautama Sakyamuni was the fourth, and also the fifth Buddha: the fifth, because we are the fifth root-race; the fourth, as the chief Buddha in this *fourth* Round" (*The Theosophical Glossary*: "Bhadrakalpa"). And in *The Secret Doctrine* we read:

... there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (b) who had not appeared before, during the past Cycles. ... Krishna and Buddha speak of themselves as *re-incarnations*. (II. 358)

The title given to the highest Buddhas — "Buddhas of Compassion" — leads us to the necessity of unfolding compassion in our own lives, in our own measure. By the Law of Compassion, the eternal fitness of things, the whole Universe is sustained. The *desire* for Buddhahood, in order to be kept alive, needs the warmth of compassion, the mother of all virtues.

The degree of compassion we have unfolded can be gauged by asking ourselves the question that *The Voice of the Silence*, the Book of Compassion, poses: "Hast thou attuned thy heart and mind to the great mind and heart of all mankind?" The method of attunement is also hinted at: "... thou has to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF." The Universe is *one* — one heart, one mind, one SELF. If a single link in this chain of oneness tries to separate itself from the rest, it creates disharmony in the whole chain. The Law of Compassion needs to be understood as an abstract, impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord and the feeling of separateness from the whole.

These ideas are of the heart, of our higher "feeling" nature, and we need the light of our mind to strengthen them. An effort to *understand* the great unity of life, to see its logicality, needs to be made. We do live and breathe in all because nothing that lives and breathes can be separated from the ALL; but we are not conscious of this fact. To awaken to it is our task. That which awakens us is generally suffering, our own or that of others. At first we *weep* with them; then we *act* for them. The *feeling* of sympathy and pity for others' woes transforms itself into *at-*

one-ment with the object of sympathy or pity, so that others' woes become our woes.

But we must not stop there. Gautama, the Buddha, said:

I, Buddh, who wept with all my brothers' tears,
 Whose heart was broken by a whole world's woe,
 Laugh and am glad, for there is Liberty!

A point which has already been touched upon bears repetition. All the great Buddhas were at one time men like us; but in their case the process of evolution was quickened through their own self-induced efforts. The Solitary Watcher and the "Maharajahs" who preside over the four cardinal points were once *men*. The highest Archangels or Dhyan Chohans, the divine Intelligences charged with the supervision of the Kosmos, as also the conscious "Builders" or "Cosmocratores" who fashion matter according to the ideal plan ready for them in the Divine and Cosmic Ideation, were all *men*, having lived æons ago, in other Manvantaras, on this or other Spheres. But, as the *Jatakas* or events of the Buddha's former births show, such perfection is reached by passing through many grades of form and degrees of intelligence. Every being has to pass through the same evolution. "The hidden symbolism in the sequence of these re-births (*jataka*) contains a perfect history of the evolution on this earth, *pre* and *post* human, and is a scientific exposition of natural facts" (*The Theosophical Glossary*: "Buddha Siddhartha"). The Third Fundamental Proposition of *The Secret Doctrine* also points this out to us.

"If a Bhikkhu should desire, brethren, by the complete destruction of the three bonds to become purified, to be no longer liable to be reborn in a state of suffering, and to be assured of final salvation, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!"

"If a Bhikkhu should desire, brethren, by the destruction of the great evils, by himself, and even in this very world, to know and realize and attain to Arhatship, to emancipation of heart and emancipation of mind, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!"

—*Akankheyya Sutta*

PROMOTE THE CAUSE!

[The following Memorandum by Damodar K. Mavalankar appeared originally in the *Supplement to The Theosophist* for January 1884, under the title "The Work of the Branches," and was reprinted in THE THEOSOPHICAL MOVEMENT for April 1947 under the above title. Though meant for those days, its principles and ideas are true today and can be applied to the Theosophical Movement of the present time.—Eds.]

Notwithstanding the repeated protests of the Parent Theosophical Society, there does yet seem to linger in the minds of individual members and of some Branches a tendency to look upon the whole movement as a school where *Yoga Vidya* and Occultism may be learnt in a much more expeditious and easy way than heretofore. This arises out of an ignorance of the laws of Occult Institutions and those governing psychological development. Since the commencement, the Theosophical Society has tried to impress the fact that the Laws of Nature are immutable; and no living being, however high and powerful, can ever alter them to suit the convenience of students. The attempt, therefore, which is now being made is not to carry on the vain and profitless task of finding a short cut to *Brahma Vidya*, since this is an impossibility, but to revive once more its knowledge, and thus to stimulate a true aspirant to adapt his life and thoughts to that standard which will better him and lead him gradually to such ways as run their courses to the Divine Wisdom. It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge. Mr. Sinnett was distinctly warned on this point when he asked for the assistance of some adept as the guiding genius of the Simla Eclectic Theosophical Society, as will be seen on reference to his *Occult World*. No doubt there are individual members who have been fortunate enough to be accepted as *Chelas*, but their acceptance was due not to the fact of their being Fellows, but because they have been living the life and have voluntarily passed through the training and tests enjoined upon aspirants for occult knowledge of every age and nationality. In their case the Theosophical Society was only the means of giving them the conviction of their intuitive beliefs, and thus urging them to follow the promptings of their inner consciousness. For the comparatively easy mode they thus had of gaining the conviction, they have to make up by helping the building up of the Theosophical Society and putting it on a secure basis. This explanation ought to make it clear that what the Society expects from all its Branches and individual members is co-operation and help in its grand task of uniting the East and the West, the North and the South, in a Scientific Brotherhood armed against dissension and consequent failure by the principle of mutual Toleration and mutual Intellectual Sympathy. It is an unthinkable proposition that any man with average intelligence cannot contribute his quota towards the realization of this noble scheme. If each

man were but to do his duty to search, to investigate, to study, to digest, and join with his fellow men, actuated by the same noble aspirations, in giving to mankind the benefits of their labour, the day would not be very far off when the Masters of Occultism might find the necessary conditions to enable them to once more live in the world as openly and freely as did their predecessors of times long, long gone by, and give to such a prepared people the benefits of THEIR knowledge. Until that blessed day comes, a duty is before us: we have to hasten its approach. And this cannot be done by merely joining the Theosophical Society and, without preparation, training or qualifications, expecting the Adepts to place within our reach tremendous weapons of Power, for KNOWLEDGE IS POWER, which in the hands of the ignorant and the wicked is fraught with dangers to its holders and to Humanity at large. Enough has already been given out to bring home to anyone endowed with ordinary intelligence, fairness, and desire for knowledge the conviction of the truth of this Science and the Powers it confers upon its devotees. When once all this is clearly understood, the only question for solution is how best to promote the Cause, and thus by an unselfish effort for the good of our fellow men and their regeneration, to fit ourselves for the higher life of a true co-worker with those who have devoted themselves to the amelioration of the moral and spiritual condition of Humanity. There are various ways of accomplishing this result, but as one man's meat is another man's poison, the Parent Theosophical Society has always endeavoured to leave the practical working of its Branches to their members, who are, or should be, the best judges of the circumstances they have to work under, and the material that can be utilized. Psychology is a vast field wherein many workers may employ themselves with advantage. The tastes of individuals must differ, but surely there can be found two or three in every Branch interested in the same subject. If a Branch divides itself into various Committees for the investigation of various subjects of Science, and communicates its results at general meetings, much good will ensue. Various articles in *The Theosophist* and other publications of like nature might be taken up by different members, and the Society given the benefit of every individual exertion. Knotty questions arising out of such studies might be referred to the Headquarters in the form of an article, or in any other shape which may be found best under the circumstances. Every legitimate demand for help and assistance has been, and will always be, granted by the Founders to their co-workers in this cause of Humanity. Several other matters of Reform might be undertaken by other Committees, without, of course, infringing upon any individual's or people's religious or social rights. For those who are capable of an unselfish impulse to work for the moral and spiritual regeneration of Humanity, there is plenty to do. And it is men of this stamp that are the pillars of such a grand movement, which must necessarily depend upon their co-operation and zeal for its success.

These are the lines upon which Branches are expected to be organized and worked.

By order.

ADYAR (MADRAS),
15th December 1883.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary,
Theosophical Society.

[Some of the statements made in the above Memorandum were misunderstood, and so the following clarification, also by Damodar K. Mavalankar, was printed in the *Supplement to The Theosophist* for March 1884.—Eds.]

My esteemed friend and brother, Pandit Parmeshri Dass, President of the Branch Theosophical Society at Bara-Banki, writes to say that he finds the memo on the above subject in the last month's *Theosophist* has been entirely misunderstood. The following passage therein has been the cause of misapprehension:

Since the commencement, the Theosophical Society has tried to impress the fact that the Laws of Nature are immutable; and no living being, however high or powerful, can ever alter them to suit the convenience of students. . . . It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge. . . . No doubt there are individual members who have been fortunate enough to be accepted as *Chelas*, but their acceptance was due not to the fact of their being Fellows, but because they have been living the life and have voluntarily passed through the training and tests enjoined upon aspirants for occult knowledge of every age and nationality.

Upon this it is argued:

One's own *Karma* is the essence irrespectively of his connection or non-connection with the Theosophical Society — in other words, all depends upon one's living the life enjoined upon aspirants for occult knowledge. The act of joining the Society is immaterial inasmuch as *the life* being an essential thing, fellowship in the Society carries no weight with it. The Society thus confers no benefits as a prerequisite on its members, in addition to the result of their own *Karma*. This being so, a Theosophist and an outsider stand upon the same footing; hence no one should join the Society.

This strange logic passes my comprehension. "All appears yellow to the jaundiced eye," says the poet. One blinded by selfishness cannot therefore pierce through the thick veil before his eyes, and all his conceptions must therefore be narrow. My friend's reply to the above superb reasoning is:

It is true that living the life is essential — but the life lived

by a Fellow of the Theosophical Society has an advantage over that lived by an outsider. A fellow, by the act of joining, places himself in a position wherein the essential qualification can immediately and directly attract the notice of the MAHATMAS. A Theosophist has to exert less in point of *attractive force* than an outsider, for the latter is not so near the MAHATMAS as the former. Both of them do not therefore stand upon the same footing. All that the passage in the Memo on the "Work of the Branches" meant to convey was that the Theosophical Society was not an improved sort of Miracle Club or school of Magic wherein for ten rupees (or any sum whatever) a man could become a Mahatma between the morning bath and the evening meal; but that in addition to merely joining the Society, a man should live the requisite life and wait patiently for the results which will come in due time.

The Pandit's reply is correct so far as it goes, but it is incomplete. It does not give the reasons why a Theosophist is nearer to the MASTERS than an outsider. It also omits certain other important considerations. With a view to avoid any further misunderstanding, I shall go a little fuller into the subject, being at the same time as brief and concise as possible. If the critics had read carefully the whole of the memo and digested it thoroughly, they would probably have not been led into such curious conclusions as they now put forth. It is admitted that the Theosophical Society has been engaged in doing good, with unparalleled success, to Humanity; that, had it not been for its exertions, people would have gone in their own ways as heretofore, would have paid no attention to the writings of the ancient sages and would have remained in entire ignorance of glorious truths contained therein, not because they could not have been found if properly searched into, but because the earnest spirit of enquiry which has now been raised could never have asserted itself. It is therefore a duty we owe to the Theosophical Society to encourage and support it by all possible means, if we have the least sense of gratitude within us. Moreover, it is within almost every one's mouth that more and more important facts of the Esoteric Philosophy are being gradually given out through the instrumentality of the Theosophical Society. Have the critics reflected to what causes this fact is due? It is because the leaders and promoters of the Association find that their labour is not being thrown entirely upon barren ground, but that their work is being more and more appreciated, as is proved by important additions to its ranks; they thus feel encouraged to continue their arduous task more and more cheerfully. But let it be once proven that the work has created no interest, and that those for whom exertions are being made prefer to stubbornly remain blind to all higher considerations, and the Theosophical leaders will be compelled to drop the work in spite of themselves. Is not the fact that the moral if not the active support given by people to the Society by joining it acts as a stimulant for renewed work — is not this fact a sufficient inducement for right-thinking men not to keep aloof from the movement? Again, the Theosophical

Society being a Universal Brotherhood embraces all Humanity: as such it may very well be recognized as one complete organism. All its doings are *its Karma*. And just as the different organs derive nourishment from the joint work of the whole body, so also each member of this huge organism has a part of its nourishment from the accumulated store of the Karma of the Theosophical Society as a whole. And who will dispute the fact that that Association has been acquiring an immense amount of good Karma by its beneficent work of increasing human happiness by promoting knowledge and by uniting together different people into one bond of an Intellectual Brotherhood? Still further: it is a well-recognized principle that *Union is Strength*; and therefore if any Association could afford large opportunities for doing good, it is the Theosophical Society. Selfishness having sealed the eyes of the critics to the fact that they form but a part of the INTEGRAL WHOLE, they fail to perceive that the good of their fellow men is their own good. The cloud of self-benefit darkens their mental horizon, through which their sight cannot pierce to have a glance at the future results of their attitude. They see no superior advantage within the narrow range of their vision, and therefore they conclude no such advantage exists. They cannot understand that of all the Associations now existing in the world, the Theosophical Society is the only one that can be employed to the best advantage for promoting human happiness by bringing people to realize the common foundation of all Religions. And that the *Illuminated* have therefore adopted it as the channel of communication between themselves and the outer world. As such, it forms the centre of light, and he who steps into its sphere from the outer darkness comes within the radius of vision of the BLESSED ONES. To advance further depends upon his *active* goodness and work. By joining he has got his reward of giving an expression to his sympathy and thus affording moral support — and that reward is that he puts himself in a prominent position whence he can be more easily perceived than those who prefer to remain in the outer darkness.

ADYAR (MADRAS),
3rd February 1884.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary,
Theosophical Society.

TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT is the motto of the true Occultist, from the first adept of our fifth Race down to the last Rosecroix.

—H. P. BLAVATSKY

MORE THINGS TO REMEMBER

III

There are numerous statements of H.P.B. which go to show what attitude Theosophical aspirants should adopt towards political and social reforms. Students of Theosophy have their own way of reforming the world, and this way consists in the dissemination of guiding principles, without which all efforts at reform are likely to make things worse than before.

Is there any difference between *political* reforms and *social* reforms?

In *The Key to Theosophy* we read that “political action must necessarily vary with the circumstances of the time and with the idiosyncrasies of individuals”; and therefore,

to seek to achieve political reforms before we have effected a reform in *human nature*, is like putting new wine into old bottles. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old. (P. 229)

Is it perhaps because of these considerations that a Theosophical organization can take “absolutely no part in any national or party politics”? As an individual, however, “each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles” or hurt the Theosophical Movement. (*The Key to Theosophy*, p. 230)

H.P.B. wrote in the very first issue of her magazine, *The Theosophist*, in the article “What are the Theosophists?”:

Unconcerned about politics . . . the [Theosophical] Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man. (*The Theosophist*, October 1879; *U.L.T. Pamphlet No. 22*, p. 8)

What, then, is the duty of Theosophical students towards their country and the world in the sphere of social reforms? The social conscience is different from the political conscience. This is why H.P.B. said regarding vivisection (and surely this applies to all other reforms):

. . . when the world feels convinced . . . that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, *force all Governments* [italics ours] to put an end to those barbarous and shameful practices. (“Have Animals Souls?”: *The Theosophist*,

March 1886; THE THEOSOPHICAL MOVEMENT, IX. 192)

But how shall the public conscience be awakened? It is here that the duty of the Theosophical student lies, for with his knowledge of the meaning of life and of the interrelationship of all men and nature, he is in a position where he can infuse new influences and ennobling conceptions into the minds of the masses. "The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil than the mere tinkering of superficial misery." ("Let Every Man Prove His Own Work": *U.L.T. Pamphlet No. 31*, p. 14)

The function of the individual Theosophist is, therefore, "to open men's hearts and understandings to charity, justice, and generosity," for "when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all." (*Five Messages to the American Theosophists*, p. 9)

But, apart from this general effect on the world, the function of each as an individual is to act according to his "bent." He can and should engage in any of the intellectual or simply practical efforts for the good of men. He can unite with "all those who fight against . . . corruption in society or in government," although he does not meddle in politics, and he is the friend of "those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor." (*Five Messages*, p. 8)

H.P.B. gives us an example of the kind of work each may do as a Theosophist and as an individual. In her Third Message to the American Theosophists she wrote:

The Nationalist Movement is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition. (*Five Messages*, p. 26)

As to "mere physical philanthropy," she says in her article "Let Every Man Prove His Own Work" (*U.L.T. Pamphlet No. 31*, p. 14), that it is worthless "apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses." We learn further, in her First Message to the American Theosophists, that "Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind."

Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of

the condition of the poor. (*The Key to Theosophy*, p. 233)

The test of a good social reform is: "Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about?" (*The Key to Theosophy*, p. 233)

... once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men. (*The Key to Theosophy*, pp. 233-34)

Indeed our task is heavy!

In H.P.B.'s article "The Tidal Wave" the subject of social aid and reform is commented upon as follows:

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who "play at charity" and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it? We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly: Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. (*Lucifer*, V. 176-77, November 1889; *She Being Dead Yet Speaketh*, pp. 20-21)

MEDITATION

Meditation has been prescribed by all the great Teachers and Sages as a necessary mental exercise which would lead the mind in the direction of the Soul, the self-conscious Thinker, the reincarnating Ego in every human being. This at once indicates that the mind is an important instrument of the Soul. It is a link or a bridge between the Soul of man and his lower, personal nature made up of: (1) the physical body with its organs of sense and of action; (2) the astral or design body, the foundation of the physical, made up of subtler ethereal matter, in which circulate (3) the currents of energy or *Prana*; and (4) desires and passions, feelings and emotions. In most human beings the mind has become a slave and a victim to the fourfold lower nature. At times, however, it aspires towards the Soul; hence the dual nature of the mind — the “heaven-aspiring” and “*Kama*-tending” mind. In Zoroastrian philosophy the two minds are called *Vohu-Mano*, the superior mind, and *Akem-Mano*, the evil mind. It is this evil or *Kama*-tending mind that drags the Soul down from its own pure plane and victimizes it. The steady mind becomes a channel for the flowing in of divine ideas.

Soul and mind have to be firmly united on one plane, under the afflatus of the overbrooding Divine Parent, Atma-Buddhi (*Cf.* “Thyself and mind, like twins upon a line, the star which is thy goal burns overhead” — *The Voice of the Silence*, p. 21.) The first step indicated in the same book is: “Seek, O Beginner, to blend thy Mind and Soul” (p. 28). The mind is the reflecting mirror and it can reflect both ways. At present, through its constant connection with the lower, personal self, it has gathered the dust and the dirt of that lower plane; hence the necessity to clear the mirror of the mind of all dirt through meditation and reflection upon one or another aspect of the Soul-Wisdom.

Thus, self-purification should always precede meditation. It is necessary to note that only in the Sixth Discourse of the *Bhagavad-Gita* Sri Krishna instructs Arjuna to become a man of meditation. Prior to that He teaches about the immortality of the Soul, the purification of the senses, the right performance of duty and the renunciation of the fruit of action. People become hasty for the practice of meditation before they know who they are, what the constitution of man is, how he came into existence, and what is the final goal. They begin to follow wrong methods of one type or another, which sometimes produce mental unbalance and derangement. *U.L.T. Pamphlet No. 12* on “Mind-Control” gives some instances of such a nature.

Besides the wandering nature of the mind which makes it fly from object to object and subject to subject, there are other undesirable traits which need to be changed. At times it is obsessed with one idea, pleasant or unpleasant, and dwells constantly upon it, to the exclusion of all else. The mind should be positive, alert, and active, for passivity is the cause of many other troubles which make of the mind a victim to foreign impressions and influences. The various tendencies of the mind

are described thus:

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncoloured, as we would see if we were able to find one that had not gone through too many experiences. It is movable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes colour, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former colour and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted. (*Notes on the Bhagavad-Gita*, pp. 141-42)

This clearly shows how man is bound down by his thoughts and how he and he alone can free himself from that bondage.

Just as the mind is an instrument of the Soul, so the brain is an instrument of the mind in physical life. It receives information *via* the senses and so it is like a receiving station. It gives orders, and impresses, influences and affects others, and becomes like a transmitting station.

There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties. (*Transactions of the Blavatsky Lodge*, p. 64)

This constant communication between the inner man and the physical brain takes place *via* the mind; therefore it becomes necessary to understand the nature and characteristics of the mind and the brain, which at present are clogged with false concepts about life and life's problems, and with false values. The Divine Parent, Atma-Buddhi, is eternal and immortal, beginningless and endless. It is for the human Soul, Manas, the thinker, ever to try to be under the protection and guidance of its Divine Parent, and to radiate the Light thus acquired through a receptive mind and a clean and clear brain. There are minds that are not necessarily evil but are dull, confused, barren of good results, depending on the tendencies brought over from past incarnations. Hence the great necessity to curb and control and train the mind through the right prac-

tice of concentration and meditation.

The method of restraining the restless, turbulent, wandering mind was pointed out by Sri Krishna to Arjuna 5,000 years ago, and it is: practice and detachment — the constant practice of bringing the mind back from its wanderings and putting it on the Supreme Spirit, and detachment from cravings of a lower order, which means attachment to the aspirations of the Higher Self. This is the best and the safest exercise. It may not result in quick progress, but ultimately it is sure to bear fruit.

Along the same line Mr. Judge advises us to think as often as possible of the mantram phrase: "Thou Art That." So it is essential to understand who is "thou" and who is "That" and what is the relationship between the two. Such meditation brings its own power and strength for use in daily life. He also advises that if meditation on the Supreme Self is found difficult, then the bridge, the Masters, have to be sought. For many it is not easy to think and reflect on the abstract; for such the great and glorious figures of the Prophets and Sages, the embodiments of virtue and wisdom and compassion, would be helpful subjects for meditation. Such meditation would enable one to leave behind this *maya-vic* world of illusions and to get something of the Light, Peace and Joy of the world of the Immortals. This daily meditation at a set hour on any spiritual subject should bring its energization in the various activities of daily life. People usually divorce meditation and living, but they are interdependent. The strength and the power gained during meditation manifest themselves as fortitude and patience in the daily struggle for existence. The man of meditation shows foresight in each event.

In *The Ocean of Theosophy* Mr. Judge speaks of the stream or thread of a life's meditation. Different people are engaged in different activities and are more or less concentrated upon what they have to do. The spiritual exercise of meditation enables each to become a pure channel of the Supreme Spirit and gives him a universal scope, working for the benefit of all. So there are three aspects to meditation: Meditation at a set hour; meditation in the performance of every duty with the mind, heart, and full understanding, as an offering to the Supreme; and the line of life's meditation, which should be continuous, so as to bring back the thread of a life's meditation in the next rebirth.

The Yoga Aphorisms of Patanjali provide ample hints on this great subject for people at all stages of life. There are obstacles in the way of attainment, but they can be overcome with a right attitude. The night, during which the body sleeps, is the day-time of the soul, for it is then engaged in meditation on its own plane, with no objective disturbance of any kind. What takes place on that plane depends upon how the day was spent, what the ideation during the hours of work was, how the mind and the brain behaved. A clear brain and a controlled and receptive mind are valuable assets of the Soul, for the benefit not only of the individual but also of the nation and the race.

THE LAW OF CORRESPONDENCES

The Law of Correlation or Correspondence, as ordinarily understood, indicates the degree of parallelism or identity between two or more objects, measures, categories or sets of observations. For example, one is familiar with the relationship between, say, wages and prices, weather conditions and crop yields, steel production and the price index. But the working of this law on the supraphysical plane is of much greater importance and more unerring than on the physical.

Swedenborg, the 18th-century Swedish mystic, popularized this ancient doctrine in his theological treatise *Heaven and Hell*. He attributes present-day man's ignorance of this law of correspondence to his separation from "heaven" "by the love of self and of the world," and adds:

... he who loves himself and the world above everything cares only for worldly things because they soothe the external senses and gratify his lower mind, and he cares nothing for spiritual things which please the internal senses and delight the soul; he therefore rejects these, saying they are too high for man's comprehension. It was otherwise with the ancients, for with them the knowledge of correspondences was the chief of all knowledges. By means of it also they acquired intelligence and wisdom and those who were of the church had communication with heaven... But at this day that knowledge is so entirely lost that it is not known what correspondence is.

Swedenborg points out that the whole natural world corresponds to the spiritual world, "not only in general but also in particular." Being convinced of this law "as of a thing self-evident and beyond all doubt," he treated of this subject at great length in the *Arcana Cœlestia* under various heads — "Correspondences," "Representations," "The Influence of the Spiritual World upon the Natural," and "The Intercourse Between the Soul and the Body." To the inquiry why man, who is more enlightened than the lower kingdoms, is ignorant of the law, he answers:

Animals live in conformity with the law of their existence, and have not been able to pervert what they derive from the spiritual world, because they are unable to think for themselves. It is otherwise with man, who possesses from the spiritual world the power of reflection; for he has perverted that power by a life contrary to order, which his reason has favoured. He must therefore be born in a state of absolute ignorance and afterwards be led back by Divine means into conformity with the order of heaven.

This ancient law of correspondence and analogy was once again brought to our attention by Madame Blavatsky, who says that "in Occult Science this law is the first and most important key to the Cosmic physics." Referring to this aspect of law, she says in *The Secret Doctrine*:

If no physical intellect is capable of counting the grains of

sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms into molecules before and after their formation into worlds? These changeless and eternal molecules — far thicker in space than the grains on the ocean shore — may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system, astronomers, geologists, and physicists are drifting with each new hypothesis farther and farther away from the shores of fact into the fathomless depths of speculative ontology. (I. 150) (see study of existence)

She warns, however, that this occult law “has to be studied in its minutest details and ‘to be turned seven times’ before one comes to understand it.” One turn of the key was given in *Isis Unveiled*, and the key has been turned more times in *The Secret Doctrine* — how many times, three, four or seven, is for the intuitive student to find out. As she herself admits that only a fragment of the occult teachings has been given out by her, it cannot be said that the last word has been recorded on the great sevenfold plan. One wonders whether the last word will ever be said at all; for does not Krishna refer in the *Gita* to the difficult task of complete comprehension by stating: “Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am”? (VII. 3)

There is, however, no need for despair or discouragement on the part of the earnest student, as this verse only pricks the bubble of the boastful claims of many learned men that they have the last word with them. For, soon in the next verse is described the eightfold division of Krishna’s nature:

Earth, water, fire, air, and akasha, Manas, Buddhi, and Ahan-kara is the eightfold division of my nature. It is inferior; know that my superior nature is different and is the knower; by it the universe is sustained; learn that the whole of creation springs from this too as from a womb; I am the cause, I am the production and the dissolution of the whole universe. (VII. 4-6)

If we are to include the superior nature also, how many divisions do we get? The mind reels in the effort to unravel this Gordian knot of cosmic evolution and to correlate it with the Theosophical sevenfold classification. This difficulty has been cleared to some extent by W. Q. Judge in his *Notes on the Bhagavad-Gita*, for, commenting on this verse,

he remarks:

No particular Theosophical classification for the divisions of nature has been given out. It would, on the one hand, not be understood, and on the other, disputes leading to no good end would follow. He might as well have stated the twenty-fivefold division held by some other school. (P. 133)

This not only clears the difficulty but also helps to correlate the Theosophical sevenfold classification with the sixfold one of the Vedantic School and the fourfold classification of the Taraka Raja Yoga School. Further, it is a plea for a living, dynamic understanding of the metaphysical ideas and a caution against any stratification, serving thus to clear off many of the dogmatic attitudes of priestcraft, which have led to the formation of various sects and creeds in every religion. For any rigidity in the interpretation of spiritual truths will result in the promulgation of dogmas, and this has been responsible for the crystallization of the teachings down the ages.

It is refreshing, however, to note that a major breakthrough in the field of thought was made by H. P. Blavatsky in *The Secret Doctrine*, where she has revealed the sevenfold plan of universal evolution. For, on the very first page of the Proem, she describes "the abstract, ever incognizable PRESENCE, and its plane, the Universal Soul," as the one circle which is the divine Unity from which all proceeds and whither all returns, and adds:

It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the Pralaya, the Divine Thought, wherein lies concealed the plan of every future Cosmogony and Theogony.

This plan involves unfoldment on seven planes, for, as described later on pages 8-9:

There is no difference between the Christian Apostle's "In Him we live and move and have our being," and the Hindu Rishi's "The Universe lives in, proceeds from, and will return to, Brahma (Brahmâ)"; for Brahma (neuter), the unmanifested, is that Universe *in abscondito*, and Brahmâ, the manifested, is the Logos, made male-female in the symbolical orthodox dogmas. The God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible SPACE. Space is called in the esoteric symbolism "the Seven-Skinned Eternal Mother-Father." It is composed from its undifferentiated to its differentiated surface of seven layers.

A clearer understanding of this abstruse term "the Seven-Skinned Eternal Mother-Father" is to be found in the *Transactions of the Blavatsky Lodge* (pp. 2, 4).

Another important doctrine which Madame Blavatsky affirms is that behind the sevenfold plan there is no *planner* any more than there is a *thinker* behind the Divine Thought. For the plan is the working out of

“the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature” (*S.D.*, I. 17).

One of the difficulties which any student of the Esoteric Science meets at the outset is this idea of the plan being without a planner, and thought without a thinker. But, as the Stanza from the *Book of Dzyan* observes: “The causes of existence had been done away with.” Explaining this, H.P.B. remarks:

“The Causes of Existence” mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Maya. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect; and they underlie the secondary and subordinate powers of Nature, which, anthropomorphized, have been worshipped as God and gods by the common herd of every age. It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank. This is virtually the condition to which the mind must come at last when we try to trace back the chain of causes and effects, but both science and religion jump to this condition of blankness much more quickly than is necessary; for they ignore the metaphysical abstractions which are the only conceivable cause of physical concretions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalize in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice. (*S.D.*, I. 44-45)

This conversion of metaphysics into physics has been done in all ancient scriptures by the use of numbers and geometrical figures. But here again she writes of the two kinds of numerals to be studied —

the figures, often simple blinds, and the Sacred Numbers, the values of which are all known to the Occultists through Initiation. The former is but a conventional *glyph*, the latter is the basic symbol of all. That is to say, that one is purely physical, the other purely metaphysical, the two standing in relation to each other as matter stands to spirit — the extreme poles of the ONE Substance. (*S.D.*, I. 66)

This will help the student to understand why the study of the Sciences

of Arithmetic, Astronomy, Geometry and Music, held as the four divisions of Mathematics, was emphasized in the Pythagorean School.

... this explains why the Pythagoreans asserted that the doctrine of Numbers — the chief of all in Esotericism — had been revealed to man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion "and intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving."
(*S.D.*, I. 433)

There are seven colours and sounds, seven Rishis and Hierarchies; the days of the week, the planets, the kingdoms of Nature, the planes of consciousness — all belong to this order of septenaries. This is a universe of thought, ideas underlying forms — the manifested Verbum or Logos being the materialization or objectivization of the Thought Divine. The pattern after which manifestation takes place is sevenfold and it serves as the model for the privative limits of Thought, even as the architect's design depicts the privative limits of the building under project. What the engineers and masons do, as the Great Builders and Dhyan Chohans have done on the Cosmic plane, is to fill them in with "matter." As the Theosophical method of education requires self-effort, individual initiative, patient search and constant inquiry, test and verification, no statement is to be accepted on blind authority. Thus, every student is on his own, and, by the close scrutiny of every observation and experience, he should be able to see the validity of the law of analogy and correspondence.

Each being is a Centre and each Centre is the same as the One Great Centre. Proceeding from the same Source, necessarily all beings proceed under the same laws. The same Law rules all beings. The power to act and the subsequent reaction — the law of laws which we know as Karma — is brought into operation by all beings to produce the manifested universe and all the differentiations in forms and substance. Thus there is a connection between each being and every other being. There is a correspondence between the constituents of each being and the constituents of every other being.

—ROBERT CROSBIE

THE PLANET MERCURY

[A few reflections, based on *The Secret Doctrine*]

The planet Mercury, or Budha, is the one which lies nearest to the Sun and is said to receive seven times more light and heat from it than our Earth, whereas the beautiful Venus gets only twice the amount received by the Earth. So there is no doubt but that "Mercury is, as an astrological planet, still more occult and mysterious than Venus." (II. 28)

It also occupies a very important place in ancient Mythology, as it represents the principle of Buddhi — Esoteric Wisdom — and is therefore identified with the god of Wisdom, known under various names. In one place in *The Secret Doctrine* the Planet Mercury or Budha is designated as the "Lord of Wisdom" (II. 27), and in another place it is said that "the men of the Lord of Wisdom (*Budha, Mercury*), not the sons of Soma (*the Moon*), are immortal" (II. 44). The day of the week which is named after this planet, Budha — Wednesday, was also, we are told, "sacred both to Hermes and Thot." (II. 367)

Furthermore, "Ancient Mythology includes ancient Astronomy as well as Astrology. The planets were the hands pointing out, on the dial of our solar system, the hours of certain periodical events. Thus, Mercury was *the messenger* appointed to keep time during the daily solar and lunar phenomena, and was otherwise connected with the God and Goddess of Light." (I. 389 fn.)

It is on the solid foundation of the Science of the Zodiac that ancient theogonies have been reared, and one cannot but be "struck with amazement at the idea of the days of Mercury (Wednesday), Venus (Friday), Jupiter (Thursday), Saturn (Saturday), and others being related to the days of the week in the same order and with the same names in India as in Northern Europe." (I. 652)

The clear Theosophical teaching that each human being is endowed with the divine faculty of Buddhi, which can be developed by the requisite self-purification and spiritual training, as also the fact that Buddhi is the golden casket which serves as the vehicle in which a Ray of the Absolute is focused and becomes individualized — these truths have been given expression to in a veiled and allegorical form, it seems, in the words of Mercury through his oracles: "I am he whom you call the Son of the Father (Jupiter) and Maia. Leaving the King of Heaven (the Sun) I come to help you, mortals" (II. 542). We can well understand, therefore, Madame Blavatsky's statement that "Mercury heals the blind and restores sight, mental and physical." (*Ibid.*)

There is a beautiful allegory about the birth of this planet Budha which is full of deep significance. Soma, the sacred beverage drunk by the Brahmins and the Initiates during their mysteries and sacrificial rites, is really symbolic of the fruit of the Tree of Knowledge, and for this reason

Soma was never given in days of old to the non-initiated Brahman — the simple *Grihasta*, or priest of the exoteric ritual. Thus Brihaspati — “guru of the gods” though he was — still represented the dead-letter form of worship. It is Tara *his wife* — the symbol of one who, though wedded to dogmatic worship, longs for true wisdom — who is shown as initiated into his mysteries by King Soma, the giver of that Wisdom. Soma is thus made in the allegory *to carry her away*. The result of this is the birth of Budha — *esoteric Wisdom* — (Mercury, or Hermes in Greece and Egypt). He is represented as “so beautiful,” that even the husband, though well aware that Budha is not the progeny of his *dead-letter* worship — claims the “new-born” as his Son, the fruit of his ritualistic and meaningless forms. (II. 499)

Directly after relating the above, Madame Blavatsky very aptly observes in a footnote that “We see the same in the modern exoteric religions.”

An observation worth noting in reference to Mercury is the fact that it has no satellites. Astronomers are unable to explain why this should be so in reference to this planet, as also in the case of Venus. This is because

science has only one key — the key of matter — to open the mysteries of nature withal, while occult philosophy has seven keys and explains that which science fails to see. Mercury and Venus have no satellites but they had “parents” just as the earth had. Both are far older than the Earth and, before the latter reaches her seventh Round, her mother Moon will have dissolved into thin air, as the “Moons” of the other planets have, or have not, as the case may be, since there are planets which have *several* moons — a mystery again which no Œdipus of Astronomy has solved. (I. 155-56 fn.)

Saturn, Jupiter, Mercury and Venus are said to be the four exoteric planets and these, along with three others which, Madame Blavatsky says, “must remain unnamed,” “were the heavenly bodies in direct astral and psychic communication with the Earth, its Guides, and Watchers — morally and physically; the visible orbs furnishing our Humanity with its outward and inward characteristics, and their ‘Regents’ or *Rectors* with our Monads and spiritual faculties.” In other words, it is made quite clear that “only seven of our planets are as intimately related to our globe, as the Sun is to all the bodies subject to him in his system.” (I. 575-76)

Although a good deal of rare and valuable esoteric knowledge about the planets was given out for the first time in Theosophical writings (*e.g.*, that pertaining to the Chain of Seven Globes interpenetrating one another, of which the visible heavenly bodies form but one Globe, the middle or fourth one), H.P.B. repeats in several places in *The Secret Doctrine*

the idea that no one "could expect to have the secret teachings explained to him *thoroughly and completely*, before *he had irretrievably pledged himself to the Brotherhood and passed through at least one initiation*" (I. 164). The student is always encouraged by her, therefore, to use his intuition at every step and to draw as much as possible on this divine faculty of Buddhi which lies latent in him and with which the planet Mercury is so closely related.

However, even a casual and cursory acquaintance with Theosophical teachings will make one thing amply and unmistakably clear to every intelligent reader, namely, that

the planets are not merely spheres, twinkling in Space, and made to shine for no purpose, but the domains of various beings with whom the profane are so far unacquainted; nevertheless, having a mysterious, unbroken, and powerful connection with men and globes. Every heavenly body is the temple of a god, and these gods themselves are the temples of God, the Unknown "Not Spirit."
(I. 578)

LEARNING FROM LIFE

[Reprinted from *Lucifer*, Vol. II, p. 272, for June 1888.—EDS.]

Scene: The Garden of a Temple.

Dramatis Personæ: SERVIA, a novice.

MARK, a man of the world.

THE WISE ONE.

SERVIA: The problem of life appears to me to be that one can never attain the right condition for learning its lesson. One is always learning, but one has never learned.

MARK: Why not say rather that new experiences crowd out the old ones before one has time to digest their various morals or lessons?

SERVIA: In each life it is as in this garden. Certain flowers only are permitted by nature to grow. Therefore they should be able to come to full fruition as they do in this garden.

MARK: Then they are busied in sowing seed and have no time to consider the lesson involved in flowering properly. And after all, is there any lesson in it?

THE WISE ONE: No, except to those who wish to become more than flowers and are weary of for ever sowing seed only to become flowers again. This temple is good, and well-built; but who would for ever build temples? The lesson of the temple is the object for which it is built.

ANSWERS TO QUESTIONERS

[Reprinted from *The Path*, Vol. II, pp. 278-81, for December 1887. "Zadok" was a pen-name of Mr. Judge.—Eds.]

From C.H.V.

Apollonius is said to have worn a mantle of wool to aid in insulating himself from the astral currents. Has wool in itself any such property as is seemingly ascribed to it? The question has this value, perhaps, whether the occult laws which govern the merely physical regulation of the toiler toward adeptship, may not be of great value from a sanitary point of view and form, if properly understood, a useful medical creed.

Answer.—Wool in itself has no especial occult power. It is a non-absorbent to the exhalations of the human body. The late discoveries of a German scientist prove it the best of all materials from a sanitary point of view. It is a conductor for electricity and other unseen forces. Apollonius, as well as other occult students, knew its value and uses. Being a student of nature's laws he was well aware of nature's requirements. Upon the knowledge gained by occult students touching the human body are founded all the schools of medicine. Bathing is essential, a woollen dress where permissible, as little animal food as possible, a sparing diet at best — a high ideal — an exalted motive and strong will, a total forgetting of self otherwise, and neither elementals nor human beings will oppress one.

From J.C.V.

What is the true Will?

Is it a faculty of the soul?

How is it one with the Divine Will and how may we make our will at one with the Divine? Is it something which now we know not, or may we perceive its germ in our own Will, or is it an instinctive movement of the soul?

Answer.—The will as known to man is that force which he exerts for the accomplishment of his aims — he uses it blindly and ignorantly — and self is always the one for which he uses it. It is used as a brute force. As ordinarily used it has little tendency to lift the personality farther than the attainment of material results. It has for its source the lower elements of the soul. The true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. It is manifested through the human will for things visible.

(2) It is more than a faculty of the soul, for it is the soul at work. The spirit is unmanifest except through the soul. The soul manifesting the spirit is the true will. The human will is the lowest form of this manifestation.

(3) As the true will is the manifestation of the spirit through the soul, it must be at one with the divine, inasmuch as the spirit is the divine in man. It is the God in man, a portion of the all-pervading. Asserting itself through the soul, the true will is brought forth and in truth we say, "It is the will of God." We may make our finite wills at one with the divine by elevating our aim, using it for good or in the search for God, in striving to find how to use it in harmony with the laws of God. By proper use in the right direction the human will becomes purified, elevated, and being exerted only in conformity with our highest ideal, eventually becomes at one with the highest in man.

In our ordinary material state we know only the human will. Through the human will we reach the divine will. We become aware of the true will through the ordinary will just as we become aware of the soul through the body. It is not instinctive of the soul. The soul is father of the human will — the spirit is father of the true will.

From E.L.T.

"A great deal depends on purity of thought and motive" (October PATH, p. 220). Please explain what should be the actuating motive in developing psychic capacities.

Answer.—The desire to find God, the desire to know one's self, our possibilities and capabilities, that we may be of true use to the world, these are the motives. The thought should be unselfish, undisturbed by material affairs — free from wonder-seeking curiosity, concentrated, and in entire accord with the motive, the search for God.

From M.E.C.

What steps must I take to open the heart so as to exercise the Will for governing the Astral body?

Answer.—There is but one way to open the heart. That is by living the life. It is a simple matter to govern the will, but this is not the true will. The governing of the Astral body is the smallest of the tasks of the true will. The will should be used to obtain wisdom, and when so used it will control the Astral body without effort. We should exert psychic powers only to benefit others, never to free ourselves from the disagreeable. Let your aim be to find God; your motive, to know yourself for the sake of Theo-Sophia and humanity; your desire, to help humanity, and the true Will will be developed, the heart opened, and you will not only control the Astral body but all in the Astral. You must seek beyond the Astral for powers, but it is not wise to desire the acquisition of powers. Let your aim be beyond that, and the powers will grow of

themselves. If the strong-willed or sick depress you, seek to aid each in some way, forget that you are depressed, *forget your self*, and they will not affect you. The life of the Occult student is full of sorrow, anguish and depressing influences. These go to make him a student in the Occult. A portion of his training is to become aware of these only in so far as they affect others. As to their affecting his own personality, he does not know they exist. If you desire to help humanity, then you possess the true motive. If you use your will in this cause, wisdom, peace and all the powers will be given.

—ZADOK

“The Present State of Consciousness” is discussed in the Penguin Science Survey, 1963, by J. Schorstein, consultant neurological surgeon to the South-West Scotland Regional Hospitals Board. The author describes the various attempts which have been and are being made to manipulate human consciousness by physical and chemical means. Although these have been pursued partly in the search of cures for mental ills, he warns that they might lend themselves to more sinister uses in the future — *e.g.*, by military leaders to destroy the enemy’s will to resist, or by an omnipotent State to maintain its power.

His reference to the continual failure of scientists to locate understanding in any part of the brain will recall to students of Madame Blavatsky’s works her article “Psychic and Noetic Action.” He asserts that to believe “that a profound knowledge of electronics and neuro-anatomy suffices to give the scientist a superior insight into the meaning and aim of human existence, which is Job’s concern, is both arrogant and confused.”

He ends with this paragraph:

There are two ways of understanding: a phenomenon in nature may reveal itself to me so that I know it as an immediate truth. This understanding demands nothing, touches nothing, and leaves the other entirely free and respected. This manner of understanding is the kind that arises from love. Opposed to it is the scientific, analytic understanding of facts. The scientific understanding is for ever restless, never satisfied. Inherent in the dissecting scientific method is that its results can be used only for manipulation, control, and attempts to change. The compelling character of science has lately become increasingly apparent both in its origins and in its application. The claim that science is neutral and that its results might be used for good or evil is no longer tenable. The scientific search for determinant causes and conditions at the outset denies the basic aspect of human consciousness, its freedom. Only one man can truly investigate one man’s consciousness.

QUALIFICATIONS FOR CHELASHIP

III.—UNSELFISHNESS OF PURPOSE—UNIVERSAL CHARITY—PITY FOR ALL ANIMATE BEINGS

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Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.

—MAHATMA K. H.

So long as the smallest personal or selfish desire — even for Spiritual attainment for our own sake — remains, so long is the desired end put off. Hence the above term “demands of the flesh” really covers also demands that are not of the flesh and its proper rendering would be “desires of the personal nature including those of the individual soul.”

—W. Q. JUDGE

The third of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H.P.B. as “Unselfishness of purpose; universal charity; pity for all animate beings.”

We must begin by pointing to the inner links which bind these three qualifications. They form a triangle. Without unselfishness of purpose there cannot be universal charity, and if charity is not universal we cannot have pity for all. If a thoroughgoing unselfishness is not established in all our thinking our charity is bound to be less than the universal. A mathematical ratio maintains itself between our unselfishness and our charity. In reality a selfish man in proportion to his selfishness is bound to be uncharitable and miserly. The acts of charity of a selfish person are in reality bargains — not executed for the good of others but for the benefits to be derived by himself. Next, if unselfishness of purpose leads to charity, the latter begets acts of pity for all who breathe. Men and women restrict themselves in pity and charity because the purpose of living is not seen. That purpose is expressed in and by Nature — unity and harmony. Pity for others, charity for the sake of others, are the most natural manifestations of the Spirit. Human beings have to make efforts to be pitiful and charitable, because they have forgotten that born of Nature, the latter is their most faithful friend and ally. “Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through,” writes H.P.B. We hurt others out of fear or hatred, assuming that those others are distinct and separate from us; the good law adjusts the disharmony caused by selfishness by endowing us with necessary pain, procreator of unselfishness and then selflessness. Through a very long round of births and deaths men slowly learn that the purpose of life is unselfishness — Altruism. The

ordinary people are passive channels of the Law of Karma; those who aspire to become Chelas have to learn to be active directors of the Law, in the sense that they should ever be on the watch to eschew disharmony, to turn the forces of evil to good. Masters are knowers of Karma and are therefore Karma itself. In Them are embodied in completeness — unselfishness of purpose, universal charity and pity for all animate beings.

Now let us turn to a consideration of these three separately.

I: UNSELFISHNESS OF PURPOSE

Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.

—*Bhagavad-Gita*

Unselfish actions abound but unselfish purpose is rare. Unselfishness of purpose is the most difficult task for the student-server aspiring to Chelaship. Forgetfulness of the personal self is the indispensable requisite in the training of those who are to become Adepts of the Good Law. The Path to the Great Masters begins with the desire to learn that we may teach, and ends in the Great Renunciation of the Self for the sake of others, of suffering fellow men. Only those who live to benefit mankind and seek no reward — not even their own progress — come under the notice of the Great Renunciators.

Selfishness is the prolific parent of all human weaknesses. It is the giant weed mentioned in *Light on the Path*. When attacked on one front it seeks another outlet and masquerades under guises difficult to recognize, nay, is often mistaken for unselfishness. The would-be Chela is warned of this at the very entrance to the Path.

Ambition is the first curse: the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. . . . These vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. . . . The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life.

That is why self-examination should be directed primarily to our motives, the hidden spring of all actions. To evaluate them, we need above all to be honest with ourselves.

Doubly difficult is the task for the student who lives in an age which has made of selfishness an ethical characteristic. Selfishness is the soul

of competition, and commercial transactions are not confined to the business world. In other spheres — family life, friendship, even religion — there is nothing else than bargaining rooted in the hope of a reward. The motives which incite to action correspond to our triple Nature: (1) Desire for money; (2) Desire for fame; (3) Desire for power.

Unselfishness of *purpose* is a feature almost universally absent in our civilization. Our world does not totally lack good actions, few though they be. Charitable institutions exist by the dozen, organizations for human welfare are many and varied, self-sacrificing men and women are found in all countries. Theosophy is the friend of all these. But though unselfish actions are discernible, a selfless motive is very rare. The subtle desire for personal happiness and for self-satisfaction usually replaces the blatant forms of selfishness. But even treaders of the Path of Liberation work for their own salvation. The Spiritual discipline on the path of Chelaship demands that we renounce even the desire for personal happiness.

Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

How to develop this necessary qualification? The sustained resolve to fit ourselves by every means to be the better able to help and to teach others will build it. The best place to unfold unselfishness of purpose is the Lodge — the aspirant's Spiritual Home. Its policy of devotion and of impersonality protects the student from self-interest and gives him an excellent opportunity for disinterested service. This makes it easier for him to preserve the necessary unselfish attitude in all things. Only he who serves the Cause of Theosophy unselfishly soon learns to forget himself in his daily living.

The field of duty is the Chela's training ground — the right performance of duty his only means of advancement. It is only on Dharmakshetra that we can transcend personal consciousness, not by change of occupation but by change of attitude. Only such actions as are wrong and unnecessary are to be abandoned.

The *Gita* teaches the art of developing an unselfish motive. When the real actor, the mind, is attached to the fruits of works it is bound by action. The clue to the eradication of selfishness lies in renouncing all personal interest in the results of action. *Notes on the Bhagavad-Gita* indicates how this is done.

Self-interest is always a matter of thinking; we can have no attachment for anything that we do not think about, nor can we have any dislike for a thing we do not think about; so if we find confronting us things right to be done, we should do them, regardless of whether they promise success or failure to ourselves.

A devoted and unselfish Chela should be able to answer truthfully the following queries in the affirmative. Does he desire to help humanity even though his efforts be unknown, condemned or ridiculed? When the Cause

is served through another channel, is his satisfaction the same as the satisfaction he feels when the worker is himself?

Can we be a grain of incense which the Masters can use in their task of purifying the world? Can we be a small flower which They can use to beautify the world? Are we content to be servants of Their servants? If we can burn up like incense and not feel that we are *non est*, if we are prepared to be thrown away like a dead flower and not feel that we are useless, if we are content to serve Their servants and not feel that progress is not achieved, ah! then the death of egotism is near at hand. (THE THEOSOPHICAL MOVEMENT, December 1932)

Unselfishness is an expression of the Law of Brotherhood. Selfishness violates that fundamental Law. As the limbs are to the body so are all units of the human family — nay, all forms of manifestation — parts of One Indivisible Divine Life. Such recognition alone can lead to:

II: UNIVERSAL CHARITY

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.—ST. PAUL.

Charity is described as Love Immortal. That love which seeks return, or which is dependent on the existence of another personality, or which produces undesirable moods of jealousy and the like, is mortal. Such love is finite, changing and blind. Personal affection has only one good use; it is an excellent stepping-stone to the higher immortal love. Shakespeare's sonnet indicates how personal love can be transmuted.

Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O no! it is an ever-fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken....
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.

But what has personal affection to do with charity? Charity of mind or speech devoid of heart feeling is not charity. Throwing a pice in disgust to a clamouring beggar to get rid of him is not charity. When in the giving of helpful thoughts, in the uttering of kind words, in the offering

of monetary or other gifts the heart-action is absent, only the semblance of charity is present. It is the feeling of love that builds charity.

We are, however, called upon to practise *Universal* charity. This means not merely to be charitable to all, or even to be charitable in and by all our constituents, but something very different. We have to learn to be charitable to all in thought, word and deed, but how are we to achieve such a stupendous task? By acquiring the knowledge of the art of acting from the point of view of what is best for the universe. When in doing anything we stop to consider the justice aspect — justice to the whole, we acquire the art of universal charity. Our thoughts and words, our feelings and actions affect the furthestmost bounds of the solar system, but they affect most vitally and most powerfully members of the human kingdom to which we belong. So to begin with, our charity — mental, moral, physical — must take into account the good of humanity as a whole. In rendering personal charity and in taking personal interest in the welfare of those who suffer we must not overlook the rest of mankind. A person is helped the best when the aid given is from a universal and not from a personal point of view.

III: PITY FOR ALL

When a universal point of view of charity is taken there suddenly burst upon our attention the cases of those who are unjust to Nature, destroyers of her forms on the upward way. If only the justice aspect of Karma is taken into account hardness of our own hearts would result. Therefore, to emphasize the mercy aspect of Karma, we are given the third of this triad of qualities — Pity for all animate beings.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

Spilling of blood and destroying of highly organized animal forms have occult effects, and some of the most ghastly aspects of the Black Art are connected with these. Animal sacrifice is only one remove from sacrifice of human bodies. Vivisectors are called unconscious black magicians by H.P.B.

In the lower kingdoms also man's ignorance of their psychic constitution and of the way those forms of life grow makes him destructive.

EXTRACTS FROM UNPUBLISHED LETTERS

I should like you to perceive that the first task is becoming, and doing should be for that supreme purpose of becoming. Beness, Becoming, Being, is the metaphysical triad. In the human kingdom the Soul grows by deliberate undertakings. Our mind so far has been exploited by desires both bad and good, selfish and unselfish; but in both aspects it is personal — this is the most important point. Your effort in an increasing measure should be to impersonalize your feelings, *i.e.*, to use our Teachings to purify and elevate the feelings. Crosbie's *Friendly Philosopher* gives the best prescription that I know of. Study that.

Do not be anxious and worried or concerned. Within you is the Great Steady Fire and it is bound to blaze now, and then lessen, to blaze again. The Wisdom-Light and the Compassion-Warmth of the Fire will dispel all defects, all doubts, all hesitations. Live within yourself. Problems and difficulties are bound to arise, but with calmness ever present you *will* feel the Power of the Fire. Its upward-going flame will meet the descending tongue of the Higher Manasic Fire; so let your Fire ascend high, steadily and steadfastly.

Courage in one's own trouble as kindness towards others when they are in trouble — that is always a good line. But courage should ever be accompanied by calmness. Again remember the words of the Gita — "With calmness ever present." Now what does calmness imply? That the Ego is in some kind of control, and the way of the Ego is always deliberate, rooted in Knowledge.

I do not quite understand about being sober and joyful, etc., to which you make reference. I am very happy, though busy, and also joyous. Am pressed for time, for there is so much to be done and people want their personal problems solved and their personal difficulties removed, and in all that time is gone. For the next two years it is to be work — efficiency; strenuous execution of duty; a positive, courageous, non-sentimental attitude; self-confidence and humility; principles alone, minus all personality — these are some of the things. Don't you hear the cry of the world? It rends one's heart and one has to be so patient and loving to the wounded and the afflicted in spirit that every single and even slight manifestation of egotism and I-ness comes to me like a deadly sear. It spoils my work and I have no time either to explain or to persuade. Do, or depart and leave people who can do alone the work — that is my attitude. But I am very happy. I think I will have to write a book — How to be Happy Though Busy!

We are all men in a state of self-consciousness, which state we do not uniformly sustain. We lose it, being heedless; most of our acts are

instinctive and impulsive. Only now and again we become thought-full and will-full. Men lose their manhood ever so often. Even today most members of the human race are either good or evil by instinct and by impulse, respectively. When knowledge of Theosophy represented by the nine Powers, *Shaktis* or Muses is practised because man has become wedded to knowledge, then chelaship begins — the practice of *sva-dharma* which requires righteous war, the *Dharma-yuddh* of the second chapter.

Devotion grows by degrees and there are different kinds of devotion. There is not only mind-concentration but also heart-concentration. You must cultivate the heart, impersonalize affections and all emotions. Try to be with your own *Manas-Taijasi*; deepen your effort to find *Buddhi* both as an active power and as the casket of *Atma*. Consider a diamond's power to shine. There is substance — carbon in the main — and the light which the diamond-substance reflects. "Knowest thou of Self the powers?" Consider your own soul-nature and soul-powers. That requires going away from the personal, the mundane, the *Ahankaric*. The Great Ones are the Hidden Watchers who both test and protect. They do not want us to fail but to pass the examination. So you need not be in the least fearful. Be confident in the heart and keep your mind humble, and it cannot help becoming humble in the presence of the Ocean of Knowledge — the spiritual counterpart of the Ocean of *Samsara*.

Emotionalism is not real Devotion. But Devotion *is* a feeling; it is a Divine Intuition; one of those Innate Ideas which cannot be destroyed. In each one of us it is covered over and at present in ordinary manifestation it cannot show its true colour because of personal selfishness. As the 12th chapter of the *Gita* shows, the true devotee is balanced in love and helpfulness and is active in all virtues. Remember Shelley's lines: "The desire of the moth for the star, of the night for the morrow; the devotion to something afar from the sphere of our sorrow." They are beautiful lines. Also do read that *S.D.* passage on the birth of Devotion and note the words of Carlyle which H.P.B. quotes. It is a fine passage.

The soul is a river whose holy source is self-control, whose water is truth, whose bank is righteousness, whose waves are compassion; bathe there, O son of Pandu, for not with water is the soul washed pure.

—INDIAN PROVERB (*Lucifer*, August 1888)

IN THE LIGHT OF THEOSOPHY

Students of Theosophy will note with interest the pushing back of the age of man made possible by recent anthropological discoveries. A Reuter dispatch from Washington (*The Times of India*, April 5), reports the discovery of "the oldest ancestors of man," described as "a race of upright but small-brained pigmies who lived in East Africa 1,820,000 years ago." The "find" by Dr. L. S. B. Leakey, British anthropologist, and his wife in the Olduvai Gorge of northern Tanganyika is being hailed as "evidence of an entirely new species of the primitive being." Dr. Leakey told newsmen at a press conference held at the National Geographic Society, which sponsored his work, that he was of the opinion that modern man had evolved in Africa from this new species, called *Homo habilis* (Latin for "man having ability"), and not, as earlier surmised, from Java Man (500,000 years ago) or from *Zinjanthropus* (1,750,000 years ago). (See THE THEOSOPHICAL MOVEMENT, Vol. XXXI, p. 438.) This new discovery, Dr. Leakey said, was of such great significance that it would revolutionize man's knowledge of his origins and early evolution and would require the rewriting of anthropological textbooks.

Dr. Leakey holds that while *Homo habilis* lived on to 800,000 years ago, *Zinjanthropus* died away "because nature appeared to have experimented with him and other man-like creatures, found them wanting and rejected them." The significant conclusion that he draws is that Africa was populated by different beings of radically different abilities at the same time, a point which many anthropologists have rejected as socially impossible. The picture he draws of *Homo habilis* is that of a pigmy, about three to four feet tall, who walked upright and the shape of whose head was very close to that of contemporary man, only smaller. He could talk; his hands were capable of precision work; he used tools and built shelters.

From the viewpoint of Theosophical history, man as a mind-incarnated being has been on earth for at least 18 million years, and for a long period had a "giant" body. *Homo habilis*, a pigmy in stature, is evidently not the "oldest" ancestor of man. As *The Secret Doctrine* (II. 201) states: "...by a long series of transformations due to unnatural cross-breeding (unnatural 'sexual selection'), originated in due course of time the lowest specimens of humanity [e.g., African pigmies, Australian Bushmen, etc.]; while further bestiality and the fruit of their first animal efforts of reproduction begot a species which developed into mammalian apes ages later."

Considering that *Homo habilis* is small, the following from *The Secret Doctrine* (II. 331) is of interest:

After the Great Flood of the Third Race (the Lemurians) —
"Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed

with animal races, and intermarried among giants and Pigmies (the dwarfed races of the Poles).

On the question of the age of man (see *The Secret Doctrine*, II. 709 *et seq.*) H.P.B. says:

Those who feel inclined to sneer at that doctrine of Esoteric Ethnology, which presupposes the existence of Man in the *Secondary Age*, will do well to note the fact that one of the most distinguished anthropologists of the day, M. de Quatrefages, seriously argues in that direction. He writes: "There is nothing impossible in the supposition that he (Man) may have appeared on the globe *with the first representatives of the type to which he belongs in virtue of his organism.*" This statement approximates most closely to our fundamental assertion that man preceded the other mammalia. (*S.D.*, II. 714 fn.)

H.P.B. wrote in "What Is Matter and What Is Force?" (*The Theosophist*, September 1882):

Would it be too presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountain-head of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary — for who can assign limits to the possibilities of the latter!

The Secret Doctrine (I. 515) speaks of "MATTER existing in *super-sensuous* states — states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal."

Support for H.P.B.'s prediction that it is only in the 20th century that portions, if not the whole, of *The Secret Doctrine* will be vindicated has come from many recent discoveries and scientific pronouncements. An instance of such vindication is provided in *Link* (New Delhi) for March 22, where the "Seven States of Matter" are discussed. The discovery of the fourth state of matter, known as plasma, has widened man's knowledge of matter and of its three familiar states — the solid, the liquid and the gaseous — and has raised the question whether there exist still other states of matter in the universe which are unknown or are as yet only remotely guessed by science.

Plasma is described as

by far the commonest state of matter existing on a universal scale. The bulk of cosmic matter — stars, the nebulae and interstellar gas — exists in the state of plasma. Solid bodies like the earth are the

exceptions. . . . Plasma can be described roughly as a gas consisting of electrically charged particles — free electrons and ions. It is referred to as a fourth state of matter because it differs radically in its properties from ordinary gas. This difference manifests itself, for instance, in the behaviour of the plasma in a magnetic field. Provided the magnetic field is strong enough it makes the movement of the particles in the plasma more orderly and they begin to move in the shape of a screw. . . . Plasma is not visible . . . because it is so rarefied that it is transparent. Plasma shows itself on the earth in lightning auroral displays and the rarefied layers of the ionosphere.

The *Link* article refers to the “endless theoretical speculation,” on the part of physicists, about the other possible states of matter. It is agreed, however, that there is no such thing as “empty” space, that all the seven states of matter are interrelated and inseparable, and that this relationship is vitally important to the science of the structure and evolution of the observable universe.

The point of view of Occult Science may be summed up thus, in the words of H.P.B.:

As Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter “fairly describable as ultra gaseous, and exhibiting an entirely novel set of properties” — why should the Occultists be taken to task for affirming that there are beyond that “ultra gaseous” state still other states of matter; states, so ultra refined, even in their grosser manifestations — such as electricity under all its known forms — as to have fairly deluded the scientific senses. . . . Speaking of his discovery, Professor Crookes justly remarks that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world — “a world . . . where we can never enter, and in which we must be content to observe and experiment from without.” To this the Occultists might answer, “if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies.” (*The Theosophist*, September 1882)

Astral matter . . . is fourth state matter, having, like our gross matter, its own “protyle.” There are several “protyles” in Nature, corresponding to the various planes of matter. The two sub-physical elemental kingdoms, the plane of mind (*manas*, the fifth state matter), as also that of Buddhi (sixth state matter), are each and all evolved from one of the six “protyles” which constitute the basis of the Object-Universe. The three “states,” so-called of our terrestrial matter, known as the “solid,” “liquid,” and “gaseous,” are only, in strict accuracy, SUB-states. (*S.D.*, II. 737)

Among all the waves of energy that fill the air, man today can perceive only light, heat and sound. Such things as electrical signals and magnetic waves are at present beyond his range of perception. Yet an otherwise normal housewife in Santa Barbara, California, can convert electrical signals into sound signals "as though she were a radio receiver" (*Newsweek*, January 20).

On investigation it was found that the wiring in her house and the metal pipes in the gas, water and heating systems were radiating stray electrical fields. These originated from the alternating current fed to the house. These and other normally inaudible signals, such as those from nearby radio stations, can be heard by her.

Newsweek also reports the work done by Alan Frey, who is interested in understanding more fully how the human sensory system works, and how it developed. He admits that though most subjects can be induced to hear relatively weak electrical fields, it is not known yet how such perception is possible. "Electrical fields and currents pass easily through the body," *Newsweek* explains, "and since man's nervous system carries electrochemical impulses, an interaction that might be audible to some people is not illogical." The ability could well be there in latent form in all human beings.

It was way back in 1888 that H. P. Blavatsky wrote of

the seven primary forces of Electricity, whose purely phenomenal, and hence grossest effects are alone cognizable by physicists on the cosmic and especially on the terrestrial plane. These include, among other things, Sound, Light, Colour, etc., etc. (The Secret Doctrine, I. 554)

Elsewhere in *The Secret Doctrine* H.P.B. writes:

The strange statement made in one of the Stanzas: "The Songs of Fohat [the essence of cosmic electricity] and his Sons were radiant as the noon-tide Sun and the Moon combined"; and that the four Sons on the *middle* fourfold Circle "saw their father's songs and heard his Solar-selenic radiance"; is explained in the Commentary in these words: "The agitation of the *Fohatic* Forces . . . have in them several of the properties of Akasa (Ether), colour and sound as well." (I. 204-5)

Those interested in the subject would do well to read H.P.B.'s article "Electric and Magnetic Affinities Between Man and Nature," reprinted from the February 1881 *Theosophist* in THE THEOSOPHICAL MOVEMENT for March 1943 and in the book *She Being Dead Yet Speaketh*.

Personal Values in the Modern World is the title of a stimulating book by M. V. C. Jeffreys, Professor and Director of Education in the University of Birmingham. It is a Pelican Original published by Penguin Books Ltd.

He assesses personal values in terms of a notion of personality which, according to him, may be clarified by considering three related concepts. These may be summarized as follows:

(a) *Individuality* — that mysterious but “tough cord of continuity” which runs through the seven ages of man and survives changes in body and changes in opinions and attitudes; that self-acknowledged author of his behaviour who must accept responsibility for what he is and says and does.

(b) *Fellowship* — the sharing of personal life with other persons, with mutual respect for one another’s freedom and responsibility, the natural and original outlet for it being the family. This kind of fellowship is complementary and not opposed to loneliness, for “in a sense the entry into friendship emphasizes the aloneness of each partner.” Professor Jeffreys quotes from Berdyaev: “The person of every other human being must needs remain an impenetrable and untrodden mystery, which even love is unable to fathom.”

(c) *The mass* or herd, the “great malignant social growth which threatens personal values in the world today” through the medium of the various organs of mass culture. The individual must believe in his personal responsibility and exercise it or become mere plastic material to be shaped by social pressures.

Professor Jeffreys distinguishes between a mass in which the individual has become a mere unit in an impersonal crowd and a community in which the individual is aware of his personal relationships with others in it. Active membership of a small, intimate group such as one’s family will give significance to one’s membership of larger communities such as one’s country.

Although the author does not make any clear distinction between individuality and personality, as do Madame Blavatsky and Mr. Judge, students of their works may find points of contact between Professor Jeffreys’ ideas and what H.P.B. and Judge have to say on individuality as the continuing thread through personal life and lives, as also on the subject of group, national and race Karma as explained notably in *The Key to Theosophy*, *The Ocean of Theosophy* and the article “Living the Higher Life” by Mr. Judge.

What does work mean to a man? Is it just a means of subsistence? A way to keep busy? Or does it have a psychological significance? Recently, psychologists and psychiatrists have studied the factors that motivate man to work, and their findings help the understanding of how it fills an inner need.

In the January-February *Think* (New York) Dr. Harry Levinson, head of the Menninger Foundation’s industrial mental health division, argues that work is much more than a means of livelihood; it is “a kind of psychological glue which holds a man together.” An employer, Dr.

Levinson writes, must try to understand why his men work if he is to stimulate them to work.

He must strive for that understanding if he is to create a working environment in which men, while serving their own motives, also serve those of their colleagues and the organization in which they work. . . . The fact that someone will pay for his work is an indication that what he does is needed by others, and therefore that he himself is a necessary part of the social fabric. He matters — as a man.

This ideal of service through work imparts a new meaning to life. Every professional or business man serves the State and society, and in doing so serves his own soul.

Work, Dr. Levinson says, also helps one to live with his conscience:

Through our work we try to achieve our personal goals and live up to our aspirations. Most of us feel inadequate when we are not doing quite as well as we think we can or should. Even though we may not yet have fulfilled our aspirations, as long as we are working toward them, we tend to feel more comfortable with ourselves. . . .

Work helps us master ourselves in another way. People frequently say, "I'd go nuts if I didn't work." By this they usually mean that two things would happen: They would become increasingly tense and restless; and they would have many fantasies ("I would think and worry too much.") . . . When we work, by concentrating on our work, we push out of consciousness many thoughts and ideas we would just as soon not have.

Work, then, is a way of being "on top," as it were. To work is to be in control of oneself and some part of the surrounding world, to have some idea of what the future holds and to be ready for it. To work is to be in touch with the changing world, and to grow more competent and secure in it. . . .

Folk wisdom says that to work is to live, and that those who do not work seem to die — literally and psychologically. The psychologist agrees.

Theosophy accepts the Buddha's instruction that one of the steps to the Higher Life and to Enlightenment consists in the Right Means of Livelihood, and gives the necessary instruction to employ and be employed righteously. All who are engaged in earning their livelihood do not take into account moral principles. Knowledge, efficiency, hard work are good in themselves and necessary for success in business or profession; but disregard of moral principles tarnishes the man and his work. The writings of W. Q. Judge reveal the practical way to Right Livelihood.
