

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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TAKE KNOWLEDGE !

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KNOWLEDGE exists; the Kingdom of Heaven exists; Masters exist. The Kingdom of Heaven is taken by violence. “*Force* any one of the ‘Masters’ you may happen to choose.”

Light on the Path describes disciples as those who “*take* knowledge.” Disciples who take knowledge become Masters in the progress of time. But taking knowledge implies force, initiative, perseverance. The disciple takes knowledge and makes it his own and then only is he an Adept, a Master. To attain Adeptship is to enter into possession of the Kingdom of peace which is power, of power which is service, of service which is freedom.

But the Kingdom of Heaven is within; the force which brings the companionship of Adepts is within. Knowledge is within; it springs up spontaneously in the progress of time, the *Gita* says. And *The Voice of the Silence* speaks of “that which in thee *knows*, for it is knowledge,” and adds that it “is not of fleeting life”; like the Kingdom of Heaven, it is enduring, immortal.

All manifestation is a contest of forces, a struggle for existence, a strife between laughter and tears. Look at the outside — at the family of the small and personal self or of the great and universal Self; at the overlapping kingdoms of nature; at the visible extending into the invisible; at the world which is full of people and things but is the void called Maya; and at the seeming void which is a grand plenum.

Two perennial forces act to cause manifestation; the one pushes, the other pulls; and the tug of war lasts throughout manifestation. Two forces encompass us and all beings forever and they are well described in the Zoroastrian *Gathas* as the Primal Pair — the two Spirits. In a great speech somewhat reminiscent of the second chapter of the *Gita*, Zarathustra says:

O friends, to begin with let me tell you about the two spirits. One of them, the creator of prosperity and progress, said this to the other, who destroys through decay: "Neither our thoughts, nor our advice, nor our understanding, nor our ways, nor our words, nor our deeds, nor our consciences, nor our souls are similar. We agree not; we differ."

These two Mainyus — Spenta and Angra — are twins, a pair, like the two eyes, two hands, two feet, two ears, two lungs of Ahura Mazda. They are Spirit and Matter which, in essence, are but one. H.P.B. quotes the ancient text:

Spirit and Matter are the two states of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent. . . . That which is neither Spirit nor Matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath. (*The Secret Doctrine*, I. 258)

Behind, within, beyond Spirit (Spenta Mainyu) and Matter (Angra Mainyu) is Life or Ahura Mazda — the only Reality, the real Life, the true Existence.

This third is causal, That from which Spirit and Matter come to be; It is the Force of all forces and constitutes the Kingdom of Heaven within. We must do "violence" to our spirit and our matter to go beyond both if we would enter Heaven, where immortal Knowers and deathless Knowledge ever abide. Each of us has within himself the Living Power which casts the shadow that we call life and which must be given up if we would live as that Living Power.

The Macrocosmic principles are the basis of the Microcosmic universe. Correspondentially, Man is the Manifested Logos, the Ishwara, of the Microcosmos, and emanates his agents and his vehicles as that Logos emanates Dhyan Chohans, Archangels, Amesha Spentas. Man himself generates forces and clothes himself in material vehicles. The Manifested Logos or Ishwara is neither spirit nor matter, neither light nor darkness. The same is true of Man. The constituents of Man, the Logos, which are called "principles" are like the Universal emanations. Ishwara has two manifestations — the higher and lower natures — as the Seventh Discourse of the *Gita* points out.

The Macrocosmos reflects itself in the Microcosmos. On every plane, from the highest to the lowest, the principle of reflection obtains. The Law of Correspondence and Analogy makes plain the mystery for the sincere and aspiring mind. Man's states of consciousness are seven, his

powers are seven, his material instruments are seven, because there are seven states of Dhyan-Chohanian consciousness, seven universal forces, seven planes of matter. The small man *is* one with the Great Universe; but he knows it not. The quest for knowledge, the aspiration to become holy and wise, the desire to serve and to sacrifice are all intimations of this tremendous reality.

Why does not man realize this ever-present Reality? Because, speaking metaphysically, the relationship of the seven states of consciousness, the seven forces, and the seven planes of matter has become unbalanced. There is a "confusion of castes" in the relationship between these three aspects of the One. Is not the unbalance between man's aspirations soaring heavenwards and the actualities which bind him to earth due to a confusion between the members of his own constitution — his own thought, will and feeling?

The co-ordination of hands, head and heart; of body, mind and soul; of the personality, the individuality and the Monad, would transform the small earth-man into the great Heavenly-Man, the Adam Kadmon, the *Uttama Purusha*.

This seems to be the metaphysical basis for the initiative implicit in the injunction to the disciple to take knowledge by intuition; to be "violent" in storming the Kingdom of Heaven; to "force" the Guru to aid by adjustment. These are inner subjective factors and man lives in a corruptible objective world. He labours to catch up with his shadow instead of fixing attention on the Sun which emanated him and fashioned his shadow.

It may well be the highest accomplishment of man to determine his own circumstances as much as is possible and to allow himself as little as possible to be determined by them. The substance of the world stands before us much as a giant quarry before the architect, who only then will be worthy of his calling, when he has brought to life out of this bulk of raw nature an ideal conception born of his own mind and suiting the demands of the greatest economy, efficiency, and stability. All that which is outside of us, I would even say, all that of which we are materially composed, is mere element. Deep inside of us, however, dwells this creative force, which is capable of shaping that which should be, and will not rest in peace until we, in one way or other, have built it up either without or within.

—GOETHE

RAJA RAMMOHUN ROY

THE FATHER OF MODERN INDIA

[The celebrations of the bicentenary of the birth of Raja Rammohun Roy will be inaugurated on May 21 this year. His many-sided genius vitalized reforms in many spheres — religious, social, educational and political — and he is looked upon as the inaugurator of the modern age in India. Not only India but also the Western world was affected by his mission. He laboured as a prophet of Universal Religion, espoused the cause of unity and freedom throughout the world, revived Hindu monotheism and was an expounder of Vedanta besides being a powerful social reformer who challenged inhuman customs like *Sutee*, polygamy, etc.

Rammohun Roy's career and work have numerous features worthy of attention by students of Theosophical history — not only of the Movement inaugurated by H. P. Blavatsky in 1875, but also of that Ancient Movement which, in the words of W. Q. Judge, "began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations. Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it."

In her *Theosophist*, started in Bombay in October 1879, H.P.B. took notice of the various Indian movements then current. Among them was the Brahmo Samaj, an organization of religious reform which was Rammohun Roy's outstanding achievement. In an article on "The Brahmo Samaj" published in the March 1881 issue of that journal, Rammohun Roy is described as

one of the purest, most philanthropic and enlightened men India ever produced. . . . His intellectual power was confessedly very great, while his manners were most refined and charming, and his moral character without a stain. Add to this a dauntless moral courage, perfect modesty, warm humanitarian bias, patriotism, and a fervid religious feeling, and we have before us the picture of a man of the noblest type. Such a person was the ideal of a religious reformer. Had his constitution been more rugged and his sensitiveness less acute he might have lived to see far greater fruits of his self-sacrificing labours than he did. One searches the record of his life

and work in vain for any evidence of personal conceit, or a disposition to make himself figure as a heaven-sent messenger.

We print here an address delivered by the poet Rabindranath Tagore as President of the Preliminary Meeting of the Rammohun Roy Death Centenary Celebrations, held at Calcutta on February 18, 1933.—EDS.]

RAMMOHUN ROY inaugurated the Modern Age in India. He was born at a time when our country, having lost its link with the inmost truths of its being, struggled under a crushing load of unreason, in abject slavery to circumstance. In social usage, in politics, in the realm of religion and art, we had entered the zone of uncreative habit, of decadent tradition, and ceased to exercise our humanity. In this dark gloom of India's degeneration Rammohun rose up, a luminous star in the firmament of India's history, with prophetic purity of vision and unconquerable heroism of soul. He shed radiance all over the land; he rescued us from the penury of self-oblivion. Through the dynamic power of his personality, his uncompromising freedom of the spirit, he vitalized our national being with the urgency of creative endeavour, and launched it into the arduous adventure of realization. He is the great path-maker of this century who has removed ponderous obstacles that impeded our progress at every step, and initiated us into the present Era of world-wide co-operation of humanity.

Rammohun belongs to the lineage of India's great seers, who age after age have appeared in the arena of our history with the message of Eternal Man. India's special genius has been to acknowledge the divine in human affairs, to offer hospitality to all that is imperishable in human civilization, regardless of racial and national divergence. From the early dawn of our history it has been India's privilege and also its problem, as a host, to harmonize the diverse elements of humanity which have inevitably been brought to our midst, to synthesize contrasting cultures in the light of a comprehensive ideal. The stupendous structure of our social system with its intricate arrangement of caste testifies to the vigorous attempt made at an early state of human civilization to deal with the complexity of our problem, to relegate to every class of our peoples, however wide the cleavage between their levels of culture, a place in a cosmopolitan scheme of society. Rammohun's predecessors, Kabir, Nanak, Dadu and innumerable saints and seers of medieval India, carried on much farther India's great attempt to evolve a human adjustment of peoples and races; they broke through

barriers of social and religious exclusiveness and brought together India's different communities on the genuine basis of spiritual reality. Now that our outworn social usages are yielding rapidly to the stress of an urgent call of unity, when rigid enclosures of caste and creed can no more obstruct the freedom of our fellowship, when India's spiritual need of faith and concord between her different peoples has become imperative and seems to have aroused a new stir of consciousness throughout the land, we must not forget that this emancipation of our manhood has been made possible by the indomitable personality of the great Unifier, Rammohun Roy. He paved the path for this reassertion of India's inmost truth of being, her belief in the equality of man in the love of the Supreme Person, who ever dwells in the hearts of all men and unites us in the bond of welfare.

Rammohun was the only person in his time, in the whole world of man, to realize completely the significance of the Modern Age. He knew that the ideal of human civilization does not lie in the isolation of independence, but in the brotherhood of interdependence of individuals as well as of nations in all spheres of thought and activity. He applied this principle of humanity with his extraordinary depth of scholarship and natural gift of intuition, to social, literary and religious affairs, never acknowledging limitations of circumstance, never deviating from his purpose lured by distractions of temporal excitement. His attempt was to establish our peoples on the full consciousness of their own cultural personality, to make them comprehend the reality of all that was unique and indestructible in their civilization, and simultaneously, to make them approach other civilizations in the spirit of sympathetic co-operation.

With this view in his mind he tackled an amazingly wide range of social, cultural and religious problems of our country, and through a long life spent in unflagging service to the cause of India's cultural reassertion, brought back the pure stream of India's philosophy to the futility of our immobile and unproductive national existence. In social ethics he was an uncompromising interpreter of the truths of human relationship, tireless in his crusade against social wrongs and superstition, generous in his co-operation with any reformer, both of this country and of outside, who came to our aid in a genuine spirit of comradeship. Unsparingly he devoted himself to the task of rescuing from the debris of India's decadence the true products of its civilization, and to make our people build on them, as the basis, the superstructure of an international culture. Deeply versed in Sanskrit, he revived

classical studies, and while he imbued the Bengali literature and language with the rich atmosphere of our classical period, he opened its doors wide to the Spirit of the Age, offering access to new words from other languages, and to new ideas. To every sphere of our national existence he brought the sagacity of a comprehensive vision, the spirit of self-manifestation of the unique in the light of the universal.

Let us hope that in celebrating his Centenary we shall take upon ourselves the task of revealing to our own and contemporaneous civilizations the multisided and perfectly balanced personality of this great man. We in this country, however, owe a special responsibility, not only of bringing to light his varied contributions to the Modern Age, but of proving our right of kinship with him by justifying his life, by maintaining in every realm of our national existence the high standard of truth which he set before us. Great men have been claimed by humanity by its persecution of them and wilful neglect. We evade our responsibility for those who are immeasurably superior to us by repudiating them. Rammohun suffered martyrdom in his time and paid the price of his greatness. But out of his sufferings, his power of transmuting them to carry on further beneficent activities for the good of humanity, the Modern Age has gained an undying urge of life. If we fail him again in this day of our nation-building, if we do not observe perfect equity of human relationship offering uncompromising fight to all forms and conventions, however ancient they may be in usage, which separate man and man, we shall be pitiful in our failure, and shamed for ever in the history of man. Our futility will be in the measure of the greatness of Rammohun Roy.

It is now generally admitted that not religion only but un-biassed common sense as well as the accurate deductions of scientific research lead to the conclusion that all mankind are one great family of which numerous nations and tribes existing are only various branches. Hence enlightened men in all countries feel a wish to encourage and facilitate human intercourse in every manner by removing as far as possible all impediments to it in order to promote the reciprocal advantage and enjoyment of the whole human race.

—RAMMOHUN ROY, in a letter to the Minister of
Foreign Affairs, France

THE SLOUGH OF DESPOND

I.—THE YOGA OF THE DESPONDENCY OF ARJUNA

Among the wise of secret knowledge I am their silence. I am, O Arjuna, the seed of all existing things, and there is not anything, whether animate or inanimate, which is without me.

—*Bhagavad-Gita*, x. 38-39

THE BHAGAVAD-GITA, which is the Gita or Song of Bhagavan, the Lord, consists of eighteen chapters and is an Upanishad, which means that it is a key which helps to unlock the secret science and the sacred mystery.

Chapters Two to Eighteen are devoted to discourses between pupil and teacher, or between the higher mind and the divine all-pervading SELF. The dialogue takes place on a battlefield just before the contending forces of good and evil are locked in mortal combat. The "evil mind" is symbolized by Duryodhana and those who rally round the Kauravas, while the "good mind" is represented by Arjuna and those who support the Pandavas. Above and beyond the "good mind" is the Universal, the unchangeable and the Supreme, represented by the resplendent image of Krishna who alone is Bhagavan or Lord.

Metaphysically, the SELF can speak only through the higher mind and therefore the detailed instructions which Krishna imparts can be poured into the receptive mind of Arjuna in an instant of time. One instant of earthly time is long enough to compress the projection of the thoughts, words, feelings and actions of an entire lifetime. The process is similar to that undergone when the whole life is reviewed at the time of death, following a sudden shattering of the human brain. This accelerated transmission is always possible when the work of the higher mind stands unimpeded by the earthly pulls of matter.

Arjuna represents the beloved disciple, the man who, like the lily, rises from slime and water to drink in the light and warmth of the Sun. The long years that brought him to the grand confrontation with evil have therefore to be scrutinized to discover those experiences which through anguish and despair moulded him into an instrument receptive enough to tune in to the voice from on high. Long before the time when the song of the Lord could be heard by him, Arjuna had elected, even as a man of the world, to side with truth and justice. He was grievously wronged. His kingdom was filched from him by deceit. Injustice dogged his footsteps at every turn. Through all this, he remained true to himself and adhered to commitments which were forced on him through

subterfuge and treachery. True to his word, he abandoned riches, friends and kingdom to enter upon a long, long exile. For the time being, the evil had triumphed and the good had been ostracized and banished. Thus cut off from his familiar moorings, Arjuna was forced into a nomadic way of life, not knowing what would next befall. Those years of exile were formative years which moulded character and shaped destiny. Here, forces and powers were developed and consolidated. Fortitude and a deeper insight, fearlessness and a balanced view came to him as the fruits of an inner withdrawal.

When the exile ends, Arjuna is no longer the man he was previously. He is now prepared to make a determined stand against the forces of evil and is ready to tell the truth to the very face of lie. Even then, when his exile ends, he wants no war, shows no belligerence. He desires his just claims to be recognized. His brother, the evil-minded Duryodhana, is, however, bent on perpetuating injustice. He will not give what is due to Arjuna and prepares to settle the issue on the battlefield. The call to arms finds Arjuna ready. He is of the warrior clan and is not afraid of the fray. And so it comes about that the armies that support the good and those other armies that support the evil assemble on the field of battle to abide the outcome of a sanguinary war.

As the armies stand facing each other in battle order, the two principal combatants review the strength of their respective forces. First to do this is the evil-minded Duryodhana. He recounts that in his army are such high-souled entities as Drona as also Bhishma and Kripa. Together with these (even the evil-minded give precedence to those high in soul) he mentions other generals "who for my service risk their life." He assesses the strength of his own army led by Bhishma with the opposing army of Arjuna and feels that his own forces are not sufficient to win the day. This is so because the bad have an instinctive dread of the good — not of those whose goodness is still diluted with evil, but of those who have earned their release from evil by overcoming its lures and attachments through the purificatory processes of suffering, exile and emotional torture. Duryodhana thus senses the feeling of defeat that creeps into the evil-minded whenever there is a direct confrontation with the good.

But though he may have smelt defeat, Duryodhana is not dismayed. No thoughts of surrender or of abandoning the fight come to him as they were to come later to Arjuna. He is, however, shaken, and Bhishma, noticing this, tries to raise his spirit by sounding his trumpet, thus calling his men to arms. The Kuru generals and cohorts pick up the

call and repeat it round the big batallions. They are ready for the onslaught. The shooting of arrows is about to begin. Thus, the first act heralding a state of hostility comes from the Kuru side. It is so always. The evil-minded are the ones who initiate the fight with the good. Neither negotiations nor yet a state of armed neutrality can bring to evil its gains. It has to fight as well to survive as to hold dominion. Thus it was that only after Duryodhana had made his first moves by sounding his trumpet that Krishna and Arjuna sound theirs, putting their own armies on the alert. This act of Arjuna is significant. He picks up the challenge and declares himself ready.

So, here was Arjuna ready for the war which would vindicate the right and establish justice. He knew whom he was fighting and why. Presumably, he knew who were for or against him. But at this stage when withdrawal is virtually impossible, there came to Arjuna, as it comes to all aspirants, the desire to reassess positions, not so much to foresee the outcome but to consider the moral results which would ensue and which would affect both victor and vanquished alike.

It thus happens when the battle is all but joined and there is no chance of a retreat to previous positions that the soul of the aspirant, stirred by its close proximity to the Self (Krishna), hesitates because it is not all that certain that its plunging headlong into the fray is proper and according to the canons of Holy Writ. Impelled by this uncertainty, Arjuna requests Krishna to steer their chariot to the mid-point between the two armies so that a view can be had of both. In the life of each aspirant, there must invariably come this urge on the eve of the great battle to take a balanced position on the neutral spot between the good and the evil. In all circumstances that try men's souls, the emplacing of oneself in the neutral spot is important. Until it is secured, the voice of the Self (Krishna) remains muted by the sounds of desires or of an outraged conscience or even of a superficial intelligence.

It is in this position and this position only that the torture of injustice and ingratitude is laid aside, the shame of ostracism is stilled and the desire to regain possessions lost through deceit is abandoned. Ideas that border on the selfish disappear when this neutral position is assumed. But that does not mean that the void will be filled by the spiritual. The grace of the Guru has to be invoked. This, Arjuna does only in the second chapter. Before that invocation is made, the questing soul stands as it were bereft of all discrimination. Viewing circumstances from the neutral centre, it no longer looks on the result of the

fight as victory or loss to itself. It asks itself as to how the result will affect the lives of family, friends, instructors and the moral fibre of the race. The taking of such a review does not occur to Duryodhana. To Arjuna it becomes wholly necessary. Having so taken it, Arjuna the cogitator weeps for Arjuna the fighter. A vast self-pity wraps him around and he sinks down in his chariot between the two armies and puts away bow and arrows under the influence of a vast and stifling despondency.

This sense of an unnerving void comes to the disciple because all previous moorings are found wanting and have perforce to be abandoned. The soul becomes tempest-tossed. It feels lost because intelligence and reasoning start failing at the very moment when the soul intensely desires a strong support to lean upon. In the midst of the contending forces that as it were tear its entrails, it stands desolate — a spectator of a vast and unbroken and relentless nothingness.

THE DOUBT which you now feel as to success is morbid. Please destroy it. Better a false hope with no doubt, than much knowledge with doubts of your own chances. "He that doubteth is like the waves of the sea, driven by the wind and tossed." Doubt is not to be solely guarded against when applied to Masters (whom I know you doubt not). It is most to be guarded and repelled in relation to oneself. Any idea that one cannot succeed, or had better die than live because an injured body seems to make success unattainable, is *doubt*.

We dare not hope, but we *dare* try to live on and on that we may serve Them as They serve the Law. We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured. Reflect, then, that it is only a question of being overcome — by what? By something outside. But if you accuse or doubt yourself, you then give the enemy a rest; he has nothing to do, for you do it all yourself for him, and, leaving you to your fate, he seeks other victims. Rise, then, from this despondency and seize the sword of knowledge. With it, and with Love, the universe is conquerable.

—W. Q. JUDGE in *Letters That Have Helped Me*

WORDS OF LIGHT

THE HEART OF THE LOTUS

As a boat upon a torrent is thy mind amid the currents of self-will;
but as a Lotus in still water is thy heart in the consciousness of Me.

Look into the Lotus.

Part the petals of consciousness, for there lies the jewel.

See that thou lose it not, for this is the tribute thou shalt render Me —
Mine own made Mine again by thee.

As the Lotus in the pool, so is thy heart in My depths.

I am within thee and about thee, and the movement which thou feelest
is Mine.

Remember the Lotus when thou seekest the place of meditation.
Rest upon the margin of the pool and fix thy gaze on Me.

Look into the pool; look ever into the pool.

Thou seest there the Lotus, the flower of contemplation.

More, it is a token of My love, and the Giver is not far from the gift.

As the Lotus is ever in the pool, so art thou in Me — My truth in thy
heart, as the jewel is in the Lotus.

In the cessation of *effort* is the lesson.

Yield thyself to Me, as the Lotus to the movement of the depths.

Love is an unfolding. Love is an eternal revealing.

Yea, even as the Lotus unfoldeth, so Love.

And as the jewel at the heart of the Lotus is revealed by the Light,
so the Master maketh manifest true be-ing, (which true be-ing is
unity), through Love.

Truth floats upon the surface of the mind, as the Lotus on the water,
but its roots are in the depths.

As the heart of the Lotus, so is the hidden word of Truth.

That word ten thousand tongues shall not declare, but the coming of
the Light shall show it forth.

THE IMAGE OF THE LIGHT

Dwell on the image of the Light,
 the ONE REAL by which all else *is*:
 As the Sun in the heavens,
 as a candle in the heart,
 as a star in the darkness of night.

Turn not to the East, nor to the West, but to the chamber of the heart, for there the Light dwelleth.

Tend the Light that is in thee and look upon that Sun which is its source.

Tend it in thought, meditation and prayer.

Look upon it in the lives of those whose hearts were made pure to receive it.

Whoso seeth the Light shall be strengthened.

Whoso walketh therein shall be upheld.

Look into the depths of the ocean, into the depths of the heavens above.¹

In both thou seest Light, but in the one it is reflection; in the other it shines in primal purity.

Consciousness is a crystal through which Light is made manifest. See that thou keep it clear. So doing, thou doest all that is needful, for it is I who bestow the Light and cherish it.

Think ever of thy consciousness as being but the medium through which My light is shown forth in this world of the senses.

Let there be an entry of Me into thee and of thee into Me, as Light entereth that air which is the breath of thy being.

As snow melteth under the sun, so shall *Tanha* be dissolved by My Light.

The Life of Light is in the beholding.

Seek Me as fire, and thou shalt find Me as Light.

Seek that which transformeth, and thou shalt find that which illumineth.

¹ *i.e.*, the lower mind and the higher.

Walk by the light of thy candle, and lo, it shall lead thee to the Sun.

Bear witness to the Light — by reflecting its qualities, by eliminating all that is alien to it.

As the sun cometh up through the darkness, so knowledge of Me riseth within thee.

Meditate thereon.

Thou doest all things in the light. Even so do all things in Me.

Thou livest in the light. Canst thou not live likewise in Me?

The sun returneth ever; darkness abideth not.

If there is sorrow, it shall pass, and once again thy pathway shall lead thee to the Light.

Walk by the Light; look to the Light; turn not from the Light, for thus cometh ignorance.

As a flower looketh up to receive the dew of heaven, even so raise thine eye² unto Me that I may fulfil it with My Light.

Tend thou the flame of the lamp which is within thee, which flame is of Me, who am PUSHAN, the Sun.

Guard it in the darkness and show it to those who have seen it not.

Thou art the custodian of the Light, and lo, all the dust of thy days shall not extinguish it, for I am the One who has kindled it.

Thou dost not inquire as to the nature of the sun.

Thou livest by its light, that all may be well with thee.

The Path is before thee, the Ancient Path of Unity and Truth.

Walk therein, following the Light.

(To be continued)

THE SUN rises when morning comes, the mist rises from the meadow, the dew rises from the clover; but oh, when will my heart arise?

—*Welsh Saying*

² *i.e.*, the eye of Consciousness.

THE MYSTERY OF MAN

THEOSOPHY divides Man into a Triad or Trinity *within*, and a Quaternary *without*. Separated from this divine Triad, the god within each one of us, Man is nothing but a mindless animal, as were the man-germs in the early races previous to the incarnation of the real men, those thinking entities, called very appropriately the "mind-born Sons." In the symbolical language of the Stanzas of Dzyan, the three higher principles are called the "three flames," and the four lower, the "four wicks." The lower quaternary is impermanent, and at the change called death disintegrates as an entity, each principle fading out in a period proportionate to its intensity. Disconnected from the higher triad, this lower fourfold entity is, in every sense, of the same nature as the animal, pure and simple. It is the light of the higher triad alone which differentiates man from the animal.

Of the three principles composing this triad, *Manas* (Mind or thinking entity, generally called the *Ego*) is the most mysterious, for its nature is dual. In itself it is pure or unalloyed with matter, and as such is regarded as the witness and the sacrificial victim which gives of its essence or divine fire to the bestial lower entity in order that the latter may become self-conscious. In the vast majority of cases, however, this must not be regarded as a substantial descent of the higher into actual contact with the lower, but must be considered rather as a ray sent forth to illuminate and quicken the nascent mind of the animal entity.

We may, perhaps, understand the idea better by the example of the lighting of many tapers from one flame; the flame never decreases, no matter how many tapers are lighted. So with the countless personalities of each individual; their fourfold wicks are lighted from this triple-tongued flame, and yet the flame remains undiminished, for it is inexhaustible. In this way, self-conscious man has two minds, or Egos: the higher, the Witness, whose interest is beyond and above the petty selfishness and narrow interests of physical life, and the lower, the enjoyer, who longs with an insatiable appetite to taste the sweet things of sensuous existence. This is symbolized in the Upanishads by the allegory of two birds sitting on the same tree, the one devouring the fruit, and the other looking on.

And yet, in a certain way, the lower is necessary to the higher, just as the higher is necessary to the lower, for self-consciousness results.

The higher continually sacrifices itself so that a vehicle may be evolved pure enough to reflect the light of its wisdom into matter.

The Christos crucified on the cross of matter, the four lower animal principles, was the central figure of the drama of the ancient mysteries, pre-eminently in Egypt.

The importance of the Manasic principle, or the principle of the individuality, which is not the lower animal personality, is that it can focus the infinite and unconditioned wisdom of Buddhi, and conduct its light into the world of men. This wisdom or Buddhi is the vehicle of the absolute Atman, which is entirely out of all relation with finiteness, and is that infinite ALL which is in every vessel, both of honour and dishonour, and which alone is considered by Theosophists to be Deity.

THE ENDOWERS of man with his conscious, immortal EGO, are the "Solar Angels" — whether so regarded metaphorically or literally. The mysteries of the Conscious EGO or human Soul are great. . . .

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the *same* as the "OTHER," the Angel in him incarnated, as the same with the universal MAHAT. The great classics and philosophers felt this truth, when saying that "there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony. . . ." (Voltaire)

—*The Secret Doctrine*, II. 88-89

ABRAHAM—THE PATRIARCH

[This article is based entirely on extracts from the writings of H. P. Blavatsky and W. Q. Judge.—EDS.]

GENESIS, from its first verse down to the last, has naught to do with the "chosen people"; it belongs to the world's history. Its appropriation by the Jewish authors in the days of the so-called *restoration* of the destroyed books of the Israelites, by Ezra, proves nothing, and, until now, has been self-propped on an alleged divine revelation. It is simply a compilation of the universal legends of the universal humanity. Bunsen says that in the "Chaldean tribe immediately connected with Abraham, we find reminiscences of dates disfigured and misunderstood, as genealogies of single men, or indications of epochs. The Abrahamic recollections go back at least three millennia beyond the grandfather of Jacob."

Alexander Polyhistor says that Abraham was born at Kamarina or *Uria*, a city of soothsayers, and *invented astronomy*. Josephus claims the same for Terah, Abraham's father. The tower of babel was built as much by the direct descendants of Shem as by those of the "accursed" Ham and Canaan, for the people in those days were "one," and the "whole earth was of one language"; and Babel was simply an astrological tower, and its builders were astrologers and adepts of the primitive Wisdom-Religion, or, again, what we term Secret Doctrine.¹

Strictly speaking, it is difficult to view the Jewish *Book of Genesis* otherwise than as a chip from the trunk of the mundane tree of universal Cosmogony, rendered in Oriental allegories. As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local colour, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other than the primitive "wisdom-religion." The Israelitish *Scriptures* are no exception. Their national history — if they can claim any autonomy before the return from Babylon, and were anything more than migratory sects of Hindu pariahs, cannot be carried back a day beyond Moses. . . . Abraham, their alleged father, belongs to the universal mythology. Most likely he is but one

¹ *Isis Unveiled*, II. 217

of the numerous aliases of *Zeruan* (Saturn), the king of the golden age, who is also called the old man (emblem of time). . . . Saturn is generally represented as a very old man, with a sickle in his hand.²

An opinion which with us amounts to certitude, demonstrated by an inductive method of our own, which we are afraid will be but little appreciated by the orthodox methods of modern science, is based on what will appear to the latter merely circumstantial evidence. For years we have repeatedly noticed that the same esoteric truths were expressed in identical symbols and allegories in countries between which there had never been traced any historical affiliation. We have found the Jewish *Kabala* and the *Bible* repeating the Babylonian "myths," and the Oriental and Chaldean allegories, given in form and substance in the oldest manuscripts of the Siamese Talapoin (monks), and in the popular but oldest traditions of Ceylon. . . . We have but to remember that Siva and the Palentinian Baal, or Moloch, and Saturn are identical; that Abraham is held until the present day by the Mahometan Arabs as Saturn in the Kaaba; that Abraham and Israel were names of Saturn; and that Sanchoniathon tells us that Saturn offered his only-begotten son as a sacrifice to his father Ouranos, and even circumcised himself and forced all his household and allies to do the same, to trace unerringly the Biblical myth to its source. But this source is neither Phoenician, nor Chaldean; it is purely Indian, and the original of it may be found in the *Mahabharata*. But, whether Brahmanical or Buddhistical, it must certainly be much older than the Jewish *Pentateuch*, as compiled by Ezra after the Babylonian captivity, and revised by the Rabbis of the Great Synagogue.³ . . . Abraham and Saturn are identical in astro-symbology, and he is the forefather of the Jehovistic Jews.⁴

Let no pious individual take exception to this designation of allegory. Myth was the favourite and universal method of teaching in archaic times. Paul, writing to the Corinthians, declared that the entire story of Moses and the Israelites was typical; and in his *Epistle to the Galatians*, asserted that the whole story of Abraham, his two wives, and their sons was an allegory. (*Epistle to the Galatians*, iv. 22-24. "It is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman . . . which things are an allegory.")⁵

² *Isis Unveiled*, II. 216

⁴ *The Secret Doctrine*, I. 578 fn.

³ *Ibid.*, I. 577-78

⁵ *Isis Unveiled*, II. 493

But we ought, perhaps, to explain the ancient use of allegory and symbology. The truth in the former was left to be deduced; the symbol expressed some abstract quality of the Deity, which the laity could easily apprehend. Its higher sense terminated there; and it was employed by the multitude thenceforth as an image to be employed in idolatrous rites. But the allegory was reserved for the inner sanctuary, when only the elect were admitted. Hence the rejoinder of Jesus when his disciples interrogated him because he spoke to the multitude in parables. "It is given unto you," said he, "to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." In the minor Mysteries a sow was washed to typify the purification of the neophyte; as her return to the mire indicated the superficial nature of the work that had been accomplished.⁶

The learned Jewish Initiates never meant by the "Promised land" Palestine alone, but the same *Nirvana* as the learned Buddhist and Brahmin do — the bosom of the ETERNAL ONE, symbolized by that of Abraham, and by Palestine as its substitute on Earth.⁷

With the Jews, the Moon is connected with Israel's Jehovah and his seed, because Ur was the chief seat of the worship of the Moon-god, and because Abraham is said to have come from Ur, when from A-bra(h)m, he becomes Abraham.⁸ . . . Who, after studying dispassionately the respective legends of Abram or Abraham, Sarai or Sarah, who was "fair to look upon," and those of Brahma and Sarasvati, or Sri, Lakshmi-Venus, with the relations of all these to the Moon and Water — and especially one who understands the real Kabbalistic meaning of the name Jehovah and its relation to, and connection with, the moon — who can doubt that the story of Abram is based upon that of Brahma, or that *Genesis* was written upon the old lines used by every ancient nation? All in the ancient Scriptures is allegorical — all based upon and inseparably connected with Astronomy and Cosmolatry.⁹

The living spiritual powers of the constellations had mighty wars, marked by the movements and positions of the stars and planets, and especially as the result of the conjunction of the moon, earth, and sun. Bentley comments on the Hindu "War between the gods and the giants," as marked by the eclipse of the Sun at the ascending node of the

⁶ *Isis Unveiled*, II. 493

⁷ *The Secret Doctrine*, I. 568

⁸ *Ibid.*, II. 139 fn.

⁹ *Ibid.*, II. 77

Moon, 945 B.C.(!!), at which time was born* or produced from the sea, SRI (Sarai, S-r-i, the wife of the Hebrew A-bram). Sri is also Venus Aphrodite, the Western emblem “of the luni-solar year or the moon (as Sri is the wife of the moon), the goddess of increase....” Therefore “... the grand monument and landmark of the exact period of the lunar year and month, by which this cycle (of 19 tropical years and 235 revolutions of the moon) could be calculated, was Mount Sinai — the Lord Jehovah coming down thereon.... Paul speaks (then) as a mystagogue, when he says concerning the freed woman and bond woman of Abraham: ‘For this Hagar (the bond-woman) is Mount Sinai in Arabia.’ How could a woman be a mountain? and such a mountain! Yet... she was.... Her name was Hagar, whose numbers re-read 235, or in exact measure, the very number of lunar months to equal nineteen tropical years to complete this cycle.... Mount Sinai being, in the esoteric language of the wisdom, the monument of the exact time of the lunar years and months, by which this spiritual vitalizing cycle could be computed — and which mountain, indeed, was called (see Fuerst), ‘the Mountain of the Moon’ (Sin). So also Sarai (SRI), the wife of Abram, could have no child until her name was changed to Sarah, giving to her the property of this lunar influence.” (*Masonic Review*, Cincinnati, June 1886, Art. “The Cabbalah”)¹⁰

The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans — degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 years B.C.¹¹... The consecrated *pillars* (unhewn stones) erected by Abraham and Jacob were LINGHI.¹²

Abraham and Moses of the Jews are two... Initiates, Adepts who had their work to do with a certain people; and in the history of Abraham we meet with Melchizedek, who was so much beyond Abraham that he had the right to confer upon the latter a dignity, a privilege, or a blessing. The same chapter of human history which contains the names of Moses and Abraham is illuminated also by that of Solomon.

* According to the wonderful chronology of Bentley, who wrote in days when Biblical chronology was still undisputed; and also according to that of those modern Orientalists who dwarf the Hindu dates as far as they can.

¹⁰ *The Secret Doctrine*, II. 76-77 ¹¹ *Ibid.*, II. 200 ¹² *Ibid.*, II. 472 fn.

And thus these three make a great Triad of Adepts, the record of whose deeds cannot be brushed aside as folly and devoid of basis. . . . Abraham, again, knew all the arts and much of the power in psychical realms that were cultivated in his day, or else he could not have consorted with kings nor have been “the friend of God,” and the reference to his conversations with the Almighty in respect to the destruction of cities alone shows him to have been an Adept who had long ago passed beyond the need of ceremonial or other adventitious aids.¹³

Is not religion all deeds and all reflection,

And that which is neither deed nor reflection, but a wonder and a surprise ever springing in the soul, even while the hands hew the stone or tend the loom?

Who can separate his faith from his actions, or his belief from his occupations?

Who can spread his hours before him, saying, “This for God and this for myself; This for my soul and this other for my body”?

All your hours are wings that beat through space from self to self.

He who wears his morality but as his best garment were better naked.

The wind and the sun will tear no holes in his skin.

And he who defines his conduct by ethics imprisons his song-bird in a cage.

The freest song comes not through bars and wires.

And he to whom worshipping is a window, to open but also to shut, has not yet visited the house of his soul whose windows are from dawn to dawn.

—KAHLIL GIBRAN

¹³ *The Ocean of Theosophy*, Indian ed., pp. 8-9

RESPONSIBILITIES

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface.

—*The Voice of the Silence*

MAN is a projection, a beam or a ray — an abstract something which for the purpose of attaining manifested consciousness borrows heavily from each department of Nature. As the crystal ray dons the vestments of matter, its consciousness gets progressively fogged, till on its emergence on this, the grossest plane of materiality, it is no longer able to identify itself as the once immaculate beam of light. Matter when it envelops consciousness imposes upon it its own qualities (*gunas*) and it is thus that the magic of illusion surrounds the being of light. A name and a form lasting till the end of the incarnation is thrust upon the Ego as it awakes on this world of inverted values and false illuminations. That which wraps the ray around is matter from its subtlest to its grossest forms. Each distinctive layer of matter provides its own separate set of senses and organs of action through which the Ego can contact the denizens of that plane of materiality.

The primal divine ray dwells like a star apart and in order not to get stifled in the foul atmosphere of matter, sends forth its own ray charging it with the mission of acquiring control over the turbulence of materiality. It is this emanated and imprisoned ray which becomes what men call the lower mind. It has responsibilities, on the one hand to its over-brooding counterpart and on the other to the forces, powers and entities that swarm the terrene atmosphere. However, before the man can plan the faithful discharge of these responsibilities, he has to familiarize himself with the various possessions which will be his for a lifetime of use and without which he would not have the ability to discharge his onerous burden. At each incarnation, the man's tool-chest is complete for the work he is expected to accomplish during that particular sojourn upon earth. Some tools in the kit are familiar, for he carries the instinctive memory of their use from previous lives. Others he does not know the use of and finds unwieldy in the handling. Still others remain hidden because they are at the bottom of the chest and lie covered over by other tools. Yet, they are in his kit and must therefore have a utility of application else they would not be there. They have a potentiality of use at a time when his progressively awakening consciousness will need their ready and instant availability.

These tools have a life and therefore a memory of their own. They are like sensitive nerves that reflect and retain the serenity or the turbulence that prevails in their lord and master. They assume the splendour of splendid things, or, on the other hand, they degenerate into squalor, depending on the moral force, or the lack of it, that pervades the man at the time of their use. They follow the man through life and await his re-entry after death so that at each incarnation they have to be picked up in the condition in which they were left. The rusty or the broken tool, the blunted edge and the shape distorted out of the true are but the results of misuse or non-use during previous lives. The reconditioning of these tools is a responsibility that the returning soul assumes by the very fact of its birth. These responsibilities belong to the Ego's own little separative existence. They constitute personal problems which can be tackled with the fresh opportunities (an obliterated memory of past lives is one such) that a new incarnation provides.

The refined or crude condition of the senses: the clean or clogged state of the organs of action; the stamina to stand up to stresses; the strength or weakness of character that withstands or succumbs to the temptations of ignoble desires—these too are carried forward from one life to another. The condition of each vestment of the soul represents the sum total of the balance struck at the end of each incarnation. The debit or credit balances so carried forward are the reflections of the man's successes or failures in the discharge of his responsibilities. They, too, fix his personal obligations and concern his life and advancement.

It is thus that each man has responsibilities to himself, not in any selfish sense by any means, but as obligations which, if properly discharged, will keep him in trim and ready to carry out the behests of his overbrooding Self. He has thus to plan his life in such a manner that the call to arms is picked up on the instant. In order to achieve this, though he may seem to work as the personal self and for personal ends, he moves towards an impersonalization of his feelings and clothes his actions with impersonal motives. In fact, he has to try and realize *in actu* the ways in which his own impersonal self would work if it incarnated fully in him. As he comes to sense the purpose of his incarnation and the exalted mission which is his, his whole outlook undergoes a transformation. He is the same yet not the same. A wide gulf separates him from the irresponsible man that he was only a short while ago. His responsibilities to parents, children, wife and household, as to neighbours, race and country, remain the same, but his insight into these changes. He no longer makes a ritual of his duties nor does he

continue to invest them with a frigidity that inhibits adaptation to men, matters and things. Emotions and inclinations are no longer the motivating powers that guide his actions.

The presently obtaining educational system is totally deficient in the knowledge it provides for the efficient discharge of even the small obligatory duties of life. How then can it be expected to go beyond these to responsibilities that pertain to the larger spheres of existence? There are new and weighty responsibilities that attach to the man as his progressively awakening consciousness starts functioning. One such responsibility is the creation in oneself of a condition of receptivity for the instruction which comes from the higher planes of being. The illumination comes invariably from within.

Till then no hocus-pocus of incantations, or mummery of appliances, no metaphysical lectures or discussions, no self-imposed penance can give it. . . . Fasting, meditation, chastity of thought, word and deed; silence for certain periods of time to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses; utter unselfishness of intention, the use of certain incense and fumigations for physiological purposes, have been published as the means since the days of Plato and Iamblichus in the West, and since the far earlier times of our Indian *Rishis*.

For the neophyte, the emphasis shifts from the planes and desires of materiality to realms where a search for the greater illumination becomes possible. It becomes his responsibility to find time within the 24 hours available to him to render unto God the things that are God's.

Since God is an impersonal principle, the service of that principle can be only through the man's homage to its primal emanations — themselves impersonal. Just as the sun cannot be separated from its rays and its infinite potency can be drawn upon only through those rays, so too with the God principle. It can be felt and seen and known only through its emanations. Bearing this in mind, man if he wants to be like one of them has to imitate them by himself becoming an impersonal force for good. The sun shines on the just and the unjust, it knows no hatred nor favour and the man who would aspire to the higher life has the responsibility of fixing himself immovably in that part of himself which is of the essence of the impersonal, symbolized for us by the duty which the visible sun performs. But even at this stage, unless there be a complete effacement of the self, there may creep into the exercise the taint of the personal. It may lead to a glorified

selfishness, a state of fulfilment where the man becomes lost to the outside world because he becomes too intensely withdrawn.

Impersonality does not necessarily equate with goodness and virtue. The self-righteous man can make for himself a bed of mire. In the context of the higher understanding, truth, goodness and beauty have connotations different from those commonly attributed to them. When applied to the eternal, they have one meaning. When applied to the non-eternal they carry human, finite values. To differentiate between the real and the false, the nature and properties of matter have to be understood. *Prakriti* or matter encompasses human consciousness and displays combinations of the three qualities of *tamas* (indifference), *rajas* (action), *sattva* (truth). These combinations produce varied results in man as also in all departments of nature.

Goodness or *sattva* as one of the qualities of matter has a tendency to bind the soul and imprison it in matter. It displays one facet of the inherent property of matter and must perforce remain affianced to matter. It cannot follow Spirit. For his advance on the paths of progress, the disciple needs to extract from his experiences that which transcends these three qualities and which therefore does not have the stamp of the material and the non-eternal. Since the eternal (because it is kin to the god-principle) must be impersonal, it must follow that any action, however good, high or holy, which begins and ends in personalities (non-eternal aspects) does not and cannot serve the purpose of reaching towards ultimate realization. This does not mean that goodness, truth and virtue which belong to *sattva* have no part to play in the Soul's onward progress. *Sattva* is the highest quality in matter; and if matter is to be used, is in fact to be inhabited, then matter in its *sattvic* forms is the best suited to provide the soul with such vestures and instruments as would give the least resistance to progress. The intense activity of *rajas* shorn of anger and covetousness and when allied to and dominated by *sattva* can become like the trained horse ready at command of rein and spur. Accordingly is it written: "Kill out ambition," and yet "work as those work who are ambitious." So, too, with *tamas*. Indifference and apathy to the call of earthly appetites when allied to *sattva* provide an armoury against vice and wickedness. Since the soul has perforce to work in matter, the latter must be understood, its utility and dangers clearly earmarked. It is therefore to be studied and handled and experimented upon by him who knows himself not as a thing of matter but as a being of light. Scientists who try to probe the secrets of nature, not from the elevation and stature

of descending gods, but as intellectual animals, find that the fruits of their endeavours somehow come to be used for the destruction and not the amelioration of the race.

If impersonality be the breath of the higher life, that impersonality has to be translated into action even when it is with and among personalities that the action is to be performed. Therefore, even if in outward semblance the same action is gone through by the ignorant and by the wise, yet, the motivation in each case being different, different results follow. In the case of the man emplaced in his personality, the force engendered will not transcend the ephemeral, the results will be limited in time and their effects restricted to the lower aspects of man and nature. In the other case, a higher force is drawn upon and since it is charged with a motivation that arises in the man's eternal aspects, it becomes potent for good during aeons of time.

With considerations such as these, the word "responsibilities" takes on meanings hitherto unperceived. The *Bhagavad-Gita* speaks of action devoid of a desire for personal benefit and performed for the guidance of men and for bringing the world to a sense of duty. Such action transcends personal interests. It is not performed for one's own progress nor for the acquisition of merit. It is undertaken to keep the wheel of the good law moving. The Soul in such moments attains the dignity and the stature to help nature and work on with her.

What is the responsibility of the devoted disciple? Says *Light on the Path*:

He [the disciple] cannot send his voice up to the heights where sit the gods till he has penetrated to the deep places where their light shines not at all. He has come within the grip of an iron law. If he demands to become a neophyte, he at once becomes a servant. Yet his service is sublime, if only from the character of those who share it. For the masters are also servants; they serve and claim their reward afterwards. Part of their service is to let their knowledge touch him; his first act of service is to give some of that knowledge to those who are not yet fit to stand where he stands. This is no arbitrary decision, made by any master or teacher or any such person, however divine. It is a law of that life which the disciple has entered upon.

Therefore was it written in the inner doorway of the lodges of the old Egyptian Brotherhood, "The labourer is worthy of his hire."

LETTERS TO A LODGE

IV

[Reprinted from *The Irish Theosophist* for February 1895.

—EDS.]

COMRADES:

While I am glad to answer the questions which you put to me in so far as I may be able to do so, I cannot of course pretend to say the final word upon any of them. You must judge for yourselves of the relative value — if any — that my replies may have for you, while my part is to say what I have been taught and have verified to a greater or lesser extent; the extent varies according to the various matters dealt with. You ask:

1. “What is the difference between the ‘psychic faculty’ and the ‘psychic power,’ to use a current phrase?”

Ans.—The “psychic faculty” is that which is born with any individual; it inheres in the Skandhas, in such astral atoms as have been brought over from previous lives. It is a rudimentary trait, undeveloped, latent, or semi-latent, and its exercise is not controlled by will.

The “psychic power” is the trained and developed use, through will, of that faculty latent in all mankind.

The “faculty” is native, inborn, and arises from the evolution — in the race — of a more complex nervous system. The “power” consists in expanding, grasping, educating and governing that faculty.

“The difference between a man born a psychic and one who is made is that the former is a rough, unpolished jewel, reflecting light superficially (and usually they do not wish to learn), while the other has a perfect polish all round, reflecting equally on all sides; each man must polish himself. The inborn psychic faculty, being more sensitive, comes in contact with more force in Nature.” (*Letter of Master K.H.*)

The haphazard awakening of the “faculty,” due to mere sensitiveness of nerve fluid, makes of the born psychic a playground for astral forces. The orderly unfolding of these microcosmic points of contact with universal forces (which gradual development can only be had by one whose mind and will have been developed and purified), provides for the safety of the individual.

All mankind is destined to evolve to a point where the psychic life or germ will manifest, more or less, through the physical body. A few among the men and women of each century lay hands upon their in-

heritance and train themselves into "power." They are, as I said, those whose will and mind have been *previously* evolved through purification and concentration. Hence arises the occult saying, "the psychic plane must be entered from above by the white adept"; *i.e.*, from the *higher* Manasic plane. Entering by will-force from the lower or physical door is the Hatha Yoga of the black magician. Here the term "physical" includes all the gross lower astral plane, all below the "divine astral."

2. "Can one discriminate between the person possessed of the psychic faculty and one possessed of the power? If so, how?"

Ans. — That depends upon the identity of the questioner. Some can; some cannot. There are two ways of so discriminating, which two ways may be combined in one person. The first way is by the exercise of common sense. The second way is by knowledge of occult training. (You may also *know* the rules of training and not have the mastery of them as yet.) In regard to the first way: the born psychic may be of any grade of morality and intellect, just as any other person may be. But usually the powers of endurance, the will and self-control — especially control of self-esteem and self-seeking — are absent in the person of the psychic who is born and not made. He is minus, and not plus. Correctness of psychic vision or what not else is no proof; the psychic may be correct as a photographic plate is correct — because it is sensitized. But such a psychic will not be possessed of knowledge of life and character; there will be no control of events touching the personal life, nor will he correctly interpret what is seen. After all, it is indescribable, but surely you and I can tell a practical carpenter from the amateur by that indefinable but distinct something — the "*je ne sais quoi*" which radiates from one who knows what he is talking about. A book written by a man who has been in a country has what the critics call "atmosphere" and "local colour," which are never found in the writings of one who describes what he has not himself seen. Of course I have my own tests. And you must have your own, and mind this: first test your own tests before leaning too blindly upon them. You will come to better them too, if you yourself are upon this path. But the tests of another avail little or nothing *as regards this way*.

In regard to the second way, the way of knowledge, there the tests are indeed precise, exact, scientific. All who have passed an examination in, say, mathematics, not only know the man ignorant of them, but they can also give you their reasons. Let me particularize, by illustration.

You tell me that you heard of someone who claimed to have a "psychic power of looking into people" and seeing what they really are. You do not name the person — and perhaps the person is imaginary — which leaves me free to criticize the phrase. So much the better. For this phrase displays ignorance and pretension, whether conscious or unconscious. Let me tell you why.

No *psychic* examination, that is, of the mind, or of the moral nature, or the emotions; in short, no examination of anything above the mere *physical* body is made *inside*. The clairvoyant who wishes to ascertain the state of health of the whole or a part of the physical organism, looks *inside*. The term physical organism here includes the nerves and blood and all the fluidic contents of the body belonging to the material plane.

The trained psychic who looks at the character of a person, the thoughts, the moral and evolutionary status, must have: (*a*) control of the third eye, to some extent, at least; or, (*b*) control of a certain other centre in the head corresponding to the matters of psychic planes up to and inclusive of lower Manas; also, (*c*) knowledge of *what* to look at and *what* to look for. The person looked at, so far as the *physical* body is concerned, is, by an effort of will, brought before the eye quite flat, like a figure in a camera; this figure is not looked at. Regard is had to a certain emanation and to certain things — let us call them motor-changes — in that.

In some cases of partial training, the student-observer does not sense these changes as occurring in an image outside himself. He sees them as pictures of motor-change and so forth inside a centre of one of his brains (in the head). I cannot explain further. The use of the expression "inside," or "looking at" persons, or inside them, or at their "magnetic aura," at once shows the ignorance of the speaker.

Moreover — and this is of vital importance — no student who would speak of doing such a thing would continue under training. It is psychic spying, psychic pickpocketing. It would never be permitted except in certain instances for just reasons, and speaking of its exercise or results would promptly entail cessation of training.

As to appearances of Masters, about which you also ask. Voice, form, all can be simulated. There is one sure way by which it may be known whether such manifestations are from the Master or not, but H.P.B. apart, I never met but one person who had ever heard anything of this scientific way. This person, needless to say, is Mr. Judge. He

did not tell me of it. Can I give you any hint on it? Well, just the least hint. If you have opened a reflector within yourself, it reflects back an image of its own plane and only that. It is a deep question of mysticism. As to the Thought-Body of a Master, few persons living in the outer world could stand the energy pouring from that, unless an Adept were with them to temper the force to the atmosphere of the looker-on. Otherwise the pranic energy would have disastrous results indeed.

3. "Mr. Judge in *Irish Theosophist* for January 1895, p. 55,¹ says that those who have not made a connection with THE LODGE by 1897, will not afterwards be able to make one. Does this refer to audible hearing, to clairvoyant sight and the like?"

Ans.—Not at all. All these things are misleading unless the one who uses them has had at the very least seven years of rigid training. They may exist *pari passu* with the real "connection," but would not be relied upon. The real "connection" is not to be described. It is interior, it is Manasic in its operation so far as *objectivized* to the one who has it. Its root is in "Buddhi, active," more or less. I have known two cases where the person had a Lodge "connection" and did not know it to be that, but took the "connection" to be a very high order of inspiration, and, in another case, it was not realized at all by the possessor. Of course it was quite patent to *trained* observers. The "Companion" is always known by certain indubitable signs. The Masters speak through the *inner* (higher) planes of Being. It is better not to ask whence a thing comes, but examine whether it be good. If it comes from the Higher Self, it comes from the Masters, for *the* Higher Self is the One Self, the same for all. "It is a state, a breath, not a body or form." "The Master Soul is one." Under such inspiration of "The Presence," only one trained can consciously be and consciously *enter at will*. But many a man and woman, both within and without the T.S., are helped by the Masters in their work for the world. May we all reach up *consciously* to this Power, for connection with it, aye, and later, to become it, is our birthright and inheritance as souls.

—JASPER NIEMAND

(*To be continued*)

¹ "The Closing Cycle," reprinted in *The Heart Doctrine*, p. 39.—EDS., THE THEOSOPHICAL MOVEMENT.

LEVELS OF SACRIFICE

DIVINE

Sacrifice as an abstract action motivated by the impulse of the One to engage in the reflection of Universal Love.

The product is exquisite harmony.
It is the sacrifice of the One
To the One
When all is One.

The divine IS sacrifices ITSELF
To suffer to see ITSELF
In that which needs to be seen.
The suffering produces joy.
That which needs to be seen
Suffers to look at itself
And sees the Divine.
The suffering produces joy.

The action excites divine harmony
As a motion,
The turning of the wheel,
A harmony that is many-coloured,
Like a rainbow.
In colour there is Harmony.
In colour there are the spokes of the wheel.
Colour is the wheel.

The giving and the receiving are not different
But the same.
It is the sacrifice
Of the One
To the many
Which is yet One
And the same,
And the sacrifice
Of the many
To the One
Which is and ever has been
The same.

There being that
Which is

There cannot be that
Which is not.

The Unperceivable contains the All Perceived.

KARMIC

*Sacrifice as the desire to know: I am the root of my existence:
It is to the root that I belong.*

There is but one sacrifice,
The beginning sacrifice,
And I a participator in that sacrifice.
My ability to receive is my sacrifice.
It is in the sacrifice of learning to knowledge
That I acquire knowing,
The burning up of the fire of sacrifice.
Consumed, I am of the fire.

All sacrifice is selfish
Unless divine in essence
And so is non-sacrifice
Based on a desire hard to kill
But that once dead
Changes the nature of the intent.
The god idea of harmony exerts itself,
Activating the movement
Of the outward
To become the inward
And the inward
To become the outward.

I am in sacrifice,
As a moment of time,
And as an instrument of sacrifice
Am capable of being used
By the motion of harmony,
The turning of the wheel.

An act of sacrifice in which both the receiver
And the giver participate
And which contains compassion and love
Without sentiment or bounds
Has no ending, cannot end,

And is without beginning.
 It reciprocates itself.
 There is no act
 That cannot be
 An act of sacrifice.

It is the desire to sacrifice that involves me wholly and the inability to receive that causes a stopping of the motion of harmony and a universal sadness.

GOD

Sacrifice as a unity of love and compassion which by reciprocity activates divine harmony.

Sacrifice is union with the divine.
 It is the divine.
 As an action by god, with god,
 To god and for god,
 It is made that God may be dissolved
 In the full knowing of that
 Which ever was
 And which cannot be known.
 It is the completion of the circle
 With the intent of the inner circle
 As well as the outer circle
 When the circle was and always will be
 Complete.
 It is re-understanding
 That which is already
 Understood.
 Sacrifice as divine love and compassion
 Turns in upon itself
 To produce further
 Love and compassion.
 The moment of choice,
 Divine in nature and essence,
 Is made at an intuitional point in time
 To promote divine harmony.

The giver is ready to give; it remains, then, for the receiver to be able to receive.

IN THE LIGHT OF THEOSOPHY

The surrender of hardened criminals on their own is so rare an event that the success attained in this direction by Sarvodaya workers, led by Shri Jayaprakash Narayan, has to be viewed as a bold social experiment. Their strenuous efforts to persuade the much dreaded dacoits in the Chambal ravines of Madhya Pradesh to give up their path of violence and take to an honourable way of life culminated in the historic laying down of arms and mass surrender of more than 260 of these outlaws by the beginning of this month. The event aroused tremendous enthusiasm among the people of the region and has been hailed as a "new chapter" in the annals of crime in India. Other gangs of bandits whose depredations have covered three states—Madhya Pradesh, Rajasthan and Uttar Pradesh—are expected to follow suit.

There can be no denying that the process of change of heart among the surrendering dacoits was genuine. It would have been a different matter if these men were so hard pressed that the choice before them was between being overwhelmed by the police or giving themselves up and courting arrest. But this was not so. They had managed to resist the forces of law and order for long years and could very well have persisted in their criminal ways, perhaps for an indefinite period. If they have preferred to give themselves up it is because they have realized the iniquity of their way of life. In fact all of them are prepared for fairly stiff jail sentences. If they will escape the extreme penalty of the law it is because the Madhya Pradesh government has agreed to honour the promise made by the Sarvodaya leader to these men that they will not be hanged.

The bandits in custody, who are reported to be perturbed about their past doings and to be in a reflective mood, have appealed to society to give them a chance to begin a new chapter in their life. Workers of the Sarvodaya peace mission will maintain contact with them in jail to further the change-of-heart process, for the object of the whole experiment is to "make men of them."

Who can maintain after this that weaning people away from the path of violence by appealing to their better nature is so much wishful thinking?

Where is all the research that is being conducted in various fields leading us? Dame Margaret Cole, President of the Fabian Society, writing in the February *Contemporary Review*, expresses concern at this trend of gathering more and more information, particularly in the very wide field of what is called “the social sciences”:

We ask innumerable questions — nothing is easier than to ask questions — about the social and economic conditions of the present time which seem to be so far from producing a Utopian society; and we have, further, an immense and rapidly growing apparatus for providing the answers. Computers and all that goes with them, fact-gatherers, processing laboratories, volumes of statistics as readable as Sanskrit and armies of writers and lecturers to explain them to the uninitiated — we are all but drowning in a flood of information, some of which, it would seem, is of startlingly little value when you look at the amount of time and human energy which has been expended in compiling it. . . .

The author argues that a simple combination of observation and commonsense would give as adequate answers to the questions being asked today without all the paraphernalia associated with research. The immense spate of opinion polls and their analysis and all the rest of it goes to show that “we have a huge flood of information available, as it were, on tap — but very much less ability to make any significant use of it.” Part of the reason for this may be that we are asking the wrong questions. Growth of information does not necessarily lead to clarity of understanding and eventually the mind is submerged and confused by the flood of facts and impressions.

Research *into the past* [Dame Margaret Cole continues] can, it is true, tell us something about the decisions which were made, and which most people can now see were wrong . . . but except for the light it may show on why those decisions were made, as a warning to be on our guard, it cannot tell us very much about the decisions *for the future* — those which we have to make here and now. . . .

I do not believe that a *systematic long-term programme of research* into “future developments” is a really practical idea. We know, or could know, as I have suggested, too much about the facts of today; we do not know, and cannot know, nearly enough about the facts of tomorrow to design any long-term programme. . . . We simply do not know what people are going to do or how they are going to behave. . . .

What I would plead for, rather, is a much greater use of imagination in forward planning, since forward planning there must be. One of the unfortunate results of the plethora of information... is that the planners are so busy reading pages and pages of printed reports and absorbing, or at least trying to absorb, masses and masses of statistics that they have literally no time to sit back and think for an hour or two what they are doing and what its effect is *likely* (not *proven*) to be on the lives of those who will be affected by it... But I mean *imagination* — not fancy or fantasy, of which there is plenty about... What I mean by “imagination” is the power to look at things as they are, in their surroundings, natural and human, and see how they are likely to develop — not how they might conceivably develop if you let your fancy roam — and with what effect on life... For planning for development without imagination is hell.

Very much in the same vein is Sir Macfarlane Burnet's thesis that 99 per cent of the scientific generalizations that bear on human affairs have already been made. In his new version of *Dominant Mammal*, an extract from which appears in *New Scientist* for December 9, 1971, he observes, “There are many more scientists working now than in all the generations of scientists before us taken together.” The figure now has grown to millions and it is still growing. Sir Macfarlane, a Nobel laureate and author of several books, is one of those scientists who are of the view that discovery cannot go on for ever and that we may already be over-supplied with laboratory scientists. Many of them “are involved in minutiae, tidying up loose ends, picking up a few grains of knowledge from some well-garnered field.” In fact, there are more competent scientists today than there are worth-while problems for study.

All this does not diminish the importance of science or of scientific research, says Sir Macfarlane, but it does call for a very different approach:

In the field of physical science, it is already possible to achieve anything that can be shown to be physically possible in principle, provided that an adequate concentration of effort and intelligence can be brought to bear. The safe return of men with rock samples from the moon is the supreme verification of that statement.

No such statement can be made about biological or social objectives... Intellectual, emotional and social processes in man

present even a greater degree of complexity and difficulty. At this level, each problem is essentially unique. Experience of the past is helpful, but it can hardly ever allow a genuinely scientific approach to the social and psychological difficulties of mental deficiency, psychoses and psychosomatic disease, delinquency, crime and war.

The application of research and of established scientific knowledge to human benefit presents very different aspects, according to what is regarded as of human benefit. Virtually all the great scientific developments of the last 50 years that impinge on the life of the ordinary man are non-biological and have either been invented specifically for war or have been brought to a practical level for use in war: jet aircraft, rocket propulsion, satellite communication, computers, nuclear fission, nuclear fusion. In a peaceful world we should need none of them — though jet aircraft as a means of travel and computers to allow social organization could not now be abolished. As long as war persists, progress in producing ever more lethally efficient weapons and systems will go on without regard for exhaustion of resources or fouling of the environment....

There can be no question that the application of science to the more efficient production of what people want has been broadly beneficial to the community.... Yet... one wonders whether any more science is needed to provide what people want.... What is needed is not new principles but the application of what is known to the urgent tasks for the world as a whole....

As we move into the 1970s there is a deeper questioning of the human values of science than at any time in history. Progress is no longer a universally popular word.

“A generation ago, sex was an unmentionable word in most families and in polite company. Today we seem to be obsessed with sex and its twin sister, violence,” write Prakasa Rao and Vijay Shankar in their article on the subject in *The Sunday Statesman* for March 19. Even in India sex is no more private; it has come into the open:

Sex leers from every cinema poster, every glossy paperback in book stalls, every magazine on the pavement shops and every advertisement in newspapers, including the ones to boost the sale of articles like soaps and cigarettes, towels and trousers. In short, sex has been commercialized. The provocative dress of the mod girls... the petting and necking at discotheques, the half-baked

erotic scenes in Indian movies and the lewd suggestions in "filmi geet," plus the Pill and Pot have provided excitement for the affluent young to experiment with sex.

Every day, the abuse of sex inches down to lower and lower age groups, reaching out into more bizarre, more dangerous levels to push up the curve on the sex crime graph....

The laws, conventions and morals governing intimate human relationships are being violated in the context of changed social values. In fact established mores started falling apart following the new freedom. The perceptible impact of Western culture through "new wave" films and fashions and the spread of the flower people have sprinkled licentiousness and eroticism liberally, blasting away most of the restraints and traditions.

The accusing finger is pointed at parental permissiveness. Some parents believe that to allow their boys and girls to mix freely is the done thing. Restrictions, some fear, will make them neurotic. On the other hand we have righteous guardians of an outdated concept of decency who seem to think that ignorance and secrecy make for morality.... Thus there is a conflict of attitudes.

Closely connected with the problem of sex is that of violence. The Union Home Ministry's report on crime in India reveals ominous trends. Dacoity, riots, etc., are all on the increase at a staggering rate:

Whereas pre-independence youth had joined a non-violence movement, today's youth, fired perhaps by political motives, found in violence an obvious release of their bottled-up urges. Inevitably, because violence in itself has no answers, disillusionment followed....

But the reaction to the violence was Flower Power and the love philosophy of the Hippies, the anti-war agitations and a strong rejection of society. The difference between Gandhi's non-violence and Flower Power is that the latter lacked any discipline while non-violence... called for disciplining of the mind so that it did not react senselessly to every circumstance. Gandhi had said clearly that non-violence was not acceptance of cowardice and yet non-violence had no glamour, no excitement for the Indian youth....

The Indian rejection of tradition, albeit superficial and caused by problems of adjustment, created a need for violence, underscoring the truth that non-violence was another myth like our non-materialism. We are a people violent in many ways. It shows in the melodrama of our personal lives, in the bitter feuds of

a feudal society, in our aggressive righteousness. Individually we give in, but collectively — perhaps this is universally true — we take the short-cut of an almost fanatical opposition to things we disapprove. We riot over language, over religion and over politics and agitate violently for a myriad other causes.

While in the West, sex and violence were a progression of a society seeking direction and meaning, in India it is a catharsis following the crumbling of traditional values. . . . But one thing is certain. As in the West, here too the wheel has to make a full turn.

“Do Parents Teach Prejudice?” is the title of S. Rai’s article in *Times Weekly* for April 9. Most people are subject to prejudice of one kind or another. These prejudices are usually of a negative kind — the hostility to a whole community on the basis of mere hearsay or an unhappy experience with one or more individuals. Some prejudices are damaging to the people who hold them, in that they cut themselves off from contacts which might have been valuable to them. Besides, any prejudice shared by the members of a dominant group which results in discrimination against others is to be deplored.

In the teaching of tolerance or intolerance, the early years at home and at school are particularly important. The attitude of parents and teachers towards racial and religious groups has a vital bearing on children’s future relationships with members of a community other than their own:

The child who is taught by parents to look down on or shun a group is usually being given the impression that they are dangerous. Remarks such as “they are not like us . . .,” “they are not nice . . .,” “they’re dirty . . .” have a vaguely ominous sound. It is left to the active imagination of the preschooler to picture just what the danger consists of.

This has the same effect on children as giving them fears about policemen or kidnappers. To the degree that the child takes the warnings seriously, he feels endangered by the group. This impairs his trust in people and — more seriously — his trust in his own ability to deal with people. It also gives him, as he grows older, a means of bolstering his ego when he feels inadequate. Most of us, when we hear an adult making sneering remarks about a minority, sense his lack of self-confidence, his readiness to boost his own ego through scorn of others, and we lose some of our respect for him. So it is unhealthy, from the viewpoint of the

child's welfare, to start him out with readymade fears, self-doubts, props. . . .

If the child spends his early years with friends and adults who have common prejudices, he takes these to be not only permissible but right. He is proud to be on the side of what he assumes is right. But if his parents and particularly his teachers take advantage of the occasions provided by books, news, etc., to give the child a healthy attitude to people, they teach tolerance instead of prejudice. They can agree with him that everyone has personal likes and dislikes. They can point out that every racial, religious and nationality group has produced benefactors and scoundrels. They can also point out that the very same groups which are looked down on in one country are warmly accepted in another. . . .

When children are taught tolerance they do not merely accept this virtue. They respond to it and practise it with enthusiasm because it appeals to their instinctive sense of right. I have seen it happen, in families, and in good schools.

Atmospheric pollution has reached such proportions today that it is exercising many minds. The larger cities in the world are already said to be short of clean air. Rapid industrial growth in India in the last two decades had brought atmospheric pollution to a "critical level" here too, according to Major-General R. S. Hoon, who inaugurated recently a symposium on "Meteorological Aspects of Air Pollution" at the Indian meteorological office in Poona. (*The Times of India*, March 24)

The huge steel plants, the petrochemical industries, the synthetic drug factories and the rayon industry were some of the major contributors to industrial pollution. Concentration of dust in the metropolitan cities of Bombay, Delhi and Calcutta was higher than in the cities of Europe and America, he said, quoting a WHO report. In addition to the problem of smoke, the problem of noise too had to be tackled.

Heavy atmospheric pollution is a hazard to human health, Major-General Hoon said, and can result in respiratory diseases, degenerative disorders, anaemia, malignancy and psychological disturbances. Not only human beings but also animal and plant life can be seriously affected by atmospheric pollution.

Pollution, like crime, cannot be controlled by law alone. Better public understanding of pollution and its control needs to be stimulated.
