

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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UNIVERSAL MORALITY AND BROTHERHOOD

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THE GREAT MASTERS are philanthropists. Their Great Renunciation is the supreme act of philanthropy. W. Q. Judge has referred to Them as the Fathers and the Elder Brothers of humanity.

They teach Their Disciples so that they too prepare themselves to become philanthropists. They fulfil Their Mission of Mercy and Sacrifice, responding to the demands of the Law of Cycles; living in the world of strife and mortality, They preach and exemplify the truth about Peace and Immortality. Thus the Motive of the Great School and its perfected members is to uphold the principle of Universal Brotherhood. One of Them wrote:

The term “Universal Brotherhood” is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*.

The binding power necessary for any realization of Brotherhood comes from knowledge and morality. Universal Ethics and Universal knowledge are the right means to the end in view — Brotherhood.

Therefore the student of Theosophy has to be assiduous in acquiring right knowledge. Knowledge, sufficient and genuine, enables the student to aspire to become a brother to an increasing number of human souls. To practise Brotherhood means purifying one's feelings and character according to the principles of the philosophy and science of Theosophy. True knowledge and universal morality are not made the basis of life, progress cannot take place. The *real* at our stage of evolution is

secured by perceiving the *universal* nature of knowledge as well as of morality. To how many U.L.T. Associates do the words of the Master not apply:

The members would have plenty to do were they to pursue the reality with half the fervour they do a *mirage*.

Students of Theosophy have to rise higher than the creed, religious and social, into which they are born. They meet their own foes and often fail to recognize them as such. There is worldliness, *i.e.*, sense-life; in these days there is much false or specious talk about better standards of material living, which misleads the student. A right perception of other-worldliness is acquired by a correct understanding of what asceticism means. *The Key to Theosophy* has pertinent hints on the subject.

Mental emancipation from worldly notions should precede bodily asceticism. The student is apt to become "a false pietist of bewildered soul." This, in its turn, engenders small hypocrisies and, in place of a false religion and the observance of false social practices, false philosophical notions and formulae come into being. The student has replaced his old superstitions and ignorance with new ones — and although to him they represent Theosophical Verities, they are but a new set of superstitions and a new bundle of false knowledge.

We want true and unselfish hearts; fearless and confiding souls, and are quite willing to leave the men of the "higher class" and far higher intellects to grope their own way to the light.

"True and unselfish hearts." Only when true knowledge is used and courage developed does the right practice follow. Courage implies fearlessness. So many students have the weakness to want to please and go with the worldly. That is as bad as an unnecessary display of bodily asceticism. Therefore a knowledge of one's own self in the light of universal morality, *i.e.*, Brotherhood, strengthens the practice of relying on and developing the higher aspects of the self who is man. Reliance on and development of not the psychic senses but the spiritual powers of the mind, *i.e.*, the activity of the Inner Ruler, spells real courage. Therefore the Master has said:

All you can do is to prepare the intellect: the impulse toward "soul culture" must be furnished by the individual. Thrice fortunate they who can break through the vicious circle of modern influence and come up above the vapours!

The mists and the fogs of the lower nature, arising from the senses

and the passions, darken the perceptions and make the mind slothful and turbulent. "If the psychic idiosyncrasy is lacking, no culture will supply it." And in so many aspirants the psychic nature is of the lower order; and the struggle between the active *rajasic* and the sluggish *tamasic* parcel out his time and energy and lead him from confusion of mind to chaos of the heart and *vice versa*.

But when the mind is purified by knowledge and is made ready to receive the light and guidance of the Manasic Ego, the Inner Ruler, then the right way to Theosophic living is discerned and a further endeavour soon brings the learner to the Path of the Neophyte. All men and women use the bodily senses, but not all are aware really of their powers or what they imply. So also not all aspirants to the Higher Life are aware of what the psychic powers of the lower order are and what those of the higher. "Knowest thou of Self the powers, O thou perceiver of external shadows? . . . If thou dost not — then art thou lost."

The whole period of the Neophyte's life is full of trials, by the Great Science in Nature which is of the Supreme Self; these reveal to him his weaknesses and foibles, as well as his possibilities. Often the Neophyte perceives them not; again values them wrongly; failing, he does not know why and how he has failed! The Great Law of Karma has aspects and phases with which we are not familiar.

Special tests and trials come from Masters and in Nature only when we have passed the tests of Mother Nature. It has been said by Those Great Ones that strange processes of purification in progress exist. One of Them has written:

As the shower cannot fructify the rock, so the occult teaching has no effect upon the unreceptive mind; and as the water develops the heat of caustic lime, so does the teaching bring into fierce action every unsuspected potentiality latent in him.

The aspirant's hard and rocky mind cannot receive and reflect the light of Wisdom. His personal, narrow morality provides the caustic lime on which the Waters of Life and Theosophic Knowledge fall and develop and reveal his lower nature.

Only holy living founded upon the science of universal morality and universal knowledge enables the Neophyte to suffer and be strong. Only intelligent perception of the meaning and purpose of Universal Brotherhood makes him a truly efficient servant of the Great Brotherhood.

RANDOM NOTES FROM "THE THEOSOPHIST"

ON YOGIS AND ASCETICS

[The following editorial note was appended to an article on "Yoga Vidya."]

"YOGA VIDYA" is the knowledge which teaches the union, but of what with what? That knowledge shows us the path whereby may be effected the "union" of our fifth principle — wherein resides our individual consciousness — and the sixth with the seventh principle, which at present only *overshadow* us. Occultism therefore not only teaches us that the lower four principles should be controlled, but it adds that the most important achievement is to so control the lower portions of the fifth — wherein are generated the impulses which attract us earthwards — that all these four principles together with the lower half of the fifth, become merely like a cloak (which can be put on and off at will) covering the higher portions of the fifth — merged in the sixth and the seventh. When this union between our higher fifth principle — which gives us the consciousness "I AM I" — with the Spiritual Monad (the sixth and the seventh principles) is *completely* effected, the individual then attains *Nirvana* or becomes a *Mukta* — free from the chains of *Maya*, in which we are all more or less bound. Thus, not only physical and mental, but also moral and spiritual training form an essential part of YOGA VIDYA.

(August 1884)

[These replies to queries were published under the title "Pertinent Questions."]

Will you or any of your readers enlighten me on the following points:

1. What is a Yogi?
2. Can he be classed with a Mahatma?
3. Can Vishvamitra, Valmiki, Vasishtha and other Rishis be classed with the Yogis and the Mahatmas?
4. Or with the Mahatmas only?
5. Or with the Yogis only?
6. Did the Yogis know Occult Science?
7. Is vegetarianism necessary for the study and development of Occult Science?
8. Did our Rishis know Occult sciences?

By throwing some light on the above questions you will oblige

Yours truly,

BOMBAY, 30th April 1883.

H. N. VAKIL

161, MALABAR HILL.

WE REPLY:

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs *Pranayam*, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning, however, of the word when analysed etymologically, will show that its root is "yug" — *to join* — and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded after a more or less long period of training, to reunite his soul with the "Universal Soul" or to "join" with Parabrahm. If by the word "Yogi" our correspondent means the latter individual, *viz.*, one who has linked his seventh and sixth principles or Atman and Buddhi and placed thereby his lower principles or Manas (the animal soul and the *personal* ego) *en rapport* with the universal Principle, then—

2. He may be classed with the Mahatmas, since this word means simply a "great soul." Therefore query—

3. is an idle question to make. The Rishis — at any rate those who can be proved to have actually lived (since many of those who are mentioned under the above designation are more or less mythical) were of course "Mahatmas," in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be Mahatmas (whenever worthy of the appellation), and whether married or celibate, while they can be called—

5. "Yogis" — only when remaining single, *viz.*, after devoting their lives to religious contemplation, asceticism and — celibacy.

6. Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, nowadays very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of

intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yuga* is permitted to become a *practical* occultist; while an initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such *minor* manifestation — “miracles”) of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *ashrams*; while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or even know of them.

7. The exposition of “Occultism” in these columns has been clear enough to show that it is the Science by the study and practice of which the student can become a MAHATMA. The article “The Elixir of Life,”¹ and the *Hints on Esoteric Theosophy* are clear enough on this point. They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for “the development of Occult knowledge.” Question 8 being unnecessary in view of the aforesaid, we close the explanation.

(June 1883)

[The following editorial footnotes were appended to “The Autobiography of Dayanand Saraswati Swami,” written by him expressly for *The Theosophist*. Before each of these notes we give in brackets the words by Swami Dayanand to which it applied.]

No Swami or Sannyasi can touch money, or personally transact any monetary business.

[*Sannyasis*]. There are different conditions and orders prescribed in the Shastras. (1) *Brahmachari* — one who leads simply a life of celibacy, maintaining himself by begging while prosecuting his duties; (2) *Grihashthashrama* — one who leads a married but a holy life; (3) *Vanaprastha* — who lives the life of a hermit; (4) *Sannyas* or *Chaturthashrama*. This is the highest of the four, in which the members

¹ Reprinted in THE THEOSOPHICAL MOVEMENT, July and August 1966.—Eds.

of either of the other three may enter, the necessary conditions for it being the renunciation of *all* worldly considerations. Following are the four different successive stages of this life: (a) *Kutichaka* — living in a hut or in a desolate place and wearing a red-ochre coloured garment, carrying a three-knotted bamboo rod, and wearing the hair in the centre of the crown of the head, having the sacred thread, and devoting oneself to the contemplation of *Parabrahma*; (b) *Bahudaka* — one who lives quite apart from his family and the world, maintains himself on alms collected at *seven* houses, and wears the same kind of reddish garment; (c) *Hansa* — the same as in the preceding case, except the carrying of only a one-knotted bamboo; (d) *Paramahansa* — the same as the others, but the ascetic wears the sacred thread, and his hair and beard are quite long. This is the highest of all these orders. A *Paramahansa* who shows himself worthy is on the very threshold of becoming a *Dikshita*.

[*Dand*]. The three- and seven-knotted bamboo of Sannyasis given to them as a sign of power, after their initiation.

[“... a man thoroughly versed in Yog...”]. A religious “magician,” practically. One who can embrace the past and the future in one *present*; a man who has reached the most perfect state of clairvoyance, and has a thorough knowledge of what is now known as mesmerism, and the occult properties of nature, which sciences help the student to perform the greatest phenomena; such phenomena must not be confounded with *miracles*, which are an absurdity.

One may be a Yogi, and yet not a *Dikshita*, *i.e.*, not have received his final initiation into the mysteries of *Yoga Vidya*.

[“In this Ritual (*Tantras*) I found that... spirituous liquors, fish, and all kind of animal food, and *Mudra* (exhibition of indecent images) ... were allowed... I felt perfectly horrified”]. The word *Mudra* has been variously understood and interpreted. It means the signet of a royal as well as of a religious personage; a ring seal with initials engraved upon it. But it is also understood in another sense — the pristine and esoteric.

Bhuchari, *Chachuri*, *Khechari*, *Charachari*, and *Agochari* — these five were the *Mudras* practised by the Aryas to qualify themselves for Yoga. They are the initiative stages to the difficult system of RAJ-YOG, and the preliminaries of *Dhotipoti*, the early discipline of HATH-YOG. The *Mudra* is a quite distinct and independent course of Yoga training, the completion of which helps the candidate to attain *Anima*, *Laghima* and

Garima. (For the meaning of these *Siddhis*, see article on *Yoga-Vidya* in the November number of *The Theosophist*.)² The sense of this holy word once perverted, the ignorant Brahmins debased it to imply the pictorial representation of the emblems of their deities, and to signify the marks of those sexual emblems daubed upon their bodies with *Gopichand* made of the whitish clay of rivers held sacred. The Vaishnavas debase the mark and the word less than the *Shaivas*; but the *Shaktas* by applying it to the obscene gestures and the indecent exposures of their filthy Ritual, have entirely degraded its Aryan meaning.

["I... reached *Gupta Kashi* (the secret Benares) ..."]. *Gupta Kashi* — *Gupta*, secret, hidden; *Kashi*, the ancient name of Benares — is a holy place enshrouded in mystery. It is about 50 miles from Badrinath. Outwardly there is seen only a temple with columns; but a firm belief prevails among pilgrims to the effect that this shrine only serves as a landmark to indicate the locality of the sacred hidden Benares — a whole city, in fact, underground. This holy place, they believe, will be revealed at the proper time, to the world. The *Mahatmas* alone can now reach it, and some inhabit it. A learned Swami friend, and a native of Badrinath, highly respected at Bombay, has just told us that there is a prophecy that in 25 years from this time Benares will begin to decline in every respect as it has long done in holiness, and, owing to the wickedness of men, will finally fall. Then, the mystery of *Gupta Kashi* will be disclosed and the truth begin to dawn upon men. Swami P — solemnly avers that, having often visited this very shrine, he has several times observed, with his own eyes, as it were, shadowy forms disappearing at the entrance — as though half visible men, or the wraiths of men were entering.

["... those true ascetics I have heard of, but as yet had never met — the *Mahatmas*..."]. The *Mahatmas*, or literally great souls, from the two words — *Maha*, great, and *atma*, soul — are those mysterious adepts whom the popular fancy views as "magicians," and of whom every child knows in India, but who are met with so rarely, especially in this age of degeneration. With the exception of some Swamis and ascetics of a perfectly holy life, there are few who know positively that they *do* exist, and are no myths created by superstitious fancy. It will be given, perhaps, to Swami Dayanand, the great and holy man, to disabuse the skeptical minds of his degenerating countrymen; especially

² Reprinted in THE THEOSOPHICAL MOVEMENT, December 1970 and January 1971.

of this young decorated generation, the *Jeunesse Dorée* of India, the LL.B., and M.A. aristocracy — who, fed upon Western materialism, and inspired by the cold negation of the age, despise the traditions, as well as the religion of their forefathers, calling all that was held sacred by the latter, a "rotten superstition." Alas! they hardly remark themselves that from idolatry they have fallen into *fetichism*. They have but changed their idols for poorer ones, and remain the same.

[“. . . I then ascended the Tunganath Peak"]. At Badrinath (Northern India), on the right bank of the Bishenganga, where the celebrated temple of Vishnu, with hot mineral springs in it, annually attracts numerous pilgrims, there is a strange tradition among the inhabitants. They believe that holy Mahatmas (anchorites) have lived on the inaccessible mountain peaks, in caves of the greatest beauty for several thousand years. Their residence is approachable only through a cavern perpetually choked with snow, which forbids the approach of the curious and the skeptical. The Badrinath peaks in this neighbourhood are above 22,000 feet high.

Since the above was written one of our most respected and learned Fellows has informed us that his *Guru* (Preceptor) told him that while stopping at the temple of Narayan, on the Himalayas, where he had passed some months, he saw therein a copper plate bearing date, with an inscription, said to have been made by Shankaracharya, that that temple was the extreme limit where one should go in ascending the Himalayas. The *Guru* also said that farther up the heights, and beyond apparently insurmountable walls of snow and ice, he several times saw men of a most venerable appearance, such as the Aryan Rishis are represented, wearing hair so long as to hang below their waist. There is reason to know that he saw correctly, and that the current belief is not without foundation that the place is inhabited by adepts and *no one* who is *not* an adept *will ever* succeed in getting an entrance.

(October and December 1879)

[In the article, "The Life of Shankaracharya, Philosopher and Mystic," the writer, Kashinath Trimbak Telang, recounts how on a certain occasion the sage "caused his soul to enter the corpse" of King Amaraka. The following is a footnote appended by H.P.B.]

This incident is too important to pass by without editorial comment. The power of the Yogi to quit his own body and enter and animate

that of another person, though affirmed by Patanjali and included among the Siddhis of Krishna, is discredited by Europeanized young Indians. Naturally enough, since, as Western biologists deny a soul to man, it is an unthinkable proposition to them that the Yogi's soul should be able to enter another's body. That such an unreasoning infidelity should prevail among the pupils of European schools, is quite reason enough why an effort should be made to revive in India those schools of Psychology in which the Aryan youth were theoretically and practically taught the occult laws of Man and Nature. We, who have at least some trifling acquaintance with modern science, do not hesitate to affirm our belief that this temporary transmigration of souls is possible. We may even go so far as to say that the phenomenon has been experimentally proven to us — in New York, among other places. And, since we would be among the last to require so marvellous a statement to be accepted upon anyone's unsupported testimony, we urge our readers to first study Aryan literature, and then get from personal experience the corroborative evidence. The result must inevitably be to satisfy every honest enquirer that Patanjali and Shankaracharya did, and Tyndall, Carpenter and Huxley do not, know the secret of our being.

(January 1880)

[In a review of a new French journal, *La Chaine Magnétique* (The Magnetic Chain), devoted to the science of Mesmerism or Animal Magnetism, H.P.B. says:]

After long years of comparative indifference, caused by the encroachments of sceptical science, this fascinating subject is again absorbing a large share of the attention of Western students of Psychology. Mesmerism is the very key to the mystery of man's interior nature; and enables one familiar with its laws to understand not only the phenomena of Western Spiritualism, but also that vast subject — so vast as to embrace every branch of Occultism within itself — of Eastern Magic. The whole object of the Hindu *Yogi* is to bring into activity his interior power, to make himself ruler over physical self and over everything else besides. That the developed *yogi* can influence, sometimes control, the operations of vegetable and animal life, proves that the soul within his body has an intimate relationship with the soul of all other things. Mesmerism goes far towards teaching us how to read this occult secret.

(October 1879)

[Thakur Ganesh Singh narrated the story of a fakir who had

for some time frequented the neighbourhood of Jahanabad in the Bareilly district, and owed certain sums of money to the shopkeepers for food supplied to him. He was finally taken into custody by order of the Tehsildar. In order to obtain his release, he commenced to perform such feats as the changing of water into wine and *sharbat* (syrup), the materialization of fresh out-of-season fruits and flowers, etc. He further said he would cause the appearance of a tiger, whereupon he was threatened that if he continued such performances he would be beheaded. This frightened him so much that he produced no other phenomena. The writer having requested for an explanation of the power by which such phenomena could be done, and whether it was "worth aspiring to," the following reply was given in an editorial note:]

It certainly is not worth the while of any sensible man to spend time in learning such puerilities as are above described. These are the baser branches of occultism. A Yogi who gets frightened at any threat is *no* Yogi, but one of those who learn to produce effects without knowing or having learnt what are the causes. Such men, if not tricksters, are simply *passive* mediums — not adepts!

(April 1881)

[Under the title "Sham Asceticism" H.P.B. published the following comment.]

The *Surya Prakash*, of Surat, says that a Hindu ascetic, in company with a few of his disciples, has recently arrived at that place. He does not receive alms, but only accepts drugs like *ganja* and *sooka*. He does not require any food. On the wooden shoes that he wears, and on the bench and on the planks of the cot he sleeps upon, are fixed "some hundreds and thousands" of pointed nails. A large crowd of people, among them being European ladies and gentlemen, daily assemble to witness the self-imposed infliction. The ascetic appears to be a very learned man.

The *Indian Mirror*, in noticing the case, sententiously remarks: "Such is asceticism in India. It is asceticism in name only." It is right; a *Sadhu* who uses *ganja* and *sooka* — intoxicant drugs — is but a sham ascetic. Instead of leading his followers to *Moksha*, he does but drag them along with himself into the ditch, notwithstanding his walking and sleeping on spikes. A pretty business that, for a religious teacher!

(March 1883)

CORRECTIVE MEASURES

False learning is rejected by the Wise, and scattered to the winds by the Good Law. Its wheel revolves for all, the humble and the proud.

—*The Voice of the Silence*

WHEREVER there is a departure from the true, there an oscillation is created which disrupts harmony. It is in such cases that correction becomes necessary. The adverse effect of a wrong is not sequent to it but is really wrapped up in the cause that produced it. It is only the ignorant and the foolish who, seeing no immediate adverse effects, rejoice, believing that their divagation will somehow bring no reaction. In the words of the Initiate Paul: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Violation of truths may be through ignorance. On the other hand, it may be deliberate. Measures which can be used to correct the first will be totally inadequate for the correction of the second; and this even though in both cases the wrong action may be identical or appear to be so. In any case, correction to be effective must be at the level of the causative aspects of thought and motive. Wrongdoing through ignorance can find its corrective in knowledge and understanding (the latter does not necessarily follow upon the former) of the truth. The culpability of the man who, knowing the Law, goes ahead and breaks it deliberately is greatly enhanced, and the reaction it produces is more severe because of the deliberation that precedes it. This deliberate and oftentimes planned wrongdoing implies that either the offender is not convinced of the sanctity and rationale of the Law or he does not believe that each Law carries with it its own sanction. In his case, the knowledge that he is going against the Law is already there. In such case, the remedy has to be sought elsewhere than in the mere preaching of sermons.

Errors and wrongdoings, falls and failures, occur mainly through a wrong twist which may creep into thoughts and feelings, desires and emotions, as well as in the delicate processes of reasoning and intelligence. The political perspective of nations during the last one hundred years shows that they all have temporized with Truth and the Law. In the retrospect, it can be seen that they did not know where to command, nor whom to respect and obey. After each holocaust they got jolted out of their complacency. For a time they uttered pious platitudes and then sank back again into the less arduous paths of half-truths and

a somnolent imbecility. As with nations, so with families and individuals. A wrong and a biased view of life may make one a fanatic and a bigot, a despiser of men and a tyrant, a miser or a profligate. All these states of the mind call for correctives, and the greatest difficulty faced by the altruist and the reformer is that the person who is treading the path of error thinks himself to be right and therefore above correction. So long as the ailing man refuses to acknowledge that he is in need of medicine, just so long will the ailment go unchecked and thus take firmer and deeper roots in a soil made fertile for its growth. It is a dangerous condition this, in as much as wrong modes of thought are contagious. They not only pervert the individual but also the body politic and become the builders of catastrophes. These thoughts are dangerous foci. They are the carriers of desperate diseases and require desperate remedies. But the cures are neither with the quacks nor with doctors of little learning and lesser wisdom.

Curing the habits of false learning and implanting wisdom are difficult and time-consuming jobs. Error is not only fissiparous. It is repetitive; and, as the recurring time-cycle brings it to the fore, it tends to assert itself with surprising strength and often takes the man completely unawares. This is so because any thought-seed once planted in the mind of man grows independently of his further volition. If it finds a soil fertile for its growth, it makes its lodgement in the man of which he remains totally unaware. The seeds of thought — often not regarded as such — take their roots in the inner and hidden planes of the man's being. Now, it is these inner and hidden planes which give pith and substance to the outer. They mould the man's character and fashion his destiny. From the inner planes emerge his thoughts and they may be beneficent or maleficent, beauteous or ugly, potent for goodness or for mischief. True corrective measures start at this stratum of thought and motive.

Motive (that which moves or propels) is behind each thought and act and therefore it is motive that has to be tested at every turn. If the testing chart is wrongly calibrated or is allowed to be set up by others who are themselves in need of help and guidance and are not above ambitions of their own, then the results are bound not to conform to expectations. That the norms by which motives are to be judged vary from man to man cannot be disputed because duties vary according to the evolutionary stage to which the man may have reached. The motive that seeks to adopt another's duty in preference to one's own becomes

a dangerous motive.

As soon as a student enters upon the path of Occultism, he becomes aware that his previously accepted duties can no longer conform to the long-term goal that he now adopts for life and lives. For the person who seeks liberation the duties are of one kind; for him who opts for renunciation they are of another variety altogether. Since the path of Occultism with which Theosophy is concerned is that of renunciation, emphasis is put on those duties that are the concomitants of that path. The aspirant's duties demand that each day he show forth those excellences that pertain to each of the four castes which for this *Kali Yuga* (Iron Age) become mixed and mingled in him. The alchemical processes of precipitation and separation of castes will invariably follow, but only in later *yugas*. So, in turn, the student becomes a *Brahmin* (a man of God) — an invoker of the gods and an adorer of the silent God within. He becomes a *Kshatriya* (warrior) fighting within himself for the establishment of righteousness and for preserving from harm that temple of the living God which he is labouriously erecting brick upon divine brick for himself. He becomes a *Vaishya* (a trader) as he starts shedding unwanted possessions (now become encumbrances) to use whatever benefits he may derive from such disencumbrance to help him in his quest for the divine. And finally he becomes a *Sudra* (a servant) as he lends his mind and heart, his eyes and hands and feet in the service of that divine afflatus that he now feels welling up inside of himself.

This inner and therefore hidden exercise carried out within the closet of his own self produces ideas that previously had found no sympathetic chord in the living man. These ideas have now to be taken up as prototypes to be copied out or to be given life to on the physical plane. It is in such manner that the inner energizing force is given opportunity to work itself out on the outer material plane. Theosophy thus becomes gradually a living power in one's life. Resting in the true Brahmanic state, the devotee becomes to himself, and later to others, that which the *Bhagavad-Gita* calls "the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend." Knowing that from this state will emanate all earthly actions, he still remains as one who sitteth indifferent and unaffected by those works. Initiating the activities of the indomitable warrior, the aspirant fashions and fabricates those divine weapons that will help him keep intruders away from his shrine. He fights his own inner battles thus, and so fighting, realizes that towards the weaknesses of others his only armour is that of charity and love

and tender mercy. As an aspirant-trader, he barter his services for right livelihood, and from the benefits accruing from such service he endeavours to support the Theosophical Movement in time, money and work. As a dedicated servant he performs his actions, not being incited to them by the hope of their reward.

The ideal condition to be developed by the aspirant is summed up in these words: "When in every condition he receives each event, whether favourable or unfavourable, with an equal mind which neither likes nor dislikes, his wisdom is established, and, having met good or evil, neither rejoiceth at the one nor is cast down by the other."

These exercises that lead the man to work deliberately from within outwards will prove corrective of all misdemeanours. In them lie the seeds of healing and of growth.

"MAN, KNOW THYSELF," is an aphorism echoed among our generation of unbelievers, from the remotest times of antiquity. The wise precept is pretty closely followed — in one sense, at any rate — by mankind; individuals *do* know themselves generally speaking, but it is ten to one that they will not share their knowledge with the inquisitive outsider. And when some of them occasionally do, so accustomed is our modern public to lies that no one is believed when he speaks the truth, least of all about himself. This is the cause why, in our day, truth is systematically boycotted and severely exiled from the public papers and journals. The fact is that truth is not as sensational as falsehood. It fails to tickle the reader's bump of gossip and love of slander as effectually as a cock-and-bull story. And, therefore, since the columns of a paper have to be filled up, *nolens volens*, and since unvarnished, common, everyday events are too monotonous, too matter-of-fact, to satisfy the reader's greediness for sensation, the help of the imagination is indispensable in the dailies and weeklies. Hard is the task of some editors. Let us be lenient to them.

"Mother, tell me a story," urged a little boy.

"What shall I tell you, dear? Do you want a pretty one out of the Bible?"

"No, no!" roared the little innocent. "'Cause you say it's all true in the Bible, and I want a *lie-story*. It's so much funnier. . . ."

There is little difference between the average public and our small boy. Both prefer "lie-stories."

—LUCIFER, August 1889

MR. JUDGE AND ANCIENT EGYPT

IN 1879 Mr. Judge, in New York, wrote to Damodar K. Mavalankar, in Bombay: "My hopes are all centred on India. There I am satisfied my spirit first saw the light and was first imprisoned in the house of clay, how many years ago I know not, but that I have been there my spirit tells me and that I shall be there again I am equally certain."

After his visit to India in 1884, Mr. Judge entered upon his great period of devoted work for the spread of Theosophy throughout America—and the world. At the time of writing the above, however, he was solitary, anxious and depressed, holding meetings to which none came, feeling isolated from the living centre of the Movement. Hence, doubtless, the yearning for what he felt to be his Motherland, as we too must feel it indeed to have been spiritually for this Irish-born American citizen who became the great Resuscitator of Theosophy in the West. But had he any relationship with ancient Egypt? Does he claim any, as he so openly does with India? The answer to this last question is, no. As to the other, let us see.

Prior to sailing for India Mr. Judge spent some weeks in London. He disliked the city and wrote to a friend, "The magnetic atmosphere of London is horrible. There is a place on the Strand on my way up here which I located this morning, where a wave of despair just overwhelms me, and I keep it after that nearly all day. . . . And then my dreams are bad." Again, "Oh, how I wish I was out of this. London is horrid. . . . I walk about in a mental cloak, and do not care either to see or hear."¹

But within the British Museum, when he discovered it, ah, *there* things were different! Describing the Egyptian section, he tells his friend that though "the impression made upon the mind is very solemn indeed," and though the "enormous stone sarcophagi and colossal statues fill one with awe as well as admiration for the people who made them," he none the less "felt more at home there than in any other part of it. . . . There were no dire or evil influences there." Again, "I felt quite at home also in another gallery or stairs, where the Egyptian Book of the Dead is." And at this point in his very long letter comes the interesting, the provocative remark: "I want very much to learn what is the connection between me and you and Egypt's past."²

¹ *Letters That Have Helped Me* (American Edition), pp. 192, 197.

² *Ibid.*, pp. 194-95.

We must look elsewhere for Mr. Judge's attitude to — or should we say, feeling for ancient Egypt? That it was one of response is shown by the letter already quoted from, wherein he speaks of "the glorious past of Egypt" to which his "imagination ran back." Again, in his *Echoes from the Orient*, he refers to "ancient Egypt, of whose former glory no man of this day knows aught . . . when mighty Adepts sat upon the throne and guided the people."³ And in one of his occult tales originally printed in *The Path* he causes a mystic personage to declare that "the sand that buries Egypt has not been able to smother the great voice of that Sphinx, the *esoteric doctrine*,"⁴ thus disposing of the erroneous belief that Egypt worshipped fantastic gods, half human, half bird or animal.

They used to say [it is the mysterious personage speaking], and I think you may find it in one of their books, that "everything is in the Supreme soul, and the Supreme soul in everything." So the great truth is one, while it can be seen in a thousand different ways. We [Egyptians] took a certain view and made every symbol consistent and of a class consonant with our view. . . . And just as the Hindus are accused of being idolaters because they have represented Krishna with eight arms standing on the great elephant, we, who did not picture an eight-armed divinity, are charged with having worshipped jackals, cats and birds.⁵

As regards another type of Egyptian symbol, Mr. Judge's keen interest is shown in a passage in *The Heart Doctrine* where he speaks of the famous *crux ansata* "found in nearly every Egyptian papyrus." For he tells us that on an Egyptian obelisk, at that time recently set up in Central Park, New York, "a count shows more than thirty repetitions of this symbol."⁶

Anyone who has craned his neck to look up at an obelisk, only to find his eyes dazzled by its intricate wealth of carving, will agree that such careful scrutiny is fair proof of Mr. Judge's earnest interest.

To plumb deeper, however —

As all students of his teaching well know, Mr. Judge repeatedly draws our attention to the laws of Karma and Rebirth. Now, ancient Egypt, alike in its glory and its decline, is an outstanding example of the working of this law. Not in any other bygone civilization known to

³ *Echoes*, p. 16.

⁴ "A Weird Tale," THE THEOSOPHICAL MOVEMENT, August 1972, p. 375.

⁵ *Ibid.* ⁶ *The Heart Doctrine*, p. 162.

us do we see it in operation quite so clearly.

But to start with, there is the mystery of Egypt's origin. That in itself must have moved Mr. Judge to much thought.

If you inquire into Egyptian history [he says], the most interesting because the most obscure, you will find, as the writers say, that the civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to get to that height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things.⁷

This he refers to also in an address to the Theosophical Congress at the Parliament of Religions, Chicago World's Fair (1893), saying that "those ancient Egyptians... had a civilization we cannot understand, at that dim period when they burst on the horizon of humanity."⁸

But if Egyptian civilization is veiled from us in its origin, Mr. Judge, in his *Echoes from the Orient*, accounts for its decline as follows:

The law cannot be infringed. Karma demands that such and such a thing should happen to the individual, and the greatest God or the smallest Adept cannot lift a finger to prevent it. A nation may have heaped up against its account as a nation a vast amount of bad Karma. Its fate is sure, and although it may have noble units in it, great souls even who are Adepts themselves, nothing can save it, and it will "go out like a torch dipped in water."

Such was the end of ancient Egypt... She gradually reached a high point of power and then her people grew material; the Adepts retired; pretended Adepts took their place, and gradually her glory waned until at last the light of Egypt became darkness.⁹

As regards Reincarnation, Mr. Judge, lecturing in the last decade of the nineteenth century, saw a total change in the inhabitants of the Land of the Nile. "The ancient Egyptians... have disappeared and left nothing but the pyramids, the temples of Thebes, the Sphinxes and all the great monuments which are slowly being discovered by us. Where have they gone? Have they come back?" These were among the questions he answered in the course of his address, telling his American hearers

⁷ "Cyclic Impression and Return and Our Evolution," *U.L.T. Pamphlet No. 24*, p. 12.

⁸ "Cycles and Cyclic Law," *THE THEOSOPHICAL MOVEMENT*, August 1968, p. 366.

⁹ *Echoes*, p. 16.

that, in his opinion, "We are the Egyptians. . . . I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. . . . We are here a new race in a new cycle."¹⁰

The present dwellers on Egyptian soil he cannot allow to be the descendants of the Ancients. "Do the Copts now in Egypt represent them? I think not, although heredity is the boasted explanation of everything."¹¹

No, the former inhabitants, who made Egypt glorious, have had their cycle of rest and are reincarnating again even in America. So we think, some of us, that the American people of the new generation are a reincarnation of the ancient Egyptians, who are coming back and bringing forth in this civilization all the wonderful ideas which the Egyptians held.¹²

Mr. Judge is referring to cyclic law, the basic law, he held, of all existence. He recurs to it constantly, both in his lectures and in his writings. He tells his Chicago audience:

All the nations of the earth should know this law, remember it, and act upon it, knowing that they will come back and that others also will come back. Thus they should leave behind something that will raise the cycle higher and higher; thus they should ever work toward the perfection which mankind as a whole is striving in fact to procure for itself.¹³

In this address Mr. Judge states of the great sidereal cycle which governs the earth that it is 25,800 and odd years long. He refers to the daily and yearly cycles, and the cycles of civilizations and religions, and as he draws to a close he reminds his hearers that "this great law of periodical return pertains also to every individual man in his daily life and thought."¹⁴

Almost at the outset he mentions Egypt — "In the Egyptian monuments, papyri and other records the cycles are spoken of"¹⁵ and midway through puts the question:

If heredity, as some people claim, explains everything, how is it not explained why the Egyptians left no string to connect them with the present? There is nothing left of them but the Copts, who are poor miserable slaves. The Egyptians, as a material race, are wiped out, and it is so because it is according to the law of cycles and according to the law of nature that the physical em-

¹⁰ *U.L.T. Pamphlet No. 24*, pp. 5, 12-14.

¹¹ *Ibid.*, p. 5.

¹² *THE THEOSOPHICAL MOVEMENT*, August 1968, p. 366.

¹³ *Ibid.*, p. 368.

¹⁴ *Ibid.*, p. 367.

¹⁵ *Ibid.*, p. 364.

bodiment of the Egyptians had to be wiped out. But their souls could not go out of existence.¹⁶

We come now to the third point on which Mr. Judge shows mental kinship with ancient Egypt, namely, his theory of atoms, which recurs frequently throughout his writings, but may be found in concise form in *The Heart Doctrine*, under the title "Universal Brotherhood a Fact in Nature":

... the atoms are alive, constantly moving, coming and going from one person to another. . . . These atoms help to rebuild your body as well as does the food you eat. And we are exuding atoms from our minds, and we are receiving into ourselves the atoms other men have used. . . . The atoms of good men go into bad men, the atoms impressed by bad men go into good men, and *vice versa*. That is another phase of Universal Brotherhood. It teaches us to be careful to see that we use and keep the atoms in our charge in such a condition that they shall benefit others to whom they shall go.¹⁷

To this we may add the following, from "The Sheaths of the Soul," another article in the same book:

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul."¹⁸

Ancient Egypt held this belief.

Their knowledge of the law of cycles caused them to make the first mummy. They held that a human soul returned; they also held that all atoms are alive, just as we do; that they are sensitive points; that they have intelligence belonging to the plane on which they are, and that the man who misuses atoms of matter, such as you have in your bodies and your brains, must stand the consequences. Consequently, saying that to themselves, they said, "If I die, and leave those atoms, which I have used so well, perhaps some other man will take them and use them badly, so I will preserve them as far as possible until I return, and then by

¹⁶ *Ibid.*, p. 366.

¹⁷ *The Heart Doctrine*, pp. 66-67.

¹⁸ *Ibid.*, p. 125.

a process destroy the combination of atoms, absorb them into some place, or position, where they might be put to good use.¹⁹

We can well imagine that Mr. Judge, preparing his lecture for Chicago in 1892, would recall, as he penned these words, how "intensely interesting" he had found the mummy room in the British Museum eight years before. "What thoughts," he had written to his friend, "crowd upon one in such a place! How you realize the vanity of human life and the constant turning of the great wheel of the universe, in the rapid and rushing river of Time. There on a shelf is the arm and hand of some being who lived so many centuries ago."²⁰

Finally, the symbols of the Theosophical Society, as contained in its seal, carry the message of ancient Egypt into our midst to this day. Mr. Judge, describing them in *The Heart Doctrine*, points out the value of symbols in general, for "while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear."²¹

The serpent swallowing its tail "shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reincarnations of the soul." The Egyptian cross, the *ansata*, should, says Mr. Judge, "be a glittering white in colour, as it represents the regenerated man as well as life. The top oval is matter, and the lower arms spirit, which joined to matter is life both material and eternal."²²

Thus the voice of ancient Egypt is not dumb even in the waning twentieth century, but no voice comes stealing to us from the past to clarify that strange little sentence in Mr. Judge's letter to his friend — "I want very much to learn what is the connection between me and you and Egypt's past." There is, however, something in *The Heart Doctrine* which suggests a line of thought, albeit with the proviso that we keep imagination within bounds.

"Frequently," writes Mr. Judge, "during the minor cycles it is necessary, as the *Egyptian Wisdom* says, 'to impart a beneficent impulse in the republics of mankind.'"²³ The book he refers to was the work of Synesius, Bishop of Ptolemais, a leading figure in the days of the famous School of ancient Alexandria. From it Mr. Judge makes this extract, which can certainly give us food for thought:

¹⁹ *U.L.T. Pamphlet No. 24*, pp. 4-5.

²⁰ *Letters That Have Helped Me* (American Ed.), p. 195.

²¹ *The Heart Doctrine*, p. 158.

²² *Ibid.*, p. 161.

²³ *Ibid.*, p. 174.

There is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.²⁴

On the above, Mr. Judge comments:

These "heroes" are none other than Nirmanakayas — Adepts of this or previous Manvantaras — who remain here in various states or conditions. Some are not using bodies at all, but keep spiritually alive among men in all parts of the world; and others are actually using bodies in the world. . . . And among this "sacred tribe of heroes" must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past.

"... The sacred tribe of heroes . . . that this terrene abode may not be left destitute of a better nature . . ."

Having read that, can we do other than continue, however vainly, to ponder over Mr. Judge and ancient Egypt?

²⁴ *The Heart Doctrine*, pp. 174-75.

AN ARTIST is not a man who gives the public what it wants; he is a man who makes the public want what he gives it. He may take a long time to subdue the public. The subjugation, indeed, may not be made until after his death. But sooner or later, it is achieved.

—ST. JOHN ERVINE

PATIENCE AND PERSEVERANCE

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.

—*The Voice of the Silence*

IT IS RECOGNIZED, even by people in general, that as we go through the ups and downs of everyday life, it is necessary to practise the two virtues of patience and perseverance, to endure all burdens, physical and mental, without murmur, to face all problems, individual or collective, that would make life less sorrowful and miserable and enable each one to live contentedly and cheerfully. In the hustle and bustle of life, when lower propensities and material demands have their own claims, without the foundation of spiritual principles people are constantly frustrated and become desperate. The chaos and confusion of the world can only be removed by the teachings of Theosophy, which are those of the age-old Wisdom-Religion.

The two verses from *The Voice of the Silence* quoted above indicate the great value and importance of the two virtues, based as they are on the universal concepts of divine life and law as the root of all being. An understanding of this leads to self-realization, the realization of our immortal nature, which is the goal of human evolution. The practical means to this end are also pointed out to make each step lighter and swifter. Man is an immortal soul; he is not his body with its sense-inclinations, not his emotions and feelings, not his passions and desires, not his lower Manas or mind. All these pertain to the mortal aspect. The Soul is a ray of the divine Star upon which we have to fix our gaze, remembering constantly that It lives in us and we live in It. That completely changes our angle of vision, our point of view, and lifts us up to a higher level of consciousness where we can touch and commune with the divine life which is Knowledge itself, the Wisdom of the Soul. This is the greatest boon of life, to realize our own heritage and become one with the Divine Parent, the Spirit of the Universe,

birthless and deathless, beginningless and endless, for which the hour never strikes as it is eternal Duration, boundless Space and also ceaseless Motion, the source of all manifestation and dissolution.

Even children need to have patience and perseverance as they begin to prattle and speak, to crawl and walk, and, later, as they learn their alphabet and numbers. These virtues are needed throughout life, in all its walks. The weather, the bus and the train, the gas and the electricity, those who serve us and those whom we serve, all seem to try our patience daily. The attitude of impatience and annoyance has to be conquered and we need to rise above these fleeting disturbances. In the *Book of the Golden Precepts*, "KSHANTI, patience sweet, that naught can ruffle" is one of the seven Paramitas of Perfection, the Divine Virtues. Whatever comes to us by way of joy or sorrow has to be taken at its proper worth and we are not to get attached or involved in it. We are asked to be fearless of any failure and not to court success. If one is convinced of the justice of the law of Karma, then only is it possible to rise above the pairs of opposites and become equipoised. Failures, rightly faced, without murmur or grumbling, enable us to move in the right direction, and thus become stepping-stones for success on the spiritual path. If success leads to pride and elation, then it takes us backward and not forward. So it is necessary to perform all our duties disinterestedly. In everyday life, conflicts of duties arise, but they resolve themselves if we try to follow the light within us and seek its guidance. The personal self has to be a friend of the Higher Self, a channel of the divine life. It is a long and arduous task and patience is required at each step, till we reach the endless end. The Parmita heights cannot be trodden by a sinful foot, so self-purification is required on every plane, physical, mental, moral.

Next, perseverance. It is indicated that man is immortal in essence, but the human Soul, the reincarnating Ego, has to win that immortality consciously by transforming himself, which necessarily demands endurance. The path of renunciation is the path of woe, woe for the living dead, those who live physically but are unaware of the spirituality within them. To persist in the great work of the Masters we do need perseverance and the power of endurance, so that it may be continued life after life. It is an uphill journey all the way, and as the path may be rough and stony, one has to be firm-footed on this obligatory pilgrimage. One has to face so many precipitations of Karma brought over from previous incarnations that no one can be too sure of himself. At

each stage a new scene will open up, the horizon will widen in this great drama of life, pleasant or unpleasant, but the journey has to be completed, whatever the obstacles and difficulties. The more one advances, the more his feet pitfalls will meet and that is why we have to develop the power of endurance.

Man has to become a super-man, rising above all illusions in order to become an embodiment of Truth. "Be ye therefore perfect, even as your Father which is in heaven is perfect," Jesus taught his disciples. When we are in the valley and begin to climb a mountain the task seems so very difficult, but as we proceed we get used to the climb and our only desire is to reach the summit. So also in our obligatory pilgrimage our one-pointed desire should be to reach the goal of evolution and fulfil our divine destiny of becoming one with the divine. It is encouraging to note that the flaming Star is always there to help and guide and sustain us if we but keep our constant gaze upon it, the one reality back of the ever-changing panorama of conditioned existence. "The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul."

What else can give us greater assurance, solace and comfort than these great ideas? Not only do the ideas exist, but there are the eternal ideators who through their compassionate minds and enlightened hearts ennoble human beings and establish peace on earth.

... man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. (*The Secret Doctrine*, I. 280)

How innumerable sentient beings are, I vow to save them all;
How inexhaustible our evil passions are, I vow to exterminate
them;

How immeasurable the holy doctrines are, I vow to study them;
How inaccessible the path to Buddha is, I vow to attain it.

—FOUR GREAT VOWS OF A ZEN MONASTERY

THE CRITERION OF MORALITY OR BASIS OF BROTHERHOOD

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IN *Bhagawatgita*, II. 45, Krishna says to Arjuna: “O Arjuna, rise above the three qualities to attain the pure satvic and higher consciousness — the consciousness of Higher Self, for the ordinary and lower consciousness, including even the exoteric knowledge of the Vedas, is an admixture of three qualities, *i.e.*, a mixture of pure and impure elements of good and evil tendencies.”

In this single verse of *Bhagawatgita* we find the whole development of philosophic thought contained as in a nutshell. Rightly understood, it embraces all moral science and philosophy; it is the keystone of the arch of morality as well as its criterion, and is expressed and embraced by the first object of our Society — Universal Brotherhood.

Modern science divides itself into two schools as regards the test of moral sentiments. These schools are (*a*) the intuitive; (*b*) the experimental. The first points to conscience, or the inner moral sense, as criterion; the other relies upon the experience of this material plane; each takes cognizance of certain definite phases of consciousness and omits others: hence both classes of thinkers must be regarded as having a vague and incomplete method.

Bhagawatgita, or Aryan philosophy, mentions, in this regard, three mental modifications which it calls *prakritija* or *mayavic gunas* (mental qualities). After the differentiation of *Sat* and *Asat*, *Purush* and *Prakriti*, Spirit and matter, from the undifferentiated *Sat*, we have two cosmic forces or centres of energy, *viz.*, Spirit and matter, working together. This combination of two forces may be said to work in three different ways, *viz.*, the two separate and combined, so that we may say we have three distinct forces working together in what are called *prakritijagunas* or qualities produced from *Prakriti* by the contact of *Purusha*. These three *gunas*, *Satva*, *Rajas*, and *Tamas*, are three modifications of cosmic mind, which point to three attributes of the divine manifestation, namely, the creative, the preservative, and the destructive powers. By careful study of *Bhagawatgita* we find that the terms *Satva*, *Rajas*, and *Tamas* are used in three different senses. 1st. They are used for the modifications of the cosmic mind alone. 2nd. For modifications of all minds from cosmic to human minds of various grades

and planes. 3rd. For modifications of the human mind on this material plane only. In this case they correspond to three ordinary states of the human mind known as the right, the erroneous, and the vicious states. Of these, the first is a moral state; the other two are immoral. The point which determines the morality of any given state is the feeling of non-separation. This consciousness of unity, of undividedness, distinguishes the true moral sentiment, and that of personality, of separation, indicates immoral sentiment, as taught by Aryan philosophy.¹ Shri-Shankaracharya defines right thought as undivided thought.

We shall now endeavour to test this idea in its application to daily life and see whether it serves as a test of true morality. We must then ascertain what the moral and unmoral sentiments are as facts of human nature, and then point out the difference between them. *Moral sentiment* is a term of mental and moral science indicating the fact of human nature, of life and mind, known as the feeling of universal altruism or love; this feeling regards the interests of all as one whole. Feeling is a mental fact. What an event is to external nature, feeling is to mental nature. *Unmoral sentiment* is another term of mental science expressive of a converse fact of human nature, which is the feeling of selfishness, the tendency to regard the interests of one or a given number of personalities to the exclusion of others. In the one fact, we find a tendency to represent all; in the other, a prevalent representation of one to the exclusion of others. One represents the universal republic of Thought; the other sets up a single soul as absolute arbiter and judge.

In this latter consists an usurpation, to that extent, of divine authority, and this is done whenever a man thinks that his view is alone the right view and that his duty is to convert the world to that view. This is his inner attitude, his latent spirit, called by *Bhagawatgita* "*Asuri-Prakriti*" when applied to this plane (XVI. 7-20). Moral feeling manifests itself in equanimity, impersonality; concern for the interests of all as one whole; acceptance of personalities as part and parcel of the whole; and preservation of the functional balance of the universal Organism in every movement of thought and life. The immoral feeling is the direct reverse of this, and disturbs the functional balance of the universal Organism by the undue stress laid upon personality, by actions arising from a fixed sense of separateness. The line of cleavage between the moral and the immoral lies along the question of Separation.

¹ And Emerson defines virtue as being the adherence, in action, to the true nature of things.—ED. [*The Path*]

tion and Non-Separation; the former leads to every injustice, deceit, and aggression; the latter preserves from them all. The modern tendency to personality in thought and action, whether business or social, destroys the universal order of "give and take." In forming a nucleus of Universal Brotherhood we have pledged ourselves to sustain the integrity of this divine order; to keep up the criterion of moral activity; to stop, so far as we can, the division and separation of interests arising from personality and competition; and to maintain that natural position which is one of synthesis and not of analysis. Our Universal Reformer and Teacher of Theosophy, H.P.B. (whom time may prove to be *the prophet of the 19th century*), has followed the method of occult wisdom, or *Gupta-Vidya* of the ancient Aryans, by bringing within the brief compass of the first object of the T.S. the spirit of the whole of universal philosophy. "Universal Brotherhood" is the expression of all philosophy in occult symbolical language. The second object of the T.S. is instrumental to the first, and the third is the natural outcome of the first.

The first object is the highest object known to man, for its development and full realization lead to the expansion of individual consciousness into universal consciousness; this is the chief duty of man on this earthly plane of action and duty. This conclusion is that of all Religions, of all true Sciences and Philosophies, of Rishis and eminent thinkers of all ages and nations. Viewed in its totality it is *Paramarth*, it is *Dnyan* or *Yoga*, it is the *Sat*.

The Yoga and ordinary life are two opposite poles of Thought and Action. To examine more closely these two sets of ideas and to prove that the Yoga attitude of Non-Separation is the true attitude, we must ascertain where lies the point of badness or evil in selfishness and desire of aggrandizement over other personalities. The factors of personal power are Force and Deceit. There is also a difference to be made between the selfishness of error and the selfishness of vice. The former shows more aggressiveness; the other, less. This aggressive tendency of personal force is *Ahankara*; it is shown in the twofold aspect of authority and flattery, indicated in the man of power and the man subservient to power. The feeling of Non-Separation is satvic; that of Selfishness is Tamasic; the Rajasic or erroneous state is the connecting link between the two, and has a qualitative and quantitative admixture of both. The right, the erroneous, and the vicious feelings may be called respectively the *Sat*, the *Sadasat*, and *Asat* states of mind, or Theosophic,

Mixed, and Untheosophic states. Commonly, we find a mixture of these three together, and in occultism, or Theosophy proper, we have the Satvic feeling alone (*Bhagawatgita*, II. 45). The first step in occultism is to cease to do evil to others; the second step is to do good to others; the third is to have universal consciousness. As in ordinary life this mixed or twofold division of states exists, and now good, now evil predominates, by keeping to the right direction we destroy this twofold division, and the main force of our organism, instead of being separated into two branches and acting in opposite directions, thus neutralizing the effects of both, now works in a single direction, and its full strength is utilized as an undivided force. This is what we do in Yoga or Samadhi. To define:

Occultism is a mode of working in thought and life sphere towards the preservation of purity and universal justice and equilibrium. It is the symbol of spirituality and ancient civilization.

Ordinary Life is the direct opposite of occultism. It is the symbol of materiality and modern life.

The first step can only be taken when the nature of our evil tendencies, their causes and effects, are studied theoretically and then mastered practically. "It is our duty to know the soul of good in evil, and the soul of evil in good, as we have a mixture of them in ordinary life" (*Bhagawatgita*). By such study several secrets of occultism could be better revealed to many, and it is our duty to master scientifically these three states of mind. Both good and evil tendencies must be mastered; the study of one alone leads to error, and all our great Teachers tell us not to neglect any, as the mastering of all the gunas prepares one to place his foot in the sacred precincts of the sanctuary of occultism. Therefore these three mental states must be studied in all their details side by side, the good as well as the evil and the mistaken.

Vice, in the form of deceit of all kinds in particular, has almost become an ethical and commercial trade of modern times, and the phenomena of vice have come to occupy a place side by side with the higher intellectual phenomena, both in ethical importance and multiplicity of details; they even pass for wisdom, though of a false order. Sham and false authority are at the root of modern life. The study of the character of our present humanity, in its totality, requires the study of wisdom in its true and false aspects. The phenomena of vice, error, and deceit have their own laws and have to be studied in ourselves and in others with scientific observation. This idea of their study on a

scientific basis and for guidance in the opposite and true direction first came to me from noticing the reverse course of some Indian people, with whom the study of the phenomena of egotism and vice is pursued for purposes of black magic. I have observed especially that in vicious phenomena words and deeds have no accord, while the constant search after truth, and of seeing the soul of truth in untruth (which is, in evil, to know the exact point which is evil and why it is so), unifies thoughts, speech and action. This process of constant mental and ethical analysis forms one of the principal factors of *Dnyan*, or occultism proper, as said in *Bhagawatgita*, XIII. 1-11.

There is no part of the world where this study can be so well prosecuted as in the East, for there only do we find the highest spirituality and a most glorious past, side by side with the lowest vices and present degeneration. There are several classes of people in India who make a special and scientific study of vice for selfish and vicious ends as family and class pursuits, just as yogis are also to be found there. Many of us believe that India has paid the price of her present degeneration for indulgence by some of her peoples, in the former vicious extreme. Only the persistent study and pursuit of Universal Brotherhood through the elimination of selfishness and the mastery of the *gunas* can help our material civilization, by supplying it with a spiritual motor power.

Bombay, India.

—V. C. LONAKAR

WE ARE all members of one body, and the man who endeavours to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself; he who steals from another defrauds himself; he who wounds another maims himself; for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life; their wealth itself tortures and burns them, because there are poor in want of bread. The weariness of the rich is the distress of the poor.

—ELIPHAS LEVI

THEOSOPHY—AN INTRODUCTION

THE WORD "THEOSOPHY" is derived from two Greek words: *Theos* — God, and *Sophia* — Wisdom, Godlike or Divine Wisdom. Wise Men have always known and studied it. Its scope is vast and covers the whole of Nature and the past of the universe. It says that our universe, our solar system, our earth, is the reincarnation of a previous one, and so on, back and back. "God" may be thought of as the emanating and propelling power of LIFE, the essential Energy-Principle in all beings. It is the "Spirit" at the core of everything.

Great men, sages, prophets, teachers have studied the operation of Law in all of Nature's departments and have left us records. The ancients have given us a legacy of myth and fable, of tradition and history. In modern times we also have the vast records of scientific investigation in regard to the operation of Law. Laws are seen to operate everywhere in contrasting but recurrent cycles, in breathing in and breathing out, in the seasons of the year, in the tides, in all the laws of motion, in the psychology of man and of society.

All beings, from galaxies to atoms, can be seen to be interrelated. Each helps build the other or is included in its field of life and action. Theosophy looks on our universe as emanating from the One Spiritual SOURCE of all. The One expresses Itself through its parts, all bound together by the laws of interrelationship and co-operation. This is a collaborative enterprise of living beings of various grades of intelligence, forming an eternally evolving, living WHOLE. Each being, small or great, has its own place and function in the scheme of things, as also a future.

The function of all life is to learn, but as humans our function seems to be centred especially in the field of mind-understanding. To understand the laws of life and to aspire to realize a harmonious social pattern where everyone has equal opportunity of choice, is to eliminate a sense of compulsion and oppression in the obligatory round of re-births from which none save the enlightened and perfected few can escape. We can make ourselves as great as we may aspire to, but not at the cost of others.

The Spirit that man is, the "Eternal Man" that is our inner consciousness, has to be sought out. We *are* It, yet we know It not — such is the paradox of life. And it is to know ourselves that we are born again and again and successively use many bodies in the process of evolving. This continuous process of life-death-life again, called rein-

carnation, is intimately related to the great law of all life, the law of Karma. "As you sow, so shall you reap" is a brief way of expressing it. The good or evil that a man may do, attaches itself to him under that law. He cannot escape it, nor can someone intercede on his behalf; but he may modify the effect of any act by his future efforts to change his attitude and his way of life. This great law of justice and progress is the leveller and unites every being with every other being in the whole universe. It cannot be escaped from, either in this life or in future lives.

Theosophy as a pragmatic, down-to-earth philosophy of life does away with fears, ignorance and "authority." It shows that each human being has the ability to learn, to understand and to decide for himself. This opens to him the whole universe, visible and invisible, to be understood, studied and worked with. Man's own inner nature is exposed to himself. Theosophy does not suggest that there are any "special" people, or "special" knowledge, or "special" places. It unites all men, all beings, in the concept of Universal Brotherhood, which implies complete tolerance of others, understanding of their ways and potentials, and compassion for their faults and failings, seeing that we, too, are imperfect.

Theosophy teaches that each one of us makes his *own* future. Its motto is: "There is no religion higher than Truth." It recommends that every truth be honoured by use. It points to the Great Teachers of Humanity as evidence of the perfection that each one of us may, in time, achieve through his own efforts. Its most important injunction is contained in the word: "TRY!"

Do NOT investigate the name of God because you will not find it. For everything which is called by a name receives its appellation from that which is more worthy than itself. For every cause of existence to a thing is better than that thing so far as the one is cause and the other effect; thus also that which gives a name to anything is better than the thing named, so far as it is named, *i.e.*, so far as pertains to its possession of a name. In the nominator is the cause, and the name the effect, so that it is one person that calls and another that hears. Who is it therefore that has given a name to God? God, however, is not a name to God, but an indication of what we conceive of him.

—SEXTUS, THE PYTHAGOREAN

ROBERT CROSBIE SPEAKS

VII.—ABOUT CONFIDENCE

W.Q.J. SAID there are two things needed — to hold on firmly, and to have perfect CONFIDENCE. I think therein lies the door to a safe refuge.

This CONFIDENCE should not merely be the power to endure trials and suffering, but to *stand firmly and courageously through anything and everything*. To fall short of that would be a useless sacrifice for all, for slipping to the bottom means to do it all over again. *Now is the time to hold fast*. . . . No circumstance can arise that will deprive you of the power of assistance, if that is your inmost desire. For are you not greater than any circumstance?

Do not distrust yourself; have CONFIDENCE in the powers which you embody; seek only to do your duty; holding to that end, all necessary power will be available. Be steadfast, calm and fearless, as becomes one who doth forevermore endure.

CONFIDENCE gives courage — *is* courage. After a while we learn that the Law will act, regardless of any sentiment we may hold. And in this work things occur in peculiar ways — not to be accounted for by the usual process. At least, such has been my experience.

Above all, avoid being carried away by the excitement of effort; be calm and confident; cultivate calmness and CONFIDENCE; by them one preserves his best judgment and highest powers.

Take what Karma brings you and make good use of it. Karma will bring to us what belongs, so there can be no cause for worrying over any future. There is need only that we hold all our powers in readiness to make good use of what is brought to us, and this is best done by a quiet, calm, CONFIDENT performance of what we are able to do, day by day, from day to day.

If we have CONFIDENCE in our power to learn, and reliance on the law of our being, we can never feel discouraged even though we seem to be falling back, or making no progress. The result of the effort is not in that with which we identify ourselves when we are impatient or discouraged, but of, and in, the inner nature which impelled the effort, and which in reality was then in action. . . . I think it would be better to *take the position* that you never fail nor fall nor slip back, but that you have not been constant and careful in guidance of your *responsive*, but *irresponsible* instrument.

We should strive for calmness, patience, and fortitude, and also have full CONFIDENCE that the tide is bound to turn, even at the fifty-ninth minute of the eleventh hour.

Faith is really our CONFIDENCE in the fact that Masters exist, and that Their teachings are what we are following. If our study, so far, of Their philosophy has not begotton that CONFIDENCE, there is little hope for us — that is, if we have already studied long. But if we have that CONFIDENCE, and have realized benefit from Their teachings, we can surely go on in *full* CONFIDENCE.

We have the inner knowledge that “the Master’s hand is over all,” and can reverently seek His guidance and enlightenment in full CONFIDENCE that “in the hour of our need the Lord will provide.” Having CONFIDENCE in the knowledge, we do not set any particular ways or means, but await the movement of events to point out both.

Things in themselves do not matter; it does matter that we are unshaken. . . . But there is always that place which is never moved, to rest on and in. So with CONFIDENCE in Them we go forward, and may Peace be ever ours.

REFERENCES: *The Friendly Philosopher*, pp. 139, 87, 23, 96, 147, 148, 100, 10, 114, 117, 53-54.

IN KILLING out desire we do not kill out right action, though we may kill ambition. It is likely you have a wrong meaning for the word “ambition,” as it is wrongly used by many. It is used out of its way to mean energy and action, whereas it does not mean that. It means the desire to get gain and power and glory and wealth for oneself, and that is selfishness of the worst, and hence ambition may be rightly killed and no true progress is made till it is put under. But by following the rules given, that is, to do your duty, you cannot neglect your great and small duties, hence you will care for your family. But if you give the word “ambition” the meaning of the opposite of “apathy” and say that he who kills ambition becomes apathetic, then all would be folly. Fitness to fight the battle of life is not from worldly ambition at all, but from a right and strong sense of duty, from a determination to do it, and from a true sense of your duty to your neighbour.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

A special section in *Saturday Review* for November 27, 1976, deals with the controversy set off by the swine-influenza-vaccination programme — and with vaccines in general. In the opening article in this section, Dr. Richard Restak, a Washington, D.C., neurologist, looks at the recent history of immunization programmes, and calls for a re-examination of traditional attitudes toward vaccines:

The debate has served the most important purpose of focusing attention on what place there is in a free society for such bureaucratically administered mass-vaccination programs. . . .

A closer look reveals that not all vaccines are blessings; that consistent and logical rules for their development and use are not agreed on; and, finally, that some current vaccines pose more of a threat to our health than the diseases they are supposed to prevent. . . .

Finding a solution to these dilemmas takes on a special urgency in the light of new vaccines that may soon be on the market. Hepatitis, certain forms of cancer, venereal diseases, the common cold, even birth control — all will be targets for vaccine development within the next five to ten years. How will they be made? On whom will they be tested? Will they be safe?

It is generally agreed that vaccines will always carry some degree of risk. Improving existing vaccines and evaluating new generations of vaccines will create still greater needs for human experimentation involving new types of risks. . . . Now epidemiologists are asking questions that haunt vaccine manufacturers and their insurers: could vaccines be a possible cause of diseases yet to be specified? . . .

While we've been cautious — sometimes overly so — about medications, we've only recently started looking really carefully at vaccines. And in the process we've been discovering some startling controversies. . . .

From the Theosophical viewpoint, vaccination, representing an attempt to “poison people into good health,” stands condemned because it is cruel, dirty, dangerous and unnecessary, for better and surer means of immunization being at hand.

In a review of the journal, *The Vaccination Inquirer and Health Review*, the Organ of the London Society for the Abolition of Compulsory Vaccination, H.P.B. printed the following (*The Theosophist*, Sep-

tember 1882):

The August number of this journal... is on our table. The subject matter of this fearless little monthly which may be viewed if we could be brought to believe a bilious admirer of Vaccination — as “a direct incitement to a breach of the law,” is very interesting. It does its level best to upset the illusions of orthodox medicine, and to expose the legal quackery of its practitioners, and show “how Prestige is worked.”...

Would that our great innovators could succeed in “inoculating” some drops of common good sense into themselves, before proposing to “vaccinate” into the human system more diseases than it is already heir to! An artificial permanent issue in the brain of some of them, whenceforth their bigotry, prejudice and malevolence to everything and everyone bold enough to oppose their papal bulls would freely run out — is a desirable experiment to make. We generously offer them our advice to that effect free of charge for its publication.

Of all our bodily organs, the brain is admitted to be the most mysterious, and scientists all over the world are engaged in probing its mysteries. E. Roy John, professor of psychiatry and physiology at New York Medical College, where he also directs the Brain Research Laboratory, has come up with what is considered to be a breakthrough in research on how the brain works. In *Psychology Today* for May 1976 he writes:

Most modern theories of brain function relate specific physical and mental activities to certain places in the brain. In this view, we need particular parts of our brain to perform specific functions — our visual system to see, our motor system to move, and so on. I think this view is only partly right. My research leads me to believe that vast regions of the brain are involved in every thought process, although some parts are more involved than others....

The old theories that brain functions are localized assume that when we learn something, such as how to play the piano, new connections are made between nerve cells in different parts of the brain. Our memory that a certain note on the page means we should strike a black key in the middle of the keyboard, such theories hold, lies in these connections. Remembering the correct note means that the connected cells have been reactivated....

To see just how involved in a given function each region was, we devised a tiny movable microelectrode that could record a single cell's activity for a period, then move on down through the brain to do the same for a different cell. . . . Every cell we looked at responded in unpredictable ways to a new stimulus, in more predictable ways to a familiar stimulus, and in different ways to different stimuli. Each cell also showed much random activity. Further, well-separated cells in distant parts of the brain sometimes responded to the same stimulus with identical firing rhythms. . . .

It is not the location of cells that matters, but rather the rhythm at which they fire. Any given cell is important insofar as it contributes to the average behaviour of a large group of cells spread throughout the brain. Cells combine to perform mental functions by a statistical process, and the rhythm of their average firing pattern controls the function. The pattern of all cells involved causes us to see, move a finger, or remember our first bicycle ride. . . .

One implication of this is that no one function can be attributed to activity in any specific cell or group of cells. Every mental operation, including consciousness itself, is due to activity throughout the brain. . . . When we learn something, small groups of cells do not form new connections. Rather, cells in many parts of the brain learn a new rhythm of firing corresponding to the learning. The memory of what is learned is not to be found in any specific brain region, but rather in its unique cell-firing rhythm. As the brain works, it is not just the connections between its parts that matter. The brain's rhythms count for as much or more than the way it is put together.

If no success has been obtained in localizing given mental functions, if no part of the brain, by itself, holds a particular memory or bit of knowledge, can this not be because of the fact of the *consciousness* which is overseeing all our mental processes? It is not uncommon to find case histories of those who have suffered severe brain damage, or have had part of the organ removed by surgery, yet have retained their mental capacities and have functioned near normally. Thought, will, feeling, learning, memory — all go to form, indeed, a mass or colonial function; but it is the integration of experiences in forms of life on many planes, only one of which is the material of the physical brain. Moreover, there *are* organs in the brain which have specific mental functions; but science will not discover that for a while yet.

In the same issue of *Psychology Today*, Daniel Goleman gives an actual case history of radical brain surgery. A five-year-old Portuguese girl, J.B., received a severe blow on the right side of her head. It left her half paralysed and her field of vision shrank. She gradually began having epileptic seizures, and by age 20 they were so severe that drugs could no longer control them. She also suffered outbursts of rage and aggression. As a last resort, her doctors surgically removed the entire right half of her brain.

J.B.'s seizures stopped entirely, and within a month her paralysis disappeared and she was able to walk. During the fourteen years since her surgery, her behaviour has been normal; she does housework and looks after a three-year-old child.

The remaining half of J.B.'s brain is performing much better than neurologists can explain. Each half of the brain is believed to control the opposite side of the body, so that with the right hemisphere gone, the left side of J.B.'s body should be in great trouble — but it is not. She has no problems with the functions thought to depend importantly on the right hemisphere of the brain, such as co-ordinating movement and sight, recognizing nonverbal sounds such as music, and spatial organization. The account closes with these words:

When a patient like J.B. recovers, E. Roy John contends, the brain has learned to use other cells for the functions previously controlled by the damaged part. Physicians have laboured under a self-fulfilling prophecy: since brain injuries are irreparable, recovery is hopeless. This thinking has led to treatment aimed at adjusting patients to their loss, not at full recovery. Understanding of how the brain works should inspire medical researchers to find ways to make use of the intact areas of the brain.

Phenomena such as J.B.'s startling recovery must remain mysteries to science, unless it recognizes the existence of other principles in man than the mere physical body. Theosophy teaches that the brain is but an instrument of the mind on this physical plane: and so long as the instrument is not wholly impaired, the mind may still function through it. In other words, the brain is as distinct from its user as is the driver of an automobile from the machine in which he rides.

According to H.P.B.'s *Transactions* (p. 64), "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." If the complexity of the brain extends to the "metaphysical," then it must have "layers" which the scalpel cannot reach, and these layers might possibly connect mind and body when portions of the physical brain have been removed. The functioning of the brain involves processes of which modern science knows but little.

All matter is finally reducible to invisible, sensitive points, called "lives," and the "cell" is simply the ideal form in which the lives arrange themselves. The cell pattern derives from the astral design body, which also gives shape to the various organs and body as a whole. The "lives" fill up the privative limits of the cells and are in apparently void spaces as well as where flesh and blood are seen. As neither these lives nor the ideal cells nor the astral counterparts of the brain can be affected by surgery, the mind could still use them as an instrument. Matter immediately responsive to thought is of a most refined and plastic nature, and the "layers" of the brain must be composed of grades of matter increasingly fine until the physical merges gradually into the metaphysical. The term "metaphysical" as used by H.P.B. does not necessarily refer to the *astral* alone, but may apply to finer degrees of physical, or fourth plane matter as well. Theosophy teaches that matter, like all else, is septenary, and that its higher states are unknown to physical science.

In *The Illustrated Weekly of India* for April 10 appears the story of Sister Susan Kuruvilla, a Syrian Christian nun without an Order in Kerala. Her hands, feet and forehead are marked by the stigmata—wounds corresponding to those of Jesus at his Crucifixion. The wounds first appeared when she was 13. She gradually developed an aversion to food, and by her 23rd year had stopped eating altogether, partaking at the very most of grape juice or ginger decoction with honey. Her rest is also minimal.

On Tuesdays and Fridays, during the noon prayers, says the account,

she relives the agony of the Crucifixion for half an hour. Her body stiffens with pain repeatedly when the wounds on her head, hands and feet, which have never healed since they appeared in her 13th year, start to bleed afresh. Doctors have verified that these wounds are not artificial. Afterwards many worshippers approach her with their ailments and problems. She answers in reverberating tones, giving their causes and often remedies for each. . . .

The purpose of her ashram is to serve the poor and the suf-

fering. . . . "The ill come here and gradually their diseases disappear. . . . With the presence of God, anything is possible," Sister Susan proclaims.

It is a well-known fact that a harmless bit of paper may have the effect of a blistering-plaster if the person to whom it is applied is thoroughly convinced that it is such a plaster. Stigmatization, of which there are many well-authenticated instances, is a related phenomenon. The stigmata and the so-called birthmarks are both produced under the same principle, the former by the individual on his own flesh, the latter by the pregnant mother upon the fetus.

The ancient psychology of the East explains that intense concentration or keen emotion creates in the tablet of the unseen universe, the subtle, tenuous medium that we call the astral light, a correspondingly vivid image, which is magnetically linked with its creator. Further, each human being generates and constantly gives off an emanation of his own thought, will and feeling, which becomes electricity upon its exit from the body. The phenomena of stigmatization and birthmarks are instances of "electrical photography," brought about by the agency of human will and imagination, acting consciously or unconsciously. If the emotion or cerebration which produces the image in the astral light is sufficiently intense and the individual is in an impressionable state, his own electrical emanation may print the photograph of the image on his own flesh, or, in the case of the pregnant mother, on the pattern of the forming fetus.

The grasp by Western science of the rationale of these phenomena must await further knowledge on its part of the qualities and potencies of electricity and its effects in and upon man.

As for Sister Susan Kuruvilla's aversion to food and her claim to remain without it, the rationale of such a phenomenon is given to us in the *Supplement to The Theosophist* for December 1883 (p. 32): "Akasha is the mother of all phenomena and the source of nourishment of him who knows how to use it." And in an editorial comment to a letter published under the title "Can a Man Live Without Food?" it was stated in *The Theosophist* for October 1882: "Do we not know, for a *certainty* of Yogis who pass months and years without eating. . . ?"
