

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE DAY OF BUDDHA

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Without any claim to divinity, allowing his followers to fall into atheism, rather than into the degrading superstition of deva- or idol-worship, Buddha's walk in life is from the beginning to the end, holy and divine.—H.P.B.

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षवं जनानहेतुनान्यानपि तारयन्तः ॥
अयं स्वभावः स्वत एव यत्परश्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरंषः स्वयमर्ककृशप्रभाभितप्तामवति क्षितिं किल ॥

(The great and peaceful Ones live regenerating the world like the coming of spring; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun.)

—*The Crest-Jewel of Wisdom*

THE BUDDHISTS glorify the Great MAN in whom they take refuge, as the Full Moon of May glorifies the Indian sky under which He was born. They praise the Dhamma which the Tathagata preached as they sing the excellence of that Full Moon. They feel happy in the unity of mankind and the order of nature as the beauty of that Full Moon sinks into them.

The Buddhists compare the birth of Prince Siddhartha with the rising Full Moon as it comes up in the East to dispel the gathering dusk of

religious superstition. They compare the Full Moon as it shines in splendour in the midnight sky with the Enlightenment of the Wise One whose teachings radiate knowledge in the sorrowful lives of ignorant minds. They compare the setting Full Moon with the passing away of the Master who leaves the memory which inspires the beholder of the beauty which He casts on the waters of *samsara* ere He passes from the visible world.

When a person begins his day inspired by some aspect of the Beautiful he is apt to remember it and be influenced by it. The power to carry the beauty of the dawn throughout the labours of the day is rare for the mortals of the twentieth century, because they make no effort to catch a glimpse of that beauty. The ancient Sages devised different methods to help people to behold the Beautiful with the eye of mind and not only with the eyes of flesh. The morning prayers and meditations had one common objective: the mind dwelling on the True, on the Good, on the Beautiful pierced the veil of the ugly aspect of matter, of the wicked aspect of passion, of the false aspect of knowledge, and

Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er darken'd ways
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits.

The Buddhists look upon the Full Moon as the symbol *par excellence* of the True, the Good and the Beautiful. And there is something very appealing in the setting of the Full Moon which symbolizes the passing away of the Buddha. As it sinks low and lower on the liquid horizon, the Moon casts a spell over the mind, revealing that the silvery radiance is not ephemeral and that its source is substantial, like the movement of the waters which reflect that radiance. And when the Moon has set and the silver sheen is no more, the picture in the memory remains, imparting its beauty to the beholder in the garish affairs of the day.

The Light of the Buddha flashes from the noble utterances which we have inherited. They act as the memory-pictures ever refreshing our drooping minds attacked by the thought of "what man has made of man." Those teachings unite us to the Master whose silence and whose smile we catch in repeating the words He spoke. The more constantly we do it the more sustainedly we feel their beauty, as strong as it is

tender. When on one occasion the venerable Ananda, sitting down at His side, said — “The half of the holy life, Lord, it is the friendship with what is lovely, association with what is lovely, intimacy with what is lovely,” the Master corrected him — “Say not so, Ananda! Say not so. It is the whole, not the half of the holy life. Of a brother so blessed with fellowship with what is lovely we may expect this — he will develop the Noble Eightfold Path, he will make much of that Path.”

On another occasion a wandering sadhu by the name of Bhaggava came to the Buddha with tales of what he had heard, to the effect that the Master taught that when one reaches Nirvana, called the Beautiful, he regards the universe as ugly. “But I never said that, Bhaggava. This is what I teach — Whenever one reaches up to the Release called the Beautiful, then he knows indeed what Beauty is.”

There is false Beauty, false and misleading loveliness. Infatuation, enticement, fascination, enchantment are words which convey the fact that that beauty which does not release the human mind-soul from the form it informs is not real beauty. The ancient Sages of India created Forms of Beauty for us to contemplate; these do not bind us; they release us, wafting our minds to the world of Truth which is Beauty. But we must possess the power to perceive the beauty which ensouls those forms. In the process of devolution the minds of men lost the power to perceive the Truth and the Beauty which those forms enshrined and then they ceased to release the minds. And worse. Those minds were entombed in those forms and the Living Images became dead idols. Religion became creedalism. Life became sectarian. The orders of the Soul-kingdom became castes of the body. The loss of the Mighty Art was complete. Then came the Buddha to teach the Law of Life once more.

To understand the Truth the Buddha understood, we must have a mind cleansed of the dross of passion. To feel the Good the Buddha felt, we must have a heart freed from the attachments of mundane existence. To see the Beauty the Buddha saw, we must have a soul in this body whose vision transcends diversity and by the similitude found in ourselves sees but one essence in all things.

Contemplating the Figure of the Buddha, repeating the words of His Dhamma, uniting with the Companions who follow the Wise and the Wisdom, we of the twentieth century can come to the Living Mahatmas, one of whom wrote that he “who works to revive Buddhism, may be regarded as one who labours in the true path of Theosophy.” To practise His Dhamma is most surely to revive Buddhism.

THE WAYS AND THE MEANS

... a thousand thousand lakhs since then
Have trod the Path which leads whither he went
Unto NIRVANA, where the Silence lives.

—*The Light of Asia*

THE AVERAGE MAN is beset by numerous handicaps and disabilities which he sincerely believes are not of his making. A quarrelsome family, a wayward son, an environment of sin, crime, misdeeds and fanaticism, wrong habits burnt into him from early childhood, brutishness, animalism and worse are only some of the disabilities that man inherits at birth and that hound and pursue him during the early formative years of his life. Have all these a lesson for him that he must learn? Can he extricate himself from the plethora of these unholy fog-creating elements and step out into the light of the rising sun of thought? Theosophy answers that he can. It is possible; but it has to be remembered that desperate diseases cannot be made to vanish overnight. Festering sores require not only attention but also time for healing. The bad cannot be swept away with a broom and be replaced by the good in the short time that one desires this to happen. The process is slow and laborious and takes the man through conditions where hope seems to fade and salvation appears to be an unattainable dream. The poet intuitively described this condition when he wrote: "Tasks in hours of insight willed, can be through hours of gloom fulfilled."

The first important lesson, and a bitter one at that, teaches that each handicap and disability, each failing and vicious tendency either brought at birth or subsequently acquired, came because the individual invited it upon himself. He alone fabricated the germ of it by the use of thought, feeling and action, and thereafter nature fashioned and moulded it for him and gave him that which earlier his imaginings had envisioned in the ethereal department of his mental laboratory. They are all his, though now he may want to disown them and free himself from their tendency to cling to him, because they recognize in him their sire and their psychic link with life. It therefore follows that there can be no recrimination and no easy way to shift the burden on to the shoulders of a mythical devil or an equally mythical god. No prayers and no human intercession can help. As we thought, so we have become. Self-opinionated, we have remained self-doomed. It is just that and no amount of casuistry can alter this fact.

The next lesson to be learnt is that it is only the Spirit that can give birth to the spiritual. Fleshly appetites cannot be transmuted into spiritual assets. Madame Blavatsky warns the student against accepting pernicious doctrines in these words:

There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expended, but turned toward higher and more holy purposes: namely, *until their collective and unexpended strength enables their possessor to enter the true Sanctuary of the Soul* and stand therein in the presence of the *Master* — the HIGHER SELF! For this purpose, they will not struggle with their passions nor slay them. They will simply, by a strong effort of will, put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. . . . As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a Dgon-pa (a monastery) can issue out of it impregnated with all the perfumes of the incenses used? . . . (“Occultism *versus* the Occult Arts,” *Raja-Yoga or Occultism*)

In the *Bhagavad-Gita*, Sri Krishna tells Arjuna that “the self-restrained sage having with his heart renounced all actions, dwells at rest in the ‘nine-gate city of his abode,’ neither acting nor causing to act” (V. 13). This does not mean that the sage becomes tamasic or that he becomes a human tree or stone. It means among other things that he has no concern or involving interest in materiality and the pleasures and pains that accompany materiality. This only by the way. The student who desires to become a practitioner of *Sannyasa Yoga* has to learn about the use and abuse to which the “nine gates” can be put. It is these gates that provide ingress to and egress from the city of his abode, and he can remain ignorant of their functions only at great peril to himself.

It is through these gates that pour in influences from the outside, attracted by the pure or impure magnetism of the man. Again, it is through these gates that he releases lives and forces that will seek out and enter

other organisms and lives that are homogeneous to their nature. These gates or channels are living things, are vibrant magnetic instruments. If the man in his wrongdoing sends out forces that pollute and harm, he, by that action, taints these channels, befouls their passages and coats them with adhesions of filth that encrust and stick. The foul magnetism will fend off pure and spiritual forces that would have come from outside. They will also pollute the good that the man will try to do. This is law and no sentiments can change its operation. Purity alone is the aspirant's armour against failure.

There is no better solvent for the adhesions of materialism than spiritual knowledge. This means the forging of a lasting friendship with devotional texts, metaphysical and ethical treatises, as also with the higher mind that speaks in the silence which the lower mind prepare for it. Books are for the mind what food is for the body. They may refine and elevate it and make it porous to the recollections of the soul. But there are books that harden and coarsen the brain, extol brutalism and selfishness, and effectively close the doors of the mind to ideas of brotherhood, charity and sacrifice. Books after all pour in their messages and it is for the student to discriminate as to what ideas and ideals should be permitted entry.

Sat-sang — congenial companionship — is a vital element in the reformatory processes. Psychic emanations of persons of questionable habits linger long after their departure and may find entry through a chink in the student's armour. One does not frequent places where contagious diseases abound. It is only the one who is whole who can touch poison. The vulnerable have to keep away at least till the time they have gained their immunity. True companionship of a spiritual kind will yield correct norms for atmosphere, camaraderie, relaxation, discussion and mutual study and reflection. It promotes brotherhood as soon as its members devote themselves to the interest of another and lend their energies for the general good. The gateways of the soul get a chance to be properly utilized in such a group where the one represents the all and the all represents the one.

For him who would tread the highroads of spirituality, there is still one important consideration that must be weighed in initiating any action. It is that he is surrounded and interpenetrated on all sides by Nature — by the seen and the unseen worlds, by the stars and the planets that pour their emanations into him. *The Voice of the Silence* admonishes him thus:

Thou shalt not let thy senses make a playground of thy mind.

Thou shalt not separate thy being from BEING and the rest, but merge the Ocean in the drop, the drop within the Ocean.

So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT. . . .

Hast thou attuned thy being to Humanity's great pain, O candidate for light?

Thou hast? . . . Thou mayest enter.

A SCIENTIFIC STUDY of the world does not give us a complete knowledge of the world. There are limits to the knowledge given by science. From physics to chemistry, from chemistry to biology, from biology to psychology, from psychology to logic, ethics and aesthetics, we seem to have an unbroken, continuous, logical chain, a series of causes and effects ending up with parliamentary governments and large universities. But the mystery of the emergence of life, of consciousness, the emergence of the ideas of truth, goodness and beauty are blank spaces in our knowledge. There are problems like the relation of body and mind, the nature of self-consciousness, which are puzzles for science. Belief in a realm of spirit is not based on the gaps in knowledge but on the sense of mystery in the very heart of creation, inherent in the way in which the world works, obeying a certain order and yet emerging into novelties. Where scientific knowledge ends and the realm of mystery begins may shift, but there are two spheres, one capable of scientific explanation and the other not, which will always remain. There is a mystery in the heart of the world. To deny it is not to destroy it. We cannot weigh and measure the beauty of *Meghaduta* or the value of saintliness. The world of truth and falsehood, right and wrong, beauty and ugliness, is different from the world of science. The world of scientific facts and the world of values are two different worlds. They belong to one whole controlled by a presence greater than we are and which is called Absolute Reality. Towards it we have a feeling of awe and humility and we should try to act in this world in conformity with the spiritual direction of the universe.

RANDOM NOTES FROM "THE THEOSOPHIST"

SEEMING "DISCREPANCIES"

[The following letter, followed by H.P.B.'s editorial note, appeared under the title "Seeming 'Discrepancies.'"]

TO THE EDITOR OF THE "THEOSOPHIST."

I have lately been engaged in devoting a few evenings' study to your admirable article, "Fragments of Occult Truth,"¹ which deserves far more attention than a mere casual reading. It is therein stated that the translated *Ego cannot* span the abyss separating its state from ours, or that it cannot descend into our atmosphere and reach us; that it attracts but cannot be attracted, or, in short, that no departed SPIRIT can visit us.

In Vol. I, page 67, of *Isis*, I find it said that many of the *spirits*, subjectively controlling mediums, are human disembodied *spirits*, that their being benevolent or wicked in quality largely depends upon the medium's private morality, that they cannot materialize, but only "project their aetherial reflection on the atmospheric waves." On page 69: "Not everyone can attract *human* spirits, who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the Astral Light vibrating between the person sympathetic to them and the Universal Soul." On page 325: "Sometimes, but rarely, the planetary spirits... produce them [subjective manifestations]; *sometimes the spirits of our translated and beloved friends, etc.*"

From the foregoing it would appear as if both teachings were not uniform, but it may be that *souls*, instead of *spirits*, are implied, or that I have misunderstood the meaning.

Such difficult subjects are rather puzzling to Western students, especially to one who, like myself, is a mere tyro, though always grateful to receive knowledge from those who are in a position to impart such.

Yours, etc.,

9th January, 1882.

CALEDONIAN THEOSOPHIST

EDITOR'S NOTE. — It is to be feared that our valued Brother has both

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misunderstood our meaning in *Isis* and that of the "Fragments of Occult Truth." Read in their correct sense, the statements in the latter do not offer the slightest discrepancy with the passages quoted from *Isis*, but both teachings are uniform.

Our "Caledonian" Brother believes that, because it is stated in *Isis* that "many, among those who control the medium *subjectively*, are *human disembodied spirits*," and in the "Fragments," in the words of our critic, that "the Ego cannot span the abyss separating its state from ours . . . cannot descend into our atmosphere . . . or, in short, that no departed SPIRIT can visit us" — there is a contradiction between the two teachings. We answer — "None at all." We reiterate both statements, and will defend the proposition. Throughout *Isis* — although an attempt was made in the *Introductory Chapter* to show the great difference that exists between the terms "soul" and "spirit" — one the *reliquiae* of the *personal Ego*, the other the pure essence of the spiritual INDIVIDUALITY — the term "spirit" had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused. Therefore, the meaning of the three sentences, cited by our friend, should be thus understood:

On page 67 wherein it is stated that many of the *spirits*, *subjectively controlling* mediums, are "human disembodied spirits," etc., the word "controlling" must not be understood in the sense of a "spirit" possessing himself of the organism of a medium; nor that, in each case, it is a "spirit"; for often it is but a *shell* in its preliminary stage of dissolution, when most of the physical intelligence and faculties are yet fresh and have not begun to disintegrate, or *fade out*. A "spirit," or the spiritual *Ego*, cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals — before and after its "gestation period." Interval the first is that period between the physical death and the merging of the spiritual *Ego* into that state which is known in the Arhat esoteric doctrine as "Bar-do." We have translated this as the "gestation" period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old *Ego* entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual *Ego* is reborn — like the fabled Phoenix from its ashes — from the old one. The locality, which the former inhabits, is called by the northern Buddhist Occultists "Deva-chan," the word answering, perhaps, to Paradise

or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new *personal* Ego gets reincarnated into a *personality* when the remembrance of his previous Egoship, of course, fades out, and he can "communicate" no longer with his fellow-men on the planet he has left forever, as the individual he was there known to be. After numberless reincarnations, and on numerous planets and in various spheres, a time will come, at the end of the Maha-Yug or great cycle, when each individuality will have become so spiritualized that, before its final absorption into the *One All*, its series of past *personal* existences will marshal themselves before him in a retrospective order like the many days of some period of a man's existence.

The words — "their being benevolent or wicked in quality largely depends upon the medium's private morality" — which conclude the first quoted sentence mean simply this: a pure medium's *Ego* can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an *impure* medium can only confabulate with the *astral* soul, or "shell," of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the personal morality of the medium would be a fair test of the genuineness of the manifestation. As quoted by our friend, "affection to those whom they have left on earth" is "one of the most powerful attractions" between two loving spirits — the embodied and the disembodied one.

Whence the idea, then, that the two teachings are "not uniform"? We may well be taxed with too loose and careless a mode of expression with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be any radical discrepancy between the teachings in *Isis* and those of this later period, as both proceed from one and the same source — the ADEPT BROTHERS.

(June 1882)

[The following appeared under the title "*Isis Unveiled* and *The Theosophist* on Reincarnation."]

In *Light* (July 8) C.C.M. quotes from *The Theosophist* (June 1882) a sentence which appeared in the *Editor's Note* at the foot of an article headed "Seeming 'Discrepancies.'" Then, turning to the review of *TV*

Perfect Way [by Dr. Anna B. Kingsford and Edward Maitland] in the same number, he quotes at length from "an authoritative teaching of the later period," as he adds rather sarcastically. Then again, a long paragraph from *Isis* [I. 351-52]. . . .

[C.C.M. wrote, among other things: "If there is one thing which I ardently desire to be taught, it is the truth about this same question of reincarnation. I hope I am not, as a dutiful Theosophist, expected to reconcile the statement of *Isis* with that of this authoritative Reviewer. But there is one consolation. The accomplished authoress of *Isis* cannot have totally forgotten the teaching on this subject therein contained. She, therefore, certainly did not dictate the statements of the Reviewer. If I may conjecture that Koot Hoomi stands close behind the latter, then assuredly Koot Hoomi is not, as has been maliciously suggested, an *alias* for Madame Blavatsky." H.P.B. answered:]

We hope not — for Koot Hoomi's sake. Mme. B. Would become too vain and too proud, could she but dream of such an honour. But how true the remark of the French classic: *La critique est aisé, mais l'art est difficile* — though we feel more inclined to hang our diminished head in sincere sorrow and exclaim: *Et tu Brute!* — than to quote old truisms. Only, where that (even) "seeming discrepancy" is to be found between the two passages — except by those who are entirely ignorant of the occult doctrine — will be certainly a mystery to every Eastern Occultist who reads the above and who studies at the same school as the reviewer of *The Perfect Way*. Nevertheless the latter is chosen as the weapon to break our head with. It is sufficient to read No. I of the "Fragments of Occult Truth," and ponder over the septenary constitution of man into which the triple human entity is divided by the occultists, to perceive that the "astral" *monad* is not the "Spiritual" *monad* and *vice versa*. That there is no discrepancy whatsoever between the two statements, may be easily shown, and we hope will be shown, by our friend the "reviewer." The most that can be said of the passage quoted from *Isis* is, that it is incomplete, chaotic, vague, perhaps — clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language. Therefore, in the face of the statement from the very correct and excellent review of *The Perfect Way* — we say again that "Reincarnation, *i.e.*, the appearance of the same individual — or rather, of his *astral monad* (or the *personality* as claimed by the modern Reincarnationists) — twice on the same planet is not a rule in nature" and that "it is an ex-

ception." Let us try once more to explain our meaning. The reviewer speaks of the "Spiritual Individuality" or the *Immortal Monad* as it is called, *i.e.*, the seventh and sixth Principles in the "Fragments." In *Isis* we refer to the *personality* or the finite astral monad, a compound of imponderable elements composed of the fifth and fourth principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the fifth principle (the *Manas* or mind) which are assimilated by the sixth principle when it follows the seventh to its "gestation state" to be reborn or not reborn, as the case may be, in the *Arupa Loka* (the Formless World). The seven principles, forming, so to say, a *triad* and a *quaternary*, or, as some have it a "Compound *Trinity*," subdivided into a triad and two duads, may be better understood in the following groups of Principles:

GROUP I	}	SPIRIT	
7. <i>Atma</i> —"Pure Spirit."		} <i>Spiritual Monad</i> or "Individuality" and its <i>vehicle</i> . Eternal and indestructible.	
6. <i>Buddhi</i> —"Spiritual Soul or Intelligence."			
GROUP II	}	SOUL	
5. <i>Manas</i> —"Mind or Animal Soul."		} <i>Astral Monad</i> - or the <i>personal Ego</i> and its <i>vehicle</i> . Survives Group III and is destroyed after a time, unless <i>reincarnated</i> , as said, under exceptional circumstances.	
4. <i>Kama-rupa</i> —"Desire" or "Passion" Form.			
GROUP III	BODY		
3. <i>Linga-sarira</i> —"Astral or Vital Body."	}	} Compound Physical, or the "Earthly <i>Ego</i> ." The three die together <i>invariably</i> .	
2. <i>Jiva</i> —"Life Principle."			
1. <i>Sthula sarira</i> —"Body."			

And now we ask — where is the "discrepancy" or contradiction? Whether man was good, bad, or indifferent, Group II has to become either a "shell," or be once or several times more reincarnated under "exceptional circumstances." There is a mighty difference in our Occult doctrine between an *impersonal* Individuality, and an individual *Personality*. C.C.M. will not be reincarnated, nor will he in his next rebirth be C.C.M., but quite a new being, born of the thoughts and

deeds of C.C.M.: his own creation, the child and fruit of his present life, the effect of the *causes* he is now producing. Shall we say then with the Spiritists that C.C.M., the man we know, will be reborn again? No; but that his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a *new* personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on, at each birth, a new garment. The bud, that failed to open one year, will reappear in the next; the leaf that reached its maturity and died a natural death — can never be reborn on the same tree again. While writing *Isis*, we were not permitted to enter into details; hence — the vague generalities. We are told to do so now — and we do as we are commanded.

And thus, it seems, after all, that "two and three" will "make just four," if the "three" was only *mistaken* for that number. And, we have heard of cases when that which was universally regarded and denounced as something *very* "black" — shockingly so — suddenly rebecame "white," as soon as an additional light was permitted to shine upon it. Well, the day may yet come when even the much misunderstood occultists will appear in such a light. *Vaut mieux tard que jamais!*

(August 1882)

I ALWAYS worked with the temperamental conviction that in the last analysis there were no insoluble problems, and I have often seen individuals who simply outgrew a problem which had destroyed others. This "outgrowing" revealed itself to be the raising of the level of consciousness. Some higher or wider interest arose on the person's horizon, and through the widening of his view the insoluble problem lost its urgency. It was not solved logically in its own terms, but faded out in contrast to a new and stronger life-tendency. It was not repressed and made unconscious, but merely appeared in a different light, and so became different itself.

—CARL JUNG

QUESTIONS ANSWERED

Q. — *Why don't human beings today seem to be better off morally than they were in previous centuries, in spite of having so many opportunities from which, if they willed, they could succeed in taking a few steps forward?*

A. — We need a longer view of human development than a few centuries to form an adequate judgement. One of the Masters of Wisdom wrote that human nature in general had changed very little in the past million years. Our historical records extend only to the *Kali Yuga* (the Black Age or Iron Age, preceded by the Bronze, Silver and Golden Ages). The first 5,000 years of *Kali Yuga* ended between the years 1897 and 1898, and the whole age will end about 427,000 years hence. There are smaller cycles of ups and downs within the larger one, for evolution or progress is always in cycles, never in a straight line. Though this is called the Black Age, we need not be pessimistic; the very pressure and speeding-up of the period enables more to be done in it by individuals who make use of the force of resistance for self-development and the cultivation of altruism.

Secondly, we do not know human beings as they really are simply by looking at the comparative handful of people in our own environment, or even from what we gather from the mass media of communication. Theosophy teaches that the average period between incarnations for the majority in our civilization is from 1,000 to 1,500 years, which is the length of time needed to assimilate all the good thoughts, deeds and aspiration of a lifetime. So, though most people may learn comparatively little in each life, and may go on repeating the same mistakes life after life until they learn the lesson, still something, which takes all that length of time to work through, is gained and built into the soul nature as potentialities for the future. But equally, after each life, they leave behind a mass of weaknesses and vices, of debts to be paid and mistakes to be rectified. The soul comes back to cope with them, and until these obstructions to its own natural glory are cleared away it cannot manifest the qualities it has as potentialities. Few people put forth their best outwardly, because the soul is still grappling with and dominated by those lower tendencies that it has come into incarnation to conquer. There may be occasional "resting" incarnations when everything seems to run smoothly, but the spiritual life is one of struggle, not of ease. We know how a crisis will often bring out the heroism (or the reverse) of a person.

The soul, in the first case, is able, under the sudden impact, to show something of its real nature; others fail in such a test.

There is yet another point to consider, that is, that we tend to colour the world around us and to see only those things that correspond to our own ideas and moods. To quote a significant saying — a pessimist will see a bottle as half empty; an optimist will see the same bottle as half full. So, while there is evil in the world, which, like the scum on a boiling broth, is only too evident, nevertheless those who use the touchstone of good will find much of good to build up the contention that the nuclei of brotherhood are spreading, that more people are beginning to develop a public conscience. The *complete* picture must, of course, include both light and dark, and the final aim is that which, in fact, is beyond both good and evil.

Next, we must make our comparisons with corresponding periods on the spiral of evolution to have the true picture. Present-day Western civilization may be said to be the reincarnation of the dying Roman civilization, with all its evils and decadence. The same souls who were living at that time are perhaps coming into incarnation now, reaping (and repeating) the sins and errors of the past, but with the opportunity of taking a step forward. But those souls are not going to be transformed straightaway into “advanced” souls. They must carry on from where they left off. Evolution is always in spirals, with seeming ups and downs, as waves of souls of different degrees and types come into bodies. Yet any individual can raise himself, by his own effort, above the general level. No one need be the victim of his circumstances.

Finally, whenever this question comes up, part of the difficulty lies in the fact that the questioner has not grasped the difference between the reincarnating ego and the personality, the name-and-form which does not reincarnate. The soul may have a suitable personality to cope with as its instrument in one life. Then, later on, when it is strong enough to fight some of the defects and wrong characteristics left over from one or more previous lives, it may be born with a personality compounded of past faults and vices, which it has to overcome and transform into virtues. The fight may be very hard indeed, and the outside world will judge only by outer appearances. Naturally this does not mean sitting down and saying, “There is no evil”; “Everything is really all right.” But it does mean recognizing that potentialities are there, and not drawing conclusions as to individual and collective progress without sufficient premises. At our stage, we cannot assess even our own spiritual progress

aright. All that we can do is to live up to the highest we know, at each moment, and leave the outcome to the Good Law (Karma as action and reaction).

Q. — *What, then, is the criterion for judging moral improvement or deterioration? Do we have to judge it over, say, a million years or more to get the true picture?*

A. — Perhaps it may help to take the analogy of a man's life on earth. The baby does not get into mischief the way the older child does, because it has not developed sufficiently. The child does not have the temptations, the violent passions and complexities of nature of the adolescent. The adult has problems and difficulties of which the younger ones are unaware. And old age again brings its own set of problems. Those who live a normal, integrated life grow, despite temporary difficulties, setbacks, mistakes and even sins, into greater experience and wisdom. They may go off, for the time being, on a wrong track, but they learn from that experience. They may have a prolonged illness or other obstacle that seems to hold up progress, but something is gained from all they pass through, if they are prepared to learn from it. All the same, one cannot really say that the child is morally inferior to the older person. The only one who is inferior is the one who chooses to do wrong, or who takes the lazy way, and will not learn.

So it is with mankind as a whole, whose successive incarnations are like the days that make up one life on earth. Mankind on this earth began first like the baby, unaware of itself, and it progressed correspondingly through the stages of childhood, youth, etc. About the age of seven, approximately, the individual child begins to think of itself as "I," whereas previously it was wont to say, "Johnny wants this," or "Baby wants that." The corresponding stage for mankind began, according to the records of the Wisdom-Religion, about 18 million years ago. It is at present in what might be called the Kama-Manasic stage, when the responsible mind (*Manas*) is beginning to develop, but is still very much at the mercy of the emotional and passional nature (*Kama*). But, though this is a difficult and often troublesome and violent stage, it is because the soul has more powers to cope with and to conquer (if it would not be conquered by them) than it had at the child stage. One cannot really compare the two. The earlier stages were not so much "inferior" as undeveloped. And, like the child, early mankind of this earth had its more progressed guardians and teachers, who withdrew gradually so that men could learn to stand on their own feet, make mis-

takes and learn from them, by self-induced efforts. What people do eventually, as human development unfolds, depends on themselves; they may use their developing powers, psychic, mental and spiritual, altruistically or selfishly, and reap accordingly. H. P. Blavatsky has written that mankind as a whole is behindhand in its soul development at the present time.

Q. — If evolution is always in cycles, could we be morally good in one incarnation, then deteriorate somewhat in the next one, then again improve in the next, and so on, up and down? Are we better at the very end, as the result of our many opportunities? If we do not know people as they really are, could we say that they are, in spite of appearances, really better on the whole than they were in their last incarnation? In spite of repeated mistakes, is there usually an improvement, though an infinitely slow one? That is, though weaknesses and vices persist and new ones appear, will they not gradually lessen with time?

A. — Evolution proceeds in spiral form. This does not mean, however, a rigid alternation in succeeding incarnations of good and bad, or male and female, rich and poor, or any other of the "pairs of opposites." Again the analogy of personal life may help. In one life we go the round from babyhood to old age, and then through the after-death stages, until we spiral round again to babyhood in a new incarnation, when the cycle of growth and decay repeats itself, though the new existence is by no means a mechanical repetition of the past.

Are people better, in spite of appearances, than in their last incarnation? The present incarnation is not just the result of the previous one. We may bring together in this life tendencies and characteristics and karmic effects from half a dozen or more previous lives. This may explain why some people seem to have such mixed characters, always at war with themselves. Nevertheless everyone is more than what he appears on the surface. Each one has a storehouse of soul-knowledge and powers from the past, even though he cannot often draw upon it because the present brain and material nature are not porous and responsive enough.

As Mr. Judge puts it:

All our obstructions are of our own making. All our power is the storage of the past. That store we all must have; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly. That you do not feel it and see it more is because you have not yet directed all your mental energies to it. This

great root of Karmic energy can be drawn upon by directing the fire of our minds in that direction. Towards Love of course is the right way; the Love of the Divine and of all beings. (*Letters That Have Helped Me*, Indian ed., p. 20)

Q. — *If the final aim is beyond both good and evil, does it mean that repeated earth-lives bring us gains of experience and consciousness, not connected with moral qualities? Could an "evil" person acquire them as well as a "good" person — to some extent at least? Could gains of this kind be the primary purpose of reincarnation?*

A. — Good and evil are one of the pairs of opposites, and, like light and darkness, have no existence apart from each other. They are relative only. The ordinary man, with his very personal outlook, is "good" compared with the man who is deliberately and consciously evil. But the "good" man (who still judges in terms of himself, his likes and ideas) is far lower down in the scale compared to a "perfected" man, whose knowledge is different in kind, not just in degree, being universal and impersonal, and whose compassion and understanding exclude no one. The evil man is selfish. The good man is unselfish, but may still be self-centred. But the spiritual man is selfless; for him there is but One Self, the Self of all creatures. That is why Universal Brotherhood is the First Object of the Theosophical Movement of all ages.

Q. — *It is recognized that it is the "soul" or "ego" which survives, not the "personality," but what particular qualities does the ego ideally acquire during an incarnation? Could examples be given?*

A. — The soul qualities to be acquired or unfolded are to be found mentioned in most of the Scriptures of the world, in one form or another. They are not just "moral," if by "moral" one means those characteristics that have become generally acceptable to the community in which one lives; for these may change with time and place. In one country and at one era it is "moral" to have one marriage partner. Elsewhere and at other times it is equally "moral" to have more than one. So, one finds in such a spiritual allegory as the *Bhagavad-Gita* that Arjuna, the aspirant, has to engage in combat with, among other foes, the traditional "morality" and customs, in order to follow the unchanging spiritual Truth.

The *Bhagavad-Gita* lists the marks of the man whose virtues are of the godlike nature, beginning with fearlessness. The Buddha's Noble Eightfold Path gives another enumeration. But whatever way the virtues may be arranged, one might say that what makes for universality, as contrasted with separateness and limitation, is of the soul nature. The

following passage from *The Voice of the Silence* describes one "scheme" of soul qualities:

"Yea, Lord; I see the PATH; its foot in mire, its summit lost in glorious light Nirvanic. And now I see the ever narrowing Portals on the hard and thorny way to Jnana."

Thou seest well, Lanoo. These portals lead the aspirant across the waters on "to the other shore." Each Portal hath a golden key that openeth its gate; and these keys are:

1. DANA, the key of charity and love immortal.

2. SHILA, the key of Harmony in word and act, the key that counter-balances the cause and the effect, and leaves no further room for Karmic action.

3. KSHANTI, patience sweet, that nought can ruffle.

4. VIRAGA, indifference to pleasure and to pain, illusion conquered, truth alone perceived.

5. VIRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.

6. DHYANA, whose golden gate once opened leads the Narjol toward the realm of Sat eternal and its ceaseless contemplation.

7. PRAJNA, the key to which makes of a man a God, creating him a Bodhisattva, son of the Dhyanis.

Such to the Portals are the golden keys.

THE MAN who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate but almost disqualified for life.

—ALBERT EINSTEIN

H.P.B. AND OPPOSING VALUES

I

WE might not think of the word Vandalism, so grievously familiar to us today, as being current in 1879, when H.P.B., writing in *The Theosophist*, used it as part title of her article in the October issue — “Persian Zoroastrianism and Russian Vandalism.”¹ She was prompted to write it by “a recent occurrence . . . an act of inexcusable vandalism,” namely, the destruction of the Zoroastrian sanctuaries at that time located near the shores of the Caspian Sea. These ancient structures had been replaced by an enormous Russian petroleum factory — just as many a beauty spot today is being sacrificed to commercial greediness.

It is good to hear, across almost a century, the ever-living voice of H.P.B. castigating those “authorities” (alas, still with us) who are blind to all values save that of financial gain. With her superb gift for language she depicts that brotherhood of ancient Fire-worshippers “meeting under the open tower-altar, every face reverentially turned toward the setting sun, as they united their voices in a parting evening hymn. And as the luminary — the ‘Eye of Ahura-Mazda’ — sank lower and lower down the horizon, their voices grew lower and softer, until the chant sounded like a plaintive and subdued murmur.”

Within a few short years all was changed, the sanctuary supplanted by “enormous buildings for the refining of petroleum. All the cells . . . half ruined and dirty beyond all expression, are inhabited by the firm’s workmen; the altar over which blazed the sacred flame, is now piled high with rubbish, mortar and mud. . . . All looks like the abomination of desolation.”

Who were responsible for this sacrilege? Not the fanatics of some opposing faith, so called. Not an invading army, or even an uprising of superstitious peasants. No, it was done decently and in order, as the phrase is. It was “development,” such as we are familiar with today, when historic buildings are being demolished as superfluous and homes bulldozed to make room for new motorways. The Government had “given the go-ahead” — the cant phrase for such proceedings — and, forestalling words frequently on our lips, H.P.B. remarks that the said Government “seems to feel quite indifferent over this idiotic and useless Vandalism.”

¹ Reprinted in *THE THEOSOPHICAL MOVEMENT*, June 1936.

Vandalism, basically, derives from Materialism, and Materialism is even more prevalent now in this waning twentieth century than when H.P.B. wrote in 1879:

Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In ceaseless chase after wealth and honours and the will-o'-the-wisps of novelty, enjoyment and ambition, he is ever moved by one chief motor — vain selfishness. In these days of so-called progress and civilization, when the *light* of knowledge claims to have replaced almost everywhere the *darkness* of ignorance, how many more volunteers do we see added to the army of Ahura Mazda, the Principle of Good and Divine Light? Alas, the recruits of Angra Mainyu, the Mazdean Satan, outnumber these, daily more and more.

The above extract comes from another article entitled "The Devil's Own: Thoughts on Ormuzd and Ahriman,"² the latter being the embodiment of "Evil Thought," which is, of course, what generates Materialism. It was Ahriman, known also as Angra Mainyu, who wrought the destruction of the sanctuaries of the worshippers of Ahura Mazda in order that a petroleum factory might usurp the site, bringing profit to the industrialists and the Government that sanctioned it.

The Zoroastrians regard fire as the outward symbol of their deity. Three great properties pertain to fire. It illuminates. It purifies. It destroys. H.P.B. states in another article that "Fire-worship, or rather reverence for fire, was in remote ages universal. . . . There never was a religion but paid reverence to the Sun and Fire as the fittest emblems of *Life*."³

Illumination! Enlightenment! How desperately these are needed today in face of the sterility and folly of an existence blinded by materialism! Here is a warning from H.P.B.: "It stands in the occult sense, that materialism and sin being called death, the materialist, or the unbeliever, is 'a dead man' — spiritually."⁴ Turn to St. Paul and we read the same. "To be carnally [*i.e.*, materialistically] minded is death," he tells his Roman converts. Yet sin is an unfashionable word nowadays, even though its effects fill our newspapers, occupy our judges in the law courts, and are constantly being canvassed by wiseacres on the television screen or

² Reprinted in *U.L.T. Pamphlet No. 7*.

³ "Zoroastrianism: In the Light of Occult Philosophy," *THE THEOSOPHICAL MOVEMENT*, June and July 1971.

⁴ *U.L.T. Pamphlet No. 7*.

over the radio.

Enlightened minds, and many more of them, are desperately needed today. May Ahura Mazda, "the good principle," illumine us!

Fire, in the second place, purifies. To pass through the fire is a familiar synonym for purification. We apply it to those who, through some trial, some sore experience, emerge from it as better and stronger men and women. Like pure gold in the furnace, what has survived is their true Self. Cleansing fire has destroyed the dross of their personality.

Mr. Judge is a notable example of this. Not that there was ever a grain of dross in his noble nature. But he did have the experience of a severe testing when, alone in New York while H.P.B. and Colonel Olcott were in India, he was the sole representative and support of the newly formed Theosophical Society. A disciple under trial, he came triumphantly through the years of solitude and depression to enter upon the period of his great work, to found *The Path* and write the articles and books on which students of Theosophy the world over sustain their inner lives today.

Later, an even more painful experience beset him, namely, attacks on his integrity and false accusations by former friends. But, again, the fiery trial only revealed the imperishable gold of his nature, on which H.P.B. set her seal when she penned these words: "I trust Judge more than anyone in the world."

The third function of fire is to destroy. Destruction is not always to be looked upon as an evil. To burn rubbish is to remove a threat to health on the practical level; destruction of false theories, idols and values is the parallel on the moral one.

Mr. Judge gives some instances of this, as when he writes: "In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution."⁵ And in the realm of the abstract he refers to "the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good," as being "a potent means of keeping the mind of man in an iron chain."⁶

Obviously, in the scheme of things, destruction has its rightful place, and it is no derogation of the sacred fire that this property should be

⁵ *Vernal Blooms*, pp. 169-70.

⁶ *Ibid.*, p. 18.

implicit in it. But such destruction is very different from the ruthless vandalism that, as described by H.P.B., swept away, from the base motive of sheer greed, what was "perhaps the oldest relic in the world of Zoroastrianism."

Today, greed abounds. But is it the parent or the child of Materialism? It could be the former because it concentrates man's mind upon *getting* and *having*, rather than upon *being*. It could be the latter because it is the product of that state of mind. "Brutal materialism" is H.P.B.'s forceful word for it.

Yet H.P.B. did not despair. And, rather strangely, she uses the imagery of fire in what might be called, perhaps, its negative sense as she looks ahead to a time when "the artificial and chilly flame of modern materialism is extinguished for lack of fuel."⁷ Alas, at present there is no such lack. The fatal fuel is proffered in abundance to all who seek it. Only one thing can displace it, namely, that change in the Manas of the race which H.P.B. strove to bring about. Let not her high aim fail, even though we are still, as when she wrote eighty-eight years ago, in an "age of spiritual dearth and purely material surfeit."⁸

Going back to our starting point, the desecrated shores of the Caspian Sea — "But a few weeks ago," wrote H.P.B., "and the tall tower-altar was yet ablaze with the same flame that local tradition affirms has been kindled thirty centuries ago."⁹ There indeed met the two opposing principles, Ahura Mazda, the good, Angra Mainyu, the evil, and "the history of the world," writes the translator of the *Vendidad*, J. Darmsteter, "is the history of their conflict"¹⁰ — ay, even to this day. Nor will it be resolved till that manasic change H.P.B. toiled for has been wrought and "personal selfishness, that greed for self, and self only, the begetter of most of the evils — has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations."¹¹

⁷ "The New Cycle," THE THEOSOPHICAL MOVEMENT, January 1978.

⁸ *Ibid.*

⁹ THE THEOSOPHICAL MOVEMENT, June 1936.

¹⁰ *U.L.T. Pamphlet No. 7.*

¹¹ *Ibid.*

AN OUTLINE OF THE "SECRET DOCTRINE"

III

[Reprinted from *Lucifer*, December 1891.—EDS.]

SUMMARY

The Illusions of Differentiation, Separation and Transformation.

THIS brings us to the point where the last hour of Universal Night is passing into the dawn of a new Universal Day. All the processes of involution which brought about the Night are ready to be reversed.

We have seen that, at the evening twilight, when Universal Night was coming on, all the souls of men had been drawn together into one humanity, and all the humanities of all the worlds had been drawn together into one great Life — united with each other, and united with the Divine — in the evening twilight that ushered in the Universal Night; the twin powers of Will and Consciousness — the one, creator of all the forms of the universe, all the images and imaginings that make up the worlds, and the other, observer of these manifold images and imaginings — had drawn together, coalesced, and become united, so that the difference between the worlds and the Consciousness that knows the worlds had disappeared, and subject and object had become one.

These unions and involutions marked the evening twilight; they are now to be reversed in the dawn of a new Universal Day. The union of the evening is to become the differentiation of the morning; the involution of the evening is to become the evolution and manifestation of a new day. This differentiation will separate again the united humanities; will separate them from each other, and from the Divine; but this separation is not real, or inherent in essential being, but merely apparent and the result of illusory manifestation.

If we conceive of the totality of being as an infinite diamond, pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. Each facet has, in a sense, an independent being in itself; each facet has a certain individuality and separateness. But each facet only exists through being a part of the diamond; and without the diamond it has no existence at all. Each facet is then merely a phase of the diamond, and not an independent being; and each facet is, as i

were, a window into the pure heart of the diamond, an entry to the whole of its incorruptible light; and, being a window to the whole diamond, each facet is thus, in a sense, the whole diamond, and able to command the potency of the whole diamond.

And this is exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only in and through the Divine that these differentiated souls exist at all, as it is only through the diamond that the facets exist at all; and each individual is an entry to the ineffable heart of the whole Infinite Divine; and can, through purity, command the whole of its infinite Being and Power. Thus every differentiated soul is at once infinite, as being one with the divine; finite, as being but one facet of the divine; and utterly non-existent and void apart from the divine.

In the perfect diamond there are three powers: first, the entity of the diamond itself; second, the differentiation, or margins of the facets; and thirdly, as the result of these two, the facets themselves. So in the universe, when the dawn comes, and differentiation sets in, there are three powers: first, the Being of the universe; second, the differentiation; and third, through the union of these two, the differentiated souls that enter into separate life. These three powers are, in one sense, the "Father, Mother, and Son" of the *Stanzas of Dzyan*.

There is yet another aspect of the diamond symbol.

Each facet is not alone, but hemmed in and surrounded by other facets; and thus bound, inevitably and indissolubly, to the other facets; and has, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are **equally windows**.

So each differentiated soul is not alone, but is surrounded by other souls, and indissolubly bound to them; and has with them no real existence except through the Divine ONE, of which they are all the facets, and in the plenitude and power of which they all equally partake; the plenary possession of one in nowise excluding or limiting the plenary possession of the others. Each soul is thus bound to other souls in a brotherhood rising out of the depths of essential being, and as eternal and inevitable as essential being itself.

In the same way, each group of facets, each group of souls, is bound to other groups, in divine hosts and hierarchies and powers, all of which exist only through the Divine, and are without the Divine utterly void and non-existent.

At the dawn, therefore, of the Universal Day, differentiation divides the One Divine into innumerable differentiated souls, each possessing the plenary power of the Divine, and bound together into groups, and hierarchies, and hosts, like the clustering facets of the diamond; and yet, though this differentiation into facets takes place, the diamond, the symbol of the Divine, remains one and indivisible as before.

This is the mystery of the relation of the Divine and man, as far as that relation can be embodied in symbols and expressed in words; but symbols are powerless to express the majesty, the infinite fullness and complexity of the great Life, whose only true symbol is life itself.

The first change, therefore, that springs up in the dawn of Universal Day, is the differentiation of the ONE into hierarchies, humanities, and individual souls, or, to speak more truly, the first change is the birth of the tendency to this differentiation; as the differentiation itself is not completely developed until the noon of Universal Day is reached. At the risk of repetition it must again be pointed out that this differentiation must in nowise be conceived as impairing the eternal unity of the One Divine Life. As we shall note further on, this differentiation, by nature, and in virtue of an inherent essential tendency, is always sevenfold; and that the hierarchies, humanities and souls fall naturally into sevenfold groups, just as the leaves of the horse-chestnut fall naturally, and by an inherent law, into sevenfold groups on each leaf-stem.

The second change that marks the dawn of Universal Day is the reversal of the tendency of Consciousness and the images present to it to coalesce into one united life, which marked, as we say, the evening twilight of the last Universal Day.

We have traced the relation of Consciousness to the images and imaginings — the images presented outwardly through the senses, and the imaginings presented inwardly through the mind — on the most outward and material planes or phases of life; we have seen that these groups of sensations and feelings, these images and imaginings, follow on this most outward plane a course full of apparent disharmony and chaos, a seemingly cruel and relentless rush of hostile and menacing forces.

Following this relation between consciousness and its objects, through the more inward and less material planes and phases of life, we have seen that, on these higher and deeper planes, subject and object draw closer together, that the deep inherent harmony between them becomes gradually visible, and that at last it becomes plain that the course of these images and imaginings is ruled and directed in disciplinary order by

power inherent in, and indissolubly bound to, Consciousness, the power of spiritual Will, which in the highest, divine phase of life becomes one with Consciousness; this union necessitating the disappearance of the objective universe, or, more truly, its mergence in subjectivity; this disappearance of the objective universe being one of the co-ordinate causes of Universal Night.

At the dawn of a new day, this union is reversed, and the separation of the twin subject-object — the united Will-Consciousness — into subject and object, subjectivity and objectivity, takes place. Here again we have three powers produced from the ONE; first the subject, Consciousness, the cognizer: second, the object, the images and imaginings cognized; and third, the cognition, the magician Perception, that is produced from these two, and binds these two together; these three are a second aspect of the "Father, Mother, and Son" of the *Stanzas of Dzyan*.

Again it must be insisted that this separation is not real, not inherent in essential being, but merely apparent and illusory, a part of that gigantic world-illusion which brings about the manifestation of Universal Day; and that this illusory separation in no way impairs the essential unity of the ONE.

By a law similar to, and co-ordinate with, that which ordained that the hierarchies, and humanities, and souls, should fall into natural groups of seven, a law which we have likened to the inherent tendency by which the horse-chestnut produces on every leaf-stem branches of seven leaves, it further happens that the separation of subjectivity and objectivity is sevenfold; that subject and object are confronted in seven phases or planes of life, from the highest and deepest phase in which the two are united in one subject-object, one Will-Consciousness, to the lowest, most unreal and most material, in which the vehicle of consciousness and objectivity are in perpetual strife, generating perpetual pain.

This sevenfold manifestation of the twins, Consciousness and Will, or subjectivity and objectivity, through seven phases or planes, is, in one sense, what is meant in the *Stanzas of Dzyan* by the words: "the radiant essence becomes seven inside (subjectively) and seven outside (objectively)."

It must not be supposed that this sevenfold manifestation of objectivity, this ranging of images and imaginings into seven categories, phases, or planes, became suddenly complete when the hour struck for the dawn of Universal Day. As we saw was the case with the differentiation of the One Life into hierarchies and humanities and souls, this further

separation of the one subject-object into cognizer, cognized, and cognition, and the repetition of this separation through seven phases or planes, is not complete and perfect till the noontide of Universal Day, till the pendulum has reached the foremost point of its swing, and is ready to return again towards and behind the perpendicular.

It is the initiation of the tendency to sevenfold differentiation into subject and object, and not the completion of that tendency, which marks the dawn of Universal Day; and it is this tendency of the One to separate into three — the cognizer, the cognized and the cognition — thus *veiling* the real unity of the One; and the repetition of this tendency for every unit of being, for every facet of the One Divine Life, which “lifts the *veil*, and unfurls it from East to West,” in the words of the *Book of Dzyan*.

In the same Stanza in this book the “Luminous Egg which in itself is three,” is the symbol for each triple group of cognizer, cognized and cognition; such triple group being the cause and basis of manifested life through the corporate powers of subject and object; the “Luminous Egg,” the symbol of these groups, is not one but many, or, more truly, infinite in number; for, to quote the *Vishnu Purana*: “There are thousands of thousands, and ten thousands of thousands of such world-eggs; nay, hundreds of crores of crores.”

The first element, therefore, of the new dawn of Universal Day is the illusory differentiation of the One Divine Life into apparently separate hierarchies and humanities and souls; while the second element is the fission or division of these hierarchies and humanities and souls into apparently opposed elements of consciousness and will, subjectivity and objectivity. This will is the power that brought into manifestation the ordered chains of illusory images and imaginings that make up the substance of the worlds, which are the objects of the perceptions of the seemingly differentiated through really united consciousnesses, which though seeming to be many, are really One. As we have seen that the differentiation of the One Life into hierarchies and humanities and souls does not violate the unity of the One Life, but that these hierarchies and humanities and souls are bound together by indissoluble and inevitable bonds springing from the nature of essential being, we are prepared to understand that the illusory chain of images and imaginings which make up the worlds are not generated by the isolated wills of individual souls without reference to and independent of the humanities and hierarchies to which they belong; but that the illusory chains of images and imagi-

ings are the product of the united wills of the humanities and hierarchies, and that the congeries and series of illusions are welded together into seeming solidity and substantiality by the co-ordinate action of these united wills.

The whole progress of these congeries and series of illusions, from the dawn till the evening twilight of the Universal Day; the quality, quantity, order and character, disciplinary and educational, of these world-images, is the expression, outcome, and manifestation of the inherent nature of the spiritual will linked to each individual soul, to each unit of subject-object, and is thus the expression of the will and inherent law of the humanities and hierarchies to which these units belong; or, to speak more truly, is the expression of the inherent law of that One Divine Life of which the souls, humanities and hierarchies are the facets and faces, the apparent differentiations of the eternally indivisible One.

Besides the apparent differentiation of the One into hierarchies, humanities, and individuals, and the apparent standing apart of these differentiations into the confronted powers of consciousness and nature, of subject and object, there is a third element in the genesis of Universal Day. This third element is the result of the eternal rhythmic tendency to alternate manifestation and latency, which we have seen to be inherent in the One Eternal Divine Life.

About the form of this rhythmic tendency, when in latency, we have seen that it is hardly profitable to enquire; but when in manifestation, its nature and results are more intelligible.

In virtue of this tendency to rhythmic progression, the world-images which are the expression of the will of the One Divine Life, are brought into a continual process of flux and flow, of destruction and regeneration, of waxing and waning, of incessant change from one form and phase to another form and phase.

Just as the individual souls are the infinitely numerous facets of the One Divine Life, so these infinitely numerous destructions and regenerations, and incessant changes of form of individual images and world-images, are the facets and reflections of the eternal rhythmic tendency in the One Divine Life, which in this aspect is spoken of as Eternal Motion.

Between the past and the future of every image — the "what-has-been" and the "what-is-to-be" — is intruded for an infinitesimal moment the present, the "what-is." This fleeting moment in the life of images and world-images, this "present," the child of past and future, is yet another aspect of the "One which is the Three"; past being the "Father,"

future the "Mother," and present the "Son," in the phraseology of *Dzyan*.

These three phases, past, present, and future, are illusory appearances of the Eternal Now; the illusory appearances being generated by the continuous flux and flow of images and world-images under the influence of the eternal rhythmic impulse of the Eternal One Life.

In virtue of this reflected rhythmic impulse, every image and world-image passes through the three phases of beginning, middle, and end, or creation, so-called, preservation, and destruction, which is regeneration or new creation; these three phases being personified as the Creator, the Preserver, and the Destroyer-Regenerator; and the expression of these three in terms of duration being Past, Present, and Future. Every creation was preceded by a destruction, and every destruction will be succeeded by a new creation; or rather, destruction and creation are the dual aspects of the continual transformation to which every image in the illusory, manifested world is incessantly subject; as no illusory image is for more than an infinitesimal moment the same — this infinitesimal moment being the "present," the son of the limitless past and the limitless future; of the endless transformations that have been, and the endless transformations that are to be.

These transformations vary in the different phases or planes of life in which the dual subject-object expresses itself, from the lowest, or outermost material phase, to the highest and deepest, where all transformations being present in every image at every moment, this re-entrant motion becomes rest — and from another aspect transformation does not take place at all, but is lulled to sleep in the Eternal Now. This is in that deepest and highest phase of life, where Consciousness and image are united in one dual life; and during the long hours of Universal Day this highest phase remains as the type and symbol of the true being of which the manifested universe, the illusory child of the day, is the unreal counterpart. This perfect type will remain until the course of the Universal Day is ended, and the illusion of separateness and the illusion of differentiation have faded away; and individuals, humanities, and hierarchies lose the sense of their separation and realize their essential unity with each other and with the Eternal One; till the "Sons return into their Mother's bosom at the end of the Great Day, and rebecome one with Her," in the language of the *Stanzas of Dzyan*.

We have thus traced the elements which give birth to the dawn of a new Universal Day, in their triple triplicity; we have traced first the growth of the illusion of difference, by which the differentiated hierarchies

humanities and individuals arise as facets and faces of the One Indivisible Life.

We have traced, secondly, the illusion of separation by which the One Being is divided into Consciousness and image, into subject and object, linked together by cognition or perception.

Thirdly, we have seen how the rhythmic impulse of the One Life, becoming reflected in these images, gives birth to incessant transformations, which themselves create the illusions of beginning, middle, and end, as phases of the One Is, and the illusions of past, present, and future, as phases of the One Now.

The next section will trace the progress of the chains and congeries of world-images, thus generated by illusion, and as illusion; moulded and formed by the hierarchies and humanities whose will has given them birth; and the full development of the powers of the Day.

—C. J.

(To be continued)

So, THEN, Kalamas, as to my words to you just now: "Be ye not misled by proficiency in the collections [of Scriptures], nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory, nor because it fits becoming, nor out of respect for the recluse (who holds it). But, Kalamas, when you know for yourselves: These things are unprofitable, these things are blameworthy, these things are censured by the intelligent; these things, when performed and undertaken, conduct to loss and sorrow — then indeed do ye reject them," such was my reason for uttering those words.

Come now, Kalamas, be ye not . . . so misled. But if at any time ye know of yourselves: These things are profitable, they are blameless, they are praised by the intelligent; these things, when performed and undertaken, conduct to profit and happiness — then, Kalamas, do ye, having undertaken them, abide therein.

—From *The Kalama Sutra* of the Pali Canon

IN THE LIGHT OF THEOSOPHY

A special section on "God and Science: New Allies in the Search for Values" (*Saturday Review*, U.S.A., December 10, 1977), throws interesting light on modern thinking on the two erstwhile antagonists — religion and science. There is today a new sense of convergence, and it is felt that science working in concert with religion and philosophy can accelerate that convergence. As the Introduction to the four articles in the special section puts it:

Both as individuals and as a species on this planet, we have been living for some time in a crisis of human values. Traditionally, we have looked to religion for our moral and ethical guidelines, but our confidence in theology — as well as in philosophy — has been eroded. Science (including technology) has meanwhile pervaded our lives and cultures, bringing us such gifts, benefits, and powers that many of us have looked to science itself for values. But science cannot be the sole provider of these values; moreover, its gifts have not come without a price in hazardous side effects. In fact, a case can be made that science has helped create some of our major contemporary dilemmas, including the crisis in values.

When science first began making inroads on the human mind, it was looked upon as an enemy of religion. More and more, however, the two antagonists have become reconciled to each other; science does not negate religion, and religion may comfortably encompass scientific theories and findings within its purview, as long as religion's dogma is not too absolute and unbending.

Albert Rosenfeld, science editor of *Saturday Review*, writing under the title "When Man Becomes as God: The Biological Prospect," considers human beings as trustees of their own evolution. He defines the religious outlook and introduces the subject thus:

Religion deals with human beings and human values — or, one might say, with divine or universal values as they apply to human behaviour. A religious outlook does not necessarily (though it does customarily) incorporate a dogmatic theology. It is usually related to people's beliefs about their nature and origins; to the reasons for man's existence; to questions of life, death, and immortality; to man's relationship with his fellow beings; to codes of ethics by which man might guide his everyday conduct; to a sense of the sacred in nature and in life; to man's relationship with the Godhead in all its multifarious characterizations, whether personalized or diffuse.

For those who accept the revealed truth of a given religion, none of this presents a problem. All the answers are in. But for those who cannot so devoutly and explicitly accept revelation with any sense of intellectual or emotional comfort, the search continues.

Those who look to the sciences for answers will be disappointed — that is, if they believe that the sciences alone can provide the values we all seek to guide us through this time of troubles. But it would be a mistake to underrate the contribution the sciences — particularly the biological sciences — can make in this direction.

Not all biologists will agree with Rosenfeld's interpretation of biology as reflecting a purposive thrust outward to the universe, nor will all physicists share Fritjof Capra's conviction as expressed in his next article, "The Tao of Physics: Reflections on the Cosmic Dance," that modern physics has brought the West to Eastern mysticism. However, the views of Dr. Capra (who is doing research in theoretical high-energy physics at the Lawrence Berkeley Laboratory and lectures at the University of California, Berkeley) on the need to achieve a balance between the scientific and the mystical outlook, are worth pondering over:

The recent convergence of science and religion is nowhere more evident than in the realm of physics. . . . To those few thinkers who are knowledgeable both in Western science and in Eastern thought, the convergence has long seemed inevitable. . . .

The similarities between the fundamental concepts of modern physics and the basic ideas of the mystical traditions, especially those of the Far East, turn out to be quite striking. Mystical thought, in fact, provides a consistent and relevant philosophical background to the theories of contemporary science, a conception of the world in which scientific discoveries can be in perfect harmony with spiritual aims and religious beliefs. More than that, I am suggesting that the implications of modern physics go far beyond technology, that the way — or *Tao* — of physics can be a way to spiritual knowledge and self-realization. . . .

What, then, can we learn from the similarities between the world views of physicists and mystics? What is the relation between science and mysticism? As I have indicated above, I see science and mysticism as two complementary manifestations of the human mind, those of the rational and intuitive faculties. The modern physicist experiences the world through an extreme specialization of the rational mind, the mystic does so through an extreme specialization of the intuitive mind. The two approaches are entirely different and involve far more than a certain view of the

physical world. Being complementary, neither is comprehended in the other, nor can either be reduced to the other, but both are necessary to supplement each other for a fuller understanding of the world. Mystical experience is necessary to understand the deepest nature of things, and science is essential for modern dynamic life. What we need, therefore, to cope fully with life is a dynamic balance between mystical intuition and scientific analysis.

So far, this balance has not been achieved in our society. At present, our attitude is too *yang*, too rational, "masculine" and aggressive. I believe that the world view implied by modern physics is inconsistent with our present society, which certainly does not reflect the harmonious interrelatedness we observe in nature. To achieve such a state of dynamic balance, a radically different socioeconomic structure will be needed — a cultural revolution in the true sense of the word. The survival of our whole civilization will depend on whether we can bring about such a change. It will depend, ultimately, on our ability to adopt some of the *yin* attitudes of Eastern mysticism to experience the wholeness of nature and the art of living with it in harmony.

Martin E. Marty, professor of the history of modern Christianity at the University of Chicago, in his article "Science versus Religion" writes of the simmering down of an old squabble:

The age-old dogfight between science and religion is entering a strange new phase. Hit hard by recent breakthroughs in physics and biology, all the old-time polemical categories — mind versus matter, believers against scientists — have broken apart completely.

Strangest of all, in place of the ancient set piece war between belief and unbelief, we are now seeing internecine warfare *between* old school religionists and a newer breed of theologians cautiously open to scientific advances, and *between* hard core, slide rule scientists and their colleagues who are open to the new findings about mind and consciousness. Both the theologians and the scientists are warring among themselves!

But is all this scientific-religious polemicizing a socially important matter or just a pillow fight among intellectuals? In the past, it is true, some of the disputes between science and theology (or religion) seemed merely academic, a luxury of thinking minds. But today the battles tend to have an immediate practical effect. *Playing God* and *Come, Let Us Play God* are the titles of two typical books that address the age of genetic engineering, cloning, research with recombinant DNA, work on weaponry, and medicine

in general. Scientists and theologians line up together against other scientists and religious thinkers on issues like these. Given the complexity and the fatefulness of the new range of issues, it is easy to understand why bystanders and some partisans look with nostalgia on the good old days when scientists and theologians sallied forth from their separate fortresses or were content with defined trench warfare against each other.

Scientists and theologians of conviction, whether they be conservative or liberal, positivist or not, now *do* link in subterranean ways, or they meet in alliances across party lines in what once was no-man's land. The public, confused as *it* may sometimes be, is better served by the fact that much conflict occurs not only between the scientific and the religious camps but chiefly within them.

Only centuries of eliminating reason from the realm of religion could have made men blind to the necessity of true religion being in full accord with fact, and a fact-producer of itself; and to the necessity of true science not only not conflicting with the highest spiritual ideals, but of producing, adducing and substantiating deep and powerful reasons why those ideals should be followed. There can be no real reconciliation or unity short of both science and religion recognizing their respective failures and shortcomings, eliminating them, and thereupon discovering themselves no longer science or religion, but inseparable components of the one Wisdom-Religion.

Catholic theologians are engaged in a major debate over the degree to which Jesus Christ was both "true God and true man," as the Roman Catholic hierarchy unequivocally maintains. A growing number of scholars suggest that the orthodox explanation of this ancient doctrine has over-emphasized Jesus' divinity to the point where he has been stripped of his full humanity. One of the most outspoken advocates of this school of thought is German priest-theologian Hans Küng, who, in his new book *Um Nichts Als Die Wahrheit* (Nothing But the Truth), says that Jesus did not proclaim himself the eternal Son of God, nor did the early Christians. Küng, like some other contemporary theologians, starts his Christology "from below," with the man Jesus, and works upward toward his divinity. Orthodox Church dogmas, on the other hand, start "from above," with ideas about "God's essence." The newsmagazine *Time* (February 27) comments:

This is not merely the conflict of one celebrity priest against

the hierarchy, for Küng is part of an international group of theologians who are demanding that the Catholic Church take a bold new look at Christology (the theological interpretation of Christ). Influenced by liberal Protestants, these theologians are saying things about Christ's nature that only years ago would never have been uttered publicly by priests in good standing. Though these theologians still profess belief that Christ is divine, conservative opponents maintain that in the New Christology, Christ is not as divine as he used to be. . . .

Disputes over Christology are not limited to Catholics. Though many Protestant scholars have been questioning the dogmas for more than a century, elements of the Church of England were scandalized last year when seven university theologians put out a book contending that Jesus was not really God at all. In the U.S., Southern Baptist Theologian Robert S. Alley, religion chairman at the University of Richmond, was abruptly switched to another department after he told a meeting of atheists that "Jesus never really claimed to be God, nor to be related to him as son." . . .

Jon Sobrino, a Jesuit and professor at the Universidad José Simeón Cañas in El Salvador . . . espouses an evolutionary view of Jesus' sonship. Instead of saying that Jesus is the Son of God, Sobrino writes that he "gradually fashioned himself into the Son of God, became the Son of God." As the Son, Jesus "reveals the way to the Father, not the Father himself," through his example of obedience to God's mission. Sobrino admits that Jesus' "becoming" God sounds like the old heresy of Adoptionism, but he still insists that his Christology "is in accord with the dogmatic formulas."

What says Theosophy about Jesus? In *Isis Unveiled* (II. 150) H.P.B. declared:

As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history.

In the Correspondence columns of *Lucifer* (December 1887), in a note signed "Ed.," we find the following:

Whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a ray figure around which the Bible allegories clustered — the Jesus of

Nazareth of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was a "Son of God," is as undeniable as that he was neither the *only* "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth.

And in answer to the question, "What is the exact position given to Jesus, by the Mahatmas, in the sacred order of adepts departed from the earth?" raised in the Correspondence columns of *The Theosophist* (July 1883), the following reply was given:

The position THEY give to Jesus, *as far* as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birth-right of man — *absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that of an initiate who recognized no difference — save the moral one — between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so-called, Christian era.

The ban by the Indian Government on the export of monkeys (along with birds, beef and frogs' legs) from April 1, has been greeted enthusiastically in many quarters. The cause of the ban on the supply of rhesus monkeys to research laboratories abroad was a series of military experiments, especially in the United States, in which the animals were immersed in water heated to 190 degrees Fahrenheit and exposed to radiation similar to that from neutron bombs. Such experiments contravened a 1955 agreement that the rhesus would be used only for medical research and polio-vaccine testing.

India is the largest exporter of rhesus monkeys. Until 1975, exporters were shipping abroad an unlimited number of monkeys, at least 50,000 a year, which was the ceiling then. The next year, the ceiling was lowered to 30,000, and in 1977 to 20,000, the principal buyer being the U.S., followed by the U.S.S.R., the U.K., Germany and Japan (*The Times of India*, April 16)

It is alleged that, at the height of the export boom, the animals were

squeezed into cages in such a manner that only one out of ten survived the journey. Many monkeys also needlessly died during the trapping operation on account of the crude methods used by trappers.

Many medical experts agree that the inhumane treatment of monkeys in American laboratories, much criticized of late, must be stopped. They also feel that the use of the animals for non-medical purposes, such as in neutron bomb experiments, should be put an end to. They are, however, far from happy about the total ban. On the other hand, anti-vivisectionists (and all Theosophists are necessarily that) are most enthusiastic about the ban, claiming it as a victory for their cause.

One positive result of the ban will be that the Pentagon may soon be forced to stop its cruel and gruesome experiments on monkeys to refine methods of warfare. The monkeys are also involved in a wide range of other investigations, from studies of foetal development to testing of new soap products. And the rhesus monkey is just one member of a laboratory menagerie that has grown enormously since Louis Pasteur's first experiments on rabbits and guinea-pigs a century ago. Today, scarcely a single phylum, class or species is spared by biomedical researchers, rats and mice being the most popular laboratory animals. Anti-vivisectionists have still a long way to go before public conscience is aroused sufficiently to force scientists into adopting the more humane methods of research currently being perfected.

The Hon. Dr. Kim Beazley retired from parliamentary life last year after serving for 32 years in the Australian House of Representatives, and, since 1973, as Education Minister. The following is excerpted from his address to the recent international MRA conference, "Towards a dynamic, durable, ethical democracy," held in Delhi:

Democracy, in the last analysis, is a spirit leading to attempts to formulate a code of ethical behaviour in affairs of state. Many have been concerned in practice and theory to devise democratic safeguards against the abuse of power. Not many have been prepared to admit that they oppose the introduction of ethical considerations into social questions, but in fact a lot of political action has been devised to keep ethical questions out of politics with disastrous consequences. . . .

The American poet and prophet, Walt Whitman, asserted that "democracy" had never yet existed in its full meaning. "We have frequently printed the word 'democracy'," he wrote, "yet I can-

not too often repeat that it is a word the real gist of which still sleeps, quite unawakened, notwithstanding the resonance and the many angry tempests out of which its syllables have come, from pen and tongue. It is a great word, whose history, I suppose, remains unwritten, because that history has yet to be enacted."

That comment in his essay "Democratic Vistas" was written in 1871. I wonder if he would think democratic history has started to be written now. . . .

If democracy is "that system of community government in which, by and large, the members of a community participate, or at least have the right to participate, directly or indirectly, in the making of decisions which affect them all," then a high level of such self-government will depend upon a high level of self-government within people.

We speak of a person as "self-governed" when he enjoys self-rule and is not directed, controlled or coerced by anyone else or by anything. An alcoholic, a drug addict, a person with any compulsive obsession is not really self-governed. If it be objected that a person cannot overrule himself it can be answered that a person's higher faculties, his self-critical faculties, can overrule lower faculties — of greed and aggression, for instance. . . . Self-rule in the personality leads pretty directly to the possibility of self-rule in the wider community.

Dr. Frank Buchman used to quote William Penn on what was really a question of the higher faculties of the human spirit — "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants." . . .

If democracy is a just system of government it has an ideological tendency to spread. It is endangered by those who want the fruit of democracy — the prospects of dignity in community life — without the roots of tolerance and self-restraint. It is the form of government whose fate lies in the hands of the governed. The fight for democracy to advance, that is, for human dignity to advance, has always been the fight to make the community's conscience enlightened and sensitive. Success is not guaranteed. Failure, the death of conscience, is disaster.

Democracy is the expression of the enlightened conscience. That is why it is an ethical structure and why valid balances of interest, checks and safeguards are structures of ethics. (*Himmat*, April 7, 14)

Derived from the Greek terms *demos*, people, and *kratos*, strength, the word "democracy" means the strength or power of the people — to

express their will in action — wise action. It does not mean the rule of the people only in the political sense. In our concern for the mere political implications of the term, its inner, spiritual significance is apt to be overlooked. In a true democracy foremost thought should be given not to rights and privileges, but to duties and responsibilities. Until we change our basis of thinking and of acting and regard humanity as one great family, and strive together for the enlightened freedom of each unit of that family, we shall continue to have counterfeit democracy. The aim of any truly democratic form of government should be to give each citizen the opportunity to receive real self-education, and thus cultivate his own nobility.

The tenets laid down in the *Bhagavad-Gita* can prove the ultimate standards of leadership in the management of modern industry. This interpretation of the *Gita* has been projected in a paper on "Hindu Ethics — Economics and Development," selected for the Shri Ram award for 1977. The author, Dr. A. K. Srivastava, reader in the Punjab University department of commerce and business management, rejects the Western sociologists' view that Hindu philosophy preaches inaction. Hindu ethics, he points out, support the spirit of economic development and growth. "Work is worship" was an ancient ideal, and it can be made valid in modern industry, too. By preaching *karmayoga*, the *Gita* gives a dignity to work. Every worker from a managing director to a peon can be viewed as a *karmayogi*.

The teaching of *karmayoga* can become, the paper points out, an important tool in the hands of managers to realize the socio-economic goals of Indian society. The ancient view that all wealth is meant for proper sharing has a vital bearing on present industrial management. According to the paper, the *Gita* can become a handbook for all aspiring and working managers. It can put the nation on the road to economic development.
