

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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NOT TO FALL, NOT TO FAIL !

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A Bhikkhu who delights in the Dhamma,
Who is devoted to the Dhamma,
Who ever ponders and recollects the Dhamma,
He will not fall away from the Dhamma.

SO said the Master Gautama.

Is there an aspirant who is endeavouring to make Theosophy a Living Power in his life who has not fallen in one place or another through sheer ignorance or avoidable heedlessness? But to fall is not to fail, provided the correct attitude is embodied—“Remember, thou that fightest for man’s liberation, each failure is success, and each sincere attempt wins its reward in time.”

The motive for waging the War of Righteousness against the darkness of the world is one important factor. Not for soul-liberation but for the salvation of humanity—that is recommended as the basis for right motive. This is, so to speak, the soul of the entire process—to endeavour to serve all so that others and not only ourselves are benefited. Personal soul-emancipation is but an exalted form of selfishness. Energized and sustained by the right motive, we more easily learn the method. “Lose not courage: fight on, and to the charge return again and yet again.” Each failure is but a fall and, rising up, we continue the Holy War. Sincere attempts will win their reward in time. To fall is not to fail, provided we rise quickly to give battle to the foe. To fall and remain prostrate is to fail.

Our knowledge of the grand Esoteric Philosophy is at once our

bow and our arrow. To many a schoolboy learning is not a delight; it is irksome. So, alas, to some student-practitioners the Philosophy is not a garden of delight and so their attachment is not to the beauties of its flowers, fragrant and colourful. To paraphrase the words of Jesus: Where our Heart is, there is our treasure also. The divine urge of the Heart compels devotion to the Wisdom. Its study impels us to meditate upon its truths.

We try to recollect what we do not readily remember. This right Memory is our bridge to the Divinity within. Remembering the appropriate teaching, we do not fall; or if we do, remembrance or recollection quickly enables us to rise. Even though surrounded by spiritual adversity, slowly we gather power and enrich ourselves. The disciple rich in knowledge, in memory and in the power to recollect never falls, never dies.

More practice of what is studied, application of what is remembered, aids in the process of recollection of the Eternal Verities, more and more. Then the Inner Ruler sheds his benign light and the devoted disciple gains by the Grace of Reminiscence. The earthly house, empty before, is now filled; the wandering, wavering, uncertain mind is enveloped by tranquillity; the heart's pains and anguish and its ever changing pleasures give place to Bliss, ever-enduring, ever-deepening, unveiling year by year the Powers of Light Immaculate which form the Body of the Most High.

THE true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. . . . The soul manifesting the spirit is the true will. . . . It is the God in man, a portion of the all-pervading. . . . We become aware of the true will through the ordinary will just as we become aware of the soul through the body.

—*The Path*, December 1887

WHY EXISTENCE?

WHO is there who would not welcome certain knowledge of the purpose of life? There must come a time in each one's life when he is confronted with such questions as: "What is all this striving in life for?" "Toward what distant goal is all life tending?" The various religions, scientific systems of thought and philosophies claim to provide answers to these questions, and the great majority of mankind relies upon one or another of these systems. But the ever-changing and conflicting theories as to what we are and why we are here which they put forward have only succeeded in filling men's minds with all sorts of misconceptions. Many have been led to believe that life has no purpose at all, that it is but an "empty dream," "a walking shadow," "full of sound and fury, signifying nothing." If only men were to think for themselves and to meditate upon birth and death, as the *Gita* advocates, they would be able to find a soul-satisfying and conclusive answer to the *raison d'être* of existence.

When we say that Life has a purpose, we are not referring to the human kingdom alone. It is stated in the *Rig-Veda*: "Desire first arose in IT, which was the primal germ of mind." Wherever there is embodied life, there is the evidence of desire for a sentient life, for it is the force which has brought into objective existence all forms of life (*The Secret Doctrine*, I, 44). Desire ever seeks its fulfilment, and this implies purpose. *The Secret Doctrine* further asserts that "All is Life, and every atom of even mineral dust is a Life" (I, 248). It follows, then, that every speck, every atom has its distinct mission in the life-cycle. The fact that there is harmony behind discords and order ruling chaos implies that Life has a plan, a purpose, a destination.

Recognizing this fact, the inquiring mind is faced with the *why* of life's expression in such multiform variety. Everywhere there is a progressive march towards a higher life, everywhere the impulse to take on a higher form. The well-known Kabbalistic aphorism states: "A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god." Thus, there is "a series of stages toward an ever-growing perfectibility," extending gradually over millions of years.

The Universe... manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the One *Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the

intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it rebecomes the one unconditioned ALL. (S.D., I, 268)

That is the purpose of life. All growth and development, external and internal, in the lower kingdoms is tending towards the same goal—Man. Man is the highest and ultimate form on this earth—“the crown piece of evolution”—having become such by ascending through all the degrees of intelligence in the lower kingdoms. Life in the lowest of creatures, then, has as much a purpose as the highest of beings, with this difference: that in the case of man, his purpose—whatever it be—is a conscious one while in the lower forms of life the purpose is unconscious. Having reached the man stage, the “pilgrim-soul” journeys “through various *states of not only matter* but Self-consciousness and self-perception, or of *perception* from *apperception*” (S.D., I, 175).

In order to understand the *why* of man's existence, it becomes necessary to see *what* he is. “Man, Know Thyself!” has been the cry from time immemorial, but how many can really be said to know themselves? A little thought will show that we are not our bodies or our minds, because these are constantly changing, and in spite of that our identity remains the same throughout life. This points to a permanent consciousness which perceives change, but is itself unchanging. The real man is a consciousness inhabiting the personality, an emanation from the Divine Essence, “the man that was, that is, and will be, for whom the hour shall never strike”; while the body, the mind and everything else is impermanent, and hence an illusion. The body has been called the “true river of Lethe,” for “souls plunged into it forget all”—their divine origin, their sacred mission and their final destiny.

The understanding of our real nature is essential because it is this understanding that, when gained, will determine the purpose of our life, and on it we shall base our actions. Those who look upon themselves as mere bodies will minister to the lower personal, animal self and make it the be-all and end-all of life. They will concentrate all their energies and all their mental force on things that do not matter. But those who know that they are in essence immortal beings, emanations of the One Spiritual Consciousness, will act as such.

They will know that wealth, possessions and lower types of

desires will all have to be left behind at death, because these do not adhere to the Spirit in man, and realizing this, they will feel it essential, in the words of Mr. Judge, to "minister to the needs of the Inner Man." If we seriously determined to live up to this injunction, it would produce something like a revolution in our lives. It would demand the disappearance of every petty ambition, the destruction of greeds and vanities, the death of fear, an end to the love of self, the attunement of our "heart and mind to the great mind and heart of all mankind." But mere intellectual acceptance of such a philosophy is not enough. We have to dwell on it day in and day out till every thought, and therefore every action, conforms to it.

The purpose of our life, then, is to learn to discern the real from the false, to stop making the lower, personal self the centre of our consciousness and, realizing our identity with the One Self, to live in the eternal. We are making a pilgrimage through material life in quest of conscious realization of our innate divinity and perfection. Thus man is an immortal seeking conscious immortality. This involves "reaching up to the image of the Heavenly Man," and ultimately becoming a Mahatma, for whom Nature holds no secret in any of her kingdoms.

How do we proceed towards the great goal, which is the same for all, though the means to reach it must vary with each one? It is by learning through the reaping of what we ourselves have sown, gaining fresh knowledge and powers in each life. Life is all made up of learning. It is commonly said that life is a school, where each experience is a lesson for the Soul. We have to pass through every trial, thus bringing about our all-round development, before we can really embody the truth. But merely passing through experiences is not learning the lessons of life. We have to learn, never to forget. The knowledge that we have to obtain is not only information from without, but understanding of our own essential nature, for there is that in us which *knows*, for it is knowledge. Were we once to see ourselves as in the process of learning, our horizon would gradually widen, and we should come to see that process operative on a universal scale.

The process of learning is very slow. Life seems meaningless to many because they look on one single life as an end in itself, without forerunner or sequel. But, when considered as a series of incarnations during which the soul learns and develops, receiving its just dues, life assumes the greatest importance. No man can learn true and final Wisdom in one birth. Thus an understanding of the truths of Karma and Reincarnation is most

important, for it endows life with a sacred purpose.

We have to strive for knowledge and strength and prepare ourselves, by study and otherwise, in order to be the better able to help and teach others, not in order that we ourselves may climb and make others serve us, as is a common aim. Our purpose is not to reach perfection ourselves, but to help our fellow-pilgrims to do likewise. A Master of Wisdom has said:

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

Without true sacrifice life loses its real meaning, for only in the service of others do we touch the deepest springs of our own existence. If we look back over our lives we shall find that it has been when we have rendered some service, done some sympathetic act for one of our fellow travellers on the voyage of life, that we have experienced a touch of the true happiness which all crave. It is only when we take life as a grand and noble opportunity to serve our fellow men that we shall make it what it should be. To those below us we can give help, and from those on a higher rung of life's ladder we can obtain assistance and guidance.

The goal may seem very far removed. At the present stage we can only reach out to it with the mind; full understanding can come only with perfect achievement. Where shall we begin? The starting-point is within ourselves; it is a change in the mental attitude. It is imperative that we think aright, for "each man is of the same nature as that ideal on which his faith is fixed" (*Bhagavad-Gita*, XVII, 3). To right thought we must add right effort. All we have to do is to live in the best way we can, wherever we find ourselves. We are not to abandon the small plain duties of life. The Gita says, "... the devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time" (V, 6); and, again, "... perfection is attained by devotion to natural duty." (XVIII, 45)

As we do our best with true devotion we shall find spiritual knowledge springing up spontaneously within us. Those who live the life shall know the doctrine; and no others. "As you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an occult meaning" (*U.L.T. Pamphlet No. 36*, p. 7). Difficulties need not

deject us. If we persevere, always keeping the true purpose of our life in view, and putting forth the necessary effort to fulfil that purpose, we shall surmount all obstacles.

Theosophy, then, being the Science of Life and the Art of Living, has a rational explanation to offer for all the problems that beset us. Theosophy alone gives a soul-satisfying answer to the all-important question which we all have to face at one time or another: "What am I here for?" Each may find the answer for himself once he begins to assimilate, to exemplify in practice and to disseminate the "Fundamental Principles of the philosophy of Theosophy." This threefold work, carried forward simultaneously, will bring "a truer realization of the Self; a profounder conviction of Universal Brotherhood." That realization and that conviction would bring us appreciably nearer the attainment of the final goal of life.

It is with the advent of the divine Dynasties that the first civilizations were started. And while, in some regions of the Earth, a portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and to protect himself against the Elements, his brothers—more favoured than he by their *Karma*, and helped by the divine intelligence which informed them—built cities, and cultivated arts and sciences. Nevertheless, and civilization notwithstanding, while their pastoral brethren enjoyed wondrous powers as their birth-right, they, the builders, could now obtain theirs only gradually; even these being generally used for power over physical nature and selfish and unholy purposes. Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking.

—*The Secret Doctrine*, II, 318-19

THE DREAM OF RAVAN

THE SILENT AND DESOLATE LAND

[We reprint here another extract from *The Dream of Ravan*, in which Ananta Rishi continues his symbolic interpretation of the Titan's dream.—EDS.]

THAT desolate land in which thou didst wander, oh Titan! with thy beautiful and mysterious companion, where silent cities strewed the desert, in which no life stirred, and no voice was heard in the streets, but all was death and desolation; where everything lay still or petrified; where gigantic ruins lay around, and the colossal forms of a bygone life stared out on thee from stone, with an impress of solemn and eternal beauty, uttering a moan to the first beams of the rising sun, offers a true type of this mournful world. For what, in truth, is this earth but one immense ruin, or heap of ruins—a land of death and desolation—a desert strewn with the fragments of an extinct past?

If we contemplate external nature, we find in its stupendous mountain-chains, its gigantic volcanic peaks shooting up aloof into the sky—its abrupt masses of scarped rock and tablelands—its scattered, solitary, gigantic stones, far from their parent mountains—its tremendous clefts, and chasms, and valleys, the evidences and traces of immense convulsions in past ages. The whole earth appears a vast assemblage of sublime ruins. When we consult more closely the materials which form these ruins, we find with astonishment that they too are composed of other ruins; we find everywhere the marks of an extinct world, A gigantic vegetation of consummate beauty in its forms; broken fragments, too, of a creation of living creatures, colossal in size, wonderful in structure, and awful in power, surround us everywhere. The dead faces of extinct organizations look out on us from stone on every side with their sad, eternal beauty; and, as every fresh sun dawns upon the world of ruins, a mournful plaint is wailed forth from all past creations to greet his rising, which recalls to them their own former being.

THE CHORUS OF RISHIS SINGS

Even thus, oh sun! in thy eternal youth,

Thou once didst rise on us!

While we as yet were young, and seemed, like thee,

To flourish in our strength,
 And thus ten thousand years, ten thousand ages hence,
 Shalt thou arise unchanged;
 When those, that now appear to bloom and live,
 Like us, have passed away!
 Then shall they sadly greet thy morning rising,
 From their dark stony chambers,
 As we do now, oh sun!
 Oh sun for ever young!

If we turned, continued the Rishi, from external nature to what is called the living world, we look in vain for life. Death meets us at every turn. The terrible Yama is everywhere. The whole animal creation appears upon the scene, merely to pass away by some form of violent death. To the peaceful herds grazing on the hill-side, Yama comes in the guise of the tiger; to the innocent bleating sheep, as wolf or hyena. The snake seizes the frog from his moist bed, and drags him into his hole, or his crevice among the stones, crushing his limbs in the traction. The hawk pierces with his cruel beak the poor sparrow; the sparrow, in turn, transfixes or carries off the grub. Bird preys on bird; fish on fish, as it is written in the *Mahabharata*:

The stronger fishes, after their kind, prey on the weaker fish.
 This is ever our means of living, appointed to us eternally.

But man himself is the most terrible incarnation of Yama. He plunges with a savage joy into the thicket of bamboo or sugarcane, to attack and slay the boar. He pursues over the plain the timid and graceful antelope; his arrows outstrip his fleetness; and the exhausted creature, that erst bounded in beauty and freedom, falls sobbing to the earth, and expires in torture. He gathers the dumb and patient sheep, and the helpless lambs, from the pastures where they bleated in joy, and consigns them to the slaughterhouse. Behold yon porters passing even now the court gate with baskets on their heads full of the beautiful plumage of the Cingalese cocks gathered from the villages round Lanka, sitting happy together, all unconscious of their coming doom. They are bearing them to the camp to feed thy military followers. The festivity of man is the signal of death to the humbler creatures of the earth: he rejoices, or weds, and they die as the materials of his joy, victims immolated to his household gods. Even those creatures, upon whose flesh he has not yet

learned to feed, he harasses to death by more protracted and painful means. The horse, that in his youth bore him in the day of battle or the pompous ceremonial, is, when age advances, and his fire abates, consigned to the merciless Vaishya, who trades in hired chariots, and you behold thousands of those wretched creatures, lean, lacerated, and panting, driven by male Durgas (furies) through the city, without respite from sunrise till midnight, till at last they drop and expire in harness, or are rudely taken out and cast aside into some corner to die unseen and unpitied. And the dog, the honest friend of man; and the cat, self-adorning, playful, capricious, coy, timid, watchful, secretive, house-loving, but ever affectionate when gently treated, the friend and in some respects the type of woman, and the playfellow of children, the household Numen, and hieroglyphic of domestic life—what becomes of these? Who sees their end? Into what byway solitudes, what holes and corners do they creep, led by a mournful instinct of nature to conceal their agonies and yield up their breath? Ah! how many tragedies of animal agony daily take place not far from the dwelling of man, and he knows it not, or knowing, lays it not to heart, or laughs in scorn of sympathy for animal suffering! And yet all creatures, Manu teaches, have their life in that awful Spirit in whom man, too, lives, and in them as in man that Spirit liveth—

In all creatures the SPIRIT, and all creatures in the SPIRIT,
Alike beholding.

And let us look at man himself. Is life to be found in his dwelling? Alas! from the cradle to the cemetery where his body is laid upon the pyre, is not his course one long cry of suffering, and sorrow, and terror—one long reminiscence and foretaste of death? The householder in the prime of manhood, and his blooming, comely matron, who stand on the mid ridge of life, look down on either side upon two valleys of mourning. In one are the cherished memories of beloved parents; she weeping for the beloved father, he for the poor tender mother. In the other, the idolized forms of children snatched prematurely from their arms, and wept alike by both; by her in loud lamentation, by him in stifled sobs and hidden tears. The mother dies giving birth to her babe, or lives to weep ere long over its corpse. Disease haunts man from his birth. Go into the mighty city of Lanka. In every street there passes you a funeral procession, with its red powder, its lugubrious flowers, its mournful rolling ululatus, and in

its rear the mourning women stand before the door in a circle, beating their breasts. In every house there is a cry and a grief—an old man expiring; a child struggling; a strong man agonized; a woman weeping; a little girl with frightened and tearful face. And, as if the terrible avenger Yama had not imposed on humanity a sufficient measure of suffering and death, man goes forth himself in gold, and plumes, and gay caparisons, to crush the limbs, and dash out the brains, and pierce the heart and bowels of his fellow-man. And on the battlefield are left horrible sights, terrible cries, and fearful smells of death. And in the city the women weep, and break their bangles, and shave their heads, and put on grey unbleached or russet garments, and are thenceforth held to be of evil omen. Oh tragic man! whence is all this death in thy life? Alas! it is because an inward moral death reigns throughout all, that it must have this outward manifestation also. Men's souls are dead when they are born: this life is the autopsy, and the disease is made manifest to all. One died mad of pride; one phrenetic with anger; one leprous with sensuality; one had the fever of ambition; one suffered from the insatiable craving of greed; one from the malignant venom of revenge; one from the jaundice of jealousy; one from the eating cancer of envy; one from a surfeit of self-love; one from the paralysis of apathy. Many were the diseases, but death into this world the common result of all.

Yes, death is triumphant here—death, physical and moral. The dead bring forth the dead; the dead bear the dead to the funeral pyre; the dead walk about the streets and greet each other, and bargain, and buy and sell, and marry, and build—and know not all the time that they are but ghosts and phantasms! That land of silence and shadows, of desolation and ruins, of sorrow and death, in which thy soul walked in the vision, oh Titan! is the world in which thy dead body now walks waking. Renounce and annihilate it, oh king! by asceticism and divine gnosis, and thus return to real life.

(To be continued)

THE WORLD is not a machine. Everything in it is force, life, thought.

—LEIBNITZ

THE QUEST FOR PEACE

WITH the nuclear sword of Damocles hanging over the world, people everywhere are asking: Are we really doomed to a catastrophic World War III? Or will lasting peace be realized, though at an agonizingly slow and irregular pace? Nobody knows for sure, but offsetting the surrounding gloom there are events and activities all over the globe which constellate for some into a mosaic of hope.

Albert Einstein sounded a despondent note when he observed, "As long as there are sovereign nations possessing great power, war is inevitable." World War I was the "war to end all wars" and millions believed it fervently at the time, but the subsequent League of Nations was ineffective and failed to evolve into a League of Humanity. During World War II feelings were similar and the refrain was, "This time is the last time."

Since that last "big war," the story has essentially been repeated. Growing ideological and cultural disparities and insufficient resolve have kept the world in turmoil. A host of "minor" wars has kept erupting now and again. According to the latest *Unesco Yearbook on Peace and Conflict Studies*, since 1945 more than 120 wars have been fought, most of them in developing nations where economic growth is lagging.

With escalating nuclear arms race between the Big Powers, all right-thinking people throughout the world are agreed that peacemaking and peacekeeping must become a matter of top priority. In the struggle which goes on inside the conscience of each individual the doubt is growing whether any war in which the governments might involve us would be worth fighting. There are thinkers who have taken up the cudgels on behalf of mankind, and their voice is beginning to be heard. The work of individuals and organizations devoted to the peace ideal and its propagation, world order studies and research, awakened public opinion leading to mass demonstrations, population exchange, mutual trade—are all elements in an emerging positive commitment to peace rather than mere fearful denial of war. The Institute of World Order, for example, arguing that the last 30 years of disarmament efforts have proved largely ineffective because a clear goal to eliminate the military system has been lacking, is convinced that citizen, not government, action is necessary. According to the Rector of the United Nations University, "The grassroots movements that we see sweeping across the political landscape force governments to re-examine the advice of their

experts and to send them back to their drawing boards to look for other solutions." In addition to direct citizen involvement, according to the Institute, the effort must go beyond mere intra-system arms control; it must get rid of warfare itself.

The feeling is growing that what the world needs is a United Humanity in the place of the United Nations. To achieve this unity, what is needed is a right philosophy of life, a moral order that is truly moral and orderly.

"All that we are, is the result of what we have thought." Conviction of the psychological truth contained in this Buddhist axiom shows not only why humanity's course has been so erratic and ugly at times, but also what is needed to straighten it. Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless. It is impossible to live without a metaphysic. The choice that is given us is not between some kind of metaphysic and no metaphysic; it is always between a good metaphysic and a bad metaphysic. The cure, therefore, is to turn to a good metaphysic and with its aid to change the mind of the race. "Enquiry into the nature of ideals and into the methods employed for their realization," as one thinker has put it, is a challenge to every champion of the civilization of our day and a rallying cry to every sincere person who desires to contribute his share to the ushering in of "an age of peace, justice and brotherly love."

The first duty of the would-be reformer is seeking a philosophy that shall be true and therefore fruitful of good, and then testing in the light of that philosophy every theory and every action. The notion that the ideal goal can be reached by following means diametrically opposed to the end in view is sophistry, both foolish and dangerous. Can the ideal of peace and prosperity for mankind ever be achieved by making preparations for war and by stockpiling lethal weapons with potentiality for large-scale devastation? Our civilization suffers not only from plans devised and carried out by men who do not believe in peace and brotherhood, but also from those chosen by men who do accept in theory such ideal ends, but imagine that they can be achieved by an attitude of belligerency.

If the goal is peace and brotherhood, then the people must be taught the arts of being peaceful and brotherly. If they are taught instead the arts of competition and bullying, then the goal at which so many in the world today are aiming can hardly be achieved. Reforms by legislative enactment are indeed necessary, but they will not bring about universal peace unless they are

preceded and accompanied by a change in the moral perception of individuals and of nations.

Once a person is convinced of the unity of all beings he must, if at all logical, become in his own daily life a practitioner of peace and non-violence. This demands constant and unremitting self-discipline. Those desirous of peace must practise self-control, must learn moral as well as physical courage, must pit against anger and malice a steady good will and a patient determination to understand and to sympathize.

The most powerful factor for the ultimate establishment of world peace is, therefore, the training of the individual as a non-violent resister of evil and unbrotherliness. Only the advocates of peace who are also its practitioners will create that enlightened faith which alone can furnish the solid basis for all external reforms. The first task of such devoted individuals is the establishment of peace through the doing and teaching of those things which make for peace. Their other task is to cure themselves and the world of the prevailing obsession with power and self-opinionatedness.

Both alone and in association with others the individual can work at formulating the ideal of reform and then at popularizing that ideal among the masses. The work of the solitary individual is mainly preliminary to the work of the individuals in association, and therefore like-minded individuals form groups which provide training-fields for putting into practice the principles adopted. Such groups serve as a living demonstration that the ideas put forward can be applied and that they *do* work, thus powerfully reinforcing precept by example. Success as a group is naturally more difficult to attain, but the means thereto, as students of Theosophy have found, lies in similarity of aim, purpose and teaching.

The first condition of success is that all the members of such associations should accept the same philosophy of life and should be whole-heartedly determined to take their full share in the work for whose accomplishment the association was founded.

Next arises the important question: Where is the right philosophy with its metaphysics and its ethics to be found? The common basis is the teachings of all great prophets and spiritual teachers of humanity. They have all described the ideal individual as one who is non-attached, and have pointed to the underlying identity of humanity as the basis for true ethics. Good is that which makes for unity; evil is that which makes for separateness. This ethical principle, correlated with a scientific mystical con-

ception of the universe, alone can satisfy the mind and the heart of man. It is to this universal philosophy that people must turn; and it is precisely such a philosophy of true mysticism that many have found in the Theosophy of H. P. Blavatsky.

It may be asked, what has all this to do with world reorganization for world peace? Everything, for the conditions of a true peace are not present in a distressing conflict of meanings and values totally unrelated to the fundamental moral nature of man. Nor may we hope to obtain the rightful environment unless we are prepared to face the inevitable sacrifices of the personal nature and its appetites. Is the world ready to pay the price necessary for the acquirement of a true Peace? Let there be no doubt about the cost being a heavy one, in more than a material sense. For practical purposes, it may be said that world peace will remain a dream unless and until man's spiritual intuitions are fully opened and he understands something of the operative influence of Karma in relation to Universal Brotherhood.

Until then the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if—

“ . . . virtue in distress, and vice in triumph
Make atheists of mankind,”

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer. That he need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. (*The Secret Doctrine*, I, 644)

TRUE love is a discipline in which each divines the secret self of the other and refuses to believe in the mere daily self.

—W. B. YEATS

THE MYSTERY LANGUAGE

NO other symbol perhaps so fittingly conveys the promise of greater knowledge to be gained, and the requirements for gaining it, as does the *key*. The key has always been a symbol of mystery and secrecy, of trust on the part of the revealer, of trustworthiness in him to whom the mystery is revealed. Even on the physical plane, in everyday life, it is an object of manifold uses. It locks and it unlocks. It provides the possessor with his rightful place of privacy and seclusion and, at the same time, affords ready admission into the company of those with whom the proper relationships have been established.

Among ancient peoples, the *key* was always considered the symbol of silence—and it had a double meaning. It reminded the candidate for initiation of his sacred vows of silence, and also that before him lay the promise of unlocking many hidden mysteries of life. Every religious scripture, it is said, is written in the mystery language of symbols—a language that has seven keys, each of which opens a door to deeper knowledge and understanding. Each key reveals the existence of recondite layers of truth, whose meanings are not to be discovered in literal interpretations, or laid open to the view of the selfish, the curious, or the unworthy.

Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven keys*. (*The Secret Doctrine*, I, 318)

In *The Secret Doctrine*, H. P. Blavatsky makes repeated reference to these seven keys—the astronomical, the geometrical, the numerical, the physiological, etc.—and indicates that, in their esoteric signification, they are the open-sesame to occult learning. Ever since the days of early Egypt, however, and the early periods of Chaldea, these keys have gradually been lost, one by one, so that today they are preserved in their entirety only in the safe-keeping of the Adepts. *The Secret Doctrine* is a partial lifting of the veil—partial, that is, for the non-initiate. But who can say what treasures lie hidden in its pages for him who *wills* to know? Where is the theosophist, past or present, who has fully plumbed its depths, so as to be able to measure the extent of its revealing? Who knows what heights may be achieved, what vision attained, by the person who is intuitive enough to

decipher the secret of its "half-revealed" symbology? One of the seven keys—the *metaphysical*—is stated thus in Volume II, pp. 495-6:

"Manas is dual—*lunar* in the lower, *solar* in its upper portion." says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life. . . . The *Ramayana*—every line of which has to be read esoterically—discloses in magnificent symbolism and allegory the tribulations of both man and soul. . . . But of the seven keys that open the seven aspects of the *Ramayana*, as of every other Scripture, this [the duality of Manas] is only one—the metaphysical.

In the light of this key, the scriptures of all nations yield new and stimulating meanings, for each such scripture is but the epic of the human soul and of its trials in the conquest of Truth. The struggles between Odin and Loki recorded in the Scandinavian *Edda*, between Osiris and Typhon in the Egyptian *Ritual*, between Ahurmazd and Ahriman and Spenta-Mainyu and Angra-Mainyu in the Zoroastrian texts, Apollo and Python in ancient Greece, Christ and Satan in the Bible, and Arjuna and Duryodhana in the *Bhagavad-Gita*—may all be taken as symbolic representations, identical in their inner meaning, of the struggle between the Higher and the Lower Manas in each man, as representing, respectively, the higher spiritual triad and the lower quaternary.

Although Manas, or Mind, in its essential nature is *One*, containing in itself the potentialities of the Divine Ego, it is dual when in incarnation. Upon entering the body, it attracts to itself the various *skandhas*, or attributes, and, becoming involved in matter, experiences the *Trigunas*, the three divisions of the inherent qualities of differentiated matter. A portion of Manas is thereby caught in matter, or darkness, making of each individual the complex being that he is—a god above, a devil below.

We may take, as an instructive analogy, the Scandinavian legend of Odin, the good and valiant god, who is constantly opposed by his wicked brother, Loki. Odin is the embodiment of creative divine Wisdom and is called "the great hero, the god of battles," while Loki is the Evil spirit, the destroyer of primordial harmony. By blood, the two are brothers, but in nature they are opposites.

But even Loki is described as having been, in earlier times, a being of light and beneficence. He was the god of fire, the presiding genius of the peaceful domestic hearth, who lost caste, and became forthwith a power of evil, a demon of the worst kind. In essential nature Odin and Loki are *two-in-one*, just as Higher and Lower Manas are the two aspects of a single principle. Odin is said to have acquired the knowledge of all past, present and future events by drinking from Mimir's Well, which contained the waters of Primeval Wisdom. In other words, so long as Manas has affinity for the spiritual principles above—Buddhi and Atma—it retains its pure, clear and luminous state, and knows all things.

In the Egyptian *Ritual*, the demon Typhon is accused of "stealing reason from the soul." He is shown fighting with the bright god, Osiris, and cutting him into fourteen (twice seven) pieces, after which, left without his counterbalancing power of good and light, Typhon remains steeped in evil and darkness. Without the life-giving warmth of its divine brother, Lower Manas is always hard, cold, selfish. It has no virtue of its own. Whatever of beneficence it possesses comes from its proximity to the Divine Ego, which is eternally radiant with light, goodness and wisdom.

Similarly, in the Zoroastrian portrayal of the eternal struggle between Ahurmazd and Ahriman, the bright god is symbolized by the Sun, and is said to be the Light of Lights. As Lord of Creation, he bestows life and intelligence and virtue upon man. Ahriman is the evil spirit of destruction who is said to "counter-create by his witchcraft" every beautiful land the God creates. In the path of Ahriman, all is death; in the path of Ahurmazd, all is life.

Every human being is twofold in his inner nature, and is engaged, consciously or unconsciously, in the epic struggle of the Soul. Is it not true that throughout the course of our lives we are faced constantly with the necessity of choice? Is it not a fact that, even in the most favourable circumstances, we find ourselves torn between two great forces—that which we *should* do, on the one hand, and that which we should *like* to do, on the other? Odin and Loki are the symbolic representation of the struggles and difficulties of every aspiring individual, regardless of religious beliefs or professions. They portray the battles of the Warrior-Soul in his lawful fight for freedom, battles that will never cease until the God of Light, man's Higher Self, has conquered, even in His reflection, the Lower Manas, the illusion of separateness and selfishness.

According to the teaching of the *Bhagavad-Gita*, the army of Duryodhana, representing the lower quaternary, led by Lower Manas, is experienced in every mode of fight. The chief of its weapons is the smoke-screen of illusion, produced by *Ahankara*—that faculty of the inner man to identify himself with parts, shadows, reflections. Of all objects of vision, what is more tantalizing than a shadow? What experience is more deluding than that in which a person sees only partially, as through a mist or a fog? What knowledge is more dangerous than *Samvritti*, or half-truth, that fragmentary glimpse of things, wherein a man fancies that because he knows *something* he therefore knows it all? Only through Odin, God of Light, shining in the heart of each man, can the shadow be dispelled. It is only as one takes the position of his true Self—eternal, universal, non-separate—that he can overcome the delusion that partial truths are of lasting value.

Lower Manas feeds and waxes strong on the illusion that because something *looks like* the Real, it is therefore possessed of real and lasting value. When Ahurmazd established *Brotherhood* as the universal bond of Unity, Ahriman set afloat the deluding idea of *clannishness* to mislead men into believing that partial unity is enough. When the God of Light ordained *Love* as the highest spiritual covenant between souls, the god of Darkness interposed *infatuation* and lust as shallow, earthly substitutes.

When the ray of the Spiritual Soul descends into incarnation, each of the attributes displayed seems to partake of the nature of the substance through which it flows. As Ahriman, by his witchcraft, "counter-creates every beautiful land the God creates," so the Lower Mind distorts many a higher prompting, changing it into a force of personal greed and ambition. Where is the man who can consistently discriminate between *hope*, a power of the Higher Mind, and *expectation*, a quality of the lower; between loyalty and personal attachment; between generosity and extravagance? Where is the man who has studied sacred Scripture with a view to acquainting himself with the ways and wiles of his own lower self?

Might it be that in reading Holy Writ simply from the historical point of view, we have failed to see its practical value? Might it be that in looking upon the scriptures merely as records of past events, and in regarding the characters concerned as men who lived and died long ago, we have lost thereby something of their vital reality, and failed to find their hidden layers of truth and direction? How many ancient myths and legends are sym-

bolic representations of the drama of the human Soul! How many a page of Holy Writ portrays, in symbol and allegory, the hourly battles that rage invisibly upon the holy ground of *Kurukshetra*—the body acquired by every man at birth!

In the light of this *metaphysical* key, it will be seen that, with the philosophical ancients, every anthropomorphic god was both “Life-giver” and “Death-dealer.” Even Odin-Loki, Osiris-Typhon, Arjuna-Duryodhana, etc., were never intended to merely represent separate beings, but stood for the high and low aspects of man, the battleground for their struggle being the Mind.

PSYCHOLOGISTS well know that the deepest element of human happiness is embodied in the idea of movement toward something; movement in the “right” direction; and all of the devices of therapeutic psychiatry are really only shoves and pushes and suggestions intended to help a mind find its particular right direction of movement. Continued observation of this basic dynamic nature of happiness, especially in clinical psychological practice, leads almost inevitably to the conclusion that deeper and more fundamental than sexuality, deeper than the craving for social power, deeper even than the desire for possessions, there is a still more generalized and more universal craving in the human make-up. *It is the craving for knowledge of the right direction—or orientation.*

This craving is not quite so obvious as the other patterns of human desire, because it is more general, deeper, and the positive and negative feeling-tones it engenders are not locally felt, hence come less often to a specific attention focus. Yet every system of philosophy, whether called religious or not, is at bottom a human attempt to satisfy the craving to be pointed in the right direction.

—WILLIAM H. SHELDON

THE WORK OF THE ASPIRANT

[Reprinted from THE ARYAN PATH, October 1933.—EDS.]

He who, while living in this world and before the liberation of the soul from the body, can resist the impulse arising from desire and anger is a devotee (*yukta*) and a happy man.

He who is happy within himself, who is illuminated within, is a yogi; partaking of the Nature of the Supreme, he has attained to Brahma-Nirvana.

—*Bhagavad-Gita*, V, 23-24

THESE two verses describe the condition of the aspirant-practitioner and of the master who has attained. They are strikingly straightforward. They strike us with their depth and simplicity, with their self-evident truth which study and thought reveal as profound. In them we are told what the source of difficulty for the aspirant is, how and where and when the yoke can be thrown off; and with what virtues the Divine Being and the Divine World shine.

The first verse contains the word *yukta* (युक्त); it is differently rendered, and it is necessary to render it differently to bring out the real meaning. This word is used in numerous places in the *Gita* and like the term *dharma* is understood appropriately in different places. But unless some meditation is done on the word, irrespective of its context, in every instance, we are apt to gain only partial understanding of the verses in which it appears.

First and foremost the aspirant must be resourceful, which implies both adaptability with existing circumstances and preparation for improving them; then he must have contrivance and expediency requiring simple trick or magical artifice. It further implies an inner steadiness in executing outer action and a condition of balance and harmony.

The street-conjurer and magician and his young assistant perform two phenomena with the rope: one, to show physical skill and control over bodily balance by walking on the rope; the other is the famous though rare ropetrick, in which superphysical forces are used. To acquire that balance mere knowledge of the body and the bodily parts is not sought; a physiologist or an anatomist cannot walk the rope. To produce the other kind of phenomenon, more than one law of super-physics is used and often their manipulation is not acquired knowledge but is an in-

heritance.

Now, compare the Path of the Spiritual Life to the rope; the person must gain that balance; without it the very treading is not possible. The disappearance and reappearance of the boy in the second phenomenon may be compared to the visible climbing by the aspirant in the world, his disappearance from it during the period of his real training, and then his reappearance as the adept-servant of humanity, when he is acclaimed with shouts of wonder, and laughter, and curiosity and questioning, but rarely with the genuine desire to find out the facts and the truths.

Balance, harmony, is that inner equanimity which the aspirant must develop, and the task must be accomplished while living in the world, for it offers an excellent training ground. The *Bāla-Yogi*, the boy-yogi, is the rarest of occult phenomena; at the end of a long line of incarnations one can be born with the marks of a yogi, all ready and prepared to retire at once from the world and undertake the development of *siddhis* or divine powers. For most people the struggles of life, and especially the home (*grihastha-ashrama*) are most excellent. Therefore our verse refers to "living in this world."

Then the second clause: during incarnation, not after death, can this practice be undertaken. A *preta* or *bhut* cannot fight desire and anger, for it is nothing else but a bundle of passions and the Soul is absent; neither in *Pitri Loka* nor *Swarga* can the exercise be done, for the force to be attacked and endured is absent when man reaches those states. Only here, in the incarnated existence, the complete assemblage takes place, making the spiritual life possible. After death conditions may be compared to the self-imposed truce observed by both the armies of Rama and of Ravana during the nights; only during the day combatants come to grips. In this, however, a very important idea is involved. Spiritual life is not for the man who is but a *bhut*, a shade, a moving-talking-living *rupa* but devoid of the qualities of manhood. Also, spiritual life is not possible for the *deva*, who has not yet left his child-state, who is happy but knows not that he is happy, nor what happiness is. The man of effort and balance (*yukta*) is called a happy man in this verse. There are forms of yoga (I do not mean hatha-yoga) which bring about the separation of the Soul from the body, before the Soul has learnt why he entered the body, and before he has done his duty by the body and the lower kingdoms in which it is rooted. Happiness (*Sukh*) for the body is one thing, for the *deva*-god is another thing, and the happy-man (*sukhi-nara*) is neither a

bhuta nor a *deva*, but *nara*—*man*. The duty and function of *Nara-Man* (remember it is one of the names of Arjuna, and every Name contains truth which can be learnt by meditation on that Name) is to experience through contact with good and evil that higher happiness which fears not matter and is free from limitations. People who run after inner peace and happiness often sleep while their bodies are awake, sometimes dream during such sleep and fancy that final liberation is obtained. Beware of such people and their fragile talk!

Krishna says, learn to resist and endure and bear with this force born of desire (*kama*) and anger (*krodha*). He who aspires to be a yogi must kill out this force which like smoke envelops the man (cf. iii, 39). He must acknowledge its existence and not ignore it. He must face it and not run away from it. Above all, he must not give way to it saying it also is of the Lord, it also is of Mother Nature.

The conquest of this force with the help of the Soul within brings out the powers of that Soul. Numerous are those powers. A man who enjoys the objects of sense is fearful because in the past he has found out that pain follows, or satiation results. Then there is the creative intelligence which enjoys upliftment and while it feels, it does not know what happiness is, or whence; it comes and goes. But the Soul who has fought the force of desire, who knows how to endure its presence, nay to bear with it, giving it time to gain transformation, that Soul knows what real happiness is. He knows that that happiness is not the desire-force, but is within himself; repose and light are its two expressions. The Soul's centripetal energy is peace and repose; the centrifugal is service and enlightenment of others. Peace of the Mahatmas and the Maharshis becomes visible to us through Their Light. When an aspirant has resisted the impulse of desires and successfully retained his balance he is ready by the help of the great Gurus to know the Light, Peace and Joy of his own divine nature, which is one with the world of Divinity. Such a man is Brahma-Bhuta—an apparition of Brahman, the Messenger of Brahman, the Sage who is devoted to the good of all.

—B.M.

THE man who wars against himself and wins the battle can do it only when he knows that in that war he is doing the one thing which is worth doing.

—*Through the Gates of Gold*

ORIENTAL GLEANINGS

[Reprinted from *Lucifer*, July 1889.—EDS.]

He hath awakened from the DREAM of life—
'Tis we who, lost in stormy visions, keep
With phantoms an unprofitable strife.

—ADONAI8

THE candle pales before the lightning. So do our valleys fade, and our plains become unbeautiful, when the clouds part, and we behold, once in an age, the light-crowned summits of the everlasting hills.

The clouds close; and we find our low, unlovely plains, with their dried and withered life, once more around us.

We fall again to our daily drudgery, our useless toil; but some memory of the vision remains for us, after the heavens have been once opened, as

“a presence that is not to be put by,”
working a subtle change, so that we no longer find our narrow world-grave wide enough.

We are the true troglodytes, cave-dwellers, though we call our cavern the world.

We are gnomes, condemned to forced toils, in the kingdom of darkness.

Living for ages in the night-realm, we dream that our darkness is full day.

Once and again, in the midst of the blackness, wonderful bright vistas flash for a moment before us, awaking a thousand light-echoes in the walls of our Erebus: fading again into a deeper night.

Once and again, in the silence, sweet faint fairy songs ring out on the stillness of our night: dying away into a heavier silence and gloom.

Once and again, fair glowing colours gleam around us, the opal's crimson fire, the rainbow flame-drops; only to gleam for a moment and then disappear in the darkness.

All life is but a perpetual promise; an engagement renewed but never fulfilled.

Man is a king, dethroned, and cast out from his kingdom; in chains and in a dungeon.

Yet he is perpetually reminded of his royal estate, perpetually reminded that he has power to be free.

But the king is dull, his heart is clogged with heaviness, and he will not listen.

The imprisoned monarch dreams his dungeon a palace, his fetters seem chains of gold.

Man is the imprisoned monarch, who is bound with fetters; he himself holds the key of the prison, he alone can unloose the fetters.

But the king dreams on.

The heart of a beggar will not be content with half the universe, says a sage, he is not born to a part, but to the whole.

So it is that in the world's garden blest with the choicest fruit, the most scented flowers; thrilled with the sweetest melodies, fanned by perfume-laden airs; we are silently apprised that there is that which is sweeter than melody, and more joyful than joy.

Our life is the anteroom of the palace where our true treasure lies.

The door may be opened in life; it may be opened by death; but there is a death which will not open the door.

What is the treasure that lies within? Is it power? or wisdom? or happiness? or love? It is none of these things, and yet it is them all; for it is the life of them: a rare and precious quality, pure essence, whose presence alone gives these things their worth. It is *amrita*, the joy of the Celestials.

Useless to seek to seize the ocean-echo by clasping the shell in which it lies hid; as useless to try to seize this essence by grasping the form in which for a moment it shone.

As a bird alights on a branch, and then hops to another branch, so it is with THAT: it appears for a moment under one form; then under another.

He who would drink this essence must dare to possess it pure; must willingly throw aside the dust-covered treasures of earth that harboured its flavour before.

The secret unconscious conviction that this divine essence exists, this Better than Best, is no dream; this is the power that renders endurable life's long burden of pain, or deadlier still, of monotony.

When the gleam of this essence shines forth, amidst the darkness of life, we believe the sorrow of eons a price too small for so splendid a recompense. The first strong day of power repays in full the weakness of ages.

But that recompense escapes us; the day of strength does not dawn.

The leaden clouds clash together; the fair glimpse of heaven is shut out.

Man cries aloud in desolation, a poor captive beating his life out against the bars.

Then quietness falls on the struggler's soul; he learns that the prize may be his, as soon as the price is paid; and he learns that the price is *himself*.

Two oracles there are, graved in the shrine of the heart.

The First: Thou, Man, art the heir to fulness of life.

The Second: No life that is bounded can ever satisfy thy soul.

In every meeting of mortals, though their brains are stuffed full of all the follies and madneses of the world, though their hearts and minds are drugged with the dull intoxication of self and sense, there is quite unknown, or hardly suspected by these former, another far different company; august, powerful, beneficent; living with the everlasting laws; breathing the pure air of divinity; watching in silence their mortal companions, and making their presence felt by quiet, scarce-heard monitions in the recess of the heart; gently and steadily leading the weak and uncertain steps of the mortals up the steep path of divinity.

These august immortals are no other than the mortals themselves; as they are now in promise, and as they will one day be in consciousness and life, when man shall have left behind that garment of follies which he, though a divinity, yet consents to wear.

Divine apotheosis, long toiled for redemption, when to folly, dullness and strife shall succeed mutual knowledge and mutual trust; when instead of the sullied desires and thoughts that now disfigure and debase him, man shall have claimed his high hopes and royal duties; when to the impotence and futility of man the mortal shall succeed the power and endurance of man the divinity; when death shall have fled before life, and the grave shall melt away into immortality—on that day the august company of watchers, the strangers unseen in the earthly company, shall have taken the place of the poor actors who now usurp the stage.

These divinities that we shall become, will recognize nothing lower than universal aims; with their motives and actions, the mighty sweep of the celestial laws and the galaxies shall be in harmony; their work shall be for truth, and for universal love.

When the silence falls upon us we can hear their voices, pointing out in the quiet light of divine law the true path for us to follow.

By these and other pictures, symbols, and metaphors, we seek

to express the conviction that this all-too-solid-looking world, this matter-of-fact earth of ours, with its fields and houses, streets and cities, is not the sum and crown of the universe; but that under this material seeming, lies hid the world of spiritual life, of divine law.

That we poor mortals, we can but raise our heads some six feet from the earth, towards the firmament of stars, can nevertheless raise ourselves into the celestial inner world on which the material universe floats, like foam on a river of pure water; that in the inner world we can hear the music of the eternities, can learn the full richness of the celestial powers that surround us; and perceive the complementary parts of all that seems broken and futile and fragmentary on earth.

By these and the like metaphors, we would express the belief that even in the midst of the follies and madness which surround him on earth, man is yet an immortal god.

That all calculations and human actions and foresights which count him to be less than this, must, either soon or late, be doomed to futility.

That all men who see in their fellows less than gods and immortals in the making and who act towards them on this lower assumption, must sooner or later revise their opinions if they would not war with the unconquerable.

All the air resounds with the presence of spirit and spiritual laws.

This spirit it is that, under the myriad illusions of life, works steadily towards its goal; silently, imperceptibly, irresistibly, moving on to divinity.

Let us catch the echo from that great ocean which is borne in upon us, let us divine the working of the true life-spirit; and we can, without fear or apprehension, leave to the guidance of this power the doubtful destiny of our life.

Under all the futilities and insanities that fill up our earth life, this power is silently at work.

These terribly engrossing futilities and trifles are but the veil cast by the great magician over his work.

By this glamour of Time are concealed from the weak souls of men the dark abysses around them; the terrible and mighty laws which incessantly direct their life.

These laws penetrate in all their power and mystery to the profoundest immensities of space; they work in their wonder and might through the longest ages of time.

Around us, above us, within us, the forces of spirit are here.

As the ice-floes melt before the summer, and the deep oceans beneath come once more to the light of the sun, so shall the seeming realities and stubborn materials of the world melt and dissolve before the silent, unperceived, irresistible advance of the celestial laws, and the world shall once more wear the crown of divinity.

—C.J.

ALL feelings about one's value and worth and about what one can or cannot do are embodied in the Ego. So distorted and inaccurate are they that the Ego is always a false image of the Self—yet to the individual it seems to be what he really is and he acts accordingly.

In seeking to understand the effect of this Seeming-Self upon the life of the individual, it is helpful to think of the Ego as something in the nature of a psychological shell encasing the Self which may be thought of as the heart at the centre of personality. No figure or comparison can ever be relied upon to depict fully the reality we are now discussing. At the moment the figure of the shell encasing the "heart" serves us well in understanding the psychological situation.

This shell, with all its mistaken feelings and inaccurate ideas, does indeed wall up the Self. The more firmly these errors are fixed—the more inflexible one's ideas and feelings—the thicker and more rigid this wall is. That means that the Ego limitations placed upon one's productivity are restricted in its expressions. Life is less rich and meaningful and creative than it might be otherwise, yet the individual often has no idea of how vast are the unrealized potentialities of his being.

—FRITZ KUNKEL

IN THE LIGHT OF THEOSOPHY

Do people behave consistently across time and place, or do their personalities fluctuate to meet the demands of different situations? Psychologists are divided over this issue. While some hold that our personality is flexible and reshapes to meet each situation, others see it as a stable, consistent core of character and temperament.

That people do have core traits which persist throughout their lives is apparent from the results of long-range studies such as those reported by psychologist Jack Block of the University of California at Berkeley, Stanton Peele's essay, "The Question of Personality," in *Psychology Today* for December 1984, gives the gist of these findings:

Looking at individuals who were first studied in junior high school and then periodically until they were in their 40s, Block found that the individuals' basic personalities remained much the same through the years. Those who had been cheerful adolescents were cheerful adults. Those who behaved in self-defeating ways in high school—the boys who were always being hauled down to the principal's office, for example—were usually acting the same 30 years later, constantly at odds with their bosses or coworkers.

In other studies, Paul Costa Jr. and Robert McCrae of the National Institute on Aging found that traits such as gregariousness, assertiveness and anxiety stayed consistent for periods of more than a decade. When an old friend acts in a way that makes you smile to yourself and think, "That's so typical of Jack," you are not deluding yourself. . . . This doesn't mean that people won't alter attitudes and behaviour to meet the changing demands of life.

Obviously, people will be better at predicting the behaviour of someone they know well than of someone they observe once in an experiment. Only an unusually obtuse spouse or parent doesn't have a good idea how a mate or child will react to a particular situation, a fact confirmed by a number of researchers.

Our personality is the resultant of our own Karmic tendencies manifesting in any one life. The twin doctrines of Karma and Reincarnation can help in the understanding of why one's basic personality stays much the same, for what each of us is now is the result of antecedent causes. At birth, we bring our characteristics—*skandhas*—from previous incarnations and from them as germ or basis build up a new set of *skandhas* for the new life.

These become the foundation of our personality, and lay down the trend of the life that is to be lived. Of the *skandhas*, some last throughout the span of a man's life. They have their youth, maturity and old age; and as it is on them as substratum that the personality is built, their separation leads to decrepitude and death. Other *skandhas* are more nebulous and are replaceable in a comparatively short time. It is these that make possible a rapid change in the personality, for weal or for woe.

As far back as 1877, H.P.B. drew attention to the profound influence a mother can have over her unborn child. In *Isis Unveiled*, she refutes the materialists by showing "the potency of the human mind upon the subtle forces of nature," and an instance of this is the effect of the mother's imagination on the foetus developing within her:

The foetus can be fashioned by the mother to an agreeable or disagreeable shape, to resemble some person or in part several persons, and to be stamped with the effigies, or as we might more properly call it, *astrograph*, of some object vividly presented to her imagination. These effects may be produced by her voluntarily or involuntarily, consciously or unconsciously, feebly or forcibly, as the case may be. It depends upon her ignorance or knowledge of the profound mysteries of nature. (I, 385)

Dr. Thomas Verny, a psychiatrist with special interest in prenatal experiences, outlines the results of his research in *The Secret Life of the Unborn Child*, written in collaboration with John Kelly. A condensation of the book appears in the *March Reader's Digest*, (Indian ed.). Physiological, neurological, biochemical and psychological studies have confirmed that the unborn child far from being the passive, mindless creature of the traditional paediatrics texts, is very much influenced by the mother's thoughts and actions, and is capable of sensational responses, especially from the sixth month in utero onwards:

Studies since 1960 show that the foetus hears clearly from the sixth month in utero and, even more startling, that it responds to the mother's speech. A six-month foetus is also capable of reacting to music, even in rather discriminating ways. Put on a Vivaldi record and the most agitated foetus relaxes. Put on Bee-

thoven—and all forms of rock—and most unborn babies start kicking violently.

Boris Brott, an orchestra conductor, was mystified by an unusual ability he had to “play” certain pieces sight unseen, especially the cello lines. The mystery was resolved when he came to know that those were the very pieces his mother, a professional cellist, had rehearsed while she was pregnant with him, but had never played after that.

Tests show that unborn children are startled by a loud noise and respond by kicking. A similar conditioned or learnt response can also be created in the young subjects. Even something as seemingly mundane as the mother’s heartbeat has a psychological effect. The child seems to sense that the reassuring rhythm of the beat is one of the major constellations of its universe. This was demonstrated when a hospital piped a tape of a maternal heartbeat into a nursery filled with newborns. To a degree that stunned the investigators, the babies behaved differently on tape days. And in the long run they ate more, weighed more, slept more, breathed more, cried less and had less illness.

Dr. Verny writes:

Studies also suggest how personality traits and characteristics can begin forming in utero. Our likes and dislikes, fears, phobias—all the distinct behaviours that contribute to our unique selves—are in part the product of conditioned learning in the womb. What, for example, could produce a deep-seated anxiety in an unborn child, one that could have long-term effects? One possibility is his mother’s smoking. . . .

When I lecture, people seem puzzled by the claim that an unborn child can sense its mother’s thoughts and feelings. How, they ask, can a child decode maternal messages that say “love” and “comfort,” even sense the mother’s attitude towards him?

Dr. Gerhard Rottman of the University of Salzburg, Austria, followed 141 women through pregnancy and birth. He concluded that the mother’s attitude had the single greatest effect on how an infant turned out. Ideal Mothers (because they wanted their unborn children both consciously and unconsciously) had the easiest pregnancies, the most trouble-free births and the healthiest offspring—physically and emotionally. Catastrophic Mothers, women with negative attitudes, had the most devastating medical problems during pregnancy and bore the highest rate of premature, low-weight and emotionally disturbed infants. . . .

These discoveries have enormous implications for parenting. With this knowledge, mothers and fathers have an unparalleled opportunity to influence and bond with their unborn child. They may be affecting his happiness and well-being—not just in utero, but for the rest of his life.

A pregnant woman is physically and mentally in a highly impressible state, and every maternal feeling reacts on the offspring. In *Isis Unveiled*, H.P.B. refers to “the mutual reaction of the maternal mind and the universal ether upon each other” (I, 400), and she indicates “the existence of a power in the human will, which, by concentrating currents of the atoms [moving in space] upon an objective point, can create a child corresponding to the mother’s fancy.” (I, 402)

Of what is a child’s body composed at its birth? The chemists will tell us that it comprises a dozen pounds of solidified gas, and a few ounces of ashy residuum, some water, oxygen, hydrogen, nitrogen, carbonic acid, a little lime, magnesia, phosphorus, and a few other minerals; that is all! Whence came they? How were they gathered together? How were these particles which Mr. Proctor tells us are drawn in from “the depths of space surrounding us on all sides,” formed and fashioned into the human being? We have seen that it is useless to ask the dominant school, for they know nothing of the nutrition, digestion, or circulation of the foetus; and physiology teaches us that while the ovule is enclosed in the Graafian vesicle it participates—forms an integral part of the general structure of the mother. Upon the rupture of the vesicle, it becomes almost as independent of her for what is to build up the body of the future being as the germ in a bird’s egg after the mother has dropped it in the nest. There certainly is very little in the demonstrated facts of science to contradict the idea that the relation of the embryonic child to the mother is much different from that of the tenant to the house, upon whose shelter he depends for health, warmth and comfort. (I, 400-401)

In the article “Creative Process as a Unifying Theme of Human Cultures” in the Summer *Daedalus*, Robert Scott Root-Bernstein sees the many-cultures problem as one of escalating importance, for the resolution of which greater attention needs to be

paid to those who bridge cultures and the processes by which they do so. The author writes:

Science may be at the centre of modern culture, but it seems to stand aloof. The result is what C. P. Snow, in 1959, called the "two-culture problem." It is the same problem that Ruth Nanda Anshen defines as "the major dilemma of our epoch." Is science, be it angel or devil, a culture apart, or is it an integral part of culture, as Rabi says? Is science truly objective, and the arts, literature, and all other creative endeavours mere subjective, emotional illusions? Is the search for any and all knowledge a pursuit that needs no justification, or is that search limited only to science? In short, is Snow's "two-culture problem" real, or is Anshen right in believing that there is, in reality, "a false antinomy between the scientist and the humanist"? *Must* these cultures be in conflict, or can they be melded into a co-operative whole? And *if* unity is possible, how can it be accomplished? These are difficult and important questions whose answers will fundamentally influence the future course of cultural evolution. . . .

Where does one draw the lines between the sciences and the arts, the sciences and the humanities, the arts and the humanities, even between the arts and politics? How much do talents and skills developed in one field of endeavour make possible innovations in others? Whatever the differences in the products of the various cultures, it is generally agreed that the way in which those products come into being is the same for all. . . .

The only possible solution to the two-culture problem, therefore, is education—or, as Aldous Huxley wrote: "The precondition of any fruitful relationship between literature and science is knowledge. . . . Without knowing how ideas evolve, without understanding how or to what extent cultures depend upon the evolution of ideas, without any science of man, we have nonetheless institutionalized and formalized most cultural activities. Mass education is the order of the day, but it is only mass in the sense that an enormous amount of information is passed on to a large mass of people. What is taught is fragmentary and fragmented, yet it is almost impossible for any student to realize the extent of this fragmentation from any textbook or lecture, for these represent the final, packaged products of knowledge, not their lacunae. Worse, mass education means uniformity of education—standardized curricula, standardized textbooks, standardized tests, standardized minds. The mob rules. Only what the masses can learn easily is taught, and mediocrity reigns supreme. . . .

What needs to be done? First, the phenomenon of "correlative talents" must be given its due: we need to recognize that creative scientists are, more often than not, creative artists, poets, writers, musicians, and philosophers as well, and that the latter are, more often than not, creative in other disciplines. The phenomenon indicates that the creative process is the same in every discipline and that, when the universality of process is emphasized rather than the specificity of products, the skills learned in one discipline are transferable to others.

The article "Management by Intuition," by Weston H. Agor, printed in the April issue of *Span*, argues that, in our changing world, tomorrow's managers will face very complex situations in which traditional decision-making processes will be inadequate. They will need a new set of skills, relying less on fact-gathering and formal authority and more on intuitive judgment. Already successful executives are using intuition to make quick decisions.

Just what is this mysterious process? [the author asks]. Psychologist Carl Jung calls intuition one of the four basic functions, along with thinking, feeling and sensation. It is the function that "explores the unknown and senses possibilities and implications which may not be readily apparent."

Webster's dictionary defines it as "the act or process of coming to direct knowledge or certainty without reasoning or inferring; immediate apprehension or cognition." . . .

"The little voice inside of you is the distillate of all your experiences," says Richard Brown, former president of Towle Manufacturing, who bases many of his decisions on intuition.

Fully developed intuition is highly efficient—a way of knowing immediately. It is fast and accurate. We can process a wide array of information on many levels and gain instantaneous cues as to how to act. We have the answer although we do not understand all the steps or know how our mental system processed the information. . . .

Intuition becomes more efficient as we become more open to our feelings and more secure through experience in its ability to provide the correct cues. The first rule is to believe in it. What we believe we can do is one of the most important factors in determining what we can in fact do. . . . The second rule is practice makes perfect. . . . The third rule is to create a supportive en-

vironment in which intuitive skills are valued. There are tests and exercises that serve to focus our attention within rather than without.

Theosophy holds that "reason is the lower aspect of the Thinker or *Manas*, and not, as some have supposed, the highest and best gift belonging to man." Its other, and higher, aspect is the intuitional, "which knows, and does not depend on reason." "The lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side which has affinity for the spiritual principles above" (*The Ocean of Theosophy*, p. 58). The *Ocean* also recommends that intuition (or higher *Manas*) be developed by training, and the reason is given in the last paragraph of Chapter VII.

"Religion, Science, and Animals" was the subject of Ashley Montagu's keynote address at the International Conference on Religious Perspectives on the Use of Animals in Science. The address is reproduced in *Animals' Defender*, September-October 1984, and reads in part:

The religious state takes the form of emotionally felt relatedness to forces and powers outside oneself, forces and powers that largely control us, and which to some extent we can influence. Such a description of religion defines its character both for the individual and society. It refers to the bond that binds the individual to the universe which he inhabits, and thus to everything in it, to things, and animals, and plants, and waters, the air, as well as to persons, spirits, and transcendent values.

It is an interesting reflection that this yearning to relate oneself to the mysterious forces of the universe, to reveal and to bring into harmonic order something of its meaning, is much the same kind of striving to which we give the name "science." It is principally in the means, the methods, by which these strivings are realized that the differences between science and religion are produced. . . .

But however substantial the differences may be, they do not and should not constitute a barrier to communication between the religious and the scientist. In the larger context within which we live and have our being, the scientist must, like the religious,

never slight the spiritual, the humane, requirements of human work and conduct. For both the religious and the scientist there can be no handwashing indifference to the consequences of what we, as human beings, believe and do. . . .

It is interesting and, I think, illuminating to find that belief in animals as animated automata occurs largely among the unenlightened of so-called civilized societies. To my knowledge it is never encountered among the peoples the "civilized" call "primitive." . . . There are many qualities attributed to animals by indigenous peoples which make it quite natural for them to respect and to love them. The mythologies of these peoples generally relate them biologically to themselves, as being a part of nature, where no one form is considered superior to the other or superior to nature—unlike those of us in the West who think of ourselves not as a part of nature, but as superior to it, and where we consider all other forms as "inferior" to ourselves. . . .

It is our moral obligation to be involved in the world in which we live, and to everything natural that is within it. Not merely to be concerned, but to be involved, to be responsible, to care, and to recognize that the true, the good, and the beautiful are not three different values, but one; that the human condition involves the state of the world and everything in it. Our personal authenticity means not only being true to ourselves, but also to the world in which we live. As Goethe once remarked, "When I know my relationship to the world without I call it truth. So everyone can have his own truth, and yet, it is always the same." . . .

There is now a fairly large literature devoted to the replacement of outmoded experimental procedures on animals by far more efficient and expeditious means. The hope is that some day soon we shall be able to replace all experimental investigations on animals by such alternative means. In the age of computers this is more than a possibility, it is a probability.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, with professing attachment to any Theosophical organization. It is loyal to the founders of the Theosophical Movement, but does not concern itself with dissension or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lo to leave it the time or inclination to take part in side issues. That work and that end the dissemination of the Fundamental Principles of the philosophy of Theosophy, and exemplification in practice of those principles, through a truer realization of the SELF, profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and ho ever situated, is "*similarity of aim, purpose and teaching*," and therefore has neither C stitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. A it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, with distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes who desire to fit themselves, by study and otherwise, to be the better able to help and te others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Decla tion," I hereby record my desire to be enrolled as an Associate, it being understood t such association calls for no obligation on my part, other than that which I, mys determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. quiries are invited from all persons to whom this Movement may appeal. Cards for signat will be sent upon request, and every possible assistance furnished Associates in their stud and in efforts to form local Lodges. There are no fees of any kind, and no formalities to complied with.

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