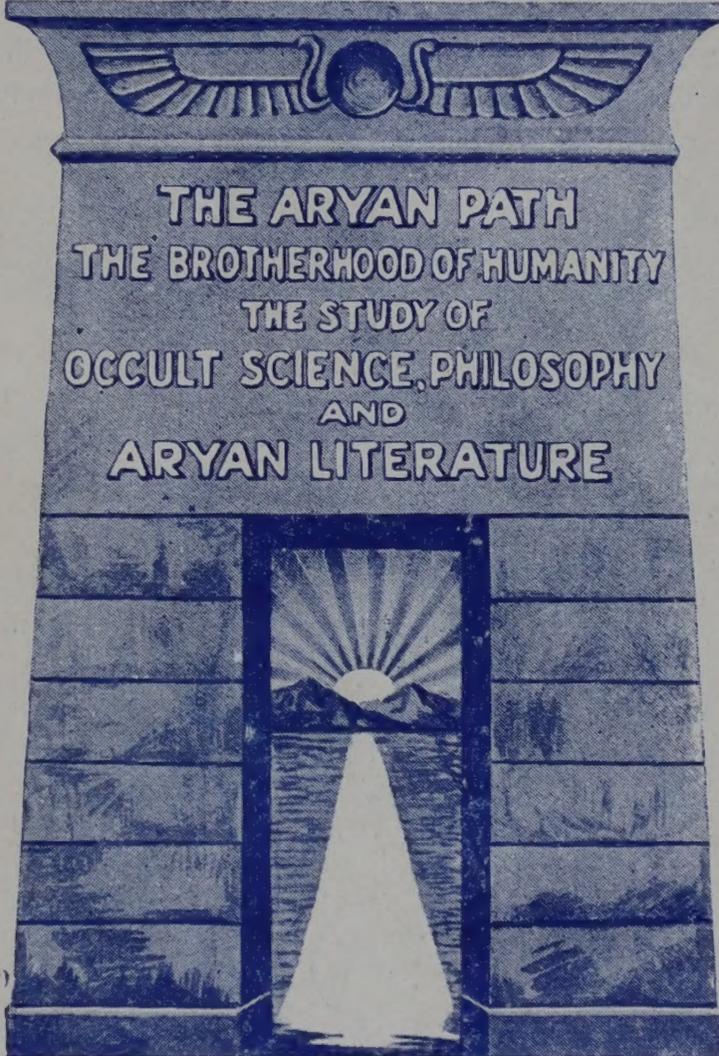




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



**THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE**

Vol. XXI No. 1

November 17, 1950

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

—MAHATMA K. H.

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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.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th November 1950.

VOL. XXI. No. 1

CONTENTS

During this Cycle	..	..	..	..	1
Wisdom Revealed and Wisdom Concealed	..	..	..	..	2
The Gita Way of Living	..	..	..	..	3
The Metaphysical Key	..	..	..	..	6
Ancient Mysticism and the Loss of it	..	..	..	..	9
Nature Ever Compensates Man	..	..	..	..	12
The Great Duality : In Zoroastrian Texts	16
Broken Lines	17
In the Light of Theosophy	19

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1950.

VOL. XXI. No. 1

DURING THIS CYCLE

A new volume of this magazine begins today. What we have been able to achieve is for our readers to say. What we may achieve in the future is in the womb of the unknown. Our aims and objects, our hopes and aspirations were outlined in the opening article of our last number.

Here, on the threshold of a new volume, we must once again recall to our minds the supreme duty of every student of the Esoteric Philosophy: he who aspires to catch the Eye of the Master must kindle in himself the light of sacrifice and serve humanity, now plunged in the darkness of false knowledge—false in its objectives and applications even while accurate at times in its findings and tabulations. Mr. Judge once wrote:—

In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. (*Vernal Blooms*, p. 121)

The aim of the Esotericist, and therefore of THE THEOSOPHICAL MOVEMENT, is different from that of the worldly server.

To the Occultist, material advancement is not of the quality of light, and he finds no progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. (*Vernal Blooms*, p. 118)

Service of Humanity is the motto of the Esotericist. But that service is different from what is ordinarily understood as such. That service should be according to the plan of the Great Sacrificers, which plan is clearly outlined in the Message, exoteric and esoteric, of H. P. Blavatsky. Students have to learn so that they may teach. If learning is confined to self-improvement only, they will not have truly learnt. The reverse is also true: they cannot serve if

knowledge is not acquired by the mind and applied in the heart.

This magazine tries to promulgate knowledge in the service of humanity. That knowledge is of the Heart-Doctrine, which alone creates right avenues to service. Its main task is for and with the student-aspirant, to assist him in avoiding pitfalls and in treading the Inner Path of true philanthropy. More than ever we must keep in mind these words of light in editing this magazine; H. P. B. wrote in *The Key to Theosophy*:—

Theosophy considers humanity as an emanation from divinity on its return path thereto. At an advanced point upon the path, Adeptship is reached by those who have devoted several incarnations to its achievement. For, remember well, no man has ever reached Adeptship in the Secret Sciences in one life; but many incarnations are necessary for it after the formation of a conscious purpose and the beginning of the needful training. Many may be the men and women in the very midst of our Society who have begun this uphill work toward illumination several incarnations ago, and who yet, owing to the personal illusions of the present life, are either ignorant of the fact, or on the road to losing every chance in this existence of progressing any farther. They feel an irresistible attraction toward occultism and the *Higher Life*, and yet are too personal and self-opinionated, too much in love with the deceptive allurements of mundane life and the world's ephemeral pleasures, to give them up; and so lose their chance in their present birth. (pp. 214-15)

And she sums up:—

Many are interested in our doctrines and feel instinctively that they are truer than those of any dogmatic religion. Others have formed a fixed resolve to attain the highest ideal of man's duty. (p. 215)

We must try to help the former to confirm that instinctive feeling and to conform to the task of living and teaching, of learning and serving.

As for the latter—THE THEOSOPHICAL MOVEMENT must prove a real friend to them and aid them to labour strenuously and practically for the Theosophical Cause. We must assist Theosophists in name to become Theosophists by nature and help the latter to tread fearlessly but humbly the Path

of True Devotion. We may quote *The Voice of the Silence* :—

Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births. The Deva-sight and Deva-hearing are not obtained in one short birth.

WISDOM REVEALED AND WISDOM CONCEALED

To give more knowledge to a man than he is yet fitted to receive is a dangerous experiment.

... we cannot consent to over flood the world at the risk of drowning them, with a doctrine that has to be cautiously given out, and bit by bit like a too powerful tonic which can kill as well as cure.

—MAHATMA K. H.

The knowledge necessary for "living the life" intelligently is made available in Theosophy. The intimate relation subsisting between all parts of Nature, visible and invisible, material, psychical and spiritual, when once understood affords a Key to Right Living. Food for the body, for the mind and for the Soul are provided and a correct menu for the whole man is offered in Theosophy.

The key-note of the whole is Unity—a healthy body controlled by a pure and mature mind enables the Spiritual Soul to function in that body, through that mind. The fundamental aspect of the whole process is the harmony to be established between the unit on the one hand and the collectivity of units (the whole of Nature) on the other.

In the human kingdom this harmony manifests as the Universal Brotherhood of Man. Extending from this kingdom that harmony has to be established with other kingdoms—the animal, the vegetable and the mineral on the visible plane and the kingdoms of Devatas-Elementals, Devas-Gods and Rishis-Sages on those which are invisible.

But there are powers of darkness and of evil like Bhuts-Ghosts, Pretas and Pisachas-Elementaries and so on, which are destructive in their nature and character. The Esoteric Philosophy is unequivocal in its instruction that the student who follows the Path shown, should shun these shades of Darkness. They have strange functions to perform, which are utilized by living and intelligent Nature and Masters of Nature, at times and in ways not understood by us. There are Dhyani-Chohans, Lords of Light, and Mamo-

Chohans, shades of Darkness, whose presence and function in the great economy of Nature are incomprehensible to the mind of the students of Theosophy. There are very many recondite aspects of the Esoteric Philosophy connected with evil as it affects the human kingdom, but mastering that subject, like some others, forms no part of the work before the present-day student of Theosophy who aspires to tread the Inner Path of Chelaship and to become a Companion of the Great Adepts who are Philanthropists and sacrifice their all in the service of humanity.

Once a Master wrote of the task of "hedging off wisdom from knowledge and tracing limits to that which is to be given at one time." For this cycle the Masters of Theosophy have given out a body of great truths by the aid of which we can make our lives pure, elevated and sublime and begin to help our fellow-men to do likewise. To try to pry into what is not given is a dangerous game, involving loss of time and opportunity. Very apposite are the words of the Master (*U. L. T. Pamphlet No. 22. p. 13*) :—

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations *outside the limits traced.* [*Italics ours—Eds.*]

THE GITA WAY OF LIVING

[We publish here in somewhat condensed form, the text of a paper read on June 19th, 1950, at the Indian Institute of Culture, Basavangudi, Bangalore. The speaker, a new Associate of the U.L.T., paid a tribute to Mr. Judge for his rendition of the *Gita*.—Eds.]

“ Homage to Krishna, that great player on the flute ! ”

Some years ago, somewhere in India, a musicale had been arranged in honour of a European officer, freshly arrived from England. A great musician, an expert *vinā* player, who was to entertain the party, took up his instrument and, as is usual with our great musicians, began to adjust it, loosening or tightening a string here and a string there, twirling this key or that, and striking every string to see whether it produced the right note. All this was preparatory to the music proper but, all the same, those incoherent twangs of the *vinā* under test produced a sort of music. The guest of honour, unfamiliar with Indian music, under the impression that this tuning of the instrument was the first item on the programme, appreciatively clapped when it was finished and exclaimed, “ What fine music ! ”

It is not my intention to make fun of the stranger, but simply to illustrate that there is music even in the process of attuning; an undefined symphony is produced even when we are adjusting our instrument, and there is always somebody to appreciate even that crude music. But what fine music will flow out when the instrument has been properly adjusted, every string emitting the correct note !

This is what we all have to do, if we are to acquire the art of living. We shall have to attune ourselves if we wish to lead a life of peace and harmony. Such a fine art is worth our while, and we must acquire it with diligence and perseverance. Its teacher is that Master Musician, the famous player on the flute, Krishna, who taught this art to Arjuna. His teachings are available to us in that gem of all literature called the *Gītā*, the shortened form of the *Syīmād-bhagavad-gītā upanishadah* “ the soul-elevating teachings uttered by the Blessed Lord. ” The *Gītā* Way of Living is a tuneful, perfectly harmonized way of living.

Let it not be presumed that I have already acquired the *Gītā* Way of Living and can speak on

it from experience or with authority. Far from it! Only, it has greatly appealed to me and I have begun to aspire after it. “ A thing of beauty is a joy for ever, ” said Keats. And on seeing “ a thing of beauty ” not only is one filled with joy; one also likes to share that joy with others. Pilgrims on the path of peace, allured by the divine glory, take delight in “ lecturing ” and “ being lectured to. ” (*Gītā* X. 9) Thus, the utmost I can claim is that I am a humble copilgrim, a fellow aspirant, having the pleasure in company with you all, of offering homage to the Lord in the form of this discourse.

Apart from the attraction already mentioned, my choice of subject was suggested also by the need of the day. If we glance around us, we see malice and jealousy, discord and conflict, forces of disruption active everywhere, in spite of the Charters of high ideals. We need a corrective that may save mankind from the threatening disintegration, and that corrective, I firmly believe, lies in the *Gītā* Way of Living, for the goal of this path is *lokasamgraha*, the binding together or the integration of humanity, unity, concord and peace everywhere.

Before proceeding, I should like to correct certain wrong notions regarding the *Gītā*. Many think that it is but a scripture of the Hindus, to be recited, wholly or partially, as part of their daily worship, and contains little of practical wisdom. Others, even among the Hindus, are of the opinion that the *Gītā* is meant only for saints and ascetics who have severed all worldly ties. According to them, the *Gītā* teaches one to renounce everything and turn a recluse. There are still others who despise the *Gītā* as out-of-date, primitive and old-fashioned, not suited to the modern man.

Such are the charges often heard against the *Gītā*. But in reality its teachings have a universal appeal and their applicability to man in all times

and climes has been recognized by the learned world. As to its teaching renunciation, the internal evidence militates against that. Arjuna, to whom the *Gītā* was primarily expounded, was running away from the battlefield in remorse and self-pity, but as a consequence of listening to the *Gītā*, he took up his arms, fought the battle and came out victorious. You cannot call that renunciation !

The *Gītā* teaches action, incessant work, the importance of which it proclaims at every turn. It invites you to engage in work in all seriousness : " Action is superior to inaction. " (III. 8) The Lord cites his own example : " Look at me ; I have no desire to achieve anything in this world, and yet I am constantly engaged in work. " (III. 22) If we apply the *Gītā* criterion to the so-called *sadhus* and *sannyasins* of our day, we shall find that 99 out of every 100, if not a larger proportion, are cheats and impostors, drones or shirkers, *mithyāchāras* and *rājasatyāgins* in the words of the *Gītā*. The things they are required to renounce, they never renounce.

Well, what about the *Gītā* being old ? Yes, it is old, primitive, perhaps, as primitive as the sun and the moon ; but, like them, it is ever new, vitalizing and refreshing. It is as fresh as fresh can be. The modern man may readily accept and appreciate what comes from modern writers, but often they but present to us the old wine in new bottles. I do not mean that they have borrowed ideas from the *Gītā* and passed them off as their own, but many of the truths propounded by them can be traced back to the *Gītā*, the Upanishads or similar ancient works, where they appeared, perhaps in a more glorious garb. " The truth is one ; the learned express it in different ways. "

Let us take one simple example : Dale Carnegie's advice to " keep smiling. " A really winsome smile comes direct from the purity and serenity of an unruffled state of mind, free from fear, free from care, free from malice, free from anger. Gautama, the Buddha, they say, used to smile such a smile, and Mahatma Gandhi in our day. Our smile is mostly a forced one, but, once in a while a genuine, innocent, spontaneous smile appears on our lips, too. This happens when we are under the *sattva* *guṇa*, when the noblest of our

moods is uppermost within us. When the *sattva* *guṇa* prevails, we are at peace with ourselves ; we are quietly happy.

We are all children of the great Mother, *Prakriti*, Nature, consisting of the three qualities or moods, ever changing, coiling and recoiling. We call them in Sanskrit, *sattva*, *rajas* and *tamas*. These terms defy precise translation, but may roughly be described as serene, turbulent and muddy, respectively. One of these *guṇas* at a time is uppermost in a being, while the other two remain subdued. And all our actions, physical, oral or mental, can chime with the uppermost of the three. With this yardstick in hand, let us scan our conduct and our contacts—with wife, children, friends, strangers, etc.—and we shall find why our smile is seldom a genuinely winsome one. With Shelley we can exclaim :—

Rarely, rarely, comest thou,
Spirit of delight !
Wherefore hast thou left me now,
Many a day and night ?

The spirit of delight, the *sattva* *guṇa*, indeed visits us rarely. And, when it comes, it does so of its own accord, and in spite of ourselves. We have no hold on it. And yet one *can* chain down the spirit of delight. And this is where the *Gītā* comes in.

Persistent effort moves mountains ! All that one requires is a burning desire backed by the power of perseverance. If one possesses these two, one needs no genius or sharp intelligence ; but if one does not possess those, one's intelligence is of no avail.

Krishna advises Arjuna to rise above these three *guṇas*, these fickle moods :—

When one subdues these three *guṇas*, one is freed of all agony ; even the pangs of birth, old age and death will not touch him. (XIV. 20)

Then he will taste delight, " *amrita*, " " the cremation of death, " " the removal of the fear of all fears, " perfect bliss. Rise above the three *guṇas* ! This advice is coupled with something else :—

Be free from the " pairs of opposites " and constant in the quality of *sattva*, free from worldly anxiety and desire to preserve present possessions, self-centred. (II. 45)

“Be always established in *sattva*.” This is apparently a contradiction. First, we are called upon to rise above the three *gunas*, i.e., *sattva*, *rajas* and *tamas*. And then we are asked to be established in *sattva*, the first of the three. This in reality amounts to the chaining down of the spirit of delight. To illustrate: Picture to yourselves a big lake with a lotus-bud raising its head somewhere in the middle. Now, the water below is subject to becoming serene, turbulent and muddy, but the lotus-bud, though it has its roots in the silt at the bottom, is poised above the water and remains unaffected. It is that state that we are called upon to assume and perpetuate. We are part and parcel of *Prakriti*, have our roots and being in it, we cannot escape it altogether, but we can still raise our heads above it and survey the entire expanse on all sides.

After this rather lengthy prelude, let us now come to the music proper: the *Gītā* Way of Living. Like all other ways and highways, this also has its name—“*Karmayoga*.” *Karma* means “work” and *yoga* in this context means “the way of doing it.” We have it defined in the *Gītā* itself: “Yoga is skill in action.” (II. 50) It is more than mere devotion to Duty. It involves extra-proficiency and dexterity. The duty has to be performed with tact, tact in its primary sense; the word is grossly misused nowadays. To handle a situation with tact should be understood in the sense that by our performance we cause no offence or disturbance and yet achieve our object, which is to chain down the spirit of delight, to rise above the quagmire of *samsāra*.

For that we need do nothing special. We can continue what we are doing: we need only change our attitude, our mental outlook. That will make all the difference. At present we are acting with our mind attached to what we are doing, with the desire to achieve success, or to gain honour thereby. This, with regard to our good actions. Attachment of mind is present in bad actions also. In their case the doer not only desires the gratification of his bad intentions, but also wishes to escape the painful consequences.

Let us remember that it is our ultimate object to rise above these fleeting pains and pleasures and be poised in peace. And that is to be achieved

by giving up the mental attachment to our actions. We should perform our duties well, but let our mind be detached, supremely indifferent to whether our actions bring us success or failure, honour or dishonour, gain or loss. To do our allotted task and no more is the injunction given by the *Gītā*. “It is more easily said than done. One can’t put one’s heart and soul into a piece of work without expecting any good resulting from it.” Well, that, the *Gītā* points out, is the attitude of an ordinary man. The skill lies in changing it.

As the ignorant people work with their minds attached to actions, so let the wise man work, but with his mind detached. And let him work with a view to preserving the world order. (III. 25)

This last clause is most significant, it means literally, “desiring to effect the integration of humanity,” wishing that through his behaviour no disturbance may be caused in the social order. This again is apparently a contradiction; one should do work wishing nothing and, at the same time, one should wish the maintenance of the world order! This feat is really difficult. The model set before us is that of King Janaka. We have to look after the welfare of the state. We have to see that the people of Mithila live in peace and plenty. In trying to save them from starvation, we have ourselves to take the plough and till the land. With all this tender care for the people we have to assume that seemingly callous indifference which is expressed in “What do I lose, if Mithila is on fire?”

Recently we had another Janaka in our midst in the form of Mahatma Gandhi. To all appearances he was weighed down with worry, care and overwork, all for his country’s sake, but his buoyancy, his child-like smile, his hearty laughter, all gave a glimpse of his mental detachment. That is skill, that is the *Gītā* Way of Living, and it is after all not so extremely difficult as it appears to be.

It is, moreover, enjoined on the wise that he should keep his wisdom to himself except where it can be profitably shared by his equals. “Knowing everything, the wise should move in this world as if he were a dunce.” This is putting it rather

too strongly, but the implication is obvious. He should be all humility, absolutely unassuming.

You may have observed that, though we are asked to work, to go on working without desire for any reward, the twofold desire is there for, (1), stabilizing the spirit of delight; and, (2), preserving the world order. On analysis, you will find that these two noble aspirations are devoid of selfish elements. They are two great sacrifices. The first is emptying our jar of water into the waters of the ocean and becoming one with all bliss, light and immortality. And the second is attuning ourselves with nature, with the manifestation of that supreme power, just as the sun, the moon, the rivers, the mountains, the fire, the wind, all do their allotted work within their own spheres, without transgressing their bounds, all for the smooth running of the universe.

Thus, if you must have any motive behind your actions, let it be this twofold desire or sacrifice. Think of these vast forces around you, these manifestations of God, and then of yourself as attuned with them. Does your little self not sink into insignificance? The fundamental teaching of the *Gītā* boils down to this: Go on plying your business, but with the mind attuned with the Higher Self, and all will be well.

I am not touching upon the minor points such as food, sleep, exercise, play, pastimes, etc., that are advised for the wayfarer on the *Gītā* Way of Living, though these have their own importance so far as his physical needs are concerned. With the help of what little has been said, each of us can, I believe, lay down rules of conduct in harmony with his or her pursuits in life. It will be very difficult in the beginning to observe those rules rigidly, but we must never despair. And, once started, we must keep trying. We have the Lord's assurance (II. 40) that each step forward is a definite gain and that whatever little progress we have made will remain to our credit and will stand us in good stead. Let us go on attuning ourselves, until every string is taut to the required degree and the instrument produces perfect melodies!

THE METAPHYSICAL KEY

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 7 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 7 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 become 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 theoso-

phist, 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 7 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 toward 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 3 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 14 (twice 7) pieces, after which, left without his counter-balancing 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 spir-

itual 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 symbolic 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 battle-ground for their struggle being the Mind.

ANCIENT MYSTICISM AND THE LOSS OF IT

The primitive fact is that the Absolute Principle is the origin and synthesis of all ITS Aspects projected by ITSELF. These sacred Aspects pass into manifestation, like rays from the sun, some of the higher becoming distinct forms of the Great Knowledge—becoming Philosophy, Religion, Ethics, Science.

Mysticism is, first, man's realizing his oneness with the Absolute, his actual identity with THAT. And then, in consequence, his perception that all the Aspects are in his possession, and that he may come to know, consciously, each of them as his.

These statements show that Mysticism originally contained two different but closely allied meanings. The first and all-important was the rising of an individual soul to awareness of its identity with the Deific Principle. Since in the Absolute there is only oneness, not dualism, he who thus unites his consciousness with that ONE naturally forgets everything but THAT. It is a rare state, and little about it can be put into words. The second meaning was that men can be helped to this high state by instruction in the sacred Aspects. About this instructional side of Mysticism much may be learned.

Yet the learning must be done by using intuition, common-sense wisdom and analogy. These suggest many statements that commend themselves to both higher and lower reason, but cannot be proved externally. The present records are too scanty. Therefore the statements in this paper have to stand on their own merits as seen by individuals. They are made tentatively, not dogmatically or as claiming any authority.

In the far-off age when men began to be mind beings, began to think and reason, it was necessary for them to be treated like children and taught about the divine Source from which they came, about the Nature that surrounded them and the Earth they lived on. They had to learn that man has in essence the same powers as are in the highest beings, and that it is man's function on Earth to develop greater use of his deific powers, and greater knowledge of himself and other beings by living the best life possible on this Earth.

Among the old Greeks there was a word that meant "close-mouthed." From this were derived "Mystery," "Mysticism" and "Mystic." Mysteries were facts and thoughts to be kept to oneself, too sacred to be given to gross, ignorant, or undeveloped minds. But far preceding the Greeks were those earlier peoples who were directly instructed by Beings so pure as to be called Gods and Divine Kings. These Beings, through their previous evolution, actually knew and even *embodied* what they taught; and many more men in those times possessed, through their higher minds, the capacity to comprehend and use such divine instruction.

Thus there existed a genuine philosophy, embracing the spiritual, the mental and the physical aspects of human nature and of cosmical nature. It was philosophy, religion and science at once. It was what we call the ancient Wisdom-Religion. This inspired Mystics, and taught them how to prepare their minds; and that Wisdom-Religion was shared by all the nations of those days.

Yet, then as now, many egos in every nation were not sufficiently evolved to understand or use properly such exalted Wisdom, and the divine Instructors themselves instituted customs that separated the incapable from the others. Thus were produced groups of those who practised the arts and sciences of daily living, such as building and the production and disposal of food. For example, in the Eastern scripture, the *Bhagavad-Gita*, which gives what Krishna taught over 5,000 years ago, the Teacher speaks explicitly about the use and care of food.

Likewise there were other groups whose minds were ready for the higher knowledge. These became Initiates, who took most solemn vows of secrecy, to protect the Wisdom from any misuse through ignorance or evil motive. Both groups were under the instruction of the Teachers, who taught that all power is spiritual and that man and nature are sharers in the Infinite Divine Essence. Facts, laws and powers, so great as to be dangerous to the general public, were perceived

and used by Initiates. These were the Mystics of those times, and their Philosophy, their Religion, their Science, were the Mysteries.

Later, especially among the Greeks and contemporary peoples, "Mysteries" became a name for Schools of Philosophy, Science and Wisdom, which were taught by Initiates, and included such subjects as mathematics, higher architecture, music and the more developed use of metals. These subjects were treated both from the terrestrial and the spiritual levels. We today treat them only from the earthly stand-point. From these later Mystery Schools no one was excluded necessarily, but some were admitted to the lower instruction only, while the upper degrees alone produced Initiates.

Pythagoras, for example, was initiated into the Mysteries as taught in Babylonia, Chaldea and Egypt, as well as in Greece. Plato was a high Initiate; and the writings of these two men conveyed through symbolism, myths and veiled language all that their vows of silence permitted them to give forth. Since their times, egos with enough spiritual perception have pierced the veils and caught some of the higher philosophic teaching. Such egos have produced in European history those movements of thought called Platonic revivals. How was this ancient Mysticism lost? It never was wholly lost. It still exists today for any individual soul who sees itself as identical with the Universal Whole and bows in reverence to THAT.

Yet the sad fact is that even in the later Greek times the purity of the Mystery Schools was lessened, the secrecy of earlier days was somewhat violated, causing a mixing up of the higher and the lower; and with the forming of the Christian Church there was a brutal wiping out of philosophic schools and teachers of the old Wisdom and a wide scattering of their students. The solemnity of the ancient initiations was gradually turned into mere ritual, the actions performed during initiations were re-interpreted as the story of the crucifying of Jesus. The general public became dominated by the Christian Church, which tried to stamp out true ideas of the human soul and philosophic wisdom, giving its own teachings, fragmentary and materialistic.

All this was done to enhance the glory of the Church and increase its power over the minds of its followers. The ancient Mysticism as something known of, respected and supported by public sentiment, was nearly forgotten. Many men with mystical cravings and possibilities remained; most of them, however, were either absorbed into the Church or were by it put out of existence. Yet a few hid away, taking with them their own souls' higher Mysticism; while much of the lower mystical knowledge spread among the common people, survived through its practical value, though the divine Essence of it was ignored and forgotten.

As a result of all this, the power in the words "Mysticism" and "Mystic" was gradually weakened into psychic emotionalism. But even so, the possible realization by a man of his identity with Deity was never lost. Nothing can destroy this for a human soul. Hence such realization was achieved even in the darkness of the Christian nations. It was experienced there in various secluded places among men who were seers both by nature and by training, men alone or in groups, to whom the preservation and gradual spreading again of the old Wisdom meant more than any earthly career. These groups were usually called "brotherhoods," and the actual brotherhood of all men was one of their most sacred doctrines. By these groups much of the philosophic Wisdom was preserved, even in the worst Christian ages. Groups in other parts of the world, not connected with European evolution, probably found the keeping and practice of the old Wisdom less difficult.

If at the time of Roman pre-eminence, the egos who were responsible for early Christianity had been less wishful for power in *this* world, less spiritually ignorant, there might have been a far more direct continuation of the primitive Wisdom. Most Romans were not spiritual. They were war-loving and power-seeking. And the Northern peoples conquered by them as mere "barbarians" and treated as the dust of the earth—were people who actually had their own records of the important elements of the old Wisdom-Religion. If these elements had been properly combined with the teachings of the earliest Christians—the

teachings, for instance, of the Essenes, the Gnostics and the Neo-Platonists, there might have been a great extension and fructifying of spirituality throughout the world.

But many men of that time, wherever they lived, centred their ideas and interests around Rome and Roman customs. They created a period somewhat like our own; they rose to power by the support of ignorant men, men spiritually dense; domineering, ruthless men, who stopped at nothing to get their will. And so, those egos, by their actions then and in the past, made growth in true Mysticism well nigh impossible. Not only then, but ever since, very many persons under Christian teaching have been unable to reach the attitude and capacity of mind needed for true Mysticism.

This incapacity, besides being partly caused by the brutality traditional in the Christian Church, was due also in part to the absence or perversion of genuinely philosophic modes of thinking. Philosophic thinking is best illustrated for the West by Pythagoras and Plato. These philosophers reasoned from universal principles. To them Deity was the Supreme Universality, and the Universe was the harmonious manifestation of Universality.

Another Greek, important in the West, is Aristotle; he, however, though he was a pupil in Plato's school, never really understood his teacher. Besides, he was ambitious to found a philosophy of his own. In spirit, he belonged with those other self-seekers among the early Christians. Hence it is not strange that Aristotle became to the Christians *the* great philosopher, and that his methods and his writings dominated the mind of the later middle ages. Yet, in founding his philosophy, he did retain some Platonic conceptions, and these are of permanent value.

Aristotle preferred particular and objective concepts, instead of the universals of the two older philosophers. This is where his teaching diverged from theirs, and on this divergence hangs much of his deteriorating influence. The 16th-century Englishman, Lord Bacon, re-emphasized the objectivity of Aristotle, and Bacon became one of the chief philosophic guides in and after his time. Following Aristotle's objective method, Bacon

based his philosophic teaching on the principle of induction. Induction is a method of exploring nature and of reasoning from one object to others, and then to a hypothesis applied generally; and this inductive process became in time the chief working method of modern science.

We can easily see that the inductive method consists of particularizing and so of limiting, the objects of thought; and also of confining the thinker to the concrete. Nor is it hard to see that this method leads to the consideration of matter and material objects as of prime importance. Hence thinkers of today, striving to reach in consciousness toward the universal, seem to be justified in their charge that Lord Bacon, with his inductive method, and Aristotle, and the modern scientists who follow them, are in part producers of the materialism now deplorably preventing true Mysticism in the West and throughout the world.

Nor was Bacon the only promoter of materialism. He was followed first by Descartes and then by Newton, with his vision of the universe as a kind of ideal machine. In Descartes' time the tradition of the greatness of ancient philosophies was still strong, though many were rebelling against ancient thought, as falsely transmitted by the Church. Descartes expressed these men's notions with power and conviction, and actually broke the philosophic hold of the old tradition.

In Descartes' work the relation of mind and matter was asserted to be purely physical. The motions of bodies, heavenly and other, were said to be governed by mechanical laws which produced exact and mathematically measurable results. The life of animals was held to be merely automatic and soulless, rather than intelligent.

Men of the time who were determined to be free of priests and theology, to be rationalistic at any cost, found the Cartesian statements highly satisfactory, relieving them from both Deity-worship and soul-saving. The great popularity of Cartesianism, and then of the Newtonian ideas, mechanically interpreted, helped to lead naturally to the materialism of the 19th century, which proclaimed the operation of only blind forces in nature and the evolution of man from animals.

Another cause of the loss of the genuine Mysticism is the constricting mental effect of the Judaic-Christian religion and theology. The earliest Hebrews, indeed, knew their Deity as Ain-Soph, No-Thing, as high a concept as the Hindu Parabrahm; and Light was the manifestation of Deity in each case. But the later Hebrews forgot and lost this noble idea, and instead elevated to the highest place one of their lesser deific concepts, Jehovah, who is still the God of both Jews and Christians; though both these peoples, confusing their ideas of deity, have come to attribute to Jehovah a mixture of the merely human with the incomprehensible Ain-Soph, never to be objectified.

The fact is that Jewish-Catholic theology tends to destroy in men the recognition of themselves as independent, responsible souls. It teaches that men have to be redeemed by some power outside of their own will and spiritual vitality. Men are

not taught to think and feel *within themselves*, but to take as guides what other men, priests, have had as *revelations*. Thus, instead of thinking by philosophic principles, which are capable of universal application, masses of people accept, *without thought*, those personalized revelations, and follow the men who claim to have had them. In these ways the habit, and especially the power, of universal thinking have been much weakened or even lost.

All these limitations have affected science and modern thought so much that today only rare, high thinkers rise far above the physical in any speculative or philosophic direction. These higher thinkers of today do not all call themselves philosophers, still less do they use or accept the word "Mystic." Yet they are approaching (maybe unaware) some of the very concepts that lie behind the old Mysticism, and they are possibly preparing the way for a revival of the great past.

NATURE EVER COMPENSATES MAN

This title carries a kind of challenge. Many will ask "What nonsense is this about Nature compensating man always and ever? Do floods and fires compensate? Do earthquakes compensate? Does the man-eating tiger compensate? Is not Nature red in tooth and claw, killing men and women in their thousands through famine, and is not famine Nature's work, coming when no rain falls?" Such questions are natural. But even these questions rooted in ignorance are compensatory, for they are mental awakers, and make men enquirers. Such natural questions are rooted also, and especially in false knowledge, for we are not fully educated, and the explanations of these natural phenomena like floods and famines and fires—their how and why—are very superficial. So let us first understand the basic principle of Compensation in Nature. Consider this:—

By no better simile can human ignorance be described than by darkness, and even in the higher spiritual life there is the psychological phenomenon called the Dark Night of the Soul. This period of night, which might well be described as the symbol

of ignorance, as typifying inactivity or Tamas, is a beneficent period of sleep. Can we do without it? Is there anything sweeter than sleep? Is it not even a better nourisher than bread and water themselves? The period of night compensates for the activities of the day. But observant people might say "Not wholly accurate! Night has its nefarious activities—robbers and thieves use it; prostitution flourishes during the night; opium dens and night-clubs surge with life in the dark hours of the night; and so on." There is truth in this, but that truth does not violate the principle of compensation; in more than one direction it upholds it. How? Turn to the phenomenon we call Day. If sleep and rest are the expressions of night, deeds, the earning of livelihood, are those of day. Honest labour results in healthy tiredness, and healthy tiredness brings on sleep, healthful to the body and beneficent to the soul.

If there is a connection between day and night there is one also between activities and sleep—for there is more than one kind of sleep. Between what is done during the day and how, and the nature and character of sleep during the night,

there is an intimate connection. "Blessed is the man who has found his work," said Carlyle, and the saying is true from the soul point of view, and not only from the physical point of view. How many of us have thought of the interrelationship between the nature of the day's work and the night's rest? Is our work constructive or destructive. Is it co-operative or competitive? Is there strict honesty or only business honesty? Are there accuracy, punctuality, purity of motive and cleanliness of method? Is there a due regard for the interests of others? And so on. Whether our work is big or small is nothing in comparison to honesty, to accuracy, to the pure motive. A good and honest clerk will have compensation in sleep that a big business man with a dubious conception of honesty will not have. Why does many a business man suffer from unsound sleep and even from insomnia? We have become so materialistic that we do not even try to relate physical and bodily phenomena to psychical and soul causes. So those who during the day, in their work, business or what not, disregard soul principles, rob others by cut-throat competition, prostitute their powers, these do not secure the beneficence of sleep. When we see the connection between our day and our night much will become clear to us.

Go to the other extreme—what about people who all through the day are keeping the company of spiritual thoughts, are helping other minds and souls, are unselfish and not greedy, are intellectually honest and simple-hearted in their purity, what kind of compensation does Night bring to them? Recall what the *Gita* says: "What is night to those who are unenlightened is as day to his gaze." Like a star in the spiritual firmament the soul of the wise man shines when all around is darkness.

But enough of the metaphysical background of our subject. Let us go to the practical aspect of human life and see how in the small as in the vast it is true that "light and darkness are the world's eternal ways." Students of Theosophy should study Emerson's essay on "Compensation" to gain a deeper insight into this Theosophical idea of our philosophy.

Let each of us turn now to our own personal lives—our make-up, physical, emotional, mental

and spiritual is different. Our environments are different; our reaction and response to our environments are different; and yet through it all the truth remains that Nature ever compensates man. When our bodies are stricken with disease there is compensation; and every factor in our environment is a compensation; our very mental limitations form a compensation. Compensatory force is ever at work and we can easily see this if we obtain a little knowledge of the true philosophy of Theosophy. Our moral weaknesses urge us to overcome them if we obtain right perception. The moment a person sees that he is mistaken or deluded he is out of his blank darkness and if he so wishes can remove his mistake and transcend his delusion. Our mental limitations, once recognized, will urge us to seek their cause and to find ways and means to remove them. When a person does not know that his body is sick he does not go to a doctor; he runs to one or sends for one the moment he feels that he is unwell. So the first step for any intelligent man who wants to live rationally is to assure himself that no effect can be without its cause. Bodily illness, emotional upsets, mental limitations are all effects rooted in their own causes. That is not difficult to grant. No cause, no effect. Every effect is a fruit and its cause is its root or seed.

What is not so easy to perceive is the actual cause of any given effect but we must try to understand that every effect is directly rooted in its cause; every effect is but a natural unfoldment of its cause; cause and effect are not separated in space, though they are in time. Look at a field of rice or of cotton; where the sowing has been, there only the reaping takes place. Kamod Rice does not come from Burma; fields of Kamod rice are in Gujarat; where sowings are made, there harvests are reaped. You cannot have jessamine flowers on a rose-bush.

There we have the Law of space in reference to cause and effect. Now, note, between sowing and harvesting a period of time elapses. The planting of the seed is the cause, the reaping of the harvest is the effect, and between the cause and the effect there is a whole season. Understand this working of compensation in space and in time. Compensation comes at the same point of

space and effect and cause occupy the same place because they are one and the same thing; the cause becomes the effect. But it becomes so in time; becoming takes time; we plant a seed which becomes a tree in time, ultimately producing seed of its own kind. Now apply this to ourselves and our environment.

Look at ourselves; each one of us has a body—gross or delicate, sensitive or dull, with good health or ill health. This body is a result, an effect from a cause. That effect is already within the cause, but time must elapse before it becomes patent. Thus, Theosophy teaches that the body of today is the effect caused by the body of yesterday and the day before. But we are not only our bodies; the body is only one part of us, though not an unimportant part. This body comes to birth and disintegrates at death. We need not go into that long story here and now. What we want to understand are two facts: (1) Our present body is the effect of a cause which is inherent in itself; and (2) its limitations, grossness, dullness, illness are not punishments, nor is its health a reward; all are compensations. The Great Law which we name Karma, Cause and Effect, will not be fully understood if we speak of it as the Law of reward and punishment. It is the Law of Compensation. That every effect is compensatory means that through every aspect of that effect we can benefit; we can learn and grow through what we call rewards or punishments. The word Compensation brings us the idea that these limitations are opportunities to overcome weakness and avenues to make progress.

None of us like our limitations; all of us aspire to possess capacities, virtues, beauties. Therefore these weaknesses in body or in mind which are effects have to be dealt with; we want to remove them and therefore we must learn what caused them and how they can be transcended. If these effects are caused by some one other than ourselves, then indeed we are helpless. If some God or Deva brings affliction upon us then we are at his mercy; but then that God or Deva—an important point—must be at the same point of space, in the same place because of the principle we laid down that cause and effect are not separat-

ed in space. If some God or Deva caused this body, this mind, this character, then that God or Deva is in union with that body, mind and character. Intimate union. The seed, roots, trunk and branches of a tree are so united—though they differ in appearance.

When people say "God visited me with these afflictions," they speak a truth—only they do not understand what God is. God is the Spirit within, the Spirit of Life, and body, mind and character are manifestations of that Life—but, note now—clothed in matter. Just as a seed underground takes from earth, from water, from manure, *i.e.* from matter, to express its power, so also the Human Spirit which is Divine, in manifesting its inherent powers, absorbs and assimilates matter through which at one level it manifests as mind, at another as character, and at a third through the body. So the God who gives each a body with its health and ill-health, a mind with its capacities and limitations, a character with its virtues and vices is the real Self. So if you want to pray to a God to remove these weaknesses, then pray to the right one—the God within—Krishna, Christ, Ahuramazda in the heart of each of us. Similarly there is confused thinking about our weaknesses coming to us from heredity. Heredity does not mean only father and mother and grand-parents and forefathers; our body in the present incarnation inherits primarily what was generated by our body of a previous birth. Our character today is the effect of our character of yesterday; our vigour and clarity of mind or the reverse are inheritances from our minds in previous lives. Proceed on the right Theosophical principles, and the God-and-Heredity problem will be understood correctly and, once perception is gained, we will not waste time in blaming or praying to some distant God, or passing on our own responsibility to some distant ancestor.

We have made our limitations in the process of growth. Look at our capacities, our virtues, our good points; who made them? We, and in the process of making body, mind and character in their strong aspects we also, inadvertently and in our ignorance, made their limitations. The tree could not produce flowers and fruit without making rough bark which is brown and smooth

leaves which are green. The fairest fruit on the tree of human life is Perfection ; it is not yet time in *our* lives to grow that Fruit ; we are in the midst of evolution and our tree has the rough bark of weaknesses and the green smooth leaves of capacities. As Browning says, "The best is yet to be." Theosophy teaches us to hasten the process of evolution by intelligent co-operation with the laws of soul culture. Our lives are like uncultivated jungles in which beautiful giant trees and poisonous growths and plentiful weeds abound. Theosophy teaches us to make a garden out of the jungle of life. Let us see how this can be done.

Man is Divine in *potency*, as a seed ; he is becoming God, and the process of becoming is called evolution ; man will become Divine in *patency* when he has reached Perfection. This implies that at present, in the process of evolution, man is dual—he has powers and virtues which are intimations of divinity ; he has limitations and weaknesses which are intimations of opportunities, indications of what he has to accomplish. But men and women of today overlook both types of intimations. They realize neither their divine potency, nor their spiritual opportunity. And so they pass day after day, 52 weeks in the year, wasting time and corrupting space for themselves and also for other people. The natural result is confusion about life events and our own environment. The first step in the right direction is to perceive that we are reaping what we have ourselves sown. We sowed in body, mind, character, and we are reaping in the fields of body, mind and character ; but we sowed in the past and are reaping in the present. The second truth to recognize is this : our limitations are our helpers if we use our capacity and virtue to rise above them. The first truth, of sowing and reaping in the same space, implies that this is an honest universe, that Justice rules the world. The second truth of reaping now what we sowed in a season gone by confuses us not a little, but, having seen that Justice rules the universe and that our own disease, our weaknesses, our incapacities are avenues to progress, we can see that that Justice is also Mercy. So we are in the present the result of our own acts in the past and

we must act so as to grow and progress.

Now turn to the relation between the present and the future. By using our opportunities, *i.e.*, our limitations, we are building the future—all the time improving the texture of our body, the clarity of our mind, the radiancy of our character. We have some health and by using the forces of health to overcome our bodily ailments we are building better health of the body. Similarly by acquiring more and better knowledge, and by intellectual honesty we are ennobling our mind, making it a fitter instrument for the soul to use. Again, by using what virtues we have to transcend and to transmute our vices we are creating a more shining character without which real service of our fellow-men cannot be rendered. We begin to see more clearly the import of our title—"Nature Ever Compensates Man." Not now and then, but always. Real Contentment, real Resignation are born of the knowledge of these two truths combined in the one idea that we reap what we have sown in the same space but in a different season.

These differences in season are what make Cycles or Periods. The Law of Cycles is called the Clock of Karma ; cycles indicate the nature of the season, of sowing or of reaping. Karma is a continuous process, manifesting from the Past in the Present which extends into the Future. So Nature is compensating us at every turn, in every aspect of our lives. Justice and Mercy are working together and that is the Law of Karma.

And now to practical aspects. How shall we work ? What shall we do ? Theories are not of much use unless their application is taken into account. Mind, character and body are important constituents and our ignorance, our animalism, our ill-health are deteriorating and degenerating factors unless we understand their true nature, know what to do with them and how to use them. We shall, therefore, put forward three rules of life which, once adequately grasped, will help us to work with the Law of Karma and to derive the lasting benefit of genuine Compensation. Here and now we are compensated, but we miss our good chances because we are mentally lazy and morally befogged. These three Rules are : (1) That Knowledge builds Mind ; (2) that Imagination builds Character ; and (3) that Action builds

Body.

As evolution proceeds from within without we must begin with our mind, the direct instrument of the soul; and once the limitations of mind are removed we are on the royal road to Spiritual Glory. Our minds suffer from ignorance—Avidya—and one form of ignorance is false knowledge. By right knowledge which Theosophy offers we can create a mind truly capable. By study and reflection the mind absorbs true ideas and becomes a power. But if we only acquire knowledge and neglect character, we are done for. Our animalism will become subtle but it will pull us down. So we must use the power of imagination—the Image-making Faculty—to brush off the dust of our moral weaknesses, and to create virtues in terms of the philosophy which the mind has learnt. Imagination and visualization build concrete virtues into our character out of abstract ideas and principles. Finally, our actions build our bodies, full of health or otherwise. Not of food and water and air alone are bodies built. Such things are subsidiary; actions create health or disease. Actions are twofold. One aspect is motive; the other is method: *why* we act and *how* we act. Our present bodies are the result of past actions, and our present actions are building our future bodies. Now, one major portion of the life of action is Speech, so what we say with tongue and lips as well as what we do with hands and feet goes to the making of our bodies.

Nature is not red in tooth and claw. Nature is the comely mother—bountiful, gracious, ever-attentive to the needs of her children. She acts and her actions are Karma—each a compensation and therefore a benediction. May we all acquire Knowledge, which she carries in her mind, become in character like her, loving and bountiful, and act as she acts, with justice which is mercy—every deed a *Compensation*!

THE GREAT DUALITY IN ZOROASTRIAN TEXTS

All people of the old world were naturally interested, as we of modern times are, in the great and fundamental problem of duality—Spirit and

Matter, Centripetal and Centrifugal forces, Higher and Lower Minds, and, basically, good and evil.

The ancient Iranians were so fascinated by this problem that we can trace its different phases in Zoroastrian texts. In Avesta, Pahlavi, Pazand and finally in Persian the problem has been considered and expounded. It is generally held that Ahura Mazda and Ahriman form the great pair. That is not quite accurate. At one period, a relatively late one, this pair was stressed but that should not be taken as the only or even the central teaching of Zoroastrianism on the subject.

In the oldest of Zoroastrian texts, the *Gathas*, the pair is described as composed of two Spirits named Spenta-Mainyu and Angra-Mainyu. Ahura Mazda, the Supreme, refers to them as “my spirits”

The spirits primeval are a pair and they together communed. These two differ in thought, in word, in deed, one the enhancer of betterment, the other the fashioner of evil. . . . The two spirits came together at the dawn—one the maker of life, the other to mar it, and thus they shall be unto the last. (Yasna XXX—3, 4).

I announce to you life's first two spirits of whom the Good accosted the Evil: Never our thoughts, nor creeds, nor understandings, nor beliefs, nor words, nor deeds, nor conscience, nor souls can be the same. (Yasna XLV—2)

The two primeval spirits are impersonal, universal and omnipotent forces—centripetal and centrifugal. They are the basis of the manifested universe, are coeval and coeternal and complement each other. Spenta-Mainyu is the power of Spirit, Angra-Mainyu of Matter; they are like seed and soil, both equally necessary for the birth of the tree.

In a later version Ahura Mazda was assigned the place of his own good spirit and so he became, like Satan, the adversary of the Supreme Godhead.

Because of man's dual nature, spiritual and material, which the philosophical have always traced to its true source in the two spirits, the doctrine of two minds in man naturally and logically arose. Vohu-Mano and Akem-Meno are the higher and lower minds of our Theosophical philosophy. In the original they are the Good Mind and the Evil Mind. Just as the primeval spirits emanate from Ahura Mazda so also the two minds are expressions of the Spirit in Man, the Fravarshi, the Atma-Buddhi Monad.

The greatest of all wars, that between the Higher and the Lower Manas, is the most important theme, of practical value to every aspirant to the realization of the Ever-Existing Wisdom, Ahura Mazda.

BROKEN LINES

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Any layman knows that in chemistry, physics, or any other physical science, the slightest divergence from tested rules means total stoppage of progress until return is made to the point of deviation. Every Theosophist admits that Occultism is the Master Science of all; the root of all so-called "exact" sciences as of all so-called "religions." The laws with which Occultism deals are the moral and mental laws of the Universe; those laws upon which the manifestations known as "matter" are based. If a mistake in the branch brings stoppage to progress, how much more serious the consequences of a mistake in the root! A broken test tube in the laboratory means little; but quite otherwise in the laboratory of Great Nature, where the test tube is the personal self of the student.

The professor of a physical science is its authority to his students, for he has long gone on the path they follow, and daily re-shows knowledge of that which is hidden to them, prevision of the results of action. The Great White Lodge, above which is no authority in the realm of knowledge, entrusted to H. P. Blavatsky the teaching of Occult Science to the world; and thereafter attested over Its seal and signature that Her work was correct; the daily flow of events for half a century since the bringing of Her message makes evident the validity of that testimony to any who study.

Men and women became students of Theosophy by thousands; by hundreds they avowed willingness to place Theosophy *first*. They were sorting over the old creeds, endeavouring to separate the ancient foundation from modern decoration, false from true. To most Theosophy came in the guise of a *religion*, something more or less appealing, something unprovable, something subject to individual interpretation, something to be held on *faith*, something without the pale of *law*. All this because for two thousand years men had been taught that the moral world was ruled, not by law, but by the arbitrary will of a cruel despot, to doubt whose existence was to court spiritual

destruction.

There was once an Esoteric Section whose members entered upon their studies with the recognition of Theosophy as the rigid basis of all exact sciences, and of H. P. B. as its qualified instructor. What became of that Section? As a whole its members were unable to shake off the old obsession of a chaotic moral and mental universe; to them, once pressure came to bear, law ceased where personal feelings entered, and this in spite of countless warnings that those very personal feelings were to be the apparatus of the testing laboratory, with the whole personal self subject to incandescence over the white fires of spiritual truth.

H. P. B. alone knew the real temperature of the furnace; over and over and over She pointed the absolute necessity of adherence to the Laws of Occultism; laws not made by the Great Lodge or by Herself, but laws inherent in the constitution of the Universe, laws to which both She and it were subject; *timeless* laws whose writ runs to the utmost confines of the All.

The base law of all is adherence, for those who would tread the Path, to the principle of Impersonal Selflessness; from this follows the necessity of fidelity to a Cause, discharge of all duties, refusal to be swayed by any personal feeling whatever. Certain lines of work are obligated by adherence to these laws; lines unequivocally pointed out by H. P. B.; lines accepted with open eyes by all who entered the Esoteric Section. To the man who accepts those lines, all others who do so become sworn comrades in the Cause; comrades who *must not* be deserted, whatever their personal failings or derelictions toward one's self; he may apply to these brothers but one test: *are they true to the lines?* H. P. B. remained true to the end; W. Q. J. remained true to the end; but one by one those who thought they saw clearer, thought themselves capable of better applications, thought themselves unjustly treated, broke the "guruparampara chain," broke the Lines, though fully forewarned of the nature and

danger of these reactions under test; *forgot karma*.

Forthwith, and forever since, the fruit hath shown the nature of the tree.

The hardest thing in human nature is to profit by the experience of others: the old Esoteric Section is no more, but the Companions still live in the world, still hold the ancient Lines; and now and in the future as in the past, there will be men trapped in the same old way, seeing clearly the past errors of others, but unable to see through the mask of their own temptations. The impelling forces of breach are countless; no man ever broke a tie under the impulse of those forces of his nature which he knew as of the lower; but the Kama is infinitely clever in bringing pressure through our best qualities.

We may find ourselves under discipline which, so far as this life goes, we know to be unjust; we may find our hearts trampled upon by those at whose feet they have been laid; we may know that we can see clearer, apply more efficiently, than those to whom we find ourselves subordinate, and, thinking we carry the Lines with us, break them. In this we forget that no matter what a man may be, if his heart is true to duty, we must remain true to him—or take the consequences.

We may, through karma or personal failure, find ourselves seemingly a drag on our comrades, and set out to relieve the weight, forgetting that a necessary experience may some times be the eating of the bitter bread of charity. Again we may be swept off our feet and driven out of the ranks, knowing full well the consequences, seeing clearly our own dereliction, but driven by some psychological tornado beyond resisting.

There is much difference between those who have in reality *put Theosophy first*, and those who only think they have. For the latter who break the line, there may be at first some qualms; but with a little altruistic effort along personal lines; a little absorption and forgetfulness in endeavour; a little dwelling on the mistakes of others and a little minimizing of our own—all of which comes about without effort of ours—and ere long we find ourselves serene in our chosen line, surrounded by friendly faces and free from discipline. So the

cold white light fades slowly and gives place to the rosy glow of personal contentment and self-approval. Thus men drift along the channel of self-justification until stranded on some sand-bank of pleasant and useless effort, or taken gently and imperceptibly under the fatherly wing of the Black Lodge.

But it is otherwise with him who has once and for all taken the dread oath, consciously or unconsciously, to the vast center of his being. Deserting the ranks, whether in temporary blindness or knowing weakness, for *him* there is no anesthetic; he experiences full well in himself "the awful power of despair and doubt and violated conscience." He sees the light afar, but on his path shines no ray; in the dark stands only the torturing vision of what might have been. He has broken, perhaps, from comrades uncongenial, uncomprehending, full of mistakes, to find himself now companioned only by Regret on one side, Remorse on the other. It took, perhaps, all his courage to break the ties and deprive himself of support; now he sees those comrades in dire need of that courage of his no longer available. His clearness of sight, which might have lighted *their* path, now serves only to show him the crags of the abyss into which he has fallen. If the man can be broken, he breaks now; if it is in him to turn to the left, he turns now.

The path is easy for no one at any stage; the reascent of the fallen disciple is inferno indeed, redoubled if it is through pride he has fallen. But if he sets his face with unremitting will to re-enter the lines, to rejoin those Comrades to whom he is held by iron bands forged in the fires of Hell, he will find his fall to have been worth while; he now understands how the devil feels, which is *knowledge*; a soft spot in his shell has been case-hardened. If the dark forces gain an entry again it will have to be through some other door; and now he knows something about doors.

Probably every being fails to the utmost at some time during the ages; but only himself can *keep* him a failure. Every Christ has been a Judas; every Judas can become a Christ. Great Nature provides but one capital punishment, and that is only for him who deliberately chooses it.

IN THE LIGHT OF THEOSOPHY

Failure to return to the soil the fertility taken from it is rightly characterized by William A. Rutherford in *Unesco Features* for September 1st as "a crime against the land." His article, entitled "Waste Need Not Be Wasted," calls attention to the millions of tons of valuable organic fertilizer in the forms of sewage and garbage that are being wasted annually. And this in spite of the discovery of how both can be converted into compost, "a dark, crumbly, sweet-smelling plant food that experts enthuse over as the richest fertilizer in the world; which gives the crops that dark-green gloss which betokens abounding health."

Reciprocity is the key-note of Nature, as co-operation is of the human kingdom. "Civilized" man breaks the rhythmic interchange of borrowing and return, and the reaction of nature to this attempt to cheat the law is diminishing fertility of the soil and threats of food shortage in many lands. Madame Blavatsky writes in *The Secret Doctrine* of how "Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvellous transformations" (II. 700), but she cannot work her marvels of transmutation if the required materials have been withheld.

Walt Whitman caught the vision of the soil as the great alembic of Nature in his poem "This Compost," and Victor Hugo painted the possibilities of refuse in the following words which Mr. Rutherford quotes:—

Do you know what those piles of ordure are, and the fetid streams of subterranean mud which the pavements conceal from you? All this is a flowering field, it is the mint and sage and thyme, it is game, it is cattle, it is the satisfied lowing of heavy kine, it is perfumed hay, it is gilded wheat, it is bread on your table, it is warm blood in your veins.

Is it not time that man should realize that he lives in a universe of law and begin to play fair with the Great Mother?

Mr. Archibald Robertson, writing in the *August Literary Guide and Rationalist Review* on "A Pre-Christian Messiah," throws interesting

light on one of the Gnostic scriptures, the finding of which was described in our September 1949 issue (XIX. 175). Prof. Dumont-Sommer of the Sorbonne had described this scroll in a paper read to the Académie des Inscriptions et Belles-Lettres, as reported in *The Times* of May 30th. The scroll in question mentions the Old Testament book of Habakkuk and applies its denunciations

to a recent Jewish high priest, who persecuted the sect to which the author belonged, and who tortured and put to death a certain leader described as "the master of justice and the elect of God."

The martyred leader, it says, is to return and take part in the judgment of all nations, and only those who believe in him will be saved—statements very like those about Jesus in the Gospels. The mention that the death of the master has been avenged by the capture of Jerusalem on the Day of Atonement, by enemies who worshipped their regimental standards makes it possible to pin the reference definitely to the storming of Jerusalem by the Romans under Pompey in 63 B.C., when Aristobulus II was high priest.

Mr. Robertson recalls the Jewish anti-Christian tradition which implies that "Jeshu ben-Pandira" (whom Madame Blavatsky identifies with Jesus) lived in the reign of Aristobulus' father, Alexander Jannæus, and adds:—

The interesting possibility that the Jeshu of the Talmud may have been a historic individual who was martyred about a hundred years before the accepted date of the "Christ," receives a certain support from the newly discovered Dead Sea scroll.

Our students will find this particularly interesting in the light of the following editorial statement in H.P.B.'s *Theosophist*, July 1883 (IV. 261, f.n.):—

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 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.* (Italics ours)

The Compassionate Heart and Selected Papers, in which are brought together several essays by the Hon. George R. Farnum against cruelty and vivisection, was recently published by the New England Anti-Vivisection Society (22-A Beacon Street, Boston), of which Dr. Farnum, a Former Assistant U. S. Attorney General, is President. In one of them, "The Leaven of Pity in the Hearts of Men," he brings out well that true benevolence or pity is no mere emotion but begins with an act of the imagination which is transformed into "a moving principle of action," and demands high courage, as also, we may add, a conviction of the essential unity of all life. This is implied by Dr. Farnum when he writes that he of the compassionate nature takes "the whole living world into his heart."

He stresses "the vital importance of humane education—begun at the earliest age," which both John Locke and John Bright had urged. For, as Herbert Spencer well declared: "The behaviour of men to the lower animals, and their behaviour to each other, bear a constant relationship."

Dr. Farnum quotes also Robert Browning's declaration, made with characteristic vigour: "I despise and abhor the pleas on behalf of that infamous practice, vivisection."

The essays are, perhaps naturally, from the Christian angle, though in one the Buddha's moving protest against animal sacrifice is quoted from *The Light of Asia*. Catholic and Protestant opponents of vivisection are impartially quoted, but one misses from the arsenal of arguments the telling phrases of Col. Robert Ingersoll, who was one of the most stalwart and effective attackers of the practice. The struggle over the vivisection issue in the U.S.A. is today too fierce and its outcome too pregnant with consequences, good or ill, for the human race as well as for the helpless victims in the laboratories, for the upholders of mercy to overlook weapons forged by a man of deep compassion who was also a professed atheist.

The key of analogy is effectively applied by Mr. Ralph W. Gerard, Professor of Physiology at the University of Chicago, in "A Biologist's View of Society," which appeared in *Common Cause* for July. He is not the first scientist to point to the biological evidence for the value of co-operation and mutual aid as offering a basis for a philosophy of world federalism, but the lesson needs to be driven home.

The essence of an organism, he points out, is that its units or parts are interrelated; and the basic criterion of continued survival proves co-operation to be good. He recognizes the trend towards progressively more complex and highly integrated forms, though leaving it unaccounted for beyond the greater survival value of the more integrated whole with differentiated and co-operating parts. The Theosophical teaching of the "subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chahonic wisdom" has yet to receive serious consideration from modern science. But Professor Gerard points out how atoms can become molecules and molecules, in turn, "units in the higher-level crystal organism; and so on, through progressive levels of colloids, coacervates, cells, multicellular organisms, and colonies."

Man, he writes, is a complete individual organism at the multicellular organismic level, but is a unit in the still larger organism of society, needing his membership in a group even more for his psychological contentment than for his material comfort.

As individuals men are in conflict, but as units in a group they co-operate, altruism being the most important and consistent factor, Professor Gerard believes, in self-sacrifice for child or friend, country or cause, which makes for race or group survival. He believes that mankind is moving from "an emphasis on 'mine and thine' to an emphasis on 'our,'" which holds out hope for a single world state, but he sees danger to the race in man's control of power having outrun the increase of altruism. He urges the desperate importance of making the masses understand and act upon the inexorable biological truths, and concludes on the eminently Theosophical note,

Man must learn that there is only one answer to Cain's question, "I am my brother's keeper."

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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

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