

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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LET US PRESS ONWARD

If thou canst Death defy,
If thy Faith is entire,
Press onward, for thine eye
Shall see thy heart's desire.

—ROBERT BRIDGES

The seventeenth day of the eleventh month is regarded as an important and auspicious day. It has astrological significance; but as astrology is a lost art this significance also remains unrecognized.

On this day 27 years ago THE THEOSOPHICAL MOVEMENT was started. For 27 years it has tried to help the individual student of the Wisdom-Religion to live the higher life. Two important ideas have been reiterated:—

(1) Seeking and following the Inner Voice—the Still, Small Voice of our Spiritual Consciousness. There are numerous voices which the personal man hears, not only from the noisy world without, but also from the confusing and misleading worlds within. The true Voice which the aspiring student has to learn to listen to is the Voice of Manas in conjunction with Buddhi. This is something very special (*cf. The Secret Doctrine*, I. 288 fn.) and to hear it we require the aid and guidance which comes from the second idea.

(2) Learning the Living Wisdom of the Living Mahatmas. The Voice of that Wisdom and of those Wise Men is not only of the past, or even only of the future. It is the Voice, articulate and audible, of Eternal Knowledge; it is the Record of that Knowledge. It is obtainable by a method peculiar to the Teachers who impart it to willing learners, *i.e.*, learners who *will* to obtain that Knowledge by full recognition of the principle implicit in the aphorism “Thus have I heard” in contradistinction to “Behold, I know.” The Living Masters are philanthropists and Their one and only motive is the emancipation of the animal man and his elevation to real Manhood.

The purpose of the Theosophical Movement of this and all previous eras expresses the Soul aspect of the great task of the Great Fra-

ternity of Adepts. That purpose is to teach masses of men certain basic, fundamental truths about human evolution. Whence has man emerged? What is his *dharma* now and here? Whither is he going? The action of Divine Law which guides this motion from the far-off past to the far-off future. The process of a stone becoming a plant, a plant an animal; of metempsychosis in the animal kingdom; of reincarnation in the human—as a manifestation of the Divine Law. Thence, by special Progression, to the attaining of Supreme Perfection. All this has been repeatedly imparted by Masters to mortals, cycle after cycle. Civilizations learn and forget and the mighty Art becomes submerged again and over again.

To teach these basic truths to masses of men the Great School, the Assembly of the Lords of Light, needs the aid of special persons who are willing to become Their Companions. It is such aspiring persons who undertake the arduous duty of forgetting the method of obtaining knowledge by repeating “Behold, I know” and of learning the method of humbly repeating “Thus have I heard.” But what shall such Companions repeat?

The very first requisite has been well described by H.P.B. in numerous places and to begin with the earnest student should comprehend in full the implication of what she has said in *Lucifer* (October 1889) :—

What I do believe in is: (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the Masters are thoroughly versed in the science based on such *uninterrupted* teaching.

In the *Mahatma Letters* to Mr. A. P. Sinnett instructions were given which were used in the preparation of a series of important articles originally published by H.P.B. in her *Theosophist*, Vols. III and IV, and which have been reprinted in the magazine *Theosophy*, Vol. II, as well as in our own pages (Vols. XXIV and XXV). The following important and significant words in one of these “Fragments of Occult Truth” deserve calm consideration by the earnest aspirant:—

What constitutes real knowledge? The question lies at the very threshold of occult study. It is, in actual practice, the first put before a regular student of occultism who is taken in hand by the teachers of the occult world. And the student is taught—or is led to see—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. . . . Does Occult Philosophy make an arbitrary choice between rival methods, as a chemist might select one or other of two different methods of analysis? Not at all. Real philosophy cannot make any choice arbitrarily; there is but one eternal verity, and, in pursuit of that, thought is forced to travel along one road. . . .

Who possesses the real knowledge as contradistinguished from the unreal?

the student of occultism is asked, and he is taught to reply—that which we have shown to be the only possible reply—“The adepts alone possess the real knowledge, their minds alone being *en rapport* with the universal mind.”

Let the reader note—the student of Occultism “is taught to reply.” This, of course, is theoretical, for Occultism, like applied science, follows well-digested theoretical knowledge. The question and its answer lie “at the very threshold of occult study.”

The Source of Theosophy or the Wisdom-Religion is the preliminary subject in our study of this Esoteric Philosophy. Its great importance is powerfully impressed by H.P.B. somewhat generally in *Isis Unveiled* but very definitely and emphatically in *The Secret Doctrine* (I. 272-73). This first of the Six Items of fundamental principles needs to be taught and reiterated, not only to individual students but also to study classes of the U.L.T. (See *Texts for Theosophical Meetings*, pp. 1-2).

Our faith in Theosophy gains strength and we acquire clear understanding by a constant and consistent effort at studying what we call “The Ancient Source.” Furthermore, this conviction gained, the student acquires the mental habit of seeking the aid and the guidance offered by the one body of Knowledge, the exoteric and esoteric Message of Theosophy recorded in the writings of H. P. Blavatsky and William Quan Judge. Without such aid and guidance he is bound to go astray in living his daily life. Therefore in our pages we reiterate this Primary Idea of the Soul Science, so that the student can remember that he has at hand the one infallible source of help in applying the teachings of the Esoteric Philosophy.

This monthly is devoted to the Living of the Higher Life which requires that our faith be our entire strength. Faith in what? In the effort to achieve freedom from every kind of spiritual slavery, and to attain illumination because (1) one has rejected false learning and (2) one has garnered the wisdom to say “Thus have I heard.” Pride of knowledge and so-called independence of soul dig the grave wherein are buried the failures of spiritual life. Humility is the virtue we are called upon to cultivate if we would attain to Wisdom; “Be humbler still, when Wisdom thou hast mastered.” The superlative degree of humility is implicit in the description of the Sublime Robe of the Nirmanakaya as “humble.”

We shall be able to defy Death because we have made our Faith entire and whole and indivisible and concentrated. We should press onward in and by that Faith and we shall see our heart’s desire fulfilled. What is that heart’s desire? What else than to be true to the Divinity who sits in the cave of the Heart, who whispers in our ear the words of good cheer and of hope, who sings to us the Song of calmness and of courage, who renews every hour our devotion.

THE PEEL AND THE PULP

The sweet pulp of the orange is *inside* the skin, Sahib.—MAHATMA M.

Though it is often repeated to us that we are entangled in the net of the illusions and delusions of life, we fail to use this knowledge in our everyday living. All over the world today men are living in fear because they look only at the dark side of things, emphasize it, and fail to take note of the tiny sparks of constructive thinking and action that are also present. Since thought builds images and gives vitality to them, the evil is strengthened by thinking about it; and, because no thought is given to them, the tiny sparks of good die down untended. It is one of the missions of the Theosophical Movement to give life to these sparks of spirituality which burn dimly here and there; and students of Theosophy should consider it their duty to seek out and fan into bright flames whatever sparks of good they find in themselves and in others, whether known to them (fellow students and friends) or not. Yet we fail to do this, and instead put undue emphasis on the disagreeable qualities of our fellow workers and students and take their good points for granted. Thus we get enmeshed in and overwhelmed by the evil in the world.

Let us therefore seek for the pulp under the skin, under the roughest, most wrinkled, hardest exterior of our fellow men. If we consider only the hard exterior, its very hardness repels us, but if we pick up the orange, examine it and search for the pulp, we can extract a life-giving juice. Even the skin of the orange has its uses, for, with the aid of water (the waters of compassion) and of sugar (the sweetening properties of the virtues) a healthy drink can be made. So, too, from the crotchety, rugged surface shown by so many of us in our personalities we can extract the healthy essence of the virtues attained and the knowledge gained.

More than this: effort is the life-force for accomplishing all actions. Without it nothing is done. Enthusiasm is the basis of every action. Though the work achieved by the enthusiasm may be poor if the enthusiasm is misdirected, yet something has been done. It is well to remember the old proverb: Practice makes perfect. Only the one who does nothing and complains of others' work reaps no benefit. It is so easy to criticize the work of others, but so very, very difficult to do that work ourselves!

The great Law of Karma will bring us the due results of our efforts, and the best efforts are to make our own life and our contributions to the great Cause of Human Brotherhood as perfect as possible. We can do this by becoming a centre of stability among our fellow workers, learning from all, helping all, but remaining unruffled by all; and also by striving not to be a rough and rugged orange peel ourselves!

SCIENCE AND CULTURE

The present writer has recently come across two pleas by scientists for a unification of our culture. One is by a European physicist, Pascual Jordan, in *Science and the Course of History*, an issue in book form of a series of talks broadcast from Radio Bremen. The other is in an article entitled "The Philosophy of Synthesis" by Godfrey Cruft, published in *Discovery* for July 1957.

Pascual Jordan writes to the effect that it is a grave and dangerous weakness in our whole educational tradition that it is based on the idea of a cleavage between natural science and the cultural sciences. Part of his theme is that they "merge into a meaningful whole if we consider scientific knowledge not merely as a finished product but as a historical development." He believes that the growth of our knowledge and the development of new ways of thinking and of looking at the world constitute a compelling force in historical events; that our day-to-day thinking is shaped by what the philosophers and scientists of the last two centuries have thought and expounded; and that scientific inquiry, which has opened up new vistas into the past, into the heavens and into the mysteries of matter, belongs more to the essential substance of history than does much of the subject-matter of our history books.

Godfrey Cruft writes: "Briefly and broadly, we need a balanced and unified culture." He quotes from Dr. J. Bronowski that "Science must become as a subject part of our culture or we shall fail, not to train scientists but to preserve our culture." He points out:—

The science graduate invariably goes direct from school to university and is soon immersed in his specific technical training. Through practice and by implication he acquires knowledge of scientific method in connection with his own work, but he is not trained in that method or taught to understand that it should be universally applied. The result, more often than not, is that beyond the confines of his own discipline he is influenced entirely by his sentiments and emotions, and when these are aroused he is often no more logical than those of us with no training at all.

He advocates the liberalization of the arts as well as of technical education, and believes that ignorance of the primary laws and facts of science is a defect second only to ignorance of the primary laws of religion and morality. Of the laws of science he writes that they are not designed by man to serve his own wicked ends in opposition to *the will of God* or *the function of Nature*. On the contrary, they are man's endeavour to interpret God's design (the physical universe) to enable him to restrict or extend the activity of his life in accordance with those inexorable laws.

He points out that the scientific approach is the direct appeal to Nature for truth instead of to authority, that it is critical of all things and requires of all who claim to have discovered truth that the onus

is upon them to prove their claim rather than upon others to disprove it.

Irrespective of whether or not we can agree entirely with these views, the distinction drawn between a specific technical training and a scientific education as part of a unified cultural inheritance is worthy of consideration; for there is a tendency to view science in opposition to culture and religion, for which scientists are by no means entirely to blame.

As an example of the oversimplification which this sometimes involves, consider the following. It is taken from that excellent book *A Survey of Buddhism* by Bhikshu Sangharakshita, published by the Indian Institute of World Culture:—

In a traditional civilization every branch of knowledge, and every kind of activity, is integrated with conceptions of a metaphysical order. . . . Through the non-traditional civilization of the modern West, however, the sledge-hammer blows of science have driven a wedge that threatens to split asunder the whole fabric.

Such passages probably make an immediate appeal to the reader, but it must be said that they do not mention the necessary work of destruction performed by science or the use which should have been made of the scientific approach and discoveries by men of culture and men of religion for achieving a unified culture. Because they did not make this use they share with scientists the responsibility for the cleavage.

Western civilization was once traditional, a great unifying factor being the Roman Catholic Church. The concept of a metaphysical order with which all thought and activity were integrated arose because of a dead-letter interpretation of the Book of Genesis, of vicarious atonement and apostolic succession. That Church, as related in the Introductory to *The Secret Doctrine*, as a step towards establishing its authority over men's minds, set to work to obliterate all traces of the Wisdom-Religion from their memory.

Scientists challenged that authority and that metaphysical order. One of the first telling blows was struck by Galileo (1564-1642). It had been authoritatively laid down that heavy bodies fall to the ground more quickly than light bodies, and there was therefore held to be no need to consider the matter further. Galileo, however, did investigate the matter and by means of simple and direct demonstrations showed that in fact they fell with the same velocity. His discovery brought about a revolution in men's outlook and ways of thinking. More and more men began to appeal to Nature instead of to the Church or to Aristotle.

The work of Newton (1642-1727) marked another decisive stage in the development of the new movement. He enunciated certain laws of mechanics and a law of gravity that any two bodies attract each other with a force which depends on their masses and their distance apart, and applied them *universally*, to small objects on the earth and to great heavenly bodies. On the basis of these laws he was able to foretell future

astronomical events such as eclipses. To be wise before an event is immensely more impressive than to be wise afterwards. The principles involved were purely mechanical and there was no appeal to any outside intelligence, even though Newton may have believed devoutly in such, and though he did not pretend to explain how two bodies could influence each other at a distance. The influence of his resounding success was profound, and since then scientists have striven consistently to emulate him in finding laws which shall be universal in scope and mechanical in operation, so that the prediction of future events becomes possible.

Darwin (1809-1882) carried the new style of thinking to a point at which it was able to overthrow completely the old metaphysical order. By a careful and prolonged observation of Nature he showed that the present species could not have been created by God because they were the outcome of earlier forms, and he had considerable success in showing that a mechanical factor, survival of the fittest, had played a large part in that development.

These were impressive successes and gave men great confidence in the new outlook. Pascual Jordan writes: "Before the discoveries in the realm of quantum physics it seemed as though all honest, basic scientific thinking must result in a mechanistic, materialistic, atheistic view of nature." A 19th-century scientist might have said: "Admittedly there are some fields of knowledge we have yet to enter, some whose fringes only we have investigated, but wherever we have gone we have been able to formulate mechanical laws which enable us to calculate the future outcome of a given set of conditions. Much as I might like to believe in a benevolent and guiding deity I am forced to the conclusion that the reign of mechanical laws is probably universal."

It is true to say that scientists have either deliberately or subconsciously ignored much that did not tally with their preconceived notions; that whatever their innermost faith and convictions, they have closed the door on these and sought for mechanical laws, not guiding intelligence, whenever they have entered their laboratories. "Seek, and ye shall find." Nevertheless it is equally true that each major scientific advance has been an opportunity for men of religious faith to re-examine the mental concepts involved in the fundamental articles of their faith. Science has modified profoundly the style of thinking of all men, but too much by subconscious assimilation. There are countless men who need to meditate a little upon the cosmic magnitudes revealed by our telescopes and spectrometers before thinking of Christ as the unique son of God. Men believe in the possibility of the mind's existence independently of the brain, but scientific research makes it exceedingly difficult to draw a dividing line between the two and possibly renders untenable the *specific form* of a particular individual's belief. Let him not content himself with labeling science materialistic but seek deliberately that deeper understanding of the nature of mind and its

relation to the brain and nervous system, which, while still satisfying his innermost convictions, will explain why it is difficult to draw a dividing line. Godfrey Cruft quotes Viscount Samuel as saying:—

By helping to simplify, purify and enlarge our conceptions of the cosmos and of Deity, science may join in offering to modern man a faith that can satisfy his emotions and justify his innermost beliefs, without offending and alienating his intellect.

It is by making all possible use of scientific discovery in this way that men of faith can help to achieve the needed synthesis of our culture and lead those scientists who are still wedded to the mechanistic viewpoint to a broader and truer outlook.

Science is in need of radically new concepts. Pascual Jordan writes:—

In the era inaugurated by Democritus our scientific thinking was forced into a definite philosophical position. But in recent years the dangerous one-sidedness of a mechanistic view of nature, as propounded by Democritus, has become evident. The great turning point in scientific knowledge that we are experiencing today opens up new perspectives for our reflection on the problems of nature and man, world and God.

The crux of the situation is this: in the investigation of large-scale phenomena such as those with which Newton concerned himself, nothing has occurred to shake the confidence of scientists in mechanical laws, but utterly different is the order within the atom. An individual sub-atomic entity follows no laws within our ken, and the only laws which can be formulated are statistical, *i.e.*, given a large number of entities in a given set of conditions it is possible to calculate how many will do this, how many that, but an individual may do this, that or the other. The problem has much in common with that of foreseeing the behaviour of a large number of human beings. There is nothing, however, to suggest to scientists that the sub-atomic entities have anything that we can understand as a power of choice.

The whole situation is one requiring deep thought by anyone who wishes to retain the two concepts of impersonal law and intelligent purpose. Concepts of mechanical law, of an anthropomorphic God, of the power of choice in an arbitrary sense, are inadequate. We believe that the new concepts required are to be found in Theosophy, but in common with all others we should be prepared to re-examine continually our understanding of those seminal ideas. True insight harmonizes all facts, but facts invalidate an understanding tainted and confined by mental laziness, wishful thinking and anthropomorphic or mechanistic conceptions.

THE TRAVAIL OF SPIRITUAL BIRTH

[Damodar K. Mavalankar and W. Q. Judge were *Guru-bhais*, spiritual brothers, who learnt the wisdom of their Guru, H.P.B., followed the Path she showed and found the Masters who are behind.

H.P.B. left New York for India in 1878, leaving W. Q. Judge in charge of the work. He tried to labour for the Cause of the Masters with zeal and earnestness. During the period from 1879 to 1883, however, he was attacked by the worst type of loneliness—spiritual loneliness.

He wrote to H.P.B. a letter describing his mental state of confusion and depression. An answer was prepared by Damodar, which we reprint below from *The Theosophical Forum*, Vol. VI, for November 15th, 1934. In this letter very wholesome advice is given by Mr. Judge's colleague, companion and co-chela, advice which will prove helpful to the student-aspirant of this day and generation.

There are some other letters of Mr. Judge written during this period to H.P.B., Damodar and Olcott which record how the warrior soul was trying to break through the ring of darkness and despair. This struggle of so great a soul has a message for every devotee and neophyte. Mr. Judge visited India in 1884-5, returned to the U.S.A., and what happened to him in this country may be guessed from the work he did in America from 1886 onwards. By its fruits the tree is known.—EDS.]

Bombay, 5th October 1879.

My dear Mr. Judge,

I am very sorry to hear you write so disparagingly to Madam Blavatsky about your feelings and the state of your mind. Is it not surprising to see that a man like you after having made some progress in the study of Theosophy should despair at the very moment he is about to enter the very threshold of true knowledge? It seems to my mind ridiculously strange that a very thirsty man should be in quest of water and that when he has found it he should instead of drinking it, turn his back against it and fly from the only place where he can quench his thirst. You have read in "Isis" various facts to which the noble author attests as having seen personally. I am positively sure you have so high an opinion of this awe-inspiring Lady that you will not hesitate in the least to accept even a tittle of evidence she may bring forward to establish any circumstance which she knows for certain to be a fact. The more so, because she simply corroborates what was taught by my forefathers and what is still found in the ancient Hindu Literature but which is now regarded as superstition by ignorant men, they being unable to find the key which opens the box containing these hidden treasures. But this key you will get, only if you will continue the study of Theosophy.

In "Isis" the author has shown what powers man is endowed with and how he can use them. The use depends upon their development

which occultism teaches us how to cause to effect in us. In order to show that the study of occult sciences has enabled certain persons to develop their powers, a few of the performances of these mysterious personages have been quoted. She has clearly proved that there live to this day adepts who have obtained a thorough control over themselves and over the forces in nature, and have guarded from time immemorial the sacred writings of the venerable sages of the past who found out the Spiritual Powers of man and the only way in which he can develop them. But have these adepts succeeded in developing their powers at once when they began? Is it possible for a person to get to the top of a house without using any means by which he can do so? Or again does it not appear absurd that a man can climb a tree without proceeding step by step? Do you expect a child to be a philosopher as soon as it is born? Are not these illustrations sufficient to convince you that in order to succeed in anything you must proceed gradually? You know anything rashly done is sure to be imperfect. In undertaking anything the first thing required is perseverance. "Try again" should ever be our motto. A child will never learn how to walk if it were never to try to do so, simply because in its primary attempts it suffers failures and falls every now and then. But the instinct of the child urges it nevertheless to continue in its efforts until it succeeds. Does not the same Spirit which gives a child the instinct illuminate the child after it grows into manhood? Is it not shameful for every person that, although in childhood he acts in obedience to the instructions of the Divine Spirit, he after coming to maturity should become deaf to the teachings of that Spirit which once gave him success in his childhood notwithstanding all the primary failures? If we understand all these things why should we not proceed cautiously and patiently? If you see before your eyes a thing which you were hunting after for a long time, why should you not try to grasp and tenaciously cling to it? Should you give it up simply because you do not succeed for the first time? Is all the trouble you took in finding it out and getting at it to go in vain? Should you not at such a trying moment summon the assistance of moral courage? Is it not degrading for us that we can not *even follow* the footsteps of our ancestors who discovered the true path to Spiritual Enlightenment, although their footprints are so clear that they can be vividly seen by anyone who cares to do so? How very difficult would it then have been if the task of discovery had devolved upon us? Not only are these footprints still preserved but we can find to this day guides who have trodden upon these steps and have nearly attained the same end which these discoverers did. The question naturally arises where can these guides be found? The answer is of course India. But are they accessible to all? Can anybody employ them as other guides are? What are their charges for employment? One answer is, it is presumed, sufficient to answer all these queries. The fact that they retire from the busy world

necessarily proves that they do not care for anything pertaining to it. What else then can induce them to come over to you to guide you through this path? It is the proper performance of certain duties which a man ought to do. But what are these duties is a question which springs from this answer. If I were to go minutely into all these details it would take me too long before I finish this letter and I would therefore cursorily glance at what these duties are. We must consider the whole mankind as one brotherhood for the whole creation has emanated from that eternal Divine Principle which is everywhere, is in everything and in which is everything and is therefore the source of all. We should therefore do all we can to do good to humanity. You know the soul of man is composed of Spirit and Matter and thus forms a distinct individuality. Our chief end should be to preserve this individuality until the Soul is freed of all the Matter that stuck to it and mixes into that Principle which gives it birth or rather from which it proceeds. One of the various things you must do in order to accomplish this is to leave off as much of worldly consideration as possible. Your only desire should be to do everything for humanity and not for yourself, *i.e.*, although *you* are in the world, your *inner man* should be out of it. When you do this much, you will know other means of accomplishing your aim from the Adepts. You must neither despair, nor think that there are no Adepts simply because you have as yet seen none. If you have not met with any, you should know that it is because you have not properly performed your duties. You would perhaps think that these personages stop in India and you have therefore no chance of finding any in America. But then you must remember that for a person whose Spiritual Sight is opened time and space can offer no obstacle. He can travel any distance whenever he pleases in no time. Such men are actually in search of persons who truly and sincerely desire to go to them and study occult Sciences. Why should they not go to you if you are honestly working with that desire? If you produce a certain cause will it not have its effect? Man is endowed with a power by which he can produce a certain cause, but the production of the effect rests with that force in Nature to which the cause is directed. But does this force go against its laws? Certainly not, for if it were to do so, it would be a miracle, but you know that there can be no miracle. If you therefore perform your duties as you ought to do, you will certainly rouse the good Spirits (Forces) in Nature who will compel an Adept to come to you and teach you what you so ardently desire to learn. If you despair after making some progress and learning certain things what should I do? Am I not a beginner? It is only two months that I have been *admitted* into the Society. What I have said above are the aspirations of a Hindu and should be of every person of whatever creed or colour, for castes and races are but the invention of man to suit his convenience. Do not therefore despair but go on with confidence, and success is at hand. If after performing your proper duties you do not

meet with an Adept you will at least have the consolation of having done what you are in duty bound to do. All your good actions in this world will help you in after-life. I therefore ask of you, my dear brother, to proceed cautiously and patiently with what you have begun. Despair not, and you will shortly trample the foe under your feet. Bear in mind the motto "Try again," and apply it in your case.

I hope you success and conclude

Most truly yours

Damodar K. Mavalankar

F.T.S.

Modern civilization being deluded by the illogical belief that man lives but one life on earth is impelled to pursue objectionable means in attempting to preserve and prolong life in the body. One of the latest of these is outlined by D. Canning in his article "Spare Parts for Your Body" (*The English Digest*, August 1957). It is claimed that "it may be possible in the future to replace almost any defective organ in the human body." It is stated that "banks" for bones, eyes, skin, arteries and even nerves already exist, and that "intensive research in England and America is steadily extending the scope of human organ transplanting operations." These "spare parts" come largely from dead human bodies, though animals may be used in some cases.

To Theosophical students this grossly materialistic trend in modern medical science will appear undesirable and repulsive. To the Thinker within the form, who is also the learner and teacher, the body is precious in quite a different manner and for quite different reasons from those recognized by those who consider physical life in greater comfort as the be-all and end-all of existence. Theosophy explains that the integrity of both Soul and body must be maintained. It teaches that the Soul uses the body for a dual purpose: (a) that in some life on earth the Soul might attain perfection, *i.e.*, be able to express all the powers of life in and through its physical instrument, each organ of which is a centre for the operation of some great Force of Nature; and (b) that by proper use of the instrument that has been formed from the living seeds borrowed from Nature, the Soul might raise the consciousness of these lesser lives to a higher condition, thus helping on their evolution as well as its own.

That diseases may be passed on by the transplanting of live tissue from one human being to another is less serious than that undesirable tendencies and psychic or psychological peculiarities may be transmitted. The psychological aspects of such a practice are being ignored by both doctors and patients at their peril. One has to do one's best to preserve life in the body, but not at any price.

DESIRE MADE PURE

When desire is for the purely abstract—when it has lost all trace or tinge of “self”—then it has become pure.

The first step towards this purity is to kill out the desire for the things of matter, since these can only be enjoyed by the separated personality.

The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

Life itself teaches these lessons; for all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we learn from experience. Intuitive perception seizes on the *positive* truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till at last all desire is centred on the Eternal.

—U.L.T. Pamphlet No. 7, p. 13

The *Rig-Veda* speaks of the cause of the manifestation of the Kosmos, of the reawakening of the sleeping Life or Consciousness, in these words:—

Desire first arose in THAT, which was the primal germ of mind; and which Sages, searching with their understanding, have discovered to be the bond which connects beings and BEING.

Desire then in its widest application is a divine, universal, motor power. It is the first feeling that stirred the creative One Force, as soon as it emanated as a ray from the Absolute. In this sense it is divine, therefore omnipresent and impersonal. This desire for a sentient life has brought into existence all forms of life, from an atom to a sun: it is the force which causes us to be reborn again and again. It energizes man to cleave to earthly existence, and as such is known as *Tanha*—the will to live. From the ocean of cosmic Kama or Desire man draws some of it and appropriates it, and it becomes the middle constituent of his sevenfold nature. But he uses it for personal, selfish ends, thus transforming it, carnalizing it, so that it functions only on the lower, animal plane. It is man who drags low the God of Love and makes of him the Devil of Lust—the tempter and ensnarer. The all-seeing Eros becomes the blind Cupid.

The Secret Doctrine makes a pointed reference to this personalized Kama in the following important passage:—

It is not molecularly constituted matter—least of all the human body (*sthulasarira*)—that is the grossest of all our “principles,” but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning.

That there is not only a lower aspect of Kama or desire but also

a higher aspect is often overlooked. The highest aspirations for universal benefit as well as the lowest of our passions, all arise from the principle of Kama. It has been called the "balance principle" of sevenfold man, because it may be directed up or down, according as the "Self of Spirit" or the "self of Matter" operates the alternating current of this power. When we are asked to kill out desire, it is the low or centripetal aspect of Kama which is meant; while its higher aspect, the desire to know, to grow, for service's sake, is that which impels to progress. The desire to do well or ill are both aspects of the same motive-principle. Desire then is the connecting link between the animal below and the God above.

Desire in its lower aspect spells selfishness. It is the root of all evil; it leads man into devious channels of thought and action and causes his degradation. According to the Great Buddha, it is the cause of sorrow—"What grief springs of itself and springs not of Desire?" Yet this is the power which moves man today. Gratification of the lower appetites is often esteemed the highest good in our civilization, which connives at passions, envies, angers, hates, love of self and lust of life. Modern man knows no peace, no content. As Bernard Shaw has put it: "There are two tragedies in life. One is not to get your heart's desire. The other is to get it." Even the satisfaction of one's desires does not bring happiness, for immediately comes to birth a new brood, deadlier than the first. The inward strife, which begets discords and wars in the world outside, can be stilled only when desires are purified and purged of all trace or tinge of selfishness. The man of the world is fast-bound by the hundred cords of desire; until and unless he frees himself from this Kamic octopus he cannot tread the path of true progress, leading to the goal of happiness. For all those of us who desire personal possessions—gain and power, glory and wealth—there is a profound lesson contained in the old story of the king who was to be cured of all his ills by sleeping in the shirt of a happy man; but when the one happy man in his kingdom was found, he was a beggar, without care, without anxiety—and shirtless. The king could never find happiness like the carefree beggar who had no possessions.

Theosophy, as well as all ethical systems, demands that man, having conscience and will, shall control this principle of Kama and not be carried away by it. It is *self-control*, not *extirpation*, of the feelings that is called for. The cutting out of the human heart of every human feeling is indeed an impossibility, as the feelings are an integral part of the constitution of man. That is why "We cannot rise unless self first asserts itself in the desire to do better," for, "The good man who at last becomes even a sage had at one time in his many lives to arouse the desire for the company of holy men and to keep his desire for progress alive in order to continue on his way." Once keep in view the highest possible ideal, desire and strive ardently to live up to it,

and all lower desires must die out and fade away. These need no pandering; on the other hand, higher desires and aspirations deserve all possible aid and encouragement in bringing them to fruition.

Shiva, the Great Yogi, reduced the lower aspect of Kama to ashes by the power of his third Eye. The allegory says that while the Great Ascetic was engaged in *Tapas*, Meditation, this Kama stirred within him and thoughts of wife and connubial life arose in his mind. Then from his third Eye Shiva streamed forth Fire which consumed Kama and thus reduced it once again to its primeval spiritual form. The example set by the patron saint of all yogis has to be followed. The aspirant to the Higher Life has to handle his own personalized Kama—fight its vicious aspect, impersonalize its good aspect and reduce it within himself to its primeval spiritual form.

Those who are fast-fixed in desires cannot acquire true knowledge. Our minds perverted by wrong feelings bring us wrong understanding and make us indulge in wrong practices. Until the mind is freed, at least to some extent, from the thralldom of personal desires, the real "I" or the higher Manasic Ego cannot function, using the personality as a direct channel or vehicle. We have to free ourselves even from desires and feelings which are not evil in themselves but still are personal. A hard task, indeed, for selfishness has subtle ways of expressing itself. Even unselfishness of feelings has to be analyzed: Is one unselfish only with the person one loves or desires to please, or with the motive of parading it, or even for the satisfaction of one's own self?

Control, purification and impersonalizing of the desire or feeling nature is only part of the discipline required for living the Higher Life. Kama is also defined as Volition. In our lower personal and carnal nature this volition expresses itself as obstinacy which is mistaken for "strong will." Volition in its higher aspect is Spiritual Will—the Will to learn and *act out* that which is true and good, to put our good intentions and correct perceptions into practice, to direct our lives on the basis of the Esoteric Philosophy and of our own divine intuitions and innate ideas. This Will has to be activated by pure ideation; thus we come to possess that Higher Feeling by which we perceive accurately and understand the truth of things.

Desire, both in its lower and in its higher aspect, is a creative force, forming the man himself and his surroundings. But while lower desire creates blindly and unconsciously, higher desire or Will creates intelligently. Man today makes himself in the image of his animal passions; he has to create himself in the likeness of the Divine, through his Will. His task then is twofold: to purify his baser desires by knowledge and effort, and, parallel with this, to awaken the Will, to strengthen it by use and by conquest of the animal in him, to make it absolute ruler within him. Then does passion become Compassion.

THE HERITAGE OF THE BRAHMANS

[In January 1891 W. Q. Judge began publishing papers specially written for the Oriental Department which he had established in connection with his Theosophical work.

The following essay is reprinted from the Oriental Department Paper for January 1894. It contains valuable information and offers the people of the India of today sure guidance in the task of raising the temple of renascent India.

Special attention may be drawn to the specialized *dharma* or mission of the two classes of builders of Aryan culture from remote times—the Kshatriyas or rulers and the Brahmans or teachers. Again, the complementary missions of reforming and elevating Hindu society—the first undertaken by Gautama Buddha, the Kshatriya, and the second by Shankara, the Brahman, are put before the reader as an important pointer in a significant cycle in the long story of the Aryan Race.

From the very inception of the Theosophical Movement in 1875, the East, and especially India, was mentioned with special respect, and one of the designations of Theosophy was the “Eastern Wisdom.” The real mystic significance of this idea has not been understood by all. It is clearly enunciated in this article, which refers to “the Eastern side of man,” “the East in the soul of every man.” The Man from the East must rise like the sun in the personal man in West and East alike, dispelling his darkness and gloom and ending his intoxication.

The article refers to the “degeneration” of the Aryan *Dharma*; since it was published in 1894, greater sacerdotalism on the one hand and materialism on the other have attacked the good work of Those who are the Lovers and Promulgators of the Asiatic Wisdom. One of Them wrote in the 80's of the last century:—

“You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.” (*U.L.T. Pamphlet No. 29* pp. 9-10)

Mr. Judge and others endeavoured, the best they knew how, to labour for the Cause of Soul Culture, and the work continues. In its own humble way this monthly has contributed its quota of effort to this Cause and will continue to do so.

This historical survey is illuminating and offers hints for the labourer in the field in this decade. Anonymously published, it carries the stamp of intuitive knowledge of real value to student and server alike.—EDS.]

It is said that long ago, in the childhood of the world, the senses were so fine that we could hear the growing of the grass, the rustling of the opening buds of spring. By a memory of these early senses, by the faint remnant of them that the long ages in their passage have left us, we can hear now the faint stirring of the opening buds of a new spring of intellectual life, a new period in the spiritual thought of the world; and the key-note of this new period is the East, the wisdom of the East, the thought and ideals of the East.

Not merely or necessarily the East in latitude, but rather the Eastern side of man—that East in the soul of every man where the sun rises, where the light of intuition opens its first dawning rays, and “rising, guides the lesser lives among its rays.” And yet the East in latitude gives the key-note to the new dawn of thought in a special sense too. For it was in the East, and, more than all, in India, “mother of nations,” that the eastern part of man where the sun rises found its best development; that the interior light of the soul found its fullest recognition.

And it is only natural that the minds of men, feeling the first gleam of dawning day, should turn towards the East; that they should grow enthusiastic for the Lands of the East, and, more than all, for India; that India should occupy an ever-widening space on the horizon of their thoughts; that their hearts should more and more turn towards India.

This growing interest and enthusiasm for India—an enthusiasm at first almost instinctive, but gradually quickened by advancing knowledge—is especially felt today in the two most idealistic nations in the West, the Americans and the Germans. For with all their sense of practical life and practical development, the Americans and Germans are at heart idealists, ready to sacrifice all their practical aims and practical accomplishment to a vision; ready, as Emerson said, to leave Cleopatra and the army, to seek the sources of the Nile.

The deepest curiosity of the Americans and Germans, turning towards India, unquestionably centres on the Brahmans; one hears again and again the words—the wisdom of the Brahmans, the ideal of the Brahmans, the life of the Brahmans; and the first question one is always asked refers to the Brahman order. To answer this question, it would be necessary to write many volumes; to trace the rise of the Brahman order in the dim twilight of Vedic days; to show the growth and consolidation of their power in the days of Rama, and through the struggles of the great war of the Pandu and Kuru princes; to point to certain dark sides of their development that had become visible in Buddha's days; and at last to fill in the splendid picture of Brahmanic advance and Brahmanic development in Shankaracharya's days.

When the records of the monasteries of Southern India are more

fully known and understood, when the Smarta Brahmans who have preserved most clearly the splendid tradition of Shankara relax a little their reserve, we shall—it can hardly be doubted—have a picture of that great man and his times as perfect and full of colour as the picture we have of Plato's times, and the thought of Plato who, more than any other philosopher, resembles Shankara.

What we know of Shankara already, though only a tithe of what we may know when old records are opened, is enough to give him a place amongst the choicest spiritual aristocracy of the world, as a seer and thinker who towered above his race as Plato towered above the Greeks; as a Great Man, an elder brother of the race, whose thought and insight mark a high tide of human life.

There is a dim tradition, in the oldest Indian books, in the great Upanishads, and the earlier Vedic hymns, that the Brahmans were not in the beginning the spiritual teachers of India; that they received their earliest wisdom from the Royal Sages of the Rajanya or Kshatriya race. But the Brahmans have so long held these treasures of wisdom as their own—guarding them as a mother her child, as a man his first-born—that they have come to consider them as their very own; their heritage rather by birth than by adoption. The fact that, in spite of this jealous love of their darling treasures, they have preserved the tradition of their earliest Royal Teachers points to the most valued feature in the Brahmans' character—the unflinching, unalterable fidelity with which they have preserved, unaltered and inviolate, the spiritual treasures committed to their care, and the safeguarding of which through the ages forms their truest and greatest title to fame, the best justification for that instinctive turning towards the Brahmans as the centre and representative of Indian genius, which we have noted as so marked a feature of the Indian Renaissance today.

But once the Brahmans had received the wisdom-doctrines from their Royal Teachers, their distinctive genius, their most valued quality, began to assert itself. With their unparalleled genius for order, their instinctive feeling for preservation, they recorded, classified and developed the intuitive wisdom of the Royal Sages; Buddha, a Royal Sage of far later days, has put on record this unparalleled fidelity: "Those ancient Rishis of the Brahmans, versed in the Three Wisdoms, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of today chant over again and repeat, intoning or reciting, exactly as has been intoned or recited." (*Tevigga Sutta*)

That Krishna, the spiritual hero of the Mahabharata war, whose mission it was to usher in the Iron Age or Kali Yuga, was no Brahman but a Kshatriya, who traced his doctrines from Manu the Kshatriya through the Royal Sages, is enough to show that, in the days of the great war, the Brahmans had not yet claimed as quite their own the

teachings of wisdom which it was their mission to hand down through the ages. (Bhagavad-Gita, iv)

The great war, according to Indian tradition, was fought out five thousand years ago. And, after the great war, in which so many Kshatriya princes fell, the keeping of the sacred records began to pass completely into the hands of the Brahmans. The Brahmans, sensible of their great mission, prepared themselves to carry it out by forming a high ideal of life, by strict rules of conduct and discipline which only the highest characters could support, and the very strictness of which seems to have produced a reaction which we see traces of in Buddha's days.

The life of the Brahman was conceived and moulded in accordance with his high ideal, in accordance with his high destiny as transmitter of the wisdom of the Golden Age across the centuries to our dark iron days. Purity, unworldliness and discipline were the key-notes of his life; and the Brahman's unparalleled genius for order gradually moulded this ideal into a set of definite rules, a series of religious ceremonies, which laid hold on his life before he saw the light of day, and did not loose that hold when his body vanished among the red embers of the funeral pyre—but rather kept in touch with him, through the Shraddha offering to the shades for nine generations after his death.

This life of ceremonies and rites, the key-note of which was the acquiring and transmission of the Three Wisdoms spoken of by Buddha, gradually made of the Brahman order a treasure-box or casket for the safer keeping of the holy records handed down. Whether the Brahmans were originally of the fair, almost white, race which forms their nucleus today, and whose distinctive physical character and colour make a Brahman of pure type at once recognizable in an assemblage of Hindus, is a question difficult to solve. We find in the oldest Indian books that: "The colour of the Brahman is white," and this, in later days, became a sentence symbolical of their ideal of purity; but in the beginning it may have been a description of their colour, an index of their race.

It is very probable that this fair, almost white, race, which now forms the nucleus of the Brahman order, gradually became through selective genius, through their unequalled instinct of order, the recognized repository and transmitter of the sacred records of the past. But the ideal life of the Brahman was, perhaps, too arduous for the common lot of man; at any rate we see a gradually increasing tendency to degeneration in one side of the Brahman's life; for, in India as in other lands, even silver clouds have their dark linings.

Their instinct for order, among the Brahmans of lesser moral structure than the high ideal of their race, became an instinct for ceremonial; their ideal of purity became a habit of outward purification; and they tended to harden into an exclusive priestly caste, withdrawn from, and above the common life of man. The priestcraft, by a second step,

began to weave ambitions, to seek a share of political power, and, at last, a practical predominance in the state, which threatened to become a spiritual tyranny.

But these developments, inseparable from the weakness of human life, were but the rusting of the outer layer of the casket in which the wisdom of the Golden Age was handed down. There were also within the Brahman order—as there are today—men who held to the high ideal of their past; who were fitting repositories of the high tradition they were destined to carry down. The casket in which were held the records of the past had always its lining of precious metal, though the outside might rust and tarnish with the passing ages.

The greatest of these followers of that high idea, in later days, within the Brahman caste, was Shankaracharya, the Brahman Sage of Southern India. It is hard to say, with certainty, when Shankara lived; but the records of Shringiri, where his successors have held rule over the nucleus of the Brahman order, point to a period about two millenniums ago; a period, that is, just outside the threshold of our era.

Shankaracharya began the work of reforming the Brahman caste from within. A few centuries before him, Buddha had scattered broadcast through India, and Buddha's followers had scattered broadcast through the world, the teachings of India's Golden Days, in a form readily intelligible for all, and to be assimilated by the simplest mind of man.

It remained to do for India, what, perhaps, others were doing, across the Himalayas, for the whole world; to preserve inviolate, and transmit in its purity that other side of wisdom which the simplest heart of man can intuitively feel, but which only the most perfectly developed powers, the most fully expanded intellect and spiritual insight can fully and consciously grasp; it remained to secure the preservation of those profounder truths and that deeper knowledge which only the finest powers of the soul can adequately comprehend.

To secure their preservation in India was the duty and mission of Shankaracharya. Believing that this preservation should be helped and seconded by whatever aids selective race genius and hereditary capacity could give, he confined the transmission of this wisdom, and of the records which contained it, entirely with the Brahman order, as far as our knowledge goes. There is evidence that, among the Brahmans of Southern India in early days, were a certain number of families not belonging to that white race which forms the nucleus of the Brahman caste, but belonging to the dark, almost black Dravidian peoples of Southern India, who are the survivors, perhaps, of a land that once lay to the South of India, but has now vanished beneath the waves. This dark Dravidian race has produced many men of remarkable genius and power, whose insight and force quite fitted them for inclusion in the Brahman order.

But as the centuries moved on, such admission became more difficult, till, in the days of Shankara, it is probable that the door was completely closed. What changes Shankara made in the Brahman order which followed him, in the division of the Brahmans which recognized his transcendent force, can only be known with surety to the Brahmans of that order themselves. But this much we know, that Shankara did all his overpowering genius could accomplish to turn the Brahmans from too exclusive following after ceremonial; to lead them back to the spiritual wisdom, the recognition of the inner light of the soul, which was India's greatest heritage; and that, taking India's most precious records, the Great Upanishads, he rendered them into the thought and language of his own day, and did all that a marvellous insight and a literary style of wonderful lucidity could do to make the spirit and the genius of the Upanishads live once more in the hearts of the Brahmans of his time.

He set himself, above all, to cleanse the inner lining of the casket where India's treasures lay concealed, to remove every speck from the precious metal whose perfect purity alone could guarantee the costly contents against rust and moth. The reforms inaugurated by Shankaracharya continue to bear fruit today; the new light he shed on the old records, the new insight he gave to the old symbols, are the treasured inheritance of the Smarta Brahmans, whose spiritual heads, in unbroken succession, have ruled at Shringiri Math.

Centuries passed, and the sunlit plains of India were filled with Moslem invaders, falling like swarms of locusts on the rich gardens of that distant wonderland, full of the fierce hostility of fanaticism against the symbols of a religion they did not understand, and against the Brahmans, as ministers of this religion. It would not be wonderful, it would rather be perfectly natural, if this hostility and predominance of a foreign fanatical power had sealed the lips of the Brahmans once for all as to the mysteries of their religion, had locked and double-locked the casket in which the heritage of India lay concealed.

But in spite of tyranny and fanaticism that would have justified the most perfect reticence, the most absolute silence, the Brahmans retained an ideal of their universal mission, above and beyond their mission to their own land and their own religion. No sooner did brighter days dawn for them under the Emperor Akbar, the great Indian monarch of the 16th century who conceived and framed a high ideal of religious tolerance and mutual understanding which was the nearest approach to State Theosophy; no sooner did the brighter day dawn than the Brahmans were ready to forget old griefs and to teach their Moslem rulers the broad principles of their religion.

Two generations after Akbar, Akbar's noblest and most ill-fated descendant, Prince Dara Shukoh, received from the Brahmans the permission to translate into Persian a series of the Upanishads, including the Great Upanishads of which something has been already said. This

Persian translation, besides following the words of the old records, put into visible form much that had been hidden between the lines, and followed, in some degree, the new light that had been shed on the Upanishads by the genius of Shankaracharya.

This Persian translation of the Upanishads, which embodies a very valuable tradition of their hidden meaning, made about the year 1640, was found by Anquetil Duperron in 1775, and by him translated into Latin. From Anquetil Duperron this "Key to the Indian Sanctuary" passed to Schopenhauer, and becoming "the comfort of his life, the comfort of his death," led him to prophesy that Indian Renaissance which is glowing with the fair colours of dawn today.

But under Dara Shukoh's brother, the fanatical Aurungzeb, darker days fell upon the Brahmans; and they suffered much from European nations more presumptuous and not less fanatical than Aurungzeb; of these the darkest record clings to the Portuguese, who tried to wring from the Brahmans the heart of their mystery by Inquisition and *auto-da-fé*.

Yet, once more, just a hundred years ago when a group of Europeans full of love for the East sought from the Brahmans some knowledge of their learning, the Brahmans, with singular generosity, made these Europeans in some degree sharers in their heritage. From the knowledge thus freely given to these Europeans, whose chiefs were William Jones and Thomas Colebrooke, the first foundations of Orientalism were laid, and a field of matchless fertility was opened to a growing band of workers who enrolled themselves under the banner of the East.

But the last and finest insight, the master-key to the records, was still treasured in the East itself; some of that insight has since been freely offered to us; on our ability to use it most probably depends the further insight that the future holds in promise.

It is no slight benefit to a Brahamana when he holds back his mind from the allurements of life. Moreover, when the intent to harm ceases, then in direct measure is the cessation of suffering. —*Dhammapada*, Verse 390.

THREE BILLY GOATS GRUFF

[This Scandinavian tale may seem at first too trifling to carry significance, but the warning it gives is a most vital one, profound as well as helpful at the everyday level.—Eds.]

Once upon a time three billy goats Gruff wanted to go up the hillside to graze. The road by which they had to go was over a bridge, and under the bridge lived a large-eyed Troll with a long nose. First came small billy goat Gruff, “trip-trap, trip-trap,” over the bridge.

“Who’s that tripping over my bridge?” called out the Troll.

“I’m only teeny-weeny billy goat Gruff,” said the goat, in a very small voice, “going up the hill to get fat.”

“Ha!” said the Troll, “watch me gobble you up!”

“Oh don’t!” said the goat, “I’m much too small. Why don’t you wait for second billy goat Gruff? He’s bigger.”

“All right,” said the Troll, “get along with you then.”

Soon came along second billy goat Gruff, “TRIP-TRAP, TRIP-TRAP,” over the bridge.

“Who’s *that* trotting over my bridge?” cried the Troll.

“It’s only the middle billy goat Gruff, going up the hill to get fat,” said the goat, but his voice wasn’t so small.

“Now,” said the Troll, “I shall gobble you up.”

“How silly you are!” said the goat. “You ought to wait for big billy goat Gruff. He’ll be big enough.”

“Oh all right!” said the Troll. “Get along with you.”

By and by along came big billy goat Gruff, “TRIP-TRAP, TRIP-TRAP,” over the bridge, which almost bent under him.

“Who’s **THAT** tramping over my bridge?” shouted the Troll.

“It’s big billy goat Gruff,” said the goat, and his voice was really fierce and loud.

“Ho!” roared the Troll. “Now I can gobble you up!”

But the goat rushed at the Troll, poked out his eyes, crushed him to little bits, and threw all the pieces into the river. And then the three billy goats Gruff got so fat on the hill they could hardly get home, and are probably still fat.

* * * * *

The goat is the general symbol of “the carrier of sins,” and can be understood to represent the accumulated evil tendencies of the past that appear as temptations to the personal self, the “lower mind,” that, like the Troll, dwells under the bridge between the higher and lower natures. Temptation never shows its full strength at once. It comes so gradually that we, like the foolish Troll, tend to let its first manifestations go by, thinking they are too insignificant to count, and do not really matter. But finally the cumulative strength of evil is so great that it overthrows the whole fabric of our being, and invades and feeds upon the higher

nature.

It is the same lesson, though in a more fantastic guise, as that in *The Voice of the Silence*:—

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence. (p. 13)

But even a child can understand the practical application of the tale at its own everyday level. The grown-ups may say to Johnny, "Someone has broken the front window with a ball. Was it you?" And in the stress of the moment Johnny automatically says, "No"; and, as the grown-ups seem satisfied with the answer, he lets it go—and there's little billy goat Gruff gone by. But the grown-ups make further enquiries, and come back and ask once more, "Are you sure you didn't break it?" And again Johnny says, "No, I didn't. I wasn't there." And that is a bigger untruth—second billy goat Gruff. Finally, the grown-ups come back again and say, "Nobody else could have done it. It must be you." And then Johnny comes out with a "whopper." He says, "Billy did it. I saw him." And that catches him out, for the grown-ups say, "Billy has been with his Granny all day. And since you said you were not there, how could you see him do it?" So there is Johnny's reputation for truthfulness all scattered to little bits!

The story has other applications also; e.g., to the habit of procrastination. People so often wait for big opportunities to show how wise they are—or how clever, faithful, strong, or whatever virtue they think they possess. They let the little opportunities go by, as unimportant, and then, when the great moment of testing comes, they cannot stand up to it, and are broken by the impact.

The Buddha speaks of the cumulative effect of both good and evil, in the *Dhammapada*:—

Think not lightly of evil, saying, "it will not come unto me." Even a water-pot is filled by the constant falling of drops of water. A fool becomes full of evil if he gathers it little by little.

Think not lightly of good, saying, "it will not come unto me." Even a water-pot is filled by the constant falling of drops of water. A wise man becomes full of goodness even if he gathers it little by little. (Verses 121-122)

Over and over again the Teachers have emphasized the importance of watchfulness in "little things."

RESURGENT (?) RELIGION (?)

Shall we help a vast brood of priests to refasten the clamps of steel which for so many centuries they have held tightly on the race-mind? Never, if we see the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal.—W.Q.J.

The marks of interrogation appearing in the title have been deliberately used. Is there a resurgence of religion evident in recent years, and is it religion in the correct sense of the term? What are the signs of the times? If we look around the world we find that the investiture of a pope, the pronouncements of a prelate or the fulminations of a bishop, all receive attention from the press and the public. "Miracle" healing centres like the one at Lourdes and the statues of the Holy Virgin or the Lady of Fatima which are carried about from place to place draw the devoted by their thousands. When a prominent person is about to quit his physical tenement, mass prayers are held to appeal to God Almighty to lengthen his span of life by a few years. Nearer home, in spite of the declared secularism of India, at the inauguration of bridges and buildings sectarian rituals are performed, presided over by professional priests. There is also psychic miracle-mongering: there are persons who promise their devotees riches, or freedom from chronic diseases, or progeny to sterile mothers.

Lest their followers may find it difficult to reach them at their headquarters, religious dignitaries periodically undertake tours to bless them in person. What a colossal amount is spent on these travels, offered by the "believers" from their hard-earned money! What pomp and pageantry attends on them! And, as in many temples and churches, the pride of place is for the rich industrialist or merchant, or the state dignitary with his family and friends, while the multitude patiently await their turn, held back by the police or temple guards. Are these signs of a religious revival? All this is a travesty and caricature of religion. It is a huge farce, a fraud by which the gullible and uninformed are taken in.

Another aspect of this pseudo-religious upsurge is expertly dealt with by the Very Reverend James A. Pike, Dean of the Cathedral of St. John the Divine, New York, in his article "Huckstering God is Dangerous!" which opens the July 1957 issue of *Coronet*. He says:—

At a large midwestern church just opened, two wide escalators sweep the congregation from the parking lot up into their pews. And at the touch of a button—once the last "amen" is sounded—the direction is reversed and they are ready to whisk the people out.

I asked the Westerner sitting next to me in the airplane to tell me about his minister. "He's one of the top men in the business," he answered me, "a real go-getter."

A book recently off the press tells you how to reduce. It is not by an

M.D. but by a D.D.—and thousands of our fellow Americans are now learning through his explicit formulæ how to “use” religion to “pray . . . weight away.”

These few straws in the wind are symptoms of the “religious boom” we are experiencing in this country; they are also symptoms of its dangers. And, while the church has never been in better shape, as the world judges success, some of us are beginning to have serious misgivings.

He gives some interesting statistics:—

In 1870, 18 per cent of the population belonged to organized religious bodies. Now 61 per cent do. In the last 15 years, the percentage of increase in church membership has doubled over the previous 15 years. More and more people are actually *going* to church and participating in the manifold activities centred in parish houses. There is a bumper crop of religious books now selling, more and more people hear and view religious radio and TV programs, and more and more space in the papers is devoted to “church news.”

The Very Reverend Dean is neither an obscurantist nor a reactionary. He says he is all for this trend. But, in spite of all this, he has serious misgivings, because we are not seeing results commensurate with the growth of the religious enterprises. The divorce rate, juvenile delinquency, mental and nervous breakdowns, homosexuality, dope addiction and alcoholism are on the increase, and the church, if not by open approval then by its inaction, is a tolerant spectator. The clergy and the laymen are both in a sorry state. Many clergymen seem to have forgotten their proper vocation, entangled as they are in the “hustle and bustle” of church administration and propaganda. The laity, no doubt, gets the clergy it deserves. For many people religion has become a soothing something to be leaned upon when convenient, and they endeavour to keep the church a “going concern.”

Dean Pike ends this important and thought-provoking article with certain sober reflections:—

Actually, I am torn: I rejoice in the success of the church today; but having read a little church history, I know that the work of the church can go on without buildings and without budgets—as often it has had to do—and does in some parts of the world today.

It can go on without many things of the flesh. But it cannot go on without things of the spirit. The answer is not either/or; it is both/and.

The church is most surely doing better and better when it comes to the things of the world. Is it doing as well in the things of eternity?

All this brings us back to the question: Are these signs of a genuine religious revival? Surely not—rather they are the ugly symptoms of a deep-seated psychic disease which, because the body cannot any longer contain it, is manifesting upon the surface. The only remedy is to implant in people’s consciousness ideas of true religion and ethics. A Master of Wisdom once wrote: “It is men, not ceremony-masters, we seek, devotion,

not mere observances." If we are to have a genuine religious revival the teachings of Theosophy have to be known more widely. Theosophy is the only plank of salvation for men and women amidst the many conflicting religious ideologies and false beliefs.

If there is to be a genuine religious revival—and this is an urgent necessity—what is required is a religion which preaches and shows the way to practise the gospel of Universal Brotherhood; a religion which recognizes the inherent divinity of man and the possibility of his growth to perfection without the mediation of salaried priests; a religion which does not carnalize, anthropomorphize and caricature the conception of God, who is in reality an Omnipresent, Eternal, Boundless and Immutable Presence; a religion which does not depend upon rituals or ceremonies, paraphernalia or pageantry, for its existence; a religion which encourages and teaches man to face the results of his own actions, and thus create a worthy future for himself by letting the light of Spirit guide him in the present.

Shri C. D. Deshmukh, delivering the Convocation Address of the Annamalai University, said:—

Of the famous phrase "liberty, equality and fraternity" which all of us in the modern world have learnt from the French Revolution, it appears to me that the last has somewhat lost its original pristine purity. From the international point of view, there is hardly anything in the world today which could be identified as the expression of a feeling of fraternity genuinely meant and expected. Judging from the utterances of most respected statesmen, it would look as if even here, in this newly forged nationhood of ours, clothed with all attributes of unity in diversity, in the day-to-day affairs of the country, the greatest danger to what has been achieved appears to be the lack of achievement of a real sense of fraternity. Fraternities of an undesirable kind there are in ample measure, each seeking to advance its own position at the cost of others by any means, fair or foul. But the orbits of such fraternities are many, each narrower than the other. It is in the recognition and rectification of this phenomenon that the future of the country lies.

THE HUMAN BODY

A STUDY IN THE DHAMMAPADA

Several are the verses in this book of practical guidance which try to arouse in us the recognition of the transitory and illusive nature of the body. Consider, for example, verses 147, 149, 150 and 151:—

Behold this painted image, this body full of sores, stuck together, sickly and full of many thoughts devoid of permanence and stability.

What pleasure is there in looking at these bleached bones, like gourds cast away in the autumn?

Of these bones a citadel is made, plastered over with flesh and blood; therein lurk pride and deceit, decay and death.

The splendid chariots of kings wear away; the body also comes to old age; but the virtue of the good never ages. Thus the saintly teach each other.

The body is a mirage—a mere image or appearance which carries and is sustained by impermanent and unstable notions, pride and deceit. These decay and die in due course. But there is the dweller in the body who is not withered by age. He is the embodied soul with his virtue-powers. The virtuous wise teach about the mortal and the immortal powers of the body.

Therefore it is taught that a correct attitude towards the body and bodily life is very essential. Ere it becomes “bereft of consciousness” and “useless as a burnt faggot” (Verse 41), we should learn about the continuity of life even in and through death.

As a cowherd with his staff drives the cows into pasture-fields, so old age and death drive men to a new living. (Verse 135)

Meditation on the decay and death of the body leads one to perceive the real purpose of life in the body. Disciplining the body through control is reiterated in many places. Thus:—

Restraint in the eye is good; good is restraint in the ear; restraint in the nose is good; good is restraint in the tongue; in the body restraint is good; good is restraint in speech; in the mind restraint is good; good is restraint in all things. A Bhikkhu who is restrained in all things is free from all pain. (Verses 360-61)

The soul of all control is the quality of vigilance. This force of vigilance is needed at the beginning, in the middle, at the end of every endeavour. It is very intimately related to the body and to the soul, to death and to immortality.

Vigilance is the path to Life Eternal. Thoughtlessness is the path to death. The reflecting vigilant die not. The heedless are already dead. (Verse 21)

Eternal Life and the attainment of Immortality in and through the body is taught. To arrive, in the course of evolution, at the point where

a human body becomes necessary is no easy task. This must not only be recognized but also valued.

Difficult it is to obtain birth as a human being. Difficult it is to live the life of a man. Difficult it is to get to hear the True Law. Difficult it is to attain to Enlightenment. (Verse 182)

Thus we can trace in the *Dhammapada* the evolution of the body-idea from a worthless mirage to the valuable human form, difficult to obtain. In the magnificent summation are implicit the mortal and the immortal aspects of the Body of Man. In the language of Edwin Arnold:—

Many a House of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife!

But now,
Thou Builder of this Tabernacle—Thou!
I know Thee! Never shalt Thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay;
Broken Thy House is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence—deliverance to obtain.

(Verses 153-154)

The body is called “a House of life.” Who built it? The Builder becomes known to whom? Who passes thence to obtain deliverance? There is an important verse which gives a clue:—

The disciples of Gotama who are truly awake always think, by day and by night, of the true nature of the body (*Kayagata sati*). (Verse 299)

It is said that the meditation referred to here is on the “32 parts of the body.” The term *kaya*, however, may well be said to possess a clue to the mystical doctrine of *Nirmanakaya*, *Dharmakaya* and *Sambhogakaya*—the spiritual forms or robes sublime of those who attain perfection.

THE DELPHIC FESTIVAL

At the Delphic Festival in Athens, on August 8th, Æschylus's *Prometheus Bound* was read in English and modern Greek, with orchestral and choral accompaniment and illustrative tableaux. The 90-year-old American Hellenist, Edith Hamilton, whose translation of the tragedy was used, was given, before the performance, the title of Honorary Citizen of Athens.

How many of the great assemblage present possessed the key which Theosophy offers to the understanding of this "grandest of all the myths," that of Prometheus, which H.P.B. called also "the most ancient as it is the most suggestive of traditional allegories"? Section XX in Part II of the second volume of *The Secret Doctrine* is devoted to "Prometheus, the Titan: His Origin in Ancient India," and there are many other references to the myth in our teachings which will reward earnest search.

The Greek myth has it that Prometheus stole the celestial fire from heaven and brought it down to men, for which he was chained by the order of Zeus to a crag of the Caucasian Mountains. Suggestively H.P.B. writes that, whereas the Olympic Zeus "represented during the mysteries no higher a principle than the lower aspect of human physical intelligence—*Manas* wedded to *Kama*," Prometheus represented "its divine aspect merging into and aspiring to *Buddhi*—the divine Soul." (*The Secret Doctrine*, II. 419)

Prometheus, H.P.B. tells us, "is the Hellenic type of our Kumaras or *Egos*, those who, by incarnating in men, made of them latent gods instead of animals" (*The Theosophical Glossary*: "Prometheus"), thus endowing them with the consciousness of the immortal souls, "that sacred spark which burns and expands into the flower of human reason and self-consciousness." (*S.D.*, II. 95)

With the [Greeks], Prometheus is not a criminal, save in the eyes of the gods. In his relation with the Earth, he is, on the contrary, a god himself, a friend of mankind (*philanthropos*), which he has raised to civilization and initiated into the knowledge of all the arts: a conception which found its most poetical expounder in Æschylus. (*S.D.*, II. 525-6)

But alas,

This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. . . . Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature. (*S.D.*, II. 422)

It is interesting to note two references made by H.P.B. to the great tragic dramatist to whom we owe *Prometheus Bound*. She wrote:—

...it is not the "father of the Greek tragedy" who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the MYSTERIA of the Sabasia...one of the oldest sacred festivals, whose origin is to this day unknown to history...Æschylus, like Shakespeare, was and will ever remain the intellectual "Sphinx" of the ages. (S.D., II. 419)

And again: "...old Æschylus was an initiate, and knew well what he was giving out." (S.D., II. 524)

Cases have been reported in India of the sudden return of consciousness to a body being carried to the burning *ghat*. In the West also there have been cases of the sudden revival of a supposed corpse prior to its interment—to the astonishment and relief, or perhaps sometimes the consternation, of relatives and others present. Also in some cases, when for some reason a coffin has been exhumed, the shocking discovery has been made that the "corpse" had turned in its coffin! It was recently reported from the U.S.A. that the cries of a nine-week-old baby were faintly heard from its wooden coffin 18 hours after it had been buried in a shallow grave, and the child was rescued.

The fear of being buried alive has led to many strange devices in coffins. Sometimes they have been equipped with pipes allowing air to circulate and sounds to be heard above ground; others have been equipped with bells. In India how often dead bodies are hurried to the pyre!

Theosophy teaches that it may require about a dozen hours, after death has been pronounced by the physician, for the soul finally to abandon the body. Imagine the horror of recovering consciousness on the burning pyre! Students of Theosophy should try to impress on their friends and relatives the fact that a longer period than is customary should be allowed before disposing of the body; and also that there should be quiet and calmness while the soul is busy in the brain reviewing the life just ended.

The attention of students is invited to *Isis Unveiled*, I. 483, and the preceding and following pages; and also to *U.L.T. Pamphlet No. 25*, "Memory in the Dying," p. 1.

BOREDOM

There have recently appeared in the press reports of an experiment to see what happens to the human mind when all outside stimuli are taken away. A group of intelligent students from Canada's McGill University, who offered themselves as guinea pigs in this study of the effects of boredom, temporary insanity and "brain-washing," were placed alone in well-lit and air-conditioned cubicles, as cut off from normal life as it was reasonably possible to make them.

Their adventure into the realms of madness began when, individually, they were put into comfortable beds with plastic covers over their eyes which allowed light to pass through but no vision. Beneath their heads special soft and comfortable cushions deadened their hearing. Their hands were placed in cotton gloves and their arms encased in cardboard sleeves to deaden the feeling of touch.

The students were paid £7 a day for remaining thus isolated from the world. For the first few hours all went well.

Then the real test began. Boredom set in. "There was nothing I could think of to think about," said one student, whose experience was shared by the others. Then, gradually, their brains began to drift out of focus. Control was going. The adventure into madness was beginning.

The effects, to say the least, were devastating. And this, after less than a day for some of them. One gave up, completely exhausted, after six hours. But those who continued the experiment (and one lasted six days!).. began to get hallucinations. At first, these were pleasant. But it was not long before the hallucinations became disturbing, because as time went on their mental balance began to slip. . . . And also—and most important—the students became very easily persuaded. This has important implications in connection with "brain-washing."

The conclusion is drawn that "isolation might produce insanity, if applied long enough," and that in such a condition the individual, having become very suggestible, is "quite willing to swallow repugnant ideas whole."

Theosophy most strongly warns against encouraging passivity, even for the sake of experiment. One who cultivates passivity ultimately loses his self-control and opens his nature to whatever low and dangerous influences can enter therein. But it needs to be recognized that isolation need not, should not, produce passivity and boredom leading to loss of control over one's mental faculties. Loneliness can act also in a good and beneficial way if the mind is well directed and is not allowed to drift. Right Loneliness, which is one of the steps on the Noble Eight-fold Path of the Buddha, is essential for one trying to lead the higher or spiritual life. Men and women in our civilization, to whom solitude is unendurable even for a short period, need to realize the value of introspection and silent communion with one's best and closest friend—the Inner Ruler.

LET US REGENERATE OURSELVES

The Theosophical neophyte values *The Voice of the Silence* as a book of divine discipline. What type of discipline is divine discipline? It may be defined as archetypal discipline: it includes the discipline of the body and the sensorium, of the mind and the heart; it is the discipline of the whole of the personal man: what he should eat and how he should study; when he should put his body to sleep, the why of dreams, the way of waking and the how of doing things. This discipline affects his motives as well as his methods.

Who is the Disciplinarian?

(a) The Inner Self beyond the personal man.

(b) The Esoteric Philosophy or the Science of Occultism.

(c) The Instructor, representing the *Guruparampara*.

The Inner Self is divine in essence as well as in substance; the Esoteric Philosophy is also divine in origin and content; the real Chain of Teachers is made up of links, each a possessor of Divine Wisdom, whose realization of the truths of the World of the Spirit is genuine and deep enough to enable him to pour out Compassion in the shape of instruction for the benefit of others.

There are worldly, ambitious and money-making gurus; there is worldly and false knowledge; but there are many good and earnest men who desire to learn, to grow in power. The shadow of divine discipline is mundane discipline.

In *The Voice of the Silence* there are two golden precepts—sounds enshrined in words—whose reverberations must be heard if their real meaning and import are to be osmosed:—

O Disciple, unless the flesh is passive, head cool, the Soul as firm and pure as flaming diamond, the radiance will not reach the *chamber*, its sunlight will not warm the heart, nor will the mystic sounds of the Akasic heights reach the ear, however eager, at the initial stage.

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

The radiance of the Spiritual Sun, the Light of the Logos, warms not the hearts of men; it reaches not the chamber or cave of the heart; and naturally, therefore, its radiance and voice are of no avail to the man of the world. The divine discipline is the training of the personal man so that the Hidden Light and the Soundless Sound are known. For this a prescription is given in the two verses quoted above.

However, something more than eagerness is demanded to attain divine discipline. Both action and inaction must find room in the learner; he must learn to act without caring for the fruits of action; he must act and yet feel within himself that he is not acting, *i.e.*, that he is not the actor.

“The path of action is obscure,” says the *Gita* (IV. 17). “Even sages

have been deluded as to what is action and what inaction." He who learns to see "inaction in action and action in inaction" is described as a wise man.

The neophyte finds himself fettered by self-made fate; these fetters cannot be broken or done away with; they have to be faced and transmuted. Each and every fetter represents an effect, and care and knowledge are required in handling it. The right technique consists in examining our duties. The so-called conflict of duties can and should be resolved by every neophyte at the initial stage. Duty spells necessity; that which is necessary must be done; on the other hand, that which is unnecessary should not be done. Practice of this rule of divine discipline takes us a long step towards freeing ourselves from the fetters of fate.

In deciding what is necessary and what unnecessary we must not succumb to the demanding or persuasive voice of desires, or to the machinating and plausible pleading of the mind; we must seek guidance from that in us which is unaffected by the desires arising from the sensorium and from the mind. Within us is the Guide, Philosopher and Friend called the Higher Manas. But—he is far distant from Kama-Manas which is ever busy with the senses and the organs, with the flesh and the devil. Therefore we must seek aid from without: from the Divine Teachings we can obtain help readily and easily. No one can become a neophyte without aspirations, no one can become an aspirant without knowledge. To become a learner, study is the first step; knowledge purifies and elevates spiritual aspirations; Soul aspirations lead to the actual living of the higher life, and thus the neophyte is born.

The performance of necessary duties and the strict avoidance of all unnecessary actions develop both discrimination and detachment. Soon the neophyte is led to perceive that his new knowledge points to a higher necessity—the doing of deeds which are not only personal duties or karmas. The Divine Virtues of Charity and Sacrifice call for deeds and not only for words, for actions and not only for thoughts and feelings. Divine discipline requires that ideation and imagination be used in speech and deeds, and harmony be established between words and acts so that no further room is left for Karmic action.

Bearing all this in mind, let us return to the prescriptions offered in the verses quoted above about the discipline of body, mind and Soul.

- (a) The flesh to be passive; the body to be agitated.
- (b) The head to be cool; the mind to be tranquil.
- (c) The Soul to be firm and pure as a flaming diamond; the Soul to be as limpid as a mountain lake.

The flesh represents sensuous cravings, *e.g.*, gluttony. The worldly indulge the bodily appetites. The activity of the flesh and the titillation of the senses produce bodily ailments, and even the signal of disease is not heeded. Bodily health is necessary for discipleship. Therefore the neophyte has to learn to distinguish between two types of corporeal

agitation. Even modern science recognizes that the body may be thrown into agitation under a wave of strong feeling. Thus attractions of personal affection which make people cling to life in the body, aversion to or fear of death, and all other likes and dislikes agitate the brain and the body.

However, desires of the sensuous nature and aspirations of the Soul produce two distinct kinds of agitation. Agitation in and of the body can be engendered (*a*) by the without—by the cravings aroused by the sights, sounds, etc., of the world of objects; and (*b*) by the response of our higher nature to our aspirations which are built around our ideation and imagination. The first type of agitation of the body is a great hindrance in the living of the higher life. Therefore the neophyte is told to make the flesh passive—*i.e.*, inactive, so as to prepare it to be receptive. The corpus must be made ready to be a receptacle. The second type of agitation has to be inducted into the brain and thus into the whole sensorium. It is this second type of bodily agitation that is referred to when we are asked to make our “body agitated.”

Next: Hot heads can never succeed in the neophyte's life. In *Letters That Have Helped Me* (p. 106, Indian ed.) Mr. Judge makes pointed reference to the heating and cooling influences and to the excitement and calmness of the mind and of the body. In the neophyte's discipline the mind plays the most important part. The starting point is the handling of the desire-mind. The head in the human body is the organ *par excellence* of the lower mind, and the mind made tranquil becomes the channel of the Soul.

The complexities of the lower mind or Kama-Manas are many. *The Secret Doctrine* points out that “Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling” (I. 38). The part played by ideation and by memory is also referred to. *The Secret Doctrine* (II. 701) contains also an important statement of practical significance to the neophyte: “The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him.”

The neophyte must come out from among them who are “cabin'd, cribb'd, confin'd, bound in” by their senses. He must recognize the Manasic nature of his being and perceive the necessity of disciplining the senses for which a prior disciplining of the mind is essential. A quiet reflection on the two statements of *The Secret Doctrine* will bring him to the realization that “matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition” (I. 542). Kama-Manas, Manas freed from Kama, and lower mind influenced and guided by the human Soul, the Higher Mind, are three distinct states of consciousness, in each of which thought, will and feeling function. The mind cannot become tranquil when swayed by doubts and fears, attractions and aversions. Our disposition must

be free from the taint of sensuousness, agreeably inclined to pure reason based on philosophical principles, and the will must be steadfastly resolute to follow the dictates of our divine conscience. A tranquil mind is not a passive mind; it is concentrated and is receptive to the influences and impresses of the Human Soul, the Ego, the Inner Ruler—a ray of the Divine Mind.

Theosophy teaches that the intimacy between the Divine Ego and the human personality is not established in the man of flesh till the neophyte learns to evoke, by purity, sacrifice and control, the power and the radiance of that Divinity.

When the mind is freed from desire and then trained to unfold its inherent latent powers, it becomes firm and pure under the benign influence of the Divine Man; it reflects the firmness of the diamond, and sparkles steadily with the colours of the Akashic heights. The second image shows that the personal soul becomes like unto a mountain lake, limpid and translucent.

In the calm of the Soul lies real knowledge. Experience of holy, celestial Joy is the real sign of true spiritual life.

The mountain symbolizes the far-sightedness of Prometheus himself reflected in the purified waters of the astral personality which is capable of responding to the Wisdom of the Great Lord who dwells on the high altitude of the plane of Spirit.

Just as the worldly man reflects in his deeds and words worldly illusions and delusions, so the neophyte begins to reflect, in his actions and speech, the sacrifices and wisdom of the Divine Man. The goal of the neophyte is to become divine here, in his present embodied state, purified of the dross and dregs of Kama, and shining with the Power of the Immortal and the Eternal.

CORRESPONDENCE

During the last war the little country of Denmark did not try to resist the invading Germans, and the policy of passive resistance was adopted. Today the country is the stronger for it. These lessons seem to go unheeded. India has recently bought naval ships, including an aircraft carrier, and jet aircraft. When foreign exchange is so limited that a drastic cutting off of imports has been necessitated, one wonders why the earnings of citizens should be squandered on war-making equipment, particularly as Gandhiji won freedom through the more effective policy of non-violence. But fear, when there is no faith or soul-reliance, leads to strange anomalies, and organized fear-producing agencies prove stronger than the peacefully inclined.

AN ASSOCIATE

IN THE LIGHT OF THEOSOPHY

In the magazine *Look* for September 3rd is narrated the tragic story of how "the atomic age, with all its fears, confusions and unknowns, came home last spring" to two families of Houston, Texas. Two of the 10 radioactive pellets (to be used for peaceful purposes), while being taken out of their 800-pound container by remote-controlled manipulators, got fractured, releasing radioactive dust. So potent was the force let loose that two of the workers in the laboratory where the accident occurred got contaminated, despite elaborate protective devices. Radioactive particles, which were unwittingly carried away by them on their clothing, contaminated their homes and belongings and were transferred to families and friends. Public fear of radioactivity has made the victims virtual pariahs. Shunned by neighbours and friends, they live in isolation, nagged by worries about their health and uncertain future. One of the children, aged four, was actually stoned by boys who taunted him by shouting, "Radioactive!" Very reminiscent, indeed, of the treatment that has been meted out to lepers in the past and, in India, to the Harijans, who are looked upon as "untouchables."

Although there has been no major physical injury to the laboratory personnel resulting from the accident,

there has been another kind of damage, affecting many people, which does not show up on radiation-measuring instruments and in medical tests. It comes from fear and anxieties and disrupted family lives. It also comes from the dread that exposure to man-made radiation may produce results in future years that cannot be anticipated by current knowledge.

One great lesson our civilization has to learn is to discard the very high but wrong value it has put upon modern science, its method of obtaining knowledge and its use of the human mind as the supreme faculty. The Heart as the organ of obtaining knowledge—the Heart Doctrine—must come into its own. Mosques and synagogues, churches and temples, have nought to offer but sacerdotalism, as obnoxious as materialism. The ancients taught the one universal Wisdom-Religion and the philosophy of Universal Brotherhood. That is Theosophy and the world needs it badly.

Warnings have often been sounded in these pages that DDT and allied insecticides, preservatives and other synthetic and artificial chemical and physical methods of dealing with destructive pests and bacteria are injurious to men who breathe or eat a certain portion of the residuum from the sprays and coatings. There is an important and interesting article in *The Reader's Digest* for September 1957, from which we quote the following:—

Why can't we rely on chemical insecticides to eradicate pests? The fact is that chemical insecticides, although they have added immeasurably to our welfare, are mixed blessings. Witness how, in some species, DDT has bred a race of super-pests, tougher than ever to kill. Many houseflies, for example, can now stand a dose of DDT 1,000 times stronger than that needed to kill their ancestors ten years ago. Chemicals also have been responsible for an upsurge of minor pests—mites, scale insects, aphids—which were formerly kept at low population levels by natural enemies. Unwise blanket sprays have in some cases killed off our insect friends faster than our enemies.

Ever since widespread use of DDT began after the Second World War, we've been on an insecticide treadmill. As the insects build up resistance, we've turned in desperation to newer, more potent chemicals. The newest chemical insecticides, the organic phosphorus compounds, are the ultimate in deadliness—they're related to the dreaded "nerve gas." So concerned are scientists about indiscriminate use of insecticidal poisons on our foodstuffs that—in America, for example—stringent official controls have been tightened up to protect the consumer.

It is welcome news that scientific men are becoming concerned about the problem, not only of the disastrous reactions the use of insecticides is having on human health, but also of the detrimental effects of upsetting the balance of nature. This seems to be more and more noticeable and has induced those who have the general benefit in view to seek other methods of dealing with pests. In the future should not the insect, bird, animal, plant, earth, rain and water economy of a locality be studied as a whole *before* a remedy is recommended to eradicate a particular plant disease or insect pest?

Dr. Robert Crookall, writing in the quarterly *Light* (London) for June, describes "astral projection" as "by far the most . . . significant of all psychical manifestations . . . it places survival beyond reasonable doubt."

The voluntary and conscious withdrawal of the astral form from the physical body, leaving the physical senses alert and giving the appearance of an individual in a "brown study," is possible to the adept (*Isis Unveiled*, II 588). H.P.B. has warned, however, that "the power of projecting one's double consciously and at will . . . might prove fatal to men at large and to the possessor of that faculty in particular."

Dr. Crookall wisely deprecates advising all and sundry to attempt "astral projections." Most would be "as yet 'unready,' so far as the organization of the astral body is concerned," while even those (with more or less organized astral bodies—because "evolved," mentally, morally and spiritually, beyond the average), would do well to allow the phenomena to develop naturally (if at all). . . . Hypnotic and mesmeric methods are particularly obnoxious.

Mr. Judge, in "The Culture of Concentration," *U.L.T. Pamphlet No. 18*, describes the impossibility of consciously extracting the astral body from the physical "until the inner man has developed and cohered into something more than irresponsible and quivering jelly."

Madame Blavatsky mentions that Apollonius left his body and appeared to friends at a distance in his astral form, seeming to be the man himself, but "Apollonius was an adept—a 'magician'" (*Isis Unveiled*, II. 597). And

to project this ethereal body, at no matter what distance; to render it more objective and tangible by condensing over its fluidic form the waves of the parent essence, is the great secret of the adept-magician. (*Isis Unveiled*, I. 281)

One wonders how far "confusion of caste" is the source of our civilization's ills. For, though the caste system became a rigid and distorted tyranny, it sprang originally from a natural, innate recognition of distinctions of character and capacity. The well-being of any society rests on the balance between four types: (1) those who instruct and inspire; (2) those who plan and govern, fighting evil both without and within the community; (3) those whose concern is the material welfare of the community, balancing supply and demand; (4) those who carry out others' plans, whose skill and concern lie rather in a particular job than in the broader outlook of co-ordination.

The titles, Brahmin (Teacher-Sage), Kshatriya (Warrior-Ruler), Vaishya (Merchant) and Shudra (Servant), have now degenerated into a specialized significance, but if this could be shed, the terms could be of descriptive use. For even a little observation shows that the governments of countries today do not have in reality the noble Kshatriya character (which does not mean military government) but are all geared to the Vaishya economy of finance, trade, industry. With the balance of society thus upside down, small wonder that we go from crisis to crisis. Even the "Brahmins" of each country, who should stimulate men to real knowledge, are themselves servants to commerce or technocracy. Professor Douglas Cooper, a leading expert on modern French painting, stated recently: "The art world has become a stock exchange. It's a way of investing money. . . . Art itself is the contemporary snobbery. . . ." (*The Evening Standard*, September 24th). This accusation is perhaps perennial, but even more dangerous is the debasement of the contemporary deity, "Science."

The themes of the Sectional Presidential Addresses at the Dublin Conference of the British Association for the Advancement of Science, held last September, seem to indicate that "Advancement of Technology," "Industry" or "Economics"—all Vaishya ends and means—would be more appropriate.

One would expect the Economics Section to consider "The Balance-

of-Payments Problem in a Free Trade Area," but *The Times* of 6th September reported that the Agricultural Section was informed by its President, Sir James Turner, that they needed "combined operations in the economic, financial, technical and scientific fields if they were to succeed in transforming the structural basis of the industry." (Agriculture an industry!) Professor J. Doyle struck a different note for the botanists in indicating that

modern man may point with pride at achievements in engineering and electronics—at television, computers, supersonic aircraft and the like—"but he cannot even conceive how he could make a simple blade of grass."

Dr. H. G. Maule's address to the Psychology Section took up the heavy cost of sickness (largely psychological in cause) when the worker did not achieve satisfaction in his work. Professor J. Z. Young suggested to the zoologists that man could live longer if he knew how to control his own mechanism better. The possibility of direct power from fission reactors in 15 years was suggested by Sir G. Thomson, and Dr. H. J. Bhabha spoke of the development of atomic power in India. Dr. W. D. Wall asked for more funds for Educational Research. L. R. Mission defended the intelligence of the countryman, who only lacked opportunity. Sir David Anderson's theme was that of Education and Training for the Engineering Industry. Professor J. G. Cowling went further afield in declaring this an age of discovery, for astronomers, of the origin of stars. Dredging through the assorted topics of the Conference, however one finds technics again in force—techniques of space travel; a new element, nobelium; the danger of radioactive watches; food technology; education for economic development; new underwater cameras; a new detector for solar magnetic fields; new computers; intensive work and suggested revenue changes to speed scientific progress in industry; the use of radiant energy to force plants for food or fuel; new drugs for "frogmen" to make them more efficient "weapons for warfare"; a new artificial "satellite"; a robot eye for telescopes. A Robot Parametric Artificial Talker, invented in connection with two-way telephone calls by transatlantic cable, enlivened the Psychology (!) Section. Last ironical touch—one of the two guest speakers connected with the corresponding American Association spoke of science as one of the best promoters of international understanding.

Is there anything in the above-mentioned "science" to foster understanding between man and man, nation and nation? Understanding comes from man as *human being*, man as soul, not from man as economist, technician, industrialist, or man as a piece of biological mechanism. Let us emulate Confucius and first define our terms. What is Science?
