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“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE SIN OF INGRATITUDE

“Ingratitude is not one of our faults.” We always help those who help us. Tact, discretion, and zeal are more than ever needed. The humblest worker is seen and helped. ∴

—A MASTER OF WISDOM

In the life of every earnest worker for the Cause of Masters, which is the redemption of the Race, there comes a time when he feels himself forgotten, unrecognized, unappreciated. Master's words quoted above contain an encouragement and a promise which it is well to remind ourselves of at this turn of the cycle when the mighty Movement, which received its Original Impulse from Living Gurus who still stand behind it, enters its 86th year. The seventeenth day of the eleventh month marks also the beginning of a new volume for this magazine.

Students of Theosophy, in trying to walk the path of impersonality, are apt to take for granted, as only to be expected, the sacrifices of time, money and work made by co-students and co-workers. While praise and blame constitute one of the pairs of opposites which the neophyte is asked to rise above, to fail to give encouragement and to express appreciation where these are due is to misinterpret the teaching about impersonality. In Occultism, lack of gratitude is counted not merely as a defect but as a sin. “In our sight,” the Great Ones have said, “there is no crime worse than ingratitude and injustice.”

While human hearts may fail to respond in gratitude to another's labour of love from which they have profited, there is great comfort to be derived from the fact that not a sincere helper, however insignificant in his own sight or in the sight of others, is outside the range of the watchful eye and the helping hand of the Silent Watchers and the Compassionate Helpers. Every deed is noted; every aspiration fostered; every spiritual need perceived. If in some dark hour the earnest worker imagines himself abandoned, supposes his services to be too insignificant for remembrance, the above-quoted words, in all their pregnant significance, reassure him and refresh and strengthen him with the knowledge that he can help Those who help all. “Time and space are no barriers

between Them and the aspirant; where thought can pass They can come." None but ourselves can shut us away from Them.

The grandest gift which the human kingdom ever received, as animal man grew into the Thinker, was the capacity for devotion or gratitude. The compassion which moved the Divine Fathers of the Race gave birth to devotion in the hearts of infant humanity. This feeling of devotion manifests as gratitude for the sublime in Nature and in humanity, as love for all who are at a stage of evolution akin to ours, and as sacrifice for those who have not yet come up to our stage.

Though innate in the heart of each human being, many in our stiff-necked generation have smothered the benign feeling of gratitude lest it be mistaken for the badge of servility. Gratitude felt by anyone for the knowledge imparted, the sympathy expressed, the sacrifice made or any gift bestowed, does him enormous good. H.P.B. has said that "gratitude does more good to the man who feels it, than to him for whom it is felt."

Cold logic might indicate that in a universe where justice rules, where whatsoever a man reaps, that he must have sown, gratitude is uncalled for. But which normal person does not recognize this heart quality to be a moral requisite and feel a stab of conscience in repressing it? Nothing can come of itself; life itself is a gift, and to receive benefits without giving anything in return is to incur a debt which leaves us spiritually insolvent and morally bankrupt.

Life is sustained on the principle of interdependence, of mutual intercourse. Our existence is bound up with and dependent upon the lower kingdoms and the elements. It is in the fitness of things that that part of Nature to which we stand in the relation of elder brothers should be nourished by us as we are nourished by it. He who enjoys what has been given to him by the "gods," the powers and properties of Nature that minister to his needs, "and offereth not a portion unto them, is even as a thief," says the *Bhagavad-Gita*. When anything is accepted without gratitude, not only the human agencies instrumental in bringing that benefit to us but all the lives engaged are cold-shouldered; cheated of recompense for the service rendered, robbed of nourishment, they are made less potent for bestowing blessing on us.

Life, then, is a constant exchange of benefits. Those above us, our Elder Brothers; those below us, the beings and intelligences of Nature that have not yet reached the man stage of self-consciousness; and those who are our equals, our brothers of the human family — all serve us in one way or another.

How can the disciple express gratitude for the service or gift received? Gratitude has no meaning apart from the use to which the gift or the service is put. To the extent that the recipient does not pass on the benefits received to others, does not himself become a beneficent force in Nature and among his fellow men, he is lacking in gratitude.

Applying this to the Cause of Masters, we might say that we are

grateful for Their help and inspiration to the extent that we fit ourselves, "by study and otherwise, to be the better able to help and teach others." There is hardly a student-practitioner who is unable to help, in one way or another, his fellows who are foundering in quagmires of delusion. Correcting prevailing misconceptions of Theosophy and clearly explaining its teachings to outsiders is something all can do. For this, self-education is needed. Our gratitude to all those who stand in the intangible but mighty *Guruparampara* chain, not a single link of which can be ignored, is expressed to the extent to which we are trying to constitute ourselves companions of the Master-Custodians of the Ancient Wisdom and have taken upon ourselves the task of rediscovering and promulgating the mighty Truths. *Pari passu*, we fit ourselves to receive further gifts from Them. Let us then be grateful for the opportunity to serve those who form the "Guardian Wall" that protects humanity, and hold the lofty ambition to make ourselves one of the stones in that living Wall.

The highest expression of gratitude may be summed up in these words from *The Voice of the Silence*:—

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.

Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves — that mighty sea of sorrow formed of the tears of men.

Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all — save for itself; give light to all, but take from none.

Thus we see why the Compassionate Ones always feel grateful and come to the aid of those who are trying to help Their Cause. In Them, compassion and gratitude perfectly coalesce.

All co-students and co-workers are, or should be, bound together by the tie of mutual gratitude, arising out of mutual aspiration and mutual help. There is no tie equal to that which binds together those comrades who, with devoted hearts and clarified minds, hold Truth to be dearer than all material life and, deriving light and sustenance from one another, endeavour to make It a living power in their lives. "LOVE and TRUST," Mr. Judge has assured us, "are the only weapons that can overcome the REAL enemies against which the true theosophist must fight."

Who are these enemies? The task is not simply that of defending Theosophy against the ignorance or malice of its critics outside the Theosophical fold. Earnest and reliable Theosophists must contend also against "nominal but ambitious Theosophists" who have always existed and against whom H.P.B. warned as far back as 1888. The former are greater in numbers, she wrote, than one might think, and they *shall* prevail if only they remain staunch to Masters' programme and true to themselves.

The deliberate cultivation of gratitude towards our comrades, necessitating the sacrifice of all selfish and uncharitable thoughts and desires, will save us from many a pitfall and enable us to rise above dissensions or differences of individual opinion when they arise. Mr. Judge, writing to a correspondent at a time when clouds were gathering in the affairs of the then Theosophical organization, pointed to the right attitude to adopt:—

There are two forces at work in the T.S., as well as in the world and in man. These are the good and the bad. We cannot help this: it is the Law. But we have rules, and we have preached of love and truth and kindness; and above all, we have spoken of gratitude, not only of Masters, but among us. Now this applies to this question of ————. Again, he may be incompetent . . . and yet be competent for the little he has to do. . . . Now let me tell you: the work must not fail because here and there personalities fall, and sin, and are unwise. TRUTH remains, and it is, whoever falls: but the multitude look to the visible leader. If he falls apart like an unjointed puzzle, at once they say, "there is no truth there, nothing which is": and the work of a century is ruined and must be rebuilt again from its foundations, and years of backward tendency must come between the wreck of one undertaking and the beginning of another. Let me say one thing I know: only the feeling of true brotherhood, of true love towards humanity aroused in the soul of someone strong enough to stem this tide, can carry us through. . . . If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. Let us search ourselves well and look at it as we never looked before: see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent. (*Letters That Have Helped Me*, pp. 108-9)

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I own that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting, or a solved problem. Why have we none for books, those spiritual repasts — a grace before Milton — a grace before Shakespeare — a devotional exercise — proper to be said before reading the *Fairy Queen*?

—CHARLES LAMB

## INDIAN METAPHYSICS

[We publish below the major portion of an article by H. P. Blavátsky, which first appeared in *The Spiritualist* (London) of March 22nd, 1877. Mr. C. C. Massey, a writer on Spiritualism, who had joined the Theosophical Society in 1875, had, in a letter published in *The Spiritualist* of May 10th, 1876, quoted some of the views of a "learned Occultist," who was none other than H.P.B. herself; and these views had been used by two anonymous critics, signing themselves "Scrutator" and "M.A. Cantab.," to advance arguments against Theosophy. The following is H.P.B.'s reply to these critics.—EDS.]

... I remember having distinctly stated in a previous letter that we have *not* offered ourselves as teachers, but, on the contrary, decline any such office — whatever may be the superlative panegyric of my esteemed friend, Mr. O. Sullivan, who not only sees in me "a Buddhist priestess" (!), but, without a shadow of warrant of fact, credits me with the foundation of the Theosophical Society and its Branches! Had Colonel Olcott been half as "psychologized" by me as a certain American Spiritualist paper will have it, he would have followed my advice and refused to make public our "views," even though so much and so often importuned in different quarters. With characteristic stubbornness, however, he had his own way, and now reaps the consequence of having thrown his bomb into a hornets' nest. Instead of being afforded opportunity for a calm debate, we get but abuse, pure and simple — the only weapon of partisans. Well, let us make the best of it, and join our opponents in picking the question "to rags."...

Neither of our critics seems to understand our views (or his own) so little as "Scrutator." He misapprehends the meaning of Elementary, and makes a sad mess of Spirit and Matter. Hear him say that Elementary "is a newfangled and ill-defined term... not yet two years old." This sentence alone proves that he forces himself into the discussion, without any comprehension of the subject at issue. Evidently, he has neither read the mediæval nor modern Kabalists. Henry Kunrath is as unfamiliar to him as the Abbé Constant. Let him go to the British Museum, and ask for the *Amphitheatrum-Sapientiæ Aeternæ* of Kunrath. He will find in it illustrative engravings of the four great classes of elementary Spirits, as seen during an invocation of ceremonial Magic by the Magus who lifts the Veil of Isis. The author explains that these are disembodied vicious men, who have parted with their divine Spirits, and become as beasts. After reading this volume, "Scrutator" may profitably consult Eliphas Lévi, whom he will find using the words "Elementary Spirits" throughout his *Dogme et Rituel de la Haute Magie*, in both senses in which we have employed it. This is especially the case where (Vol. I, p. 262, *seq.*) he speaks of the evocation of Apollonius of Tyana by himself. Quoting from the greatest Kabalistic authorities, he says:—

When a man has lived well, the astral cadaver evaporates like pure incense, as it mounts towards the higher regions; but if a man has lived in crime, his astral cadaver, which holds him prisoner, sees again the objects of his passions and desires to resume its earthly life. It torments the dreams of young girls, bathes in the vapour of sperm blood, and wallows about the places where the pleasures of his life were flitted by; it watches without ceasing over the treasures which it possessed and buried; it wastes itself in painful efforts to make for itself material organs (materialize itself) and live again. But the astral elements attract and absorb it; its memory is gradually lost, its intelligence weakens, all its being dissolves. . . . The unhappy wretch loses thus in succession all the organs which served its sinful appetites. The man (this astral body, this "soul," this all that is left of the once living man) dies a second time and for ever, for it then loses its personality and its memory. Souls which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captive in the astral cadaver, where they are refined by the odic light, which seeks to assimilate them to itself and dissolve. It is to rid themselves of this cadaver that suffering souls sometimes enter the bodies of living persons, and remain there for a time in a state which the Kabalists call embryonic (*embryonnat*). These are the aerial phantasmas evolved by necromancy (and I may add, the "materialized Spirits" evoked by the unconscious necromancy of incautious mediums, in cases where the forms are not transformations of their own doubles); these are larvæ, substances dead or dying with which one places himself in rapport.

Further, Lévi says (*op. cit.*, p. 164):—

The astral light is saturated with elementary souls. . . . Yes, these spirits of the elements do exist. Some wandering in their spheres, others trying to incarnate themselves, others, again, already incarnate and living on earth; these are vicious and imperfect men.

And in the face of this testimony (which he can find in the British Museum, two steps from the office of *The Spiritualist!*) that since the Middle Ages the Kabalists have been writing about the Elementary and their potential annihilation, "Scrutator" permits himself to arraign Theosophists for their "effrontery" in foisting upon Spiritualists a "rattled and ill-defined term" which is "not yet two years old"!

In truth, we may say that the idea is older than Christianity, for it is found in the ancient Kabalistic books of the Jews. In the olden times they defined three kinds of "souls" — the daughters of Adam, the daughters of the angels and those of sin; and in the book of *The Revolution of the Souls* three kinds of "Spirits" (as distinct from material bodies) are shown — the captive, the wandering and the free Spirit. "Scrutator" were acquainted with the literature of Kabalism, he would know that the term Elementary applies not only to one principle or

stituent part, to an elementary primary substance, but also embodies the idea which we express by the term elemental — that which pertains to the four elements of the material world, the first principles or primary ingredients. The word “elemental,” as defined by Webster, was not current at the time of Kunrath, but the idea was perfectly understood. The distinction has been made, and the term adopted by Theosophists for the sake of avoiding confusion. The thanks we get are that we are charged with propounding, in 1878, a different theory of the “Elementaries” from that of 1876!

Does anything herein stated either as from ourselves, or Kunrath, or Lévi, contradict the statement of the “learned Occultist” that

each atom, no matter where found, is imbued with that vital principle called spirit. . . . Each grain of sand, equally with each minutest atom of the human body, has its inherent latent spark of the divine light?

Not in the least. “M.A. Cantab.” asks, “How, then, can a man *lose* his divine light, in part or in whole, as a rule before death, if each minutest atom of the human body has its inherent latent spark of the divine light?”

Italicizing some words, as above, but omitting to emphasize the one important word of the sentence, *i.e.*, “latent,” which contains the key to the whole mystery. In the grain of sand and each atom of the human material body, the Spirit is *latent*, not active; hence being but a correlation of the highest light, something concrete as compared with the purely abstract, the atom is vitalized and energized by Spirit, without being endowed with distinct consciousness. A grain of sand, as every minutest atom, is certainly “imbued with that vital principle called spirit”; so every atom of both, following the law of evolution, whether objective or semi-concrete astral matter, will have to remain eternal throughout the endless cycles, indestructible in their primary elementary constituents.

But will “M.A. Cantab.” for all that, call a grain of sand, or a human nail-paring, consciously immortal? Does he mean us to understand him as believing that a fractional part of a fraction has the same attributes, capabilities, and limitations as the whole? Does he say that because the atoms in a nail-paring are indestructible as atoms, therefore the body, of which the nail formed a part, is of necessity, as a conscious whole, indestructible and immortal?

Our opponents repeat the words Trinity, Body, Soul, Spirit, as they might say the cat, the house, and the Irishman inhabiting it — three perfectly dissimilar things. They do not see that, dissimilar as the three parts of the human trinity may seem, they are in truth but correlations of the one eternal Essence — which is no essence; but unfortunately the English language is barren of adequate expressions, and, though they do not see it, the house, the physical Irishman and the cat are, in their last analysis, one. I verily begin to suspect that they imagine that

Spirit and Matter are two, instead of one! Truly says Vishnu Barva Brahmachari, in one of his essays in Marathi (1869), that

the opinion of the Europeans that matter is Padartha (an equivalent for the pada, or word Abhava, *i.e.*, Ahey, composed of two letters, Ahe, meaning *is*, and nahi, *not*, whereas Abhava is no Padartha) is foolishly erroneous.

Kant, Schopenhauer and Hartmann seem to have written to little effect, and Kapila will be soon pronounced an antiquated ignoramus. Without at all ranging myself under Schopenhauer's banner, who maintains that in reality there is neither Spirit nor Matter, yet I must say that if even he were studied, Theosophy would be better understood.

But can one really discuss metaphysical ideas in a European language? I doubt it. We say "Spirit," and behold, what confusion it leads to! Europeans give the name Spirit to that something which they conceive as apart from physical organization, independent of corporeal, objective existence; and they call spirit also the airy, vaporous essence, alcohol. Therefore the New York reporter who defined a materialized Spirit as "frozen whisky" was right in his way. A copious vocabulary, indeed, that has but one term for God and for alcohol! With all their libraries of metaphysics, European nations have not even gone to the trouble of inventing appropriate words to elucidate metaphysical ideas. If they had, perhaps one book in every thousand would have sufficed to really instruct the public, instead of there being the present confusion of words, obscuring intelligence, and utterly hampering the Orientalist, who would expound his Philosophy in English. Whereas, in the latter language, I find but one word to express, perhaps, twenty different ideas, in the Eastern tongues, especially Sanskrit, there are twenty words or more to render one idea in its various shades of meaning.

We are accused of propagating ideas that would surprise the "average" Buddhist. Granted, and I will liberally add that the average Brahminist might be equally astonished. We never said that we were either Buddhists or Brahminists in the sense of their popular exoteric Theologies. Buddha, sitting on his lotus, or Brahma, with any number of teratological arms, appeals to us as little as the Catholic Madonna or the Christian personal God, which stare at us from cathedral walls and ceilings. But neither Buddha nor Brahma represents to His respective worshippers the same ideas as these Catholic icons which we regard as blasphemous. In this particular who dares say that Christendom with its boasted civilization has outgrown the fetishism of Fijians? When we see Christians and Spiritualists speaking so flippantly and confidently about God and the "materialization of Spirit," we wish they might be made to share a little in the reverential ideas of the old Aryas.

We do not write for "average" Buddhists, or average people of any sort. But I am quite willing to match any tolerably educated Buddhist or Brahman against the best metaphysicians of Europe, to compare

views on God and on man's immortality.

The ultimate abstract definition of this — call it God, Force, Principle, as you will — will ever remain a mystery to Humanity, though it attain to its highest intellectual development. The anthropomorphic ideas of Spiritualists concerning Spirit are a direct consequence of the anthropomorphic conceptions of Christians as to the Deity. So directly is the one the outflow of the other, that "Scrutator's" handiest argument against the duality of a child and potential immortality is to cite "Jesus who increased in wisdom as His brain increased."

Christians call God an Infinite Being, and then endow Him with every finite attribute, such as love, anger, benevolence, mercy! They call Him All-Merciful, and preach damnation for three-fourths of Humanity in every church; All-Just, and the sins of this brief span of life may not be expiated by even an eternity of conscious agony. Now, by some miracle of oversight, among thousands of mistranslations in the "Holy" Writ, the word "destruction," the synonym of annihilation, was rendered correctly in the King James's version, and no dictionary can make it read either damnation or eternal torment. Though the Church consistently put down the "destructionists," yet the impartial will scarcely deny that they come nearer than their persecutors to believing what Jesus taught, and what is consistent with justice, in teaching the final annihilation of the wicked.

To conclude, then, we believe that there is but one undefinable principle in the whole Universe, which, being utterly incomprehensible by our finite intellects, we prefer rather to leave undebated than to blaspheme Its majesty with our anthropomorphic speculations. We believe that all else which has being, whether material or spiritual, and all that may have existence, actually, or potentially in our idealism, emanates from this Principle, that everything is a correlation in one shape or another of this Will and Force; and hence, judging of the unseen by the visible, we base our speculations upon the teachings of the generations of Sages who preceded Christianity, fortified by our own reason.

I have already illustrated the incapacity of some of our critics to separate abstract ideas from complex objects, by instancing the grain of sand and the nail-paring. They refuse to comprehend that a philosophical doctrine can teach that an atom imbued with divine light, or a portion of the great Spirit, in its latent stage of correlation, may, notwithstanding its reciprocal or corresponding similarity and relations to the one indivisible whole, be yet utterly deficient in self-consciousness. That it is only when this atom, magnetically drawn to its fellow-atoms, which had served in a previous state to form with it some lower complex object, is transformed at last, after endless cycles of evolution into MAN — the apex of perfected being, intellectually and physically, on our planet — in conjunction with them it becomes, as a whole, a living soul, and reaches the state of intellectual self-consciousness.

"A stone becomes a plant, a plant an animal, an animal a man, and

man a Spirit," say the Kabalists. And here, again, is the wretched necessity of translating by the word "Spirit" an expression which means a celestial, or rather ethereal, transparent man. But if man is the crown of evolution on earth, what is he in the initiatory stages of the next existence, that man who, at his best — even when he is pretended to have served as a habitation for the Christian God, Jesus — is said by Paul to have been "made a little lower than the angels"? But now we have every astral spook transformed into an "angel"! I cannot believe that the scholars who write for your paper — and there are some of great intelligence and erudition who think for themselves, and whom exact science has taught that *ex nihilo nihil fit*; who know that every atom of man's body has been evolving by imperceptible gradations, from lower into higher forms, through the cycles — accept the unscientific and illogical doctrine that the simple unshelling of an astral man transforms him into a celestial Spirit and "angel" guide.

In Theosophical opinion a Spirit is a Ray, a fraction of the Whole; and the Whole being Omniscient and Infinite, Its fraction must partake, in degree, of the same abstract attributes. Man's "Spirit" must become the drop of the Ocean, called "Ishwara-Bhava" — the "I am one body, together with the universe itself" (I am in my Father, and my Father is in me), instead of remaining but the "Jiva-Bhava," the body only. He must feel himself not only a part of the Creator, Preserver and Destroyer, but of the Soul of the Three, the Parabrahma, Who is above these and is the vitalizing, energizing and ever-presiding Spirit. He must fully realize the sense of the word "Sahajanund," that state of perfect bliss in Nirvana, which can only exist for the It, which has become co-existent with the "formless and actionless present time." This is the state called "Vartamana," or the "ever still present," in which there is neither past nor future, but one infinite eternity of present. Which of the controlling "spirits," materialized or invisible, have shown any signs that they belong to the kind of real Spirits known as the "Sons of Eternity"? Has the highest of them been able to tell even as much as our own Divine Nous can whisper to us in moments when there comes the flash of sudden prevision? Honest communicating "intelligences" often answer to many questions: "We do not know; this has not been revealed to us." This very admission proves that, while in many cases on their way to knowledge and perfection, yet they are but embryonic, undeveloped "Spirits"; they are inferior even to some living Yogis who, through abstract meditation, have united themselves with their personal individual Brahma, their Atman, and hence have overcome the "Ajnana," or lack of that knowledge as to the intrinsic value of one's "self," the Ego or self-being, so recommended by Socrates and the delphic commandment.

London has often been visited by highly intellectual, educated Hindus. I have not heard of anyone professing a belief in "materialized Spirits" — as Spirits. When not tainted with Materialism, through demoralizing

association with Europeans and when free from superstitious sectarianism, how would one of them, versed in the Vedanta, regard these apparitions of the circle? The chances are that, after going the rounds of the mediums, he would say: "Some of these may be survivals of disembodied men's intelligences, but they are no more spiritual than the average man. They lack the knowledge of 'Dhyanaanta,' and evidently find themselves in a chronic state of 'Maya,' *i.e.*, possessed of the idea that 'they are that which they are not.' The 'Vartamana' has no significance for them, as they are cognizant but of the 'Vishama' (that which, like the concrete numbers in mixed mathematics, applies to that which can be numbered). Like simple, ignorant mortals, they regard the shadow of things as the reality and *vice versa*, mixing up the true light of the 'Vyatireka' with the false light or deceitful appearance — the 'Anvaya.'... In what respect, then, are they higher than the average mortal? No; they are not spirits, not 'Devas,'... they are astral 'Dasyus.'"

Of course all this will appear to "Scrutator" "unfathomable absurdities," for unfortunately, few metaphysicians shower down from Western skies. Therefore, so long as our English opponents will remain in their semi-Christian ideas, and not only ignore the old Philosophy, but the very terms it employs to render abstract ideas; so long as we are forced to transmit these ideas in a general way — particularly being impracticable without the invention of special words — it will be unprofitable to push discussion to any greater lengths. We would only make ourselves obnoxious to the general reader, and receive from other anonymous writers such unconvincing compliments as "Scrutator" has favoured us with.

New York, March 7th, 1877.

—H. P. BLAVATSKY

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### GRAND IS THE SEEN

Grand is the seen, the light, to me — grand are the sky and stars,  
 Grand is the earth, and grand are lasting time and space,  
 And grand their laws, so multiform, puzzling, evolutionary;  
 But grander far the unseen soul of me, comprehending, endowing  
     all those,  
 Lighting the light, the sky and stars, delving the earth, sailing  
     the sea,  
 (What were all those, indeed, without thee, unseen soul? of  
     what amount without thee?)  
 More evolutionary, vast, puzzling, O my soul!  
 More multiform far — more thou than they.

—WALT WHITMAN

## THE SACRED LEDGER OF LIFE

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

—*The Sermon on the Mount*

“Ere the gold flame can burn with steady light, the lamp must stand well-guarded in a spot free from all wind.” Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing on the Soul’s white shrine.

—*The Voice of the Silence*

Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.

—*The Voice of the Silence*

The waking hours of the man are the periods when the senses and organs remain in active function, bringing into and sending out from him thoughts, feelings, words and deeds. During all these hours of inner and outer activity, how has the man acquitted himself? Has he been his brother’s keeper? Has he made or marred the destinies of others? Has he dispensed glory or gloom, kindness or torture? Has he at least tried so that the Divine has been invoked to heal through his hands, bless through his eyes, exalt through his speech?

These and other questions the self has to ask of itself. They are to be asked each night; and, as the days go by, with a recurring greater emphasis. For, just as the good tradesman at the close of his daily labours takes count of his transactions and enters them faithfully in his accounts for the day, so, too, must the eager soul take count of things done and undone and enter them on the credit or debit side of his day’s undertaking. As, however, the soul’s accounting has to do with imponderables and such delicate things as motives and the hearts of men, standards different from those ordinarily obtaining have to be observed by which debits and credits can be correctly assessed. The religious fanatic, the bigot of science, the materialist and the sensualist, have each their own yardsticks with which to measure their life’s achievement. What they may evaluate as being outstandingly to their credit, a student of Theosophy may find to be extremely derogatory of him. It would be a profitable pursuit for each student to enumerate those acts which the world lauds but which under the age-old ethics of Theosophy are taboo to him who would walk the Paths of Peace.

Therefore, the reviewing has to be cautious lest we inadvertently take credit for that which needs speedy eradication or reject a sentiment which, for the purpose of soul-life, requires careful nurturing. The passing of an impartial judgment on our own actions, therefore, becomes a

matter of extreme difficulty, unless of course the Inner Self speaks to and guides its lesser self in the arduous task. But this inner voice is not heard — is not audible rather — in the early stages of the disciple's endeavour. He has yet to raise the hallowed shrine, the audience chamber. If the student be left to his own devices till this is accomplished, then would his plight be really hopeless. He is, however, helped in his endeavours by the advice left behind by those who have successfully passed beyond his stage. This advice is that the review should be based on the time-honoured Rules, the great Virtues and the Divine *Paramitas*. Knowledge about these is scattered throughout Theosophical literature and the student has to expend time and energy in collecting them for his own use. The very effort at doing so marks an important step forward.

The preparation is still incomplete. The student has to find the answers to two important questions: In what Hall of Consciousness has this review to be undertaken? In what vesture must the mind be clothed ere it can seek entry into that Hall? The answers to these questions are readily available, but they are useless to the student until in his inner nature he is convinced that no other answer can exist. His heart has to receive fully what his mind has long since accepted. The Hall of Consciousness that the aspiring soul has to enter is the Hall of Wisdom where alone the Higher Self of each man abides. It is in this Hall that the review is undertaken and the solemn task of judgment is performed in the presence of the Inner Lord. In that Hall, only the silent and the tranquil mind can enter; and, having gained entry, it has not only to render its account as to what events and circumstances were passed through and how, and which ones were evaded, but, further, the soul must visualize how it should have acted or reacted if it had been guided solely by the Rules and the Virtues and the *Paramitas*. Further still, the inquiring soul must ask of itself: "What particular lesson was Nature presenting to me in the incident? How far have I imbibed it? How far did I fail to grasp it or even to recognize that it was there for me to read?" Even if only the three rules which head this article were taken up every day as a basis for introspection, much insight would be available to the humble in heart.

Not all are ready, or even willing, to enter this Hall of Consciousness. The fear of the unknown is as starkly real to some as is the fear of darkness to children. But the more terrifying fear which paralyzes all action is the fear of facing one's own self — seeing its hideousness and its pettiness, feeling its viciousness and its servility — a fear which is real and which arises from ignorance of the walks of the lesser self. Were this ignorance removed, how kindly, how generous, would be the actions of men! Entry into this Hall of Consciousness is obtained only through the gates of silence. This silence-seclusion of the man has to be complete. All external images, all external sounds, have to be cut off — renounced. All internal images have to be pushed back and refused permission even to approach the mirror of the mind. In the citadel so created, neither

friend nor enemy can enter. The self must remain alone and isolated, wrapped within the womb of its own Consciousness. Yet is this isolation vibrant, its stillness deliberate. It is not the vacant emptiness of torpor or the unconsciousness of the opium-eater. It is rather that stillness in which the expectant soul waits, alert and ready to capture from within that stillness the quintessence of life.

The greatest hindrance to this plunging into the silence is memory, or rather that aspect of it which breaks through the barrier of the will and floods the soul with its images. Memory has to be understood, regulated and bridled into obedience. Physical memory has to be sacrificed and recalled by will only when needed. The other great hindrance is that raised by pain or any other great emotion. These have the power to shake the soul from its moorings and demand and get its attention to the exclusion of all else. A body in torment, a blinding bout of jealousy, the rigor of hurt feelings, the bottling up of anger — these are some of the hindrances against which the student is powerless. He may fool himself that he can push these away from his consciousness and enter the silence. The tarnishing effect of these on the mind is not easily countered. The true silence which the disciple covets can never be approached where unbrotherliness is present; and pain and all the other upsurges of emotions are but the outer manifestations of a definite lapse from brotherliness. But within these impassable barriers of pain and fear lies concealed the Wisdom that can help us surmount their fastness and conquer their limitations. They exist because in them exists the power to teach. They are not chastisers primarily. They are Reformers, Teachers, Compassionaters.

Once that the silence is reached, the occurrences of the day have to be reviewed, taking care that the equilibrium is not shaken by the re-enactment of the scene. The good has thus to be reviewed as also the bad, the ecstatic as the passionate, the benign as the malignant, the peaceful as the alarming. For nature provides all things, all circumstances, in order that the soul may learn. It is as the study progresses thus that the quintessence of life is garnered, the elixir of existence distilled. But this is a work of years and of lives. There come periods of doubt and mocking uncertainty when, in search of the silence, the self meets only fogs and a vast, uneasy turbulence. At times the self appears denuded of all strength when he finds himself in high tension because of what he knows not. On occasions he finds himself surrounded by astral images that now terrify and now allure. Sometimes a whiff from a past incarnation blows in his face, opening strange sights and stranger temptations. Yet must the practice be continued through all these. However disastrous the fall, the effort towards the silence has to be sustained, until by the very strength of the cumulative effort the soul finds itself in a place of peace.

The silence, too, has many facets and therefore as many lessons to impart. Sometimes there is nothing but silence — a blankness devoid of anything. Then there is the silence that is warming and another that is terrifying. At times it speaks where there is none to speak; at others it

envelops the soul in an ecstatic peace. This, too, is experience which exists because it has to contribute to the fullness of the soul. And the great Nature outside also speaks to him who would listen. The ocean's mighty swell and the majesty of the mountain tops; the roar of the thundering cascades and the rippling of the brooks; the fury of the tempest and the beauty of the sylvan glades; the devastation of the earthquakes and the luxuriant beauty of Nature in its creative moods — all these have their inner counterpart, their hidden meaning, necessary for the instruction of the soul at review-time.

Thus is the chela's life-ledger written through peaceful as through laborious days — a record of his strivings towards the dim star that burns within. May his aspirations be high and his burdens light! March on, brother pilgrim, in the consciousness that your brothers share in your failures, your triumphs, your tribulations. March on! And may you have the strength to serve, to know and to sacrifice!

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### JUST FOR TODAY!

*I will try to live through this day only, and not tackle my whole life problem at once.*

Just for today — I will be happy. This assumes what Abraham Lincoln had said: "Most folks are about as happy as they make up their minds to be."

Just for today — I will try to enrich my mind. I will learn something useful. I will read something that requires effort, thought, and concentration.

Just for today — I will adjust myself to what is; and I will not keep trying to adjust everything else to my own desires.

Just for today — I will exercise myself in three ways; I will do somebody a good turn, and not get found out. I will do, at least, two things I do not want to do just for exercise. And today, if my feelings are hurt, I will not show it to anyone.

Just for today — I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit, and not try to improve or regulate anybody except myself.

Just for today — I will have a programme. I may not follow it exactly, but I will have it. I will save myself from two pests; hurry and indecision.

Just for today — I will have a quiet half-hour all by myself for meditation and relaxation. During this half-hour I will try to get a better perspective of life.

Just for today — I will be unafraid. Especially, I will not be afraid to enjoy what is beautiful, and to believe that, as I give to the world, so the world will give to me.

—Bhoodan, August 6th, 1960.

# STUDIES IN THE SECRET DOCTRINE

THIRD SERIES

## IV.—DEITY IN NATURE

[Reprinted from *Theosophy*, Vol. XIII, pp. 165-170, for February 1935.—EDS.]

*The Secret Doctrine* rejects the notion that in any part of Nature God exists. Deity and Nature are not separate but the One Reality. God is neither male nor female; it is not a person, not even a personality. Deity is the one universal principle — LIFE, immutable and “unconscious” in its eternity. It is the essence of every atom of matter, nay more, it is substantial, is substance itself. Says Mahatma K.H.:—

The God of the theologians is simply an imaginary power. . . . Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery,

and, we might add, is so today.

In its ignorance mankind falls a prey to the machinations of an exploiting priesthood, because, though ignorant, it is craving for a “beyond” and cannot live without an ideal of some kind, as a beacon and a consolation. It is sometimes said that the belief in the existence of a personal God is so universal that there must be some basis of truth underlying that conception. That is so. It lies in this noble aspiration, this unintelligent but instinctive craving on the part of man for the perception of order in chaos, and for the knowledge that “the Heart of being is Celestial Rest.” Because man is god, and because he has forgotten, and is made to forget, that stupendous and sublime fact, there have come into existence the false substitutes of a personal god and an extra-cosmic deity. “To deliver humanity of this nightmare” it is necessary to restore to the individual an unshakable faith in his own powers, and the God within himself — nay, bring him to the conviction that he is deity, not in latency and can realize himself as such in the progress of time.

Faith and conviction are born of knowledge and experience. Thus they differ from belief and fanaticism. Man has forgotten his divinity and immortality and all that remains with him is a vague, dim, misty, instinctive remembrance that somehow, somewhere, they must be. On the other hand an equally universal belief has taken hold of man’s fancy and imagination, *viz.*, that himself and the world are but the ephemeral shadows which in his inscrutable will and pleasure God, who is above and beyond them both, has created and fashioned into existence. This notion, also universal, has a substratum of fact. It lies in the ever-changing nature of the One Life; if real life is in the spiritual consciousness

that life, real death is the limited perception of life. Conscious existence in Spirit is immortality; unconscious existence in matter is annihilation. There are two mighty possibilities for Man, in whom Spirit and Matter are properly equilibrated: (1) Immortality; (2) Annihilation. There is no power anywhere save in Man himself by which he can escape the second and attain the first; there is neither god in heaven to bestow the gift of immortality, nor a devil in hell to tempt him to destruction. In man, and only within himself, is the dual possibility.

It is necessary for us to recognize this one clear purpose of Nature, which Nature is the manifestation of the one substance-principle — LIFE. The aim of evolution is the attainment and retainment of Immortality by Man. In the human kingdom that possibility arises. The whole flow of Life-Impulse directs itself for the begetting of Man. In him alone the triple unfoldment shows itself — Spirit wedded to Matter has at last given birth to Intelligence, to Self-consciousness. What is man going to do with himself? — that is the mighty question which Mother Matter and Father Spirit discuss between themselves. Says the parent:—

I bid you but be;  
           I have need not of prayer;  
 I have need of you free  
           As your mouths of mine air;  
 That my heart may be greater within me,  
           Beholding the fruits of me fair.

Man is the one free agent in Nature. His intelligence makes him free. Will is not directly free elsewhere in Nature; the law of Karma adjusts the encroachment of matter on the flow of Will which is the power of the Spirit. Only in the human kingdom, with the birth of intelligence, Will becomes free; and thus at last Karma finds the aid of an agent independent of itself instead of a passive instrument for its compensating operations. Thus even that Law of laws offers itself to become the Servant of Man. "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance," says *The Voice of the Silence*.

All Nature, except human nature, is non-conscious though animate, sensitive and vital. The human kingdom, of all her kingdoms, has acquired intelligence, and for the rest Nature is the assemblage of the resultant factors of the diverse properties of the qualities (*Gunas*) and of the combinations of primitive matter. Therefore outside of her human kingdom, Nature is neither moral nor immoral, and is destitute of malice, cruelty, or their reverse, affection. She is only just, and that because she is blind. Therefore with the ancients the Goddess of Justice was blindfolded. Good and evil are, truly speaking, absent in Nature and only make their appearance in the Kingdom of Man. Nature, says Mahatma K.H.,

follows only immutable laws when she either gives life and joy, or sends suffering and death, and destroys what she has created. . . . The

real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil.

In the varied transformations of evolution there is a particular stage where two opposing energies are so balanced that friction results, and the yield is a third energy which has in it the properties of both and yet it is different from either of them. This Plane of Balance is the Human Kingdom; it also is this earth. In the vast spheres of the starry world as in minute ones of atoms, it has its place; it manifests in the majestic march of hosts of hierarchies as in the moral law which governs the heart of man.

We have to learn to define Man differently. In whatever corner of this ever-expanding Universe-Brahmanda, whenever Spirit-Purusha and Matter-Prakriti come to the point of equilibrium, there and then the One Life has reached its humanity, and Man-Manushya is born. In the universe, Spirit and Matter, Purusha and Prakriti, each pass through the Student-stage (Brahmacharya) to male-hood and female-hood, seek each other, court and love and through marriage enter the Householder-stage, Grihastha-Ashrama, and out of that primal holy wedlock the Thinker is born; then the Father devotes himself to the instruction and guidance of the Son, while the Mother nourishes and protects him. Since the birth of the Son the parents do not live so much for each other — as they used to — but devote themselves to their progeny. The Son is superior to both his parents whose energy, centripetal and centrifugal alike, he has inherited. That is what is implied in the significant statement of *The Secret Doctrine* (I. 276): “Man . . . being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them,” and let it be pointed out that he may also *not* succeed.

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who — whether we give to them one name or another, and call them Dhyan Chohans or Angels — are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy “which time is wont to prey upon” is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men. (I. 274-275)

In sober truth, as just shown, every “Spirit” so-called is either a *disembodied* or a *future man*. As from the highest Archangel (Dhyan Chohan) down to the last conscious “Builder” (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent

and non-intelligent Elementals — are all *future* men. That fact alone — that a Spirit is endowed with intelligence — is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too. (I. 277)

The Doctrine teaches that, in order to become a divine, fully conscious god — aye, even the highest — the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only “in the hope of attaining clear self-consciousness,” of becoming, in other words, MAN; for this is also the secret meaning of the usual Puranic phrase about Brahma being constantly “moved by the desire to create.” . . . The Mind-born Sons, the Rishis, the Builders, etc., were all men — of whatever forms and shapes — in other worlds and the preceding Manvantaras.

This subject, being so very mystical, is therefore the most difficult to explain in all its details and bearings; since the whole mystery of evolutionary creation is contained in it. . . . every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel.* (I. 106-107)

The Eternal Motion of the Great Breath creates as well as kills. It brings manifestation into being, but it also dissolves it. As a mighty wave in the shoreless Ocean of Absoluteness it arises to fall back into It and arise again, and so go on for ever and ever and ever.

Change, constant, continuous, is its one characteristic. That very characteristic gives birth to Spirit-Matter-Man but it also destroys all three — and to that destructive-regenerative process there can be but one exception: MAN. Endowed with Will which becomes free and Intelligence which is controllable, mortal man can handle that characteristic

of change, and harnessing it in his service so utilize it that he survives its rises and its falls. Otherwise man like all else is pulverized to primal ashes and to fiery mist. Such survival makes man a Master, a Maha-Atma — a God indeed. To this mysterious attainment the *Gita* makes reference:—

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am. (Seventh Discourse)

It is of the stupendous achievement that a hint more valuable than many a treatise comes from the Mahatma M.:—

The Individuality . . . to run successfully its sevenfold downward and upward course has to assimilate to itself the eternal life-power residing but in the seventh [Atma] and then blend the three (fourth, fifth and seventh) [Kama, Manas and Atma] into one — the sixth [Buddhi]. Those who succeed in doing so become Buddhas, Dhyan Chohans, etc. The chief object of our struggle and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear of during the fifth, sixth and seventh rounds. But this is a mystery.

The struggles of the human kingdom are beset with the curse of its individualistic nature. But that curse is a blessing in disguise. Individual man has to attain universal self-consciousness by following the path of responsibility. Reverence of and reliance on the Self within, his Rex Lux, the Lord of Splendour and of Light, leads man on to the goal where the Great Cry is heard — “*Aham eva param Brahman*: I am verily the Supreme Brahman.” That Impersonal Principle has to be embodied by us. Human intelligence and self-consciousness make that a possibility.

While Nature aims at this and brings that mightiest of possibilities within the range of man, she moves on undisturbed, like the Ganga and the Nile, to her Ocean of Absoluteness, to empty herself in the peace of pralaya. The appointed hour of Nature! — she observes that with utmost fidelity. The Time element of her being is crushing; it is that because it is compassionate. Nature’s superb gift to man is her most profound sacrifice and when man fails to accept it, that compassionate sacrifice assumes another aspect and puts man to æons of pralayaic sleep. Mother Nature sings, “Sleep thou on; time will come again; what thou hast lost now of my offering will recur for thee in the hereafter.”

Nara-Man has to know himself as Narayana-God in a given cycle. Impersonality has to become embodied; Wisdom-Bodha has to incarnate in the Lord of Wisdom-Buddha in a given time. Nature or the One Life works on and on, through success when man becomes Master and through failure when men remain slaves to her gyrating cycles.

In spatial depths there exists a mysterious Principle which contains the seed of Divine Incarnations and is the potency and cause of all Avatars. That Seed is the Jewel of Jewels in all Nature. It has within

it, in collectivity, the experienced realizations of all men who have become Super-Men, Mahatmas, Buddhas. In the esotericism of the *Gita*, Krishna, in one of His aspects, represents that Seed; in that of the Puranas it is spoken of as Maha Vishnu, which is an Impersonal Principle and not the being of a personal God. It is sometimes called the Cerebrum of Adam Kadmon in Kabalistic phraseology. Such is the Teaching.

Perfected Men or Mahatmas as a Fraternity and a Hierarchy are the positive aspect of the Law of Cycles. Such a Fraternity is in a real sense the Father aspect of the Great Breath and the rest in manifestation is Mother Nature. This Fraternity is symbolized in Buddhist esotericism as Sanghai Dag-po, the Concealed Lord, "the one merged with the Absolute."

To become one of that Fraternity is the special opportunity and privilege which comes to man, in accordance with Karmic and cyclic law. If the Human Kingdom is the Kingdom of Balance, if this earth is the globe of balance, so is there the hour of balance for the soul of man in the course of his earthly incarnations. The plane of balance is the field of Kurukshetra. Theosophy, the Wisdom-Religion, offers that opportunity to the courageous seeker and the self-reliant man. It says to him:—

Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti, origin of all the world's delusions.

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."

Be of good cheer, O daring pilgrim "to the other shore."

—B. P. WADIA

Remember that the greatest and truest friend is the Higher Self. He who has the Higher Self as his friend possesses all things and lacks nothing, and the Higher Self is your friend if you will but receive that friendship. Take courage and be patient: the light is shining in your heart, and if you will but go on, you will find it there and it will be brighter far than you can now imagine.

—W. Q. JUDGE

## KARMA: ACTION AND REACTION

*The Concise Oxford Dictionary* defines a law of nature as a "correct statement of invariable sequence between specified conditions and specified phenomenon." The law of gravity, for example, states that, if two physical bodies such as the earth and the moon are at a known distance apart (the specified conditions), they will attract each other with a force which is directly proportional to the product of their masses and inversely proportional to the square of their distance apart (the specified phenomenon). "Hatred ceaseth not by hatred but by love" could be quoted as an example of a different kind of law. If the condition of hatred of an enemy is in my heart, conflict will grow; if the condition of love, then conflict will cease.

Western science has familiarized us with this concept of natural law, that, if certain conditions recur, we can confidently expect them to be followed by the same sequence. In simpler language, there is nothing fickle about the behaviour of water on a hillside, for example. It will always run down and not up. If it should run up we assume immediately that conditions are not as before. Perhaps there is a concealed pump. We understand that this concept of law is unknown among some primitive peoples for whom nature is essentially wilful and unpredictable, ruled by spirits to be supplicated or placated.

It is when we try to apply this concept of natural law, as distinct from supernatural law, to demonstrate the inherent justice of a human life that many of us are bewildered. Often we can trace a line of causation in a man's experiences, but either the final effects upon the man seem cruelly incommensurate with the part which he has played, or the line as a whole seems to bear little or no relationship to him as an individual.

"... It was so very small, that kiss-mark of the serpent." The woman who spoke these words to the Buddha could hardly believe that so little had destroyed so much. A second's thoughtlessness, the prior cause of which are in theory traceable, and a child's life and a mother's happiness are destroyed upon the road. A chance and possibly unknown encounter with the infection of polio, and paralysis and misery for one and hardship for many dependents ensue. Over and over again there seems no causal relationship between the effects on an individual and the degree of his moral responsibility. To the extent that we are unable to trace such causal relationship, the law of Karma as the "law of ethical causation" must be taken on faith.

In many other instances effects are clearly commensurate with causes. Few, surely, would deny that the poverty of masses of people, our two world wars, the racial troubles of today, bear a close relationship with moral responsibilities. We write at a time when the final outcome of events in the Congo is undisclosed. Suppose that the financial effect of Belgium's economy is such that gentle elderly couples here and there

in Belgium see their precious savings depreciate in value and suffer hardship. There will be some who will say: "Belgium earned it." Who or what is Belgium to suffer? What could our elderly couples have done to deserve their fate? What part have they played in the arrogance and the selfishness of the white man in other places and at other times? The concentration camps of Germany were clearly the karmic result of Europe's past, but one hesitates to imagine that the horrible fate that overtook not a few but thousands of Jews in those camps was matched to causes generated by them as individuals. Karma-Nemesis is just to the State, or just to the race, but is it just to the individual?

Faced with difficulties such as these, many fall back upon supernatural law — the intervention of God to redress wrongs and restore the balance of justice either here or in heaven, after death. That individuals should suffer injustice at all is according to God's inscrutable will. But, in the words of Madame Blavatsky,

Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. (*The Secret Doctrine*, II. 305)

Even in the physical world, many of the ways of natural law lie in darkness, and in seeking them the scientist is sustained by the faith in their existence, a faith which is justified by the success which has already attended his explorations.

Have you ever felt a little irritated by indecisive weather forecasts such as "risk of thunderstorms"? Are thunderstorms so fickle in their behaviour that they cannot be forecast with certainty? Every meteorologist is convinced that their behaviour is governed by laws which he has discovered by experiments in the laboratory and observation in the field. One of these laws is that of the conservation of energy, which lays down that, while energy undergoes a continual change of form, no part of it is ever destroyed and no part of it is ever created out of nothing. Within the framework of these laws, the number of different atmospheric conditions is literally infinite, and each condition can be bewilderingly complex. Temperature conditions and wind circulation in the upper atmosphere, the nature of the surface over which the atmosphere is moving, the humidity of the atmosphere, the amount of dust it contains, the nature and extent of the incoming radiation from the sun — all these and possibly other factors play their part in the development of a thunderstorm. Complete knowledge at any instant of these conditions, which are changing continually, is beyond the wit of any man. They may appear similar to those in which a thunderstorm developed in the

past and we may forecast a recurrence, but if events confound us we blame our knowledge of conditions, not the natural laws. We set to work to increase our knowledge and understanding of the different ways in which these laws can work.

We are asked to adopt the same attitude towards the law of ethical causation. If we are honest with ourselves and examine our inner thoughts and motives in relation to our inner and outer experiences we shall see sufficient of the ways of that law to justify our faith that those ways are to be found where there is darkness at present. For many, the Christian heritage is the biggest single obstacle to such an undertaking, for it has left an innate tendency to evade moral responsibility for an act and to regard whatever comes as a reward or punishment by God instead of as a reaction to causes generated by ourselves.

There is a natural law of mechanics which is stated as follows: "Action and reaction are equal and opposite." To understand this, think of the simple action of walking. Part of the movement is to propel ourselves forward with the back leg as the other swings forward. Actually we are pushing *backwards* on the ground and the equal and opposite reaction of the ground pushes us forward. If you find this difficult to accept, try the experiment of stepping or jumping off from a weighing machine. At the instant of so doing the machine will show an apparent increase in your weight because you are pushing it down. The reaction upwards which propels you off is automatic and simultaneous.

Think of another illustration of the law. Open the nozzle of an inflated balloon. The outrushing air pushes backwards on the atmosphere and the reaction of the atmosphere will send the balloon forward if it is released. Jet-propelled aircraft operates on this principle. Without the action of this law we could not walk or breathe; our blood could not circulate; our ships, cars and aircraft could not move. Its action is universal in the physical world. Note also that, as our foot presses on the ground in walking, a disturbance is propagated in all directions through the ground while certain tissue changes occur in the muscles of the body.

Is a moral law of action and reaction possible? According to No. 21 of the Aphorisms on Karma in *U.L.T. Pamphlet No. 21*, body, mind and soul have each a power of independent action. Following *The Secret Doctrine* (I. 38), let us include thought, will and feeling under the heading of mind. Every thought, every feeling, every volition, is an action because mind is substantial and forms part of a substantial world. Anger spite or any malevolent feeling directed against another is as much a blow against him as any with the fist. Perhaps "current" would be a more accurate word to use than "blow" in the light of what a Master has written:—

... every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing with we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intel

ligence — a creature of the mind's begetting — for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses, and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. (*U.L.T. Pamphlet No. 29, p. 5*)

The effect of a physical blow, once dealt, is beyond our control. It may miss its target, it may be warded off, or it may fall harmlessly; but there is no escape from the simultaneous reaction upon our body, or from the tissue changes resulting from muscular exertion. So also, the influence of the currents generated by our thoughts and feelings upon others is beyond our control, but there is no escape from the immediate reaction upon the substance of our minds or from the changes in that substance.

Reflect upon the illustration of karmic action given in Chapter XI of *The Ocean of Theosophy*. A man reviles, persecutes or otherwise injures a deformed person. He directs a malevolent current against the unfortunate one. What is the immediate reaction, corresponding, can we say, to the immediate reaction to a physical blow or to the immediate reaction to the current of air rushing out of a balloon? The reaction is such as to strip his mind of compassion, to render it insensitive to finer feelings. What is the long-term effect, corresponding, can we say, to the tissue changes produced by muscular action? It imprints in the mind the picture of the victim, so that it is carried within the mind until such a time as other conditions allow that picture to shape the body assumed by the persecutor in another incarnation.

This particular illustration also raises another question. According to modern descriptions of heredity, a particular trait may be carried in a family stream without necessarily showing itself in any particular individual. That depends upon apparently chance groupings of minute elements within the germinal cell, both at the time of sex cell formation and at the time of the fertilization of an ovum. If this is a correct description, does it imply that these apparently chance groupings are really controlled by pictures in the mind of the incoming ego, or in the mind of the mother-to-be, and in what way do such pictures affect such groupings?

As Mr. Judge has explained in his article "The Moral Law of Compensation," it is not sufficient to state that certain effects must have come from certain causes generated by the individual. We must be able to show *how* they have come, or we are asking for blind acceptance of teachings. We must reveal the inherent nature of thought, feeling and volition, and how from that inherent nature spring the conditions and events of human lives.

## MIND AND HEALTH

There is no longer any doubt as to the effect of mind upon body in matters of disease. "Wrong thinking" is the current phrase that points to mind as a major causative factor. In prescribing remedies, however, we find that diagnosis is predicated on philosophy. Although philosophy cannot "bake bread," as our Socialist friends used to proclaim, it is certainly the deciding factor in directing and/or failing to direct efforts in the attempted solution of crucial health problems that derive from mind-body relations. To clarify this proposition let us consider two representative approaches and then the Theosophical viewpoint.

The metaphysics of Christian Science are contained in Mrs. Eddy's *Science and Health*, from which the following excerpts are taken:—

(1) . . . the fact is that Spirit is good and real and matter is Spirit's opposite. . . . Matter is an error of statement. . . . matter examined in the light of . . . metaphysics, disappears.

(2) Mind is All and matter is naught as the leading factor in Mind-science. . . . This great fact. . . is demonstrated by healing the sick and thus proved absolute and divine. This proof once seen, no other conclusion can be reached.

The last sentence of the second quotation gives a clue to the attitude of mind that so easily accepts such childlike reasoning as "health at any cost," even the cost of not caring about the "reason" behind the "cure." As to the first grouping, the venerable doctrine of Maya in Indian Philosophy may well look with dismay upon this mutilated reflection of itself.

What, then, performs the cure, for in many cases there are assuredly cures? Concentration upon an idea with a sufficiency of faith. The rationale is simple—any thought that removes attention from the body provides an opportunity for the body to heal itself. Attention fraught with the pressures of anxiety and fear keeps the healing powers of the body at bay. H. P. Blavatsky wrote: "Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest." And recently a medical specialist said: "In my long professional experience I have been impressed with the truly wonderful recuperative powers in the human body."

But there are "karmic" diseases. In mental healing, these are pushed back to the mind plane. Far from having disappeared, they gather intensity, awaiting the opportunity to manifest again. And when they do, the self-same practices are helpless before them; often, too, insanity results.

Returning for a moment to the thinking of our Christian Science friends, a curious contradiction shows itself after a little investigation. The first grouping of the above quotations establishes the basic belief that matter does not really exist. The physical body, however, is tacitly ac-

cepted, since the whole aim of the system is good health of the body. Holding to the body, and yet ruling Matter as a false belief, creates a basic contradiction in thought continuity. An attempt to reconcile these two paralyzes the reasoning power. The only conclusion one can draw about those who believe in this system is that they are constantly self-hypnotized.

Now let us turn to the growing field of psychotherapy. It is well established therein that negative emotions cause mental disturbance (psychiatry) and physical lesions (psychosomatic medicine). The inference for cure is quite obvious — discontinue the negative emotions! But how? A prevalent viewpoint among the doctors seems to be that, once the patient is made aware of the particular emotional pattern that is responsible for his disturbance, he will discard the feelings in question. This is based, we presume, on their assumption that, while original impressions are received in childhood, an adult mind is now reviewing them. A professional worker in the field of psychotherapy writes: "A psychotherapeutic effort equal to that of making the patient aware of the emotional pattern, *i.e.*, responses to environment out of which developed the negative emotions, is re-education. This is a major stumbling-block because questions arise — education for what, and what kind of education?"

To a Theosophist it is clear that the psychotherapists are actually working toward a form of detachment, without, however, the requisite philosophy to make this procedure operative. Detachment means a separation of the mind-entity from situations in which it has been involved. The therapists are trying to accomplish this, and yet holding generally to a concept of mind which renders it a mere instrument, responding automatically to instinctual demands. They ignore the question — how *can* such a machine initiate an impulse that will radically change the attitude of the whole consciousness? Whatever success they achieve seems to be brought about in spite of their professed beliefs. This conclusion holds true, we believe, even for those few therapists who would have the patients gain strength by resisting the corrosive effects of anxiety. But, again, who or what is resisting? Materialism remains the barrier that inhibits a truer perspective.

Another phase of their incomplete diagnosis becomes apparent when we discuss the Theosophic approach. According to the Ancient Wisdom, man represents two entities conjoined into the appearance of one, for the duration of a lifetime. And because they are two, mind and body are separable. Again, because of this, the mind-entity may with perfect reasonableness adopt a position of detachment from the life of the body, as well as freedom from dependence on circumstances and situations outside itself.

If we now re-examine, from this point of view, the negative emotions discussed in relation to psychotherapy, we find it possible to take an additional diagnostic step. A little thought will demonstrate that anxiety,

fear, anger, are all associated with desire. For example, I have saved and scraped and finally acquired an automobile, which brings me intense pleasure and joy. One night it is missing from the garage. I am filled with anxiety. As the hours lengthen, and there is no report of its recovery, my anxiety gives way to fear and then anger at the thief. Peace of mind is gone; I am prey to the torments of these emotions.

Diagnosis for cure? Give up *dependence* on the automobile for pleasure and joy. Will this prescription work? Try it. This is the advice of the Buddha and Krishna, too. Theosophy helps to produce a real detachment from negative emotions by demonstrating that the real cause of the difficulty lies in the wrong position assumed by the mind-entity in regard to objects outside itself.

Anyone who has compared the Theosophic approach, so definite and result-producing, with the tentative and groping endeavours of the psychotherapists, cannot but groan at the restrictions their materialism has placed upon themselves. If only they would assume, even as a working hypothesis, that mind *is* basically distinct from body, what good they might accomplish, how people would be helped!

Returning for a moment to the experience of the followers of mental healing, we may discover a significant fact, about which the serious, conscientious student of Theosophy is probably unaware. We noted that whatever benefits were enjoyed by the former were because of the power of concentration on abstract subjects, which resulted in a turning of the attention away from the body and its worrying conditions. While the purposes of the Theosophic student are far removed from the objective of the followers of mental healing, he nevertheless does achieve these same healing benefits as a by-product of his own intense concentration and meditation on the Higher Self.

However, when confronted with karmic diseases which do not respond to lawful treatment such as medicine, diet or surgery, the Theosophist knows how to develop the higher mental qualities, through his own right attitude, while permitting the disease to work its way down and out of the system completely and finally.

Physician, heal thyself! is the ancient admonition. Growth in self-knowledge brings awareness of the powers of Self, together with a clearer realization that misuse of such powers through ignorance or wilful indifference is the main cause of our troubles. Acceptance of our responsibilities and willingness to make honourable restitution are the mark of the awakened Soul and the indication of that attitude, most practical and most modern, which will cure the nations.

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## HEART ENERGY IN EVERY TASK

It is not *what* is done, but the spirit in which the least thing is done for Them who are all, that is counted.

—W. Q. JUDGE

Do our routine tasks seem humdrum, dull, or boring? It is our own fault chiefly, for it is the spirit in which our duties are approached and carried out that lends its zest to their performance or makes them burdensome. The simplest action may be touched with grace. What hallows the common task is, in the words ascribed to the devout and humble Brother Lawrence, toiling steadily and tranquilly in the kitchen of his monastery nearly three centuries ago, “not the greatness of the work, but the love with which it is performed.”

What frees us from “the good and evil experiences which are the bonds of action” is acting without selfish interest in the results, committing whatever we do, eat, sacrifice or give, whatever mortification we perform, to the Lord in the heart — whether we call It Krishna or by any other name — or to the unseen Master of whose nearness some are conscious in high moments.

It goes without saying that such actions as we know to be unworthy of our better nature cannot be laid on the great spiritual altar in the heart; if we are in earnest, the recognition of that impossibility powerfully reinforces the promptings of conscience. Duty performed in that spirit of dedication and with indifference to praise or blame gives a satisfaction all its own.

The only possible reward which the great Masters’ constant labours to benefit mankind can bring to Themselves was said by One of Them to be the consciousness that They were doing Their duty to humanity. Such a consciousness, in a degree commensurate with the development and earnestness of each and with the spirit and quality of his service, can be shared by every individual who has dedicated his life to Their service and to that of Their humanity on the lines laid down by Them.

Whatever be the task that under Karma lies before us, what matters is, first and foremost, our motive and, secondly, the way in which we do that which we have to do. We may feel confident that our motive is to help another, but if we lack heart sympathy, which finds its natural expression in graciousness and tact, we may apply corrosive instead of balm to the wounds which under Karma he has suffered and which we sought to heal.

The most brilliant intellectual work untouched by the heart quality may be a monument to the author’s industry and learning, may even be acclaimed as great, but its days will be numbered. It has been truly said that “only the mystic who can wield a pen can produce immortal literature.”

Ideally, every action should meet the test of all-round rightness —

being performed with the right motive, in the right place, at the right time and in the right way. This demands full concentration, whatever the duty before us is, but it does not rule out keeping in the background of our consciousness our ideal and our goal. On the contrary, holding the ideal of the true Self within, or of the Masters and Their service as the subtone of our thinking will in fact increase our power of concentration on whatever we are doing. Some have found helpful for this practice the phrase, "With the eye of the heart on the distant goal and the eye of the mind on the step ahead."

A letter written, or even signed, with the Divine in view, carries an invisible blessing, breathes perhaps the message, "Theosophy" and "Help and hope for thee." It is perhaps to action in this spirit that best applies the 17th-century George Herbert's verse:—

A servant with this clause  
 Makes drudgery divine;  
 Who sweeps a room as for Thy laws  
 Makes that and th' action fine.

The habit of thinking on the higher plane can be developed, Madame Blavatsky has written, though with difficulty by those not born with the gift. She tells us that the thought of one who thinks about even the most trifling things from the higher plane of thought "will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation."

Will not, therefore, even a routine task — including those superciliously called menial — performed by one possessing this gift, carry a special potency for good? Such a task efficiently and cheerfully performed: a room well swept, a field ploughed in straight furrows, a column of figures dependably added, a meal prepared with the idea in the background of consciousness of supplying proper materials for building the living temples of human bodies — must not even such humble tasks, performed in the right spirit, contribute each its mite to the sweetening of human relations and the slow building of a better world?

The virtue of an ideal consists in its boundlessness. But although religious ideals must thus, from their nature, remain unattainable by imperfect human beings, although by virtue of their boundlessness they may seem ever to recede farther away from us, the nearer we go to them still they are closer to us than our very hands and feet because we are more certain of their reality and truth than even of our own physical being. This faith in one's ideals alone constitutes true life, in fact, it is man's all in all.

—GANDHIJ

## ACCURACY IN DAILY LIFE

There is a certain accuracy of speech and conduct which forms an integral part of justice. Justice is the rendering by one person to another of what is due from that person to the other. This question of what is due is to be decided by an honest appreciation of facts. This necessitates a quest for truth. Thus, truth is the core of justice, or justice is the outward expression of truth. Accuracy is therefore an essential ingredient of justice.

When that is so, the man who would be truthful and just should pay attention in the highest possible degree to accuracy — accuracy in detail. One has got to be truthful, not merely in broad principles, but also in every minute particular. This is a condition of truthfulness which people often forget. Their thoughtlessness about truth comes out most vividly in the engagements which they enter into — particularly those engagements that entail no legal consequences on them. Engagements lightly entered into, promises made in a casual manner, responsibilities taken up without an intelligent appreciation of their implications — these are among the most common phenomena of our social life. And they are engagements and responsibilities as neglectfully disregarded as undertaken. An imperturbable self-complacence governs all such behaviour.

This inattention to detail is on the one hand the cause of waste of time and fraying of tempers, and, on the other, of flabbiness of character. The habit of carelessness in regard to one's commitments grows apace, and, soon, that austerity of soul, which is the secret of all moral progress, becomes scarce. Those desirous of soul-growth should, therefore, pay scrupulous regard to the implications of even friendly and casual social engagements.

There is indeed nothing in conduct that does not relate itself indirectly, if not directly, to conscience. Where we do not consult conscience voluntarily, and behave according to the impulse of the moment, either not perceiving that it is a matter of conscience or persuading ourselves that it is not such a matter, the behaviour itself cannot fail to affect the sensitivity of conscience. With every case of our avoiding consultation with conscience, the sensitivity of conscience diminishes and, before long, the one inner light given us to perceive the right will have grown dim. Virtue is a matter as much of practice and habit as of intelligent understanding and ratiocination.

Thus, accuracy in thought, in speech and in action — in other words, punctuality, correctness, regard for even the forms of correctness, are all matters of the highest possible consequence to one's moral and spiritual life.

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## THE ANCIENT SOURCE

There are ideas in the world which have a magic about them. They open up to the human mind vistas of beauty and of greatness. They are to the searching heart what the lighthouse is to the weary seafarer. Among these is the idea put forward by Theosophy of the existence of the Secret Doctrine and of its custodians, the Adept Fraternity. Its implication is that Mankind is one Brotherhood and that the law of life is love. Love is, in fact, in the ultimate analysis as much of a mystery as life itself. To know how to live is to have become acquainted with the law of love, love which is immanent in Nature, which is a part of our being. The secret path to the mysteries of the Wisdom-Religion is the path of love.

In the world of ideas as of arts and sciences, we have expressions of the genius of Man — individual and collective contributions to the spiritual heritage of Mankind. One has to love if one is to know. The purest and highest of all loves is that which embraces all beings. The golden speech of love is the language of the Wisdom-Religion, spoken by those who read into the heart of things, understood by those who listen to the song of life. The Wise Men who form a Great Fraternity are its recorders and its custodians.

We are also taught that man can receive no privileges or special gifts. It would be contrary to the law of life itself. The law of love demands that progress be through self-induced and self-devised efforts. Knowledge does not come to us as a reward but as a natural unfoldment of what we really are. Our only privilege is that by living the life we may show the way to our fellow companions and make them realize that brotherhood is a reality. It is indeed very difficult for us who are living in a world of struggle and strife, of suspicions and jealousies, to get a clear conception of that Fraternity of Masters of Wisdom.

The brotherhood of men is also a scientific proposition. To be purely altruistic is to be highly scientific. We have to readjust our lives on the pattern of love. Life becomes an experiment with living Truth. Thus live the Wise Ones and their disciples. Because they have set themselves as the servants of all, they can use at will Nature's powers.

Fragments of the knowledge garnered by them, of the accumulated Wisdom of the Ages, were given to the world by H. P. Blavatsky. To many students of her Philosophy she was more than a transmitter. She embodied that Philosophy in her life and work. It has been stated that Masters need the friendship of companions. We have the shining example of H.P.B. and W. Q. Judge. We know, perhaps, a little of their real lives of self-sacrifice. We may experience moments of loneliness and despondency. But we have learnt enough to know that such periods come in the lives of all aspirants.

This cannot be our first contact with the Philosophy. We must have been engaged in the work of the Movement before. That work must have been our own centuries, millennia ago. Is not work for collective human-

ity an act of love? Is there a thought more heartening than that, at all times, even during cycles of spiritual darkness, there has been that path of Love, revealing itself through the maze of human complexities and misunderstandings? Age after age, century after century, the link between the world of men and that of the Masters has been kept. Today the work goes on. The Secret Doctrine is the heritage of Mankind. In a well-ordered Cosmos governed by law, every living unit has his full share of work and of joy. That being the law of the Universe, our duty is very simple. We can be here, today, silent workers and loving human beings. So teaches the Wisdom of the Ages.

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### IS HUMANITY ON THE WAY DOWN?

What right have we to say that it is, when even one or two units are going up? If Humanity was on the way down, would our Movement be still alive and vital? Vice and wickedness are *unnatural* today, but are they not the result of causes generated in the past when we were even more wicked, spiritually wicked?

What is Humanity? It is a name given to the *totality* of human souls, only a very small proportion of which are in incarnation at a given time. The nature of an era depends on the type of Egos incarnating in that era. It looks as if inferior Egos are incarnating today and that therefore Humanity is on the way downwards, but how can it be, as evolution never goes backwards? Do we not sometimes forget that out of the millions and millions of Egos undergoing incarnation in this Manvantara millions will fail to achieve success and will have to try again? But even then some good has been achieved. That Humanity *today* (*i.e.*, Egos working through their personalities) is producing causes which will bring untold suffering on it is of course a fact, and any one of us who does not act from the viewpoint of the highest in him has gone down; yet we must not lose heart and think that *Humanity* is on the way down.

A little more of optimism is required. In present Humanity, even at its worst, we can see signs of greater acceptance of self-responsibility, of mental activity and a freeing of the mind from dogmas; also a growing feeling of responsibility on the part of each individual towards world conditions. A district in a town goes down as less artistic or cultured people come to occupy the buildings. In time the buildings are too old and are razed to the ground, and how often do we find that slums become aristocratic places again — only to descend and reascend! The same happens with civilizations also. Have the Egos who flourished at the height of the old Egyptian or Indian civilizations fallen? Or are they waiting for suitable times to reincarnate? However bad the conditions may seem at the moment, let us keep this in mind that *Humanity is on its way up*. Bad cycles come with karmic regularity, but so do good ones.

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## EXTRACTS FROM UNPUBLISHED LETTERS

Steadfastness is an important quality. No doubt you will be cultivating it. Let nothing disturb you. Keep Masters alive in your heart, Their Teachings in your mind. Keep close to the Great Ideas which nourish the embodied soul and purify it of all dross. Elation and depression must and will come like the heat of May and the cold of January, but it is we who feel heat and cold; in themselves heat and cold are natural conditions in the right place; so also with elation and depression and all other pairs of opposites. The very best antidote to these pairs is to be found in the 12th Chapter of the *Gita*—numerous pairs are mentioned and by rising above them Devotion, true *Bhakti*, results. Steadfastness is not possible without a deepening devotion.

So build your Inner Centre. Do not wait. Study and reflection, self-examination and right resolves daily considered will form that Centre. By all means go slow, but emphasize “go” not “slow”! Live in the Centre within, not only in hours of study and reflection, but try even when you are eating food, doing chores. Our food feels better to the tongue, our pots and pans shine brightly by an inner radiance of their own. Believe me, it is true that we can and should bring out the radiance inherent in every person, in every object and in every event. This enriches life, makes it good and beautiful and true.

All the time we must try to take whatever Time develops—the sweet with the sour and even the bitter. It *is* most annoying when trifles interrupt work, but that too has its value; our spiritual Will develops as we remain steady and calm and are able to turn from one to the other thing, to execute a duty and then to return to the previous one. Spiritual Will requires this and incidentally teaches us to look upon all jobs as of value, and from and through each Karma fulfils itself. Patience is a great virtue and is needed at every turn, almost every hour. Do not allow anything to cause annoyance in you. You are building a centre within yourself—a centre of thought, feeling and will in consciousness. Unless we stand the shock of outer impacts by the thousand we are not *pukka* fellows! This is a most important exercise and I know we fail a million times. So take care of the Inner Centre and do not allow things to ruffle you. Put your attention constantly on the Masters, the Great Gurus, who are so patient and forgiving with us personally and with the race as it goes through civilizations. Devotion to the Blessed and Holy Ones who are perfect has to be developed, and They watch with joy as we overcome our small foibles and weaknesses. And are these really small? So piety and patience as holding powers are essential. There is psychic cohesion and not only bodily. In the last chapter of the *Gita* there is something valuable for us on cohesion and steadfastness.

I find it more and more necessary to live within and to value the

outer, including the body, at its true worth. We allow the without to affect us overmuch. "The world is too much with us" — there are some good things in Wordsworth. We must get hold of the within and make it a habit to establish truth and purity as bases for thought; from there we see and value the great without. That will be our firm position and the end in view should be to gaze still inwards and to the beyond where the Self is. More and more of this practice seems necessary not only to live as one should but also to serve as one should. We slip off and almost every five minutes we have to catch ourselves and bring ourselves to be the seeker and the seer within the brain-mind.

The one and only thing you can do under existing circumstances is to be firm in the *inner* position — the seat neither low nor high and the eyes fixed on Them. Study and work are not only your salvation and your protection; there is nothing else to do, without a bad fall which will cause injury. Be cheerful and let nothing daunt you. Resist without resisting. Your peculiar environment provides excellent opportunities to develop *Vairagya* within and thoroughness without. You may feel "imperfect" in your practice; are you? In what measure? Perfection is not there, granted; but persistency is the measuring stick. *Vairagya* in the mind and in the heart, in the small hourly affairs, will make your Inner Centre strong and then potent. Mundane things are mortal and will pass away, while we learn and grow through endurance. Higher carelessness, higher patience and higher resignation are the real roads to the Self, and before we reach It we meet Masters.

There is a bright side to every darkness. Each night is dark; but arising out of day it gives birth to another day. If we can but succeed in retaining our calm centre in mind as well as in heart! Trials and tribulations become helpers if we but remember their purpose in human evolution. We not only undervalue Nature's gifts but do not recognize them as gifts. The blessed knowledge of Theosophy stirs us up but also proves a solace and a soothing grace.

Each one has a kind of heart shell in which he lives in a world of his own, and he often does not know the real outside world till the shell is broken and he can see the real world as it is, without any veils of delusion and illusion. Knowledge does it, but knowledge is not the final breaker of this shell. The real breaker of the heart shell is the accumulation of knowledge and the aspiration to use that knowledge out of love for humankind. That is where devotion, even to a few people or a single individual, is of real help to the aspirant. This idea is an important one and a real one, because the outermost layer of the subtle body is very hard, like the skeleton of the physical body, and unless it is cracked and breaks open, our real vision into the inner worlds does not begin to function.

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## IN THE LIGHT OF THEOSOPHY

Joseph Wood Krutch, in his Guest Editorial, "The New Immorality," in the *Saturday Review* of July 30th, points to a paradox of our age:—

Our seemingly great growth in social morality has oddly enough taken place in a world where private morality — a sense of the supreme importance of purely personal honour, honesty, and integrity — seems to be declining. Beneficent and benevolent social institutions are administered by men who all too frequently turn out to be accepting "gifts." The world of popular entertainment is rocked by scandals. College students, put on their honour, cheat in examinations. Candidates for Ph. D. hire ghost writers to prepare their theses.

Perhaps these things are not actually more prevalent today, but, according to Mr. Krutch, there certainly is an increasing tendency to accept and take for granted such personal dishonesty. Those who cheat feel nothing wrong about doing so, and when caught justify themselves by saying that "everybody does it, and besides, I can't see that it really hurts anybody." If everybody does a thing, it must be right, is the general attitude. Dishonesty, immorality, indecency, have become so much a part of the personal conduct of many that they are almost taken for granted.

The harm the bribe-taker and the cheater do to themselves is not considered by them to be important; it is taken to be a purely personal matter. And in our world today "personal as opposed to social decency doesn't count for much," says Mr. Krutch. Sociology is partly to be blamed for this attitude, for it has tended to lay exclusive stress upon social morality and to define good and evil as merely the "socially useful" or its reverse. What it leaves out is the very significant concept of honour, as opposed to merely "socially desirable conduct." A man of honour values his self-respect above all.

One cannot but agree with Mr. Krutch's contention that the so-called social conscience unsupported by the concept of personal honour will create a corrupt society, for it is impossible to imagine a good society composed of men without honour. Mr. Krutch concludes:—

We hear it said frequently that what present-day men most desire is security. If that is so, then they have a wrong notion of what the real, the ultimate, security is. No one who is dependent on anything outside himself, upon money, power, fame, or whatnot, is or ever can be secure. Only he who possesses himself and is content is actually secure. Too much is being said about the importance of adjustment and "participation in the group." Even co-operation, to give this thing its most favourable designation, is no more important than the ability to stand alone when the choice must be made between the sacrifice of one's own integrity and adjustment to or participation in group activity.

No matter how bad the world may become, no matter how much the mass man of the future may lose such of the virtues as he still has, one fact remains. If one person alone refuses to go along with him, if one person alone asserts his individual and inner right to believe in and be loyal to what his fellow men seem to have given up, then at least he will still retain what is perhaps the most important part of humanity.

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Of perennial interest to man has been the question of his age on earth. In the *National Geographic Magazine* of September 1960, Dr. L. S. B. Leakey, the noted British archæologist, writes of the discovery, in Olduvai Gorge in East Africa, after a 28-year search by himself and his wife, of the fossil remains of the earliest man known to modern archæologists. Called *Zinjanthropus* or "East Africa Man," he is said to have lived more than 600,000 years ago — *i.e.*, earlier than both Peking Man and Java Man by some 100,000 years. This discovery, it is stated, strongly supports Charles Darwin's prophecy that Africa would prove to have been the birthplace of mankind.

Dr. Leakey raises and answers the questions: What does the word "man" really mean? What is it that distinguishes *Zinjanthropus* from the ape men or "near-men" found in the Transvaal in South Africa? Once scientists used the size of the brain case or the ability to walk upright with the hands free as characteristics that distinguish *Homo sapiens* from the anthropoid apes. Recently, however, they have veered round to the view that to be truly human means to have the power to reason and the ability to fashion tools.

*Zinjanthropus* is said to have the largest molars ever found in a human skull — nearly twice the size of modern man's. His flat cranium "probably housed a brain little more than half the size of ours."

Besides the skull and crude stone implements, Dr. Leakey and his assistants have also uncovered, since they started digging at Olduvai in 1931, fossil remains of more than 100 different extinct animals, some of them huge in size. "These animals and many others," states Dr. Leakey,

roamed the earth during the Lower and Middle Pleistocene periods, roughly between 600,000 and 200,000 years ago. Others found in the levels that yield *Zinjanthropus*, but not higher up, help prove that our fossil man belonged to the Lower Pleistocene and not to the more recent Middle Pleistocene.

To sum up, then, *Zinjanthropus* represents a stage of evolution nearer to man as we know him today than to the near-man of South Africa. The dividing line between man and near-man in that dim past is certainly a hard one to draw, but arbitrarily we set it when man began to make regular tools for his own use, and so to reshape the course of his own evolution.

There still exists a gulf between the age of man according to modern

science and that assigned to him by esoteric science. The 600,000 years assigned to man by our archæologists are a bold leap from the Biblical 5,000 years, but archæologists may rather be said to have come 595,000 years away from the Bible than closer to the period when man first lived in physical bodies on this earth, 18,000,000 years ago, in the Secondary Age. Attention needs to be called to the fact that, practically throughout the history of the world, civilized races have dwelt side by side with "Stone Age" men, as is the case today.

More information on the age of man will be found in *The Secret Doctrine*, Vol. II, pp. 710-17.

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Today the West is experiencing again the attractions of the Oriental view of life. In the United States the Vedanta movement has won enthusiastic adherents, including Christopher Isherwood and Aldous Huxley. Novelists as divergent as Mann, Hesse, and Maugham have experienced the impact of Indian ideals. . . . Huxley is probably the most eloquent spokesman for Oriental ideas and education. . . . In education, the West today is rediscovering the wisdom of Zen Buddhism. It has won enthusiastic proponents, from Allan Watts to Gerald Heard.

Thus writes Frederick Mayer, professor of humanities at the University of Redlands and the author of numerous books, in the *Saturday Review* of July 30th, under the title "India and the Western Mind." He considers Buddha's view to be of perennial significance. The Western system of education encourages wants. Success and social recognition, fame and power, are constantly sought. We are said to have more comforts in modern civilization than ever before. But are we content? Mental diseases, suicides, crimes and delinquency are on the increase. There is now the "beat generation" that regards contemporary civilization as a ridiculous joke. "Most of our intellectuals," says Professor Mayer, "feel a sense of despair as they look at modern man."

The basic reason for the uneasiness of modern man lies in his wanting too much out of life. The more he achieves, the more he becomes a slave to his desires, as the Buddha predicted. Professor Mayer states that

our great thinkers, men like Thoreau and Emerson who were influenced by Buddha, recommended a simple life. They realized that a man could have material wealth and be poor, that he could have all the comforts of life and still be insecure, that he could have social approval and still be desperately afraid, that he could have extensive knowledge and still lack wisdom, that he could have formal education and still lack enlightenment. As modern advertising becomes more powerful, our desires are constantly being stimulated; thus we are subject today to hidden persuaders which govern our choices not only in business and industry, but also in politics.

The only hope for the world, according to Professor Mayer, lies in

the application of Buddha's teaching, the central theme of which is — compassion. Buddha, he states,

was extremely modern, for the great teacher is one who has an abundance of sympathy. He identifies himself with others, with perennial ideas, and with real wisdom. Students know at once the teacher who is sympathetic and warm and they reject the instructor who is cold and condescending. Without a sense of compassion, so eloquently expressed by Buddha, education is only a form of classification and leads to the imitation of the past. In this way it contributes to the cultural lag and creates inadequate human relations. When we are truly compassionate we forget about our own egos and we see ourselves in our students. The truly constructive teacher is concerned not so much about his own achievements, but about his impact upon society and his students. . . .

To become truly detached in a Buddhistic sense is one of the perennial aims of education. This does not imply mere objectivity; it certainly does not stand for moral neutrality; it is not a symbol of cowardice. What is implied by detachment is the ability to look beyond today, to develop a lasting perspective, to see history under the aspect of totality. It means overcoming the idol of egocentricity and living for a larger cause.

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Several cases of children discovered in the company of wild animals, wolves and bears in particular, have recently been brought to light. In the September 2nd *Unesco Features*, Lucien Néret writes of a few such cases and of the result of the efforts made to "civilize" them.

In 1956, in northwest India, a boy was discovered living in a den of wolves. He walked on all fours and ate raw meat. After a few years' treatment at a hospital in Lucknow, the child, called Ramu, learned how to squat down and to eat normally with his hands, but he is still far from behaving like a human being. He can neither walk erect nor speak.

In Turkey, south of Eskisehir, hunters, while on an expedition to destroy wolf packs that were attacking their sheep, came upon a human child, about 12 years old, living in a wolves' den. He ate like an animal, putting his mouth to his food, and his instinct of self-defence was like that of a wolf. The sight of blood excited him. Ultimately he might be able to rid himself of his animal reflexes, but for the time being he shows no human reactions.

Similar cases have been reported throughout history, though scientists doubt that children have been reared by animals. Lucien Néret recounts also the story recorded in 1920 by an Indian missionary, the Rev. J. A. L. Singh, of two little girls found by him living with wolves. They were captured and were put into the orphanage at Midnapore, where their behaviour was carefully studied. For several weeks Kamala and Amala, as they were named, kept their animal habits — sleeping by day and howling at night, walking on all fours and lapping up the

food from their plates. Amala died after a few months, but Kamala seemed to accept the new life. Little by little, she became interested in the children she saw around her and she copied their movements and games. By 1924 she was able to speak a little and could stand erect. But her muscles never gained enough elasticity for her to walk without difficulty. Her mind developed gradually through patient education and she became more and more human. She could take some responsibility — collect eggs in the chicken-house and do errands in the village — and could express herself in a language that was vaguely understandable. Unfortunately, she died after having lived about eight years with the wolves and nine among humans.

Mr. Crosbie, in his *Answers to Questions on The Ocean of Theosophy*, compares the lighting up of Manas to the lighting up of the mind of a child by the parents or guardians. "So far as this plane of perception and expression is concerned," he writes, "the child is 'mindless'; those who are its parents or guardians by degrees arouse into action *the latent power of understanding*, the mind, and give to the child as much of their knowledge as the growing mind is able to receive." Teach a child nothing and it will know nothing. If there were no living man or woman to light up the Manas in a child, it would grow up to be little more than an animal — an idiot intellectually.

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According to *The Times of India* of October 8th, a team of physiologists, headed by Dr. B. K. Anand, Professor of Physiology of the All-India Institute of Medical Sciences, has, after two years' research, upheld some of the claims made for Yoga. It has been proved, among other things, that the Yogi in meditation can do with much less oxygen than is required by an ordinary individual, can render his mind immune to pain, noise and other external stimuli, and can exercise control over certain involuntary functions of the body which are normally controlled by the nervous system.

The subject of the experiments was 40-year-old Yogi Ramanand from Andhra, who has claimed to have stayed in an underground pi for 28 days. At the Institute, his physical functions were studied in a specially-controlled air-tight glass box, equipped with instruments to test the consumption of oxygen, the exhalation of carbon dioxide, brain activity and other functions. During his 10 hour "*samadhi*" in the box, he reduced his oxygen intake by 40 to 50 per cent below his minimum requirement in normal life. His heart-beats, 85 per minute before he entered the box, fluctuated between 60 and 72.

Mr. Judge, in *The Path* of March 1891, wrote of his having institute experiments for the purpose of showing the effect of Yogic practices upon the physical system. A distinct effect upon the action of the heart was observed. There are ample warnings in Theosophical literature that Hatha-yogic practices not only do not produce spiritual results but are also detrimental to physical health.

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