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“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

VOL. 52, No. 1

17th November 1981

## OUR NEW VOLUME

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1943.—Eds.]

WITH this issue we commence a new Volume to continue the old, old work of repeating the immortal truths of Theosophy, which is neither Eastern nor Western but universal. Its appeal is to the soul, the real Man, confined in a personality with its separative traits of sex, race and colour, and its divisive communal, religious and national feelings which are transient and ever-changing. Once W. Q. Judge wrote some words which we would like all our readers to ponder over in their application to this magazine. In *The Path* for June 1892 under the caption “Misunderstood Editorial” he wrote:

The editorial in April *Path*<sup>1</sup> has been thought by some to mean that it is the Editor's intention to cease publication, and one newspaper wanted to know what we meant by repeating words we spoke long ago. There is no intention of stopping this Magazine; indeed, if Theosophists patronized the *Path* more, it would be enlarged to twice its present size. What was stated was, that the Editor thinks it to be impossible to say anything new, and all that can be said was published centuries ago by the ancients. He also holds that nowadays there is a thirst for more, more, more articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given? And the reply is that it is not pleasant to take so much trouble; besides, the modern method is not the same; and, above all, we are lazy of mind as well as superficial, therefore there must be constant re-statement. Give out the doctrine found in the *Upanishads* in the old form

<sup>1</sup> [“Seven Steps Forward”: reprinted in THE THEOSOPHICAL MOVEMENT, November 1965.—Eds.]

and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seeing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be.

Our task is ever to repeat, "Thus have I heard." That repetition may be direct — reprinting articles of H.P.B., W.Q.J. or R.C.; or may be indirect — rewriting their teachings of Theosophy.

THE THEOSOPHICAL MOVEMENT especially emphasizes the application aspect of our grand teachings. Patient dwelling on philosophical ideas, on truths of metaphysics and of occultism, frees the mind from the petty and the personal, the narrow and the sectarian. But those abstract ideas and truths cannot be comprehended unless sincere effort is made to elevate the personal man by a scientific and sustained application of Theosophical ethics. Non-principled and undisciplined lives are led by most men and women of the so-called civilized world; they live by emotional impulses and are greatly concerned with the inclinations of the senses. The influence they generate is massive and often the Theosophical practitioner is dragged away from his path by its pressure. The glamour of this influence is many-sided and we have to learn what is implicit in these words of H.P.B.'s: "The Astral Light [is] the great Deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue."

Not only is application of Theosophical morality necessary for freeing us from the thirsts and the pangs of the personal; it is also necessary for right promulgation. The desire to serve their fellow-men is natural to most men; but without a knowledge of Theosophy people serve wrongly. Correspondentially, students of Theosophy trying to serve humanity according to the principles of our philosophy act wrongly because their understanding of our teachings is not enlivened by experience born of right practice. This magazine tries to present facts and ideas of value to the eager and earnest practitioner with the double object of keeping him on the path of liberation from the carnal, and on the path of renunciation on which self is sacrificed in the service of others. On the Path of Universal Brotherhood on which every Theosophical student aspires to make progress it becomes his duty to learn so that he may apply, and to apply so that he may serve, and to serve so that he may realize that Humanity is one and indivisible.

## KEEP YOUR LUGGAGE READY

Fulness to such a burden is  
That go on pilgrimage;  
Here little, and hereafter bliss,  
Is best from age to age.

—BUNYAN: *The Pilgrim's Progress*

It is always good for the soul when one's thoughts turn to the undertaking of a pilgrimage. It is well that such a desire wells up and demands attention, but with that desire there must be linked a sanity of perception and a tenacity of faith. Therefore, before one undertakes a journey that traverses not one but several lives, one makes the plan. What will be the luggage that will serve the barest needs of the pilgrim? What that one's back can carry? That luggage has to be carefully chosen. It must be suited to the terrain and the climate and be appropriate for the generally holy mood which must prevail. And then, what about the mental luggage? That has to shield the mind against the lures and terrors, the dangers and delights which may induce the pilgrim to abandon the journey. False hopes that deceive, false fires that terrify and much more will be there to cry halt and make him turn back to the little joys and the as little sorrows he had erstwhile chosen to leave behind. Can the pilgrim equip himself for such a journey, both physically and mentally?

The start of the journey is always from accustomed surroundings. During the early beginnings of the pilgrimage, hopes run high, and it is easy to recall the original enthusiasm and the early resolves which made light of all difficulties. The pilgrim moves onward with visions of heights to be conquered and with dimly sensed yearnings for the "fivefold source of Bodhi power, and the seven steps in Knowledge." At this stage of the journey, the pilgrim is happy in the knowledge that he did make the right choice in undertaking the pilgrimage, although that entailed the abandoning of the familiar and the known for the sight and sound of that which is still far, far away, but the presence of which he has felt in moments of intense self-introspection. There is still many a weary mile to go and many a hazard to face and overcome. He senses this even when all around him is pleasing and quiescent; yet he knows it not.

As the journey proceeds and the pilgrim-boat gets rocked by turbulent waters, it becomes necessary to jettison many an item of

luggage to save both the boat and the pilgrimage. The discarding and eliminating of the desirable but not so needful belongings has to proceed apace. There can be no exceptions, no clinging to cherished goods, lest the pilgrim endanger not only himself but the few who joined him on the pilgrimage and with whom he became a single impartite whole—a body united by the purpose and necessities of the pilgrimage, but in each separate unit of that body there is a unity of thought, purpose and feeling.

It is well, at this stage, to pause for a while and ponder over the choice of what is to be jettisoned and what retained. To arrive at such momentous decisions it is important that the goal, the aim and the purpose of the solemn pilgrimage be clearly defined from the outset. For the earnest student of Theosophy, his own personal salvation will always remain a secondary objective which he seeks to achieve only as an end-result of his devoted efforts to serve humanity in the mass. True that in the initial stages and for quite some time thereafter this goal will remain blurred and hazy. Therefore, before he come to the clear perception of his own objectives, his goal limited to his present incarnation can be—has to be—to offer unreservedly his services and his all to those who have already qualified themselves to serve the divine elements in man and nature. Granted this preliminary objective, the question to be answered is: What does the pilgrim possess or what has he garnered which at the end of his pilgrimage he will place in the common pool of offerings to the Lord? Further, the things that he carries to be used during the course of the pilgrimage—will they strengthen? Will they nourish? Or, will they debilitate and enerve, or, worse still, divert attention from the goal and create distractions and divisions among the aspiring band?

*The Voice of the Silence* has this advice to offer to all candidates:

The WISE ONES tarry not in pleasure-grounds of senses.

The WISE ONES heed not the sweet-tongued voices of illusion.

Seek for him who is to give thee birth in the Hall of Wisdom. . .

One interpretation of these *shlokas* would be that no gifts would be acceptable to the Master-Soul that were gathered either in the physical sensuous world or on the plane just above it, namely, in the astral regions. The pilgrim may carry with him the knowledge of the laws that govern the physical realms wherein the fires of lust

have been seen and known and recognized as antagonistic to life and to knowledge. He may carry with him the understanding that strong karmic chains are forged in the astral regions and that it is suicidal to stop and inhale the alluring yet stupefying fragrance of the blossoms that grow in that region. But he cannot, should not, carry in his luggage the fruits of these two regions. They are not only unacceptable to the Lord, but are of the quality that will thwart his approach to the holy seat.

It is wise to bear in mind that preparation for the pilgrimage starts right from the place where the pilgrim lives and moves and acts. What shall be the guidelines for his preparation? *The Voice of the Silence* gives again the word of advice:

... thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light [the light of the uncreate in each man] and thine [i.e., the light that starts shining in the Heart of the pilgrim], that thus the twain may blend in one. And having learnt thine own Agnyana [non-wisdom], flee from the Hall of Learning. That Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

These teachings reveal some important truths which students of Theosophy can take to heart with profit. They assert that in the physical and astral regions there shines a deceptive light which has the power to dazzle, and therefore that many times unknown to himself the student has succumbed to that glare and has in his ignorance called it the sunlight of life. These teachings want us to realize that our bodies are mere "dark garments of illusion" and that it is required of the pilgrim-soul to be convinced beyond the shadow of doubt that in these two regions he can gather only that knowledge which can be characterized as non-wisdom. The pilgrim is called upon to *learn* his own *Agnyana*, and having learnt it, he is advised to flee and leave behind him for good that region which here is called the Hall of Learning. It is only when the pilgrim-soul realizes the utter futility of seeking for his knowledge in the physical and astral regions that he gets the right of entry into the Hall of Wisdom. Here he is to be as one newly born. He brings nothing and he seeks nothing except that which Wisdom has to offer; for, having gained entry into that Hall, he has to search *there* for his Guru. It is this

Guru who has waited and watched for him who alone can give him his second birth.

It is only when the aspirant is willing to abjure sense-life, it is only when he has determined to run away from the psychic sights and sounds whenever these force themselves on his attention that he can safely determine to enter upon his pilgrimage. Not till then.

*The Voice of the Silence* gives one more piece of advice that has to be kept constantly before the mind's ever-vigilant eye. It says: "...close fast thy senses against the great dire heresy of Separateness that weans thee from the rest." With the start of the pilgrimage, BROTHERHOOD is no longer a desideratum. It becomes a must and is tacitly adopted as a way of life. All possessions and trappings that may arouse envy or jealousy have to be thrown away; all things, mannerisms, shows and semblances of superiority in status and knowledge which may provoke criticism have to be discarded lest they make a shambles of that brotherhood which has to become a *sine qua non* for any pilgrimage. Co-operation has to be made to grow in the very places where competition has been weeded out. It is when this is even in part achieved that true service can become possible. Such service creates a joy and a delight hitherto unknown. Through such service alone can be obtained that pearl of great price which can be laid at Masters' feet. Brotherhood is no idle shibboleth. It translates itself into action in the form of service. Even the very act of joining others on a pilgrimage, though it originated in the idea of self-purification, transforms itself gradually into the ideal of service. He is no pilgrim who, having gained his strength at the end of his journey, returns home with the idea of preserving that strength for himself and for the few whom he likes. The largesse has to be distributed to the deserving all so that at the end of the pain and the effort the pilgrim glories in the knowledge that his efforts were for all those less fortunate than he, who could not undertake the solemn journey. There is not even one boon which he can receive and keep. He has to seek out the worthy who can share that boon and give, give, and give.

When a pilgrim becomes in heart and soul a Brother, he automatically inscribes his name on the Roll of Servers. No one else can do it for him.

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# PROBLEMS OF LIFE

FROM "THE DIARY OF AN OLD PHYSICIAN"

BY N. I. PIROGOFF

(Translated from the Russian by H.P.B.)

[Readers of H.P.B.'s article "Kosmic Mind" (reprinted from *Lucifer* for April 1890 in *U.L.T. Pamphlet No. 20*) know of the high esteem in which she held Dr. N. I. Pirogoff of St. Petersburg. She quotes him extensively in that article and refers to him as "almost the embodiment of European learning...one who ranked high among the men of exact science...and was during his long life a star of the first magnitude in the fields of pathology and surgery, imbued and soaked through with the philosophy of a reasoned and scientific mysticism." "In reading the *Memoirs* of that man of scientific fame," she writes, "we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy."

In *Lucifer*, Vols. VII, VIII and IX, H.P.B. published selections from Dr. Pirogoff's *Memoirs*, translated from the original Russian by herself. We reprint here the first part, with H.P.B.'s own Preface, from *Lucifer* for December 1890. The series will be continued in subsequent issues of THE THEOSOPHICAL MOVEMENT.

—EDS.]

## I

### TRANSLATOR'S PREFACE

EVERY cultured man in Europe and America is more or less familiar with Doctor Pirogoff's name. And our readers perhaps may remember what was said of this eminent Russian surgeon and pathologist in *Lucifer* of April last—in the editorial "Kosmic Mind." Some quotations from his posthumous *Memoirs* were brought forward, to show how closely the views of a great man of science approximated to the occult teachings of Theosophy: *e.g.*, his ideas on the universal mind, "infinite and eternal, which rules and governs the Ocean of Life," and also on that bugbear of the materialists—the existence in every organism, as also outside, in Kosmos, of a distinct Vital Force, independent of any chemical or physical process. It was likewise stated, that the posthumous publication of Doctor Pirogoff's *Diary* had raised a stir of amazement among the Russian public, and—among the Darwinists and Materialists, his ex-colleagues—quite a storm of indignation, as our eminent surgeon

had hitherto been regarded as an "Agnostic," if not an out-and-out Atheist of Büchner's School.

Since then we have heard it said that a few lines quoted from a man's writings proved nothing, and that the Theosophists had no right to affirm that their views had received corroboration at the hands of such a well-known man of science. Therefore, it has been decided to make lengthy selections from the two volumes of Doctor Pirogoff's *Memoirs*, and to publish their translations in *Lucifer*. Of course the complete *Diary* cannot be translated, in order to satisfy the sceptics. Nor is it needed: as it is amply sufficient, in order to prove our point, to translate only those pages which contain the writer's intimate thoughts upon the great problems of men. These, consisting of detached fragments, it is intended to publish in a short series of articles. Moreover, an autobiography in the shape of a private diary, interspersed with anecdotes about events and people belonging to a foreign country, would interest an English reader but little. All this is attractive to those only who are familiar with the names mentioned, and of whose country the author was for over a period of thirty years the pride and glory. Hence only such pages of the *Diary* as bear upon what we call theosophical and metaphysical questions, or which are of a philosophical character, will be translated. The value of such pages is enhanced tenfold for us, as having been penned by a man of science whose great learning was recognized by all Europe, and whose famous achievements in surgery have been so appreciated that some of them have become authoritative even in England,<sup>1</sup> always so backward in recognizing foreign — and especially Russian — merit.

Before proceeding with our selections, it may not be out of place, perhaps, to say a few words about the author.

N. I. Pirogoff was born in November, 1810, and died in the same month of the year 1881. Having passed the best years of his youth in the University of Dorpat, the very hotbed of German freethought during the years 1830-60, he was filled, as he himself confesses, with that proud spirit of all-denial, embodied by Goethe in his Mephistopheles. "Wherefore," he writes, in describing his state of mind in those early days, "wherefore, and to what ends need we suppose the existence of a Deity? What can it explain in cosmogenesis? Is not matt

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<sup>1</sup> *E.g.*, the operation on the tarsus of the foot, called "the Pirogoff Operation."

eternal, and should it not be so? Why then this useless hypothesis which explains nothing?"

Elsewhere, however, probably years after, treating on the same subject, he writes in a different strain: "Though it was a great heathen — *der grosse Heide* (as Goethe was called), who said that he talked of God only with God himself, yet I, a Christian, following his advice, also avoid talking of my intimate belief and convictions even with those nearest and dearest to me: the holy to the holy."

This accounts for the amazement experienced by those who knew Doctor Pirogoff most intimately, when on reading his posthumous *Diary* they found that he had been an opponent of religion only in its forms, in its church and dogmas; but that ever since his thirty-ninth year he had found what he had craved for: namely, faith in an abstract, almost unreachable ideal, absolutely outside every form and ritualism. His writings show him to be a most profound mystic and philosopher.

Four years after his death, Doctor Pirogoff's widow and sons gave his papers to be published, and the two volumes from which the following pages are translated were printed at the end of 1887. The first volume contains in full the unfinished "Diary of an Old Physician," and ends in the middle of a sentence, interrupted by death. An epigraph on its title page explains that the late author wrote it "exclusively" for himself, "yet not without a secret hope that, perchance, others might read it too, some day." "The perusal of these posthumous papers leads one to think," adds the Russian publisher in his Preface, "that this last work of the author was connected in his thoughts with his early public writings, as he added to his diary, etc., a sub-title already used by him some twenty years before, in heading his philosophical essays, namely, 'The Questions (or Problems) of Life.'" But as the latter, collected in Volume II, are almost all of a social and educational rather than of a metaphysical character, it is not proposed to treat of them for the present.

## ON AUTOBIOGRAPHIES<sup>2</sup>

5th NOVEMBER, 1879.

Why are there so few autobiographies? Why such a mistrust of them? Surely everyone will agree with me that there is no subject

<sup>2</sup> The headings are added by the translator to separate philosophical subjects herein treated.

worthier of attention than acquaintance with the *inner* nature of a thinking man, even though he has done nothing to distinguish himself in social life.

There is a profound interest for us in the comparison of our own concepts with those that guide our fellow-man in his life-journey. No one denies this; yet it is an old habit with us to learn all we can about others, through others. More is believed of what is said of a man by another man, than of what his own actions suggest. This is juridically true; and there are no other means of finding out a juridical, *i.e.*, an outward fact. Even the modern physician is guided in his diagnosis by objective symptoms, that which he himself sees, hears, and senses, rather than by what his patient tells him.

Besides mistrust, there are, I think, other reasons for the scarcity of autobiographies. There are too few people ready to write them. Some have no time, while alive; others find little interest in, and would rather not look back and recollect, their past; others again — and these are among the most thoughtful — believe that having published other works, there is no need to write about themselves; there are also those who have really nothing to say of themselves, as there are others who will do it for them. Finally, many are deterred from writing their lives through fear and all kinds of other reasons. Very naturally, in our day of scepticism, confidence in open confession has decreased still more than in the times of Jean Jacques Rousseau. It is with a smile of distrust that we read now his bold statement (which I so much admired, once upon a time): "*Que la trompette du jugement dernier sonne quand elle voudra je viendrai, ce livre à la main, devant le Souverain Juge, et je dirai, voilà ce que je fais, ce que je fus, ce que je pensais.*" But a modern autobiography need not be a confession before the Sovereign Judge nor has the Omniscient any need of our confession; yet no more ought a modern autobiography to be a kind of juridical act, written in accusation or in defence of self, before the social tribunal. It is not external truth alone, but the unveiling of all the *inner* truth before one's own self, and with no object of self-condemnation or self-justification, such must be the aim of the autobiography of every thinking man. It is not the reader he has to acquaint with his personage, but first of all to make his own consciousness familiar with himself. And this means that the autobiographer has to make plain through the analysis of his own actions, their motives and objec

the latter being but too often profoundly hidden in the innermost recesses of his soul, and, therefore, incomprehensible even to himself, let alone to all others.

But now, a query: is the autobiographer able to speak the truth about his, and to him, past motives? Can he appreciate at its true value that which once guided his actions? Can he feel certain that his concepts were such as he describes them, and not of another kind, at that given moment of his existence?

I believe that these questions must be solved variously in accordance with the faculties, character, and individuality of each writer. For one sure of himself without any vanity, there must exist also a firm conviction that it was just such a view, and no other, that guided him when he perpetrated this or that action. And if I feel sure that he speaks the truth, concealing nothing, what more, then, can I expect? Should, then, a man who would learn the motives of my actions, and my ideas at the time when I did them, believe others and himself more than he should myself? He, or anyone else, can judge of the inner mechanism which propelled my actions, only by those same actions, or the evidence of other persons; and any opinions formed, by our deeds and second-hand testimony concerning the hidden, inner mechanism of the former, demand a certain conformity and must admit of no contradictions; though indeed we all know by experience that very often our deeds contradict our own conceptions, beliefs and convictions. Very frequently, too, our grandest deeds are called forth by the weakest motives, and inversely; therefore in our case even conformity of testimony cannot be always a guarantee for the real inner truth.

How can that critical analysis of our own acts and motives, so difficult even for ourselves, be said to be more accessible to others, who are entirely unfamiliar with our inner mental life?

Very true, it does happen sometimes that a stranger, a heart-reader, may guess better and more correctly than we can ourselves *why* we have acted so and not otherwise at some given moment of our life. It is true again that none of us is a judge of himself; but to discover the motive of our actions, a motive unknown to ourselves, can be done only in two cases: firstly, when we dissemble and remain secretive before our own "I"; and secondly, when we have done something in a moment of forgetfulness or of irresistible impulse and without having ascertained, beforehand, that which was taking place

within us, at the time, and without one single introspective glance. And supposing the principle that no one can be his own judge be true, still it is so only so far as external truth is concerned — juridical truth; a magistrate or an attorney-general can of course expose a hypocrite or a liar more easily than the latter would do so himself. But with regard to the *inner* truth, when we are neither hypocrites nor liars, there can be no better or more competent judges than we ourselves. Thus the whole question depends on that issue: who is the writer who lays open before us his inner soul-life, and an opinion on this, to say the least, is as difficult to form as the opinion of a stranger who undertakes the duty of laying open, before the world, the inner life of some public character. Even if the latter has been, at times, confessedly to all, a hypocrite and a liar, this does not at all prove that he has ever been such. There are cases in our lives so fertile in contradictions, that it is precisely a liar and a hypocrite who, at certain moments of his life, becomes more capable of speaking the truth about himself than any other people who had known him only externally, as he appeared. There is no more contradiction in this than there is in the fact that a base man is sometimes capable of the noblest deed, and that the most honest of men commits at times the basest of actions.

For whom, and why, do I write this? Upon my conscience — at this moment only for myself alone, out of some unaccountable inner necessity, though without the least desire of keeping secret from others that which I write. Though I have the idea of writing about myself for myself, and have determined not to publish this during my life, yet I have nothing against other people reading these *memoirs* when I am no more. And this — with my hand on my heart — not because, while I am still living, I dread criticism, or being laughed at, or not read at all. No! though I have no small share of vanity, and do not remain insensible to the world's praise, yet my *amour propre* is more of an inner than of an outer kind.

Moreover, I am an egotistical self-devourer;<sup>3</sup> and therefore, dread myself, lest the description of my inner state, read in the hearing of all, should be mistaken by me for vanity, for a desire to pose for originality, and that all this should in its turn damage that inner truth I would fain preserve in its greatest purity in these memoirs. As a self-devourer, however, I know that it is impossible to be ab-

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<sup>3</sup> In the sense of self-absorption or self-engrossment.

absolutely sincere with oneself, even when living within, and with, that Self, on absolutely open-hearted terms. Occasionally and without any apparent cause for it, one is beset by thoughts so base and foul that, at their bare appearance, as they emerge from the secret chambers of one's soul, one feels burning with shame, and almost persuaded at times that these thoughts are not one's own, but are suggested by someone else — by that basest of beings that lives in each of us.<sup>4</sup> It is, as the Apostle Paul said long ago, one does not want to do evil, but does it unwittingly. A grand truth, this! And it is our thoughts, our mental states that bring it out most prominently. One does not want to think foully, and yet one does it — and woe to him who does not guard himself from it in the very beginning, who fails to perceive and catch himself in so doing and thus stop in time.

Thus, as so many others, I cannot, however strongly I may desire it, either in the past or in the present, turn my inner life inside out before me. With regard to the Past, I am of course unable to guarantee before myself that my concept of things was at a certain moment of my life just as it seems to me now. And, in connection with the present, I cannot swear that I have succeeded in catching the chief feature, the real *esse* of my present concepts. This is a difficult affair. One has to trace the red thread through all the entangled bundle of doubts and contradictions, which arise every time when one seeks to make the guiding thread more clear.

And here I am, wishing to examine for myself and through myself, my life; to make up the sum of my aspirations and world concepts (in the plural, as I had several such) and to analyse the motives of my past actions. But stop! Stop at the start! Do not I disassemble with myself? Do I really wish to write but for myself? Even if I have decided to leave that which I have written of myself unpublished during my lifetime, do I not, nevertheless, desire that it should be read some day by certain persons, say, for instance, by my children and a few friends? My wife will be sure to read this. And if I have no such desire, I still create thereby a cause for posing, for concealing this and other, and for colouring facts before those nearest to me. This is the first thought that enters a self-

<sup>4</sup> The thoughts of the *lower self* or "personality," a being distinct from us, truly; the indweller of the man of flesh and but too often the sorry shadow of the *true* and higher self and Ego! (*Trans.*)

absorbed cannibal's head.

It is but right it should be so. As long as this is kept in view, there is hope for an efficient counteraction. Self-devouring, alone, would never allow me to lose sight of myself during this work with myself; and if I watch, I shall notice and catch myself tripping and so will stop and allow no opportunity for any dissembling or secretiveness. However, I know beforehand that I do not wish to be cynically sincere, even with myself. Cleanliness is not only for show. It is better to lay aside, without touching them and subjecting them to analysis, our cynical actions in life — better, for one's own sake; otherwise, one might find oneself in the sewers of the soul, and by unclosing them, contaminate even that which it is most desirable to leave immaculate, and as pure as it is in reality. All of us have quite enough mud at the bottom of our souls; and if by descending to that bottom we once stir it up, it will become well-nigh impossible even for ourselves to distinguish the clean from the unclean. But, if it was such cynicism and soul-filth that was the motive of any action, that had influenced all our after-life, then we have no choice, and we are forced to descend even into these very sewers.

But, am I able to write about myself — for myself?

One query more — what are the conditions for this?

The chief condition is, a full sincerity with oneself.

One thing only can I say, and it is, that I have never been secretive with myself; for there are people who are less sincere with themselves than they are with others. I do not belong to the latter category, though it did happen that I confessed certain things to myself, only after having been frank about them with others. It is when talking openly to others about things done, that one begins to better realize that which takes place within myself; and it is often possible to learn it well, only when discussing oneself with another person. And it so happens that one feels ashamed to confess to oneself that which weighs on the soul, and one avoids it, until, as if by chance (though not all by "chance," either), as in some fit of cynical sincerity, one blurts out to another person that which one has hitherto so carefully concealed even from oneself.

The Diary then, which I am now writing, is destined, in every case of insincerity with myself, to occupy the place of such a spontaneous confession, or a conversation with a second person; the paper replaces the latter: a writing, even one's own, feels more ob-

jective than a mental dialogue with oneself. We become bolder before ourselves, when we write, and the process, moreover, keeps thoughts in order, preventing them from wandering and scattering on every side. While writing, the main thought becomes like unto a thread, and it spins out easier from the brain than it does during our mental reflections alone.

Hence in this Diary I hope to be as sincere, yea, and far sincerer even, with myself, than in my most hearty effusions, even with those nearest and dearest to me.

*(To be continued)*

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#### LIGHT IMMACULATE

*"The One Self shines in all but not in all does it shine forth equally."*

THE FLAME of Spirit burns within each, steady and clear, whether the lamp be clay or chrysoprase, but how far it can rout the outer gloom depends upon the personality in which it shines.

Soul-growth and unfoldment are in terms of the thinning of the veil between the Spirit in any man and a world in desperate need of its light.

The rank materialist offers an impassable barrier to the divine ray which shines into him. The consciousness wholly concerned with things of earth, pleasures of sense and laying up of wealth, is like an opaque globe which no gleam from within can penetrate.

The personality or mask of the ordinary man is more or less translucent. Fitful gleams bear intermittent witness to the fire that glows within, but mounting passions and selfish thoughts, sweeping across the soul, now and again becloud the radiance, as storm-clouds hide the sun.

Only the personality which has yielded itself utterly to the Divine, the lower nature which has become but the passive instrument for the higher, offers no obstacle to the immaculate light. The transparent purity of the Perfected Soul serves but to guard the flame of gold from every passing gust. It cannot veil the lambent glory of the Self of All, which pours its radiance forth undimmed, as through clear alabaster, to flood the Path with light for pilgrim feet.

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## EFFICACY OF HEART-ACTION

To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul [*Vajrasattva*, a title of the supreme Buddha, the "Lord of all Mysteries"]. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT, mistrusting fancy's false suggestions.

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

—*The Voice of the Silence*

THE WORTH AND POWER of the human mind are universally recognized. Events of today are compelling thinkers and educators to redefine the nature and function of mind. Beneath the economic revolution there is occurring a mental and moral revolution. In the last century, when the teaching of the esoteric philosophy was reiterated that "Mind is the great Slayer of the Real," the mystic-occultist was laughed at. Education and culture then meant, and to a great extent still mean, that of the mind alone. Idealists were unable to make any headway in giving shape to their own aspirations.

"The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer." This instruction can be understood in a variety of ways. What about its application to educational reform? Books and periodicals, sermons and lectures, aim to inform and entertain the human mind. Purifying it, freeing it from both delusion and illusion, elevating it through a process of simplification, unfolding it through meditation — these have not been seriously studied. There has been much talk about heart and love and brotherliness, but how many recognize that mental training has overpowered, almost to a crushing point, heart-expression?

The heart is universally identified with emotion and sentiment and its superior function is not understood. Which system of education recognizes the possibility of the heart as an active organ of perception? Modern psychology confirms the dictum that love is blind, whereas Asiatic psychology asserts that love brings clear sight. Heart is the vehicle of intuition as mind is that of reason. The psychological action of the heart is regarded as a metaphor and no more. Mystics who have experienced the quickening of their own

consciousness by intuition have but rarely known how it happened; they describe the result of their experience rather than how it entered. What about the praiseworthy work of some movements? Do not such efforts evolve the intuitive faculty? No. In the absence of scientific knowledge they have been able only to generate good fellow-feeling. The rationale of love and sacrifice is absent. How Intuition can be developed, how that love which sees can be unfolded, is not taught, and people believe in charity as they once believed in the bearded man whose name was God. Believers in charity and good will fall from grace as before believers in an anthropomorphic god will; and charity is practised compartmentally and compromisingly as religion was practised. People serve Brotherhood today as they worshipped God yesterday — in blind belief. The efficacy of heart-action suffers through lack of knowledge of the psychological heart, and all we know about is its physiological functions.

In the *Bhagavad-Gita*, in the *Yoga-Sutras* of Patanjali, in the Mahayana *Voice of the Silence* and in other old treatises, definite instruction is offered for the development of Intuition, the Love that sees, the course of which doth ever run smooth. To understand such instruction even theoretically a key is required. The leaders and educators of today must become learners and seekers until ultimately they go to the Source which is the Wisdom-Religion, practised by the greatest minds in every age and clime.

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THE only good luck many great men ever had was being born with the ability and determination to overcome bad luck.

—CHANNING POLLOCK

## THE ORIGINS OF MAN

THE ESOTERIC PHILOSOPHY assigns to man (or, rather, the state and condition of the THINKER) an essential place in the whole evolutionary scheme. It asserts that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience. Every being either was or will become a man one day.

To make this clear it is necessary to review metaphysical ideas that are fundamental. The first is the Unity of the One Life in its ultimate essence. Words like "The Absolute," "Spirit," "Abstract Space," "Deity," "God," etc., are attempts to convey the primary idea of all-pervasiveness, of continuity, of infinity and eternity of the One Life. Obviously, this is a principal idea that cannot be eliminated from any consideration, theory or proposition. The simplest way to express it is that all Nature is an emanation from ONE, in many forms, degrees and conditions (both visible and invisible).

The second great idea is that of motion, law, cycles, periodic alternation. To explain this, one can, in thought, pass from the impartite Unity of Deity as an abstraction, and immediately contrast occurs — no form versus forms, darkness versus light, eternity versus time, space versus limited forms. In fact there are no limits to the many differences one can identify by comparison with their alternates. To complicate the matter, the many differentiations make it very difficult to get back to prime ideas and concepts, or what may be called "universals." Our minds are greatly limited by the pressures of our daily affairs: earning a living, taking care of family, relations with friends, city, nation, the world — all impinge on us. To some, it may appear as an exercise in futility to deal with abstract metaphysical ideas, because they see no application of them to their present situation. The philosopher, the one who searches for Truth wherever it can be found, has understood the need to use these two great reference points as a base to relate his changing world to: the ONE LIFE, and its many cyclic LAWS.

The quest for origins obsesses some, and for various reasons: Curiosity; the desire to better direct their energies; reverence for Nature and its many forms and beings; a vague perception that there are depths behind mere physical forms that ought to be understood.

sense of the unifying bonds that tie all beings into a vast and complex co-operative — all these may lead the inquirer to investigate the teachings of the Esoteric Philosophy in regard to the evolutionary history of man and other beings.

Deity we may accept as a background. Law we may accept as grand abstraction that adjusts the interaction of all beings. But, *Why Man?* Why is humanity necessary? What is so special about being able to *think*? The Esoteric Philosophy states that the trend of Nature from its antique origins is to become self-conscious. The *Rig Veda* puts it this way: "Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity." In explaining this, let us say that there is the "Causeless Cause" (*Karana*) of all that was, is, or ever shall be. It is out of all relation to conditioned existence, conscious existence being its conditioned symbol. It *is*. And, we may add, *we* are here in the midst of It. We can accept our own being, our existence, from the viewpoint of an onlooker, an inquirer, or a seeker. *We* are a point of contrast with the whole Universe, because of our questioning and inquiry. We, an aspect of that Universe, focus in ourselves, potentially, *all* its powers, and, were we able, we could evoke, from the records of our own memories, recollections of our own evolution, of our progress and contact with others, over an immense period of time.

The imagination reels at such an idea. However, the potential is there, for all. The limits to our decision-making ability are clearly the ones that we erect for ourselves. We establish barriers and limits to the direction and the area that we desire to inquire into. If we decide to adopt the position that our potencies are *less* than infinite, then indeed we circumscribe ourselves. The position that one life span is too brief for developing to the full these potencies, leads us to view the real life of man as a series of rebirths — reincarnations — in which he uses different personalities and different grades of matter to gain experience.

Man's position, then, may be surmised to be that of a student, basically; of one who is involved in Life, and is conscious of the impact of events, times, and peoples. Our tools are the material atoms, molecules, cells and other structures with which we are surrounded. One may surmise that this process of building a sensitive

instrument to live and experience in, has been going on for aeons. We need to have our attention drawn to these "instruments," the little "lives" that make up our complex bodies. These through association with us are our "trainees." We, as advanced and superior intelligences, are making them responsive to our needs, are delegating to them a limited amount of responsibility for those bodily functions they are able to handle for us, without our direct supervision. We do not always look on our bodies as abodes within which the multitude of Nature's atoms that are consubstantial with our natures are living, co-operating, and providing a material base for our consciousness to operate in and through, in this state of matter.

This, then, leads to the attentive mind, the concept that there is a great deal more to "ordinary life" than one is aware of. Life and its daily routine is one thing. How we react with others, what we feel, think and do, leaves marks deeper than most guess, on the Nature around us. Every atom is a life and has the potentiality of self-consciousness, just as we, at this stage of our evolution, have the potentiality of the Adept and the Sage. Should we take these ideas to be reasonable, what a change in our attitude would they induce!

Consider the application of the concept that we, as men, as minds, originated in the enormous past; that innately, as spiritual beings, we are all sparks of the One Fire of Life which unites all beings. As mind-beings, we are now consciously able to play a *responsible* part in the evolutionary scheme. This, then, is the stage at which we are able to balance in our minds the infinite and the finite, Spirit and Matter, because we can understand both and see that they are in fact but aspects one of the other, that neither can exist without the other; further, that the power of understanding (which we as mind-beings represent) links both these extremes and is essential as a bond of force, of consciousness, or co-ordination, and of continuity of purposeful progress.

The Esoteric Philosophy, then, deals with the metaphysics of our situation. It considers the necessity of all beings, each in its own place, and each related to every other part of the Universe by living bonds of force and sensation. No being is unimportant. Each is needed by all the others, and has a right to its place, its position, its life. We, because of our limited advancement, are not capable of truly deciding matters of life or death as affect other beings. At the

moment we know too little. The fact that a being, or a form, exists, shows that Nature has a use and a need for it. Our cutting short its life may dangerously interfere with and retard Nature's designs, of which we are yet unaware. Our interference, for whatever reason, may indeed serve to retard our advance, to throw us back, and to delay our own evolution.

Concerning the evolution of man's physical form, and the findings of anthropology and archaeology, the Esoteric Philosophy states that evolution on the Earth, as in every other system, works through a sevenfold process. Spirit involves itself into matter in increasing densities, and matter evolves coincidentally into Spirit in increasing tenuity. At all times, the bond of consciousness, of intelligence, links these two. The Esoteric Philosophy states that there have always been Men who were "graduates" from the school that earthly life-experience represents. These Great Men are known to us traditionally as Great Souls (Mahatmas), Prophets, Magi, Sages, Adepts, Raja-Rishees, and by many other designations. It is sufficient to indicate that They are the Great Conscious Agents of Nature; They preside over the great events of history and of time past, and They and Their devotees have recorded these events. In *The Secret Doctrine*, H. P. Blavatsky was permitted to narrate some of the details of this scheme and to deal with the origins of man.

In brief, then, our Earth has already passed through more than half of its evolutionary path, has covered three circlings in time out of seven, and is past the middle of the fourth circling. We are in the most condensed and material of the circlings, and in remote times matter was far more tenuous. It is also stated that the anthropoid apes, instead of being our progenitors, were produced by man himself, and have trapped within them, because of an extraordinary circumstance, a man-type of consciousness. While this entrapment of the Egos destined to be men, in half-ape and half-man bodies, prevents them from having the experience that we have now as men, they will receive compensation when they emerge into the man stage later on. The incarnation of the *mind*, however partial, can take place only when the human form, as evolved by Nature, has acquired a high degree of sensitivity. This incarnation of the mind principle in the human form occurred, according to esoteric records, over 18 million years ago.

It is stated that humanity today is in the fifth race or cycle

called the Aryan (noble). The preceding race, the fourth, was designated the Atlantean, and the third was called the Lemurian, these names being given in terms of the periods that were being identified by researchers at the close of the 19th century, but are identified by other names in the Esoteric Philosophy. Suffice it to say that the anthropological and archaeological evidence, the myths and traditions of ancient peoples are traced to their origins in the records of the Esoteric Philosophy — as the student may see if he studies *The Secret Doctrine*, where the whole scheme is outlined. For our purposes, it need only be indicated that we are our own ancestors. Here and now, we are what we have made of ourselves through our own efforts. Man is not created, nor is he a creature in this scheme. He is an Eternal Pilgrim, and his pilgrimage is lengthened or shortened by his own work and efforts.

The concept of Universal Brotherhood is emphasized as one basic to his moral considerations, since he is made aware of the fact that he is always responsible for his own choices, and that those choices help or retard his “younger brothers,” the lower kingdoms of Nature, as also the life-atoms of which his present physical vehicle is made. In terms of consciousness, he is as a “god” to those lives which have not yet developed their independent self-consciousness as he has developed his. He is midway between Spirit and Matter. He sees and feels both. He senses Law and the cycles. He always makes decisions — even the decision “not to decide” is a decision! He is the peasant cultivating the eternal fields of Nature’s agriculture. We cannot evade our destinies; we cannot choose to stand and wait. Life and Nature eventually impel us onward, and delay or unethical behaviour and thinking can prove costly. The whole concept that Theosophy, the Esoteric Philosophy, emphasizes is that of working through understanding for the sake of others.

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I heard flowers that sounded, and saw notes that shone.

—SAINT-MARTIN

## A THEOSOPHICAL FABLE

[Franz Hartmann's suggestive Theosophical Fable reprinted here, appeared originally in *The Theosophist* for March 1886. It is an allegorical description of the situation in the Theosophical Society in 1885-86, called forth by various false accusations against H.P.B., Theosophy, and the "Adept Brothers" in the Report of the Society for Psychical Research, based on Richard Hodgson's superficial and prejudiced investigations in India.

H.P.B.'s comments on the Fable, also reprinted here, were sent by her to A. P. Sinnett, and do not appear to have been published during her lifetime or for several years thereafter. The MS. of these comments is in her own handwriting and is in the Archives of the Theosophical Society at Adyar. It was published for the first time in *The Theosophist* for May 1962.

Though at the time the S.P.R. Report seemed to many students to be fraught with danger to the Movement — nay more, to be deadly to it — the greater danger did not come from the ignorant and arrogant traducers outside, but from some of the timid and indiscriminating members and officials of the Theosophical Society, who thought more of the outer organization than of the "Genius" which worked behind it — the Custodians of the Wisdom-Religion, or Theosophy. After that sad event of disunity and faithlessness which culminated in the exile from India of H.P.B. in 1885, the "Genius" of the Fable left the organization in India to its own Karma, and concentrated all efforts in producing a new vessel of honour. Theosophy quickly manifested its Wisdom and Power in Europe, where H.P.B. went. A new phase in the life of the Movement began, which saw the formation of an active Lodge for the promulgation of Theosophy in England, the founding of the magazine *Lucifer*, and the publication of H.P.B.'s *magnum opus*, *The Secret Doctrine*, besides *The Key to Theosophy* and *The Voice of the Silence*.—EDS.]

ONCE upon a time, in a country far across the Indian Ocean, there was a society of people who wanted to hear and investigate the music of the spheres. They called their society "Harmony," but there was very little harmony among them; on the contrary, they quarrelled a great deal amongst each other, for their society was made up of men and women of different nationalities, different characters and different opinions. But to make up for this deficiency, they had in their possession a musical instrument, upon which —

if it was properly tuned — the music of the spheres could be heard. This instrument, however, was almost constantly out of tune, and the winds from the four corners of the earth would then blow into it and it would give forth on such occasions very discordant sounds. To attune it, it was necessary that a great Genius from the upper spheres should descend and put it in order, so that the music of the spheres could be heard.

It was indeed a very queer instrument, and what is still more remarkable about it is the fact, which will hardly be believed by *sensible* people, that if a person whose mind was very unharmonious would come near it, it would begin to make a very disagreeable noise.

The safe-keeping of that instrument was entrusted to the president of that society, and that president was so proud of its mysterious qualities that he wanted to show it to everybody, and asked everybody to come and listen to the harmony of the spheres.

Now there was a society of non-musical but learned men in a country not far from here, and the president of the harmonial society went to them and told them about his mysterious instrument. They, however, did not believe him and said that there was no such thing as a "music of the spheres." The intrepid president, however, insisted that there was, and he promised that if they would send someone to look at that instrument, he would show them how it was constructed, and he would ask the great Genius of the upper spheres to come and play a tune — for their instruction and edification.

Consequently the learned men of the West put their heads together and consulted with each other, and the result was that they selected a smart boy and asked him to go across the big water to look at the great Genius from the upper spheres, and to report the result of his observations to those whose heads had grown to be grey in the acquisition of scientific opinions.

The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it, and the more he worked with it, the more discordant did it become. The president then took out his book of incantations and tried all kinds of conjurations to force the Genius from the upper spheres to come and play a tune for the smart boy, but the Genius would not come.

So the smart boy took his travelling bag and went home again

and told his fathers in learning that he did not see the great Genius and did not hear the music of the spheres, and the learned men buck their heads together a second time and consulted with each other, and the result was that they said the smart boy was wise and that the president of the harmonial society was — mistaken.

Now, when the members of the harmonial society heard that important decision, they became very much distressed and they went and destroyed the instrument, because they said that if they could not have an instrument upon which the music of the spheres could be heard at all times, they would rather have no instrument at all. Consequently the society dissolved and the members went their way; some of them attempted to attune their own souls to the harmony of the spheres, others believed that the great Genius had never existed; but the keeper of the instrument sat down and wept bitterly.

H.

*P. Blavatsky's Comments on the above are as follows:*

...“the keeper of the instrument sat down and wept bitterly....” would the “Instrument” were it not so broken as to be unfit to emit even a sound....

The fable is deeply significant and very profound. It is to the very point and the author of it *was inspired* — the mangled remains of the “Instrument” answer for it, though *its* endorsements are now of little, if any use. The “Theosophical Fable” ought to be published in the *Theosophist*; and if it is not it will only speak the more against the obduracy of the ex-“keeper” of the “instrument,” and his unwillingness to confess publicly his great sin — not believing in human justice, in human benevolence, fairness and gentlemanly feelings of “a Society of non-musical but learned men.” And the “fable” ought to be read by every Theosophist, every member of the *never* “Harmonical Society,” and meditated upon. For, besides the individual Karma of every member and the collective Karma of the “Harmonical Society” whose practice differed widely from its rules and purposes — there is the great sin of its leading members and chiefs. They have *desecrated* the name (and names) of the “Genius of the Spheres,” and the Genii descend no more. The present trouble has arisen in consequence of such desecration. The Maha-Chohan of the Genii has foretold it four years

ago. The chief President was warned repeatedly in the beginning by the voice of his "instrument"; it protested in vain, and finally it was swept along itself with the current of enthusiasm, and added its own voice to proclaiming things holy in public, and throwing pearls before swine, and casting that which was sacred to the dogs: the swine are now treading upon the pearls and the dogs are rending the givers. The light that shone in the Darkness which comprehended it not — is now out: Darkness has put its heavy extinguisher upon it.

This would have never happened had the light been sacredly preserved in its own birth-place and sphere — India. But the veneration of her sons for that light was laughed down to scorn; it was called "hero-worship," mocked and finally represented as a screen to hide unholy practices. The names of the Genii are now dragged into publicity and figure in full in the *Report*. None of the *Presidents* would listen to the sage advice to keep their knowledge of the Genii secret; and the holy names were prostituted publicly by every scoffer.

**KARMA.**

There now remains but one thing to be done, if the "Harmonical" Society would be kept alive.

Let its President do as the ex-Corresponding Secretary *has* done: depose himself before he is deposed by others — and the Society will die a week later. But let the Society — now dishonoured because there never was real harmony in it but rather personal and individual selfishness — unite together at last and wait patiently and prepare thro' *active* work for the advent of a *Paraclete* who may yet be drawn to, and sent to them before the end of the cycle in (1897).

The present "instrument" could never have been destroyed by any "learned" Society. It is the *unlearned* in things occult and spiritual, among the members of the Harmonical Society, who are now breaking it to atoms themselves; those for whom the old instrument has played itself to death, and that was the first to draw their attention and open their ears to the "music of the spheres," however poorly it may have rendered the heavenly melody itself. And now it lies broken into fragments, shattered more every day by the kicks of those for whom it sang and laboured. . . .

But the "Genius of the Spheres" means to pick up the mangled pieces of the instrument once more and glue them together *as He alone can*. No violin is played better upon, none emits more musical

sounds than that one which was broken and mended. The Paganini of the broken *Stradivarius* is still alive and He will play upon it again, but only for those few who will "attune their souls indeed to the music of the Spheres." The instrument will belong to these and have no "Keeper." How many such few will remain? Time will soon tell.

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### WHERE IS THE PROOF?

IN the days of Jesus men asked for a sign, and today the question, "Where is the proof?" is probably the first to arise upon contact with spiritual ideas that are strange to the hearer. The natural answer to such a question must be: "Could you recognize the proof if you had it? Proof is no hard-and-fast thing." Patanjali, in his Yoga Aphorisms, has defined it for us. "Correct Cognition," he says, "results from Perception, Inference, and Testimony." The independent evidence of others capable of verifying the proof must corroborate the result of one's own perception, and both must be checked up in the light of clear reason.

Dependence on perception alone gives rise to "the lunatic, the lover and the poet" — that is, the fanatic, the misguided mystic taking a partial experience for the whole truth; the so-called devotee and worshipper, scorning reason and following only the guidance of "the Inner Light"; and the poet, whose intuition soars higher than the man himself can consciously reach. Dependence on inference and reason alone leads to arid speculation, because of the tendency of the human mind to weave a maze of conclusions without sufficient data. And dependence on evidence alone leads to inertia and blind faith in authorities and dogmas.

So that he who would prove the spiritual truths must study the accumulated testimony of the Great Ones, must test practically the hypotheses that can be inferred workable, until the perception of the *actuality* of those truths springs up spontaneously in the progress of time. Yet in some measure all three processes are simultaneous: the study of material records, the inner activity of the mind, the overbrooding working of the omniscient, omnipotent Spirit. "Proof" is his alone who holds the balance true between all aspects of his nature.

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## PERSONALITY (PSYCHIC MIND)\*

THE psyche is the living principle in man, the breath that animates him just as it does every soul (anima) in the other kingdoms. Psychic mind (Kama Manas) is common to animal and human alike, but in the former it shows itself as the higher instinct, while in man, because of the superiority of the human brain, the greater perfection and sensitivity of the cerebral cells, animal cogitation becomes rationalized into intellect.

The self-consciousness of man, however, is not shared by the animal kingdom, for it proceeds from his divine, noetic mind, Higher Manas. This is composed of the homogeneous substance of "*Alaya-Akasa*" (Mahat, or the Universal Mind). It is unconditionally omniscient on its own plane, but only potentially so on this, for, being a pure ray of that Mahat, it cannot control the bodily organs and functions direct and has to act through the personality. The latter is largely made up of the heterogeneous substance of the Astral Light, the lowest element of Ether, which enables it to act on this plane as the functioning essence or "body" of Manas, though at the same time such close contact with turbulent matter may shut out the very light of Manas and its intuitions.

The personal mind, Kama Manas, is so encased in and bound by matter that it is inevitably influenced by all the chaotic stimuli of the animal passions of the body. Its action and memory are concerned with terrestrial, mental experiences, physical and personal deeds, earthly biological functions, etc., and their correlation with the molecular constitution and electrical nerve impulses of the various kamic organs with which this mind is directly connected. These organs are the liver, stomach, spleen, etc., the brain and heart being excluded from this classification, since they are direct organs of a power higher than the Personality.

Each organ and each cell has in fact its own memory and sends up, according to its animal needs and desires, the electro-vital sparks that awaken the memory in the personal Mind-Entity, through their mutual interaction and consistent relationship. But though the personal mind acts on the organs and cells, the atoms interacting in those cells are influenced directly by the Higher Mind alone. In the personality the psychic-molecular force acts from without within,

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\* A digest of passages from H. P. Blavatsky's writings.

while in the individuality the spiritual energy works from within without. The first is represented by the medium, the passive agent of outside influences; the second by the adept, the yogi or the seer, for mediumship is the opposite of adeptship. The percentage of the Astral Light in the personal soul of the medium is out of all proportion, and there is consequently an enormous, abnormal tension in the body, while the mind is completely immersed in the deceptions created by the disfigured, blackened reflections of earthly memories in the Astral Light. The adept, whose Higher Mind has the personal mind under control, is able to paralyse at will the memory and instinctual, independent action of the organs and cells; in the yogi there is a natural purity and holiness in the lower organism, owing to efforts in past lives, while in the seer it may be the extreme weakness of the physical body that prevents, at times, its independent action. The divine consciousness shown in all these cases is due to the activities of the Higher Mind on its own plane, the cerebral-physiological processes only giving them the final form for the purpose of concrete manifestation.

Man is made up of a series of vehicles, from spirit to dense matter, each vehicle being more dense than the last and creating more and more in him the illusionary feeling of separateness. The personality, the changing lower reflection of the Higher Mind, as it manifests through the organic system and acts on this plane of illusion, imagines itself to be the real self. Actually, to use the metaphor of the *Kathopanishad*, Kama Manas is the reins by which the charioteer guides the horses of the senses that carry along the chariot of the body. Real self-consciousness, "I am I," is a simple feeling, but the personal consciousness, "I am Mr. Smith," is a complex thought. It is really a long series of daily experiences strung together by the thread of memory, which form what Mr. Smith calls "himself," though he is only aware of it while these memories last. This memory is only a recording machine which easily gets out of order, and its efficiency will depend on the health and soundness of the transmitting organs concerned in those experiences.

The correct understanding of them will depend on whether the noetic element predominates in the lower Manas or not. The action and behaviour of this lower Self depends on its free will and choice as to whether it gravitates more towards its Father in Heaven (Higher Manas) or towards the "animal" that it informs. Its union

with the material animal soul brings about the annihilation of its own personal consciousness. When it links itself with the noetic Mind, it merges into the immortal Ego, and the spiritual consciousness of the personal that was thus becomes immortal.

Man has therefore to discern between the action of the personality and of the individuality, the psychic and the noetic. He has to understand the duality of the Astral Light, whose "body," the dense fog of terrestrial emanations, is infernal, but whose soul (Akasa) is divine. He has to free himself from the attraction and dominance of the lower through the science of "Soul Dynamics" and the potency of his own Spirit.

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INTIMATELY, or rather indissolubly, connected with Karma is the law of rebirth, or of the reincarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

—*The Secret Doctrine*, II. 306

## THREE TYPES OF MENTALITY

"THE SCHOOLMASTER is abroad," said Lord Brougham in 1828. Now he is ubiquitous. Mind-training is therefore supposed to be to the fore. While psychologists are discussing what the mind is, whence it comes and how it functions, educationists are kneading the child-mind as if it were dough to be made ready for the oven, and treating the adult mind as if it were a sensitive plate prepared to receive images. In the numerous theories of psychologists and educationists there is often a thread of reality by which the entire tangled pattern is held together. In this wise, then, the mind of the race is affected; and yet in spite of millions of pictures held before the mental vision, the whirling mind continues to wander, its selfishness persists in its greed, and its possessor, man himself, has to submit to disease, decay and disintegration on more than one plane. Education is supposed to free the mind, but it enslaves; to enlighten the mind, but it causes bewilderment; to give direction to life, but it begets doubt.

Gautama, the Buddha, in his wonderfully simple way, once classified human mentality into three types, thus:

Monks, there are three persons found existing in the world. What three? The topsy-turvy-brained, the scatter-brained, and the man of comprehensive brain.

And of what sort, monks, is the topsy-turvy-brained?

Herein a certain person frequents the meeting-place to hear Dhamma from the lips of the monks. The monks teach him Dhamma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in spirit and in letter. They make plain the holy life perfectly fulfilled in all its purity.

But as he sits there he pays no heed to that talk in its beginning, pays no heed to its middle, pays no heed to its ending. Also when he has risen from his seat he pays no heed thereto. Just as when a pot is turned upside down, the water poured thereon runs off and does not stay in the pot, even so in this case the person frequents the meeting-place but pays no heed to that talk. This one is called "the topsy-turvy-brained."

And of what sort, monks, is the scatter-brained?

In this case a certain person frequents the meeting-place. As he sits he pays heed to that talk in its beginning, its middle and its

end, but when he has risen up from his seat he pays no heed thereto. Just as when in a man's lap divers kinds of food are piled together, such as sesamum, rice, sweetmeats and jujube fruits, when he rises from his seat he scatters all abroad through absent-mindedness — even so, monks, in this case the person frequents the meeting-place, but when he has risen from his seat he pays no heed thereto. This one is called “the scatter-brained.”

And of what sort, monks, is the man of comprehensive mind?

In this case a certain person frequents the meeting-place to hear Dhamma from the lips of the monks. They teach him Dhamma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in its spirit and its letter. They make plain the holy life perfectly fulfilled in all its purity. As he sits there he pays heed to that talk in its beginning, he pays heed to its middle, he pays heed to its ending. Also when he rises from his seat he still bears it in mind. Just as when a pot is set upright the water poured therein accumulates and does not run away, even so in this case the person frequents the meeting-place and pays heed to that talk. Also when he rises from his seat he bears it in mind, in its beginning, in its middle, in its ending. This one, monks, is called “the man of comprehensive mind.”

Such, monks, are the three persons found existing in the world.

Is it not worth while for each of us to resort to self-examination and ask — Which one am I?

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EVERYTHING that exists proceeds from a single cause, the first cause: this first cause is the Good, and the Good is identical with the One. Everything that is caused both remains in its cause and proceeds from its cause and moreover turns back again to its cause.

Everything has a natural upward motion towards the Good, its begetter.

—PROCLUS

## IN THE LIGHT OF THEOSOPHY

Many are the potential uses of electricity which are yet to be discovered. In the medical sphere, however, some breakthrough is being made and the vital role that electricity plays in regulating the growth, development and repair mechanisms of all living organisms is being recognized. Kathleen McAuliffe's article reprinted from *Omni* the October *Span* is titled "The Body Electric." Students of Theosophy who know of the electric and magnetic nature of the astral body cannot but be struck by what present-day researchers are beginning to say.

We all wear an invisible garment [the article states], an electromagnetic cloak that shields us from head to toe. From the moment of conception, electrical currents begin to flow in the tiny embryo, guiding the incredibly intricate process that culminates in birth. When a salamander regrows a limb, similar currents flow along the injured extremity as if re-enacting a crucial step of embryogenesis. Once the new organism — or limb — is fully formed, the currents abate. Yet we all retain an electromagnetic halo as a birthday suit that we carry throughout life. Disturbances in these fields portend illness. In fact, this is the basis for acupuncture diagnosis. Whenever bodily injury is sustained, our primordial currents flow strong until the wound heals over.

Bioelectricity is nothing new. . . . Only recently, however, have we realized just how pervasive a role electricity plays in governing vital cellular functions. Doctors are seeking to alter our internal currents with external ones. By applying electricity to the body, they believe, it will one day be possible to grow back the amputee's limb, repair the paraplegic's severed spinal cord, and stop the uncontrolled proliferation of cancer cells.

"Electricity will become as ubiquitous in medical practice as surgery or drugs; in many instances it will supplant them," says Dr. Andrew Bassett, of Columbia-Presbyterian Medical Center, in New York City. An orthopedic surgeon, he was one of the first to use electricity to mend bone fractures that had stubbornly resisted all other treatments. Dr. Bassett's technique is to position electric coils around the injury so that a pulsating electromagnetic field induces tiny currents in the bone. . . .

Bassett discovered that electricity will consistently double or triple the growth rate of peripheral nerves — those found in the

limbs. . . . "It's still too soon to say whether this is the panacea for peripheral nerve injuries or not," he cautions. "Time will tell. But I think we have the upper edge."

It is clear, Bassett believes, that electricity will also give medical science the "upper edge" in repairing damage to the central nervous system. A solution to this problem might benefit more than six million people in the United States alone, ranging from paraplegics to stroke victims.

How does electricity produce these startling effects? Cells respond to artificially induced currents just as well as to the body's own. . . . Given the appropriate electrical environment, the cells in our body — like those in the salamander — could still be made to differentiate into new tissues. . . .

For the immediate future most experts agree that electrical therapy will have the greatest impact in healing tissues that do display some regenerative capacity — skin, bone, and peripheral nerves. But as science becomes more sophisticated in controlling vital functions with electricity, infinite possibilities may open up. Conquering cancer, regrowing limbs and organs, and augmenting the brain's cognitive processes are just a few of the advances that electrical medicine may offer.

"There is not a single branch of medicine that will remain unchanged as a result of this powerful tool for controlling life processes," Bassett declares.

Attention is invited to H.P.B.'s article "Electric and Magnetic Affinities Between Man and Nature" (*She Being Dead Yet Speaketh*).

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Along similar lines is Ajay Rai's article in the October *Mystery* (Bombay), focusing on the electrodynamic nature of man. There have been several recorded instances of the body's ability to produce a static electric charge, but while formerly science had ignored such cases, now it is beginning to take note. For instance:

Take the case of Count John Berenyi, a unique person. His body was so charged, especially early in the morning, that he could cause neon tubes to glow by holding the terminals. Two others, Charles Beckett and Brian Williams, could make electric lamps light up by holding them in their hands! Sixteen-year-old Louis Hamburger could pick up heavy objects. He would often place a number of pins on his palm and, after turning it over, make them dangle as if from a magnet. . . .

Children, too, are susceptible to this phenomenon. Well-known among such cases is that of a six-year-old Zulu boy. Anyone touching him received a shock, the intensity of which varied with the state of the atmosphere. Contact with his tongue gave an even sharper shock. Even new-born infants can give electric shocks, as it happened to a doctor while delivering a baby. The baby not only charged a Leyden jar but gave out spark, too. . . .

And so on and so forth. Volumes can be filled with such cases. However, as far as their explanations and identifications are concerned, not even a slim volume can be filled.

Based on these and other case histories, a theory has been evolved

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We live and move in a pulsating sea of energies in which our organisms serve as receivers, transformers and projectors. This is known as the electrodynamic (or electromagnetic) theory of life and suggests "a universal electric field affecting living matter while, in turn, all life exerts its own influence upon the field while still responding to it. Each individual is thus related to all life, to the earth's magnetic field, and through it to the changes in the electrical fields of the sun and the moon. We are a part of the universal whole, influenced by the ceaseless ebb and flow of the universe."

This theory was first described by Drs. H. S. Burr and F. S. C. Northrop. They decided that since particle physics in non-living matter had to be supplemented by field physics, the same must be true in the case of organic matter. Thus living organisms composed of atoms and molecules in which complex chemical interchanges were constantly taking place required a force capable of directing and holding these particles together.

To prove this hypothesis, an extremely sensitive microvoltmeter was made. It could measure current as feeble as a millionth of a volt between two points on or within a living organism. They found that their theory was correct. *All living organisms had electric fields.*

Even our emotional and behavioural cycles are closely connected with the intensity of electrical charges in our electric fields. Both can be the cause and effect of each other. It has been found, for instance, that when we are angry, tense or restless, the voltage becomes very high. (This fact has often been utilized to forecast the behavioural pattern of people who are more affected by emotions than others. Psychopathic patients, for ex-

ample.)...

Our knowledge of the phenomenon of electricity is highly inadequate and incomplete. We do not know where the electrical potentials lie. Is it in cell chemistry or somewhere outside our bodies? From where does the energy (enabling us to do our daily activities) come? What is this energy?... The electrodynamic nature of man remains a mysterious phenomenon which science can neither explain (or identify) nor deny.

Not only the activity of the brain, but also every impulse that passes through a nerve and every muscle contraction discharge electricity. The electrical activity of the body is not so mysterious as it once was, but there looms on the horizon of present scientific knowledge a problem which will require investigation along *metaphysical* lines. Is electricity a consequence of life, a by-product of the biological activities of heart, muscle, nerve, brain, and other organs and cells? Or is electricity the primary force, and is life a consequence of electricity? It is well to remember that modern physicists deal not with Electricity *per se*, but with the purely phenomenal, hence the grosser effects of electricity, which include sound, light, colour, heat, fire, etc. The primary force is Electricity, the Life-Principle itself, electrical vivifier of all things. This is ancient science, re-presented by H. P. Blavatsky in *The Secret Doctrine*, and its light must be hidden under a bushel by science — for a while longer.

An understanding of the electrical aspect of man's nature necessitates a study of the inner principles of his being, especially the astral body and the life-principle. In those principles alone will some origin be found for those "magnetic currents which develop themselves into electricity upon their exit from the body."

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It is ironic that what is considered good fortune can sometimes make one miserable. Often pain is involved with pleasure, loss with gain, defeat with victory, stress with triumph. An article by Richard Grossman in *Family Health* for November-December 1980 refers to the "happy stressors," for which we should prepare ourselves much as for the more obvious strains of life's difficulties. The author, who is director of the Center for Health in Medicine at Montefiore Hospital and Medical Center in the Bronx, New York, states:

The man who introduced the modern concept of stress in 1936, Hans Selye, M.D., Ph.D. acknowledged a few years back

that "pleasant agents like joy, excitement and ecstasy" can also cause the symptoms he originally had attributed only to "various noxious agents." This is why the Holmes Scale, which measures stress by giving arbitrary values to events that have generally been found to place people at higher risk of illness, lists such occurrences as "Christmas," "vacation," "gain of a new family member" and even "outstanding personal achievement" as potential stressors, along with "noxious agents" such as "divorce," "death of a close family member" and "fired at work."

In all these cases, one's first reaction might be: "But these are all ordinary life events. Surely we can't live in a vacuum just to avoid what scientists are now calling 'stress-related illness!'"

Of course, this is just the point: Stress *cannot* be avoided. When we alert people to the significance of extreme stressors, we are not advocating the avoidance of life's peaks and valleys, but recommending the intelligent *management* of the inevitable stress that will occur. . . .

Change can be dramatic and powerful, its effects subtle and dangerous. The lesson: *Don't* take it all in stride, but be painfully aware of the changes. List them, if that helps, and assess them honestly.

Above all, we must face up to the fact that when the dramatic changes occur, we must make equally dramatic changes in our day-to-day behaviour if we are to accommodate them — even if they promise an enhanced future. As Dr. Selye once said: "Everyone has to assess his strengths and weaknesses by varying his speed of living. Only through such self-assessment can a person decide what paths of life are worth pursuing, how fast he can run to achieve his goals, and how he can minimize the negative effects of stress on his life."

All of this goes to show that unhappiness is not caused by lack of pleasure; it is often caused by pursuit of pleasure. Counting one's blessings, however scant they may be, is immeasurably wiser and psychologically healthier than straining to achieve.

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Under the title "Have We Lived Before?" (*Prediction*, March 1981), John Macklin cites instance after instance of children, and in some cases even adults, who have remembered a past life, and concludes that "enough evidence has been amassed to make the phrase 'you only live once' a very suspect one indeed." Modern

science still fights shy of admitting reincarnation, and prefers the term "prescience" — the feeling that you've "been there before." Barring obvious cases of coincidence or delusion, and others that have quite rational explanations, there remains a hard core of instances which defy any orthodox reasoning and which medical science is at last beginning to take seriously.

Eight-year-old Italian music student, Giannella de Marco, gave a brilliant and highly acclaimed performance of works by Beethoven, Haydn and Wagner before a capacity audience at London's Royal Albert Hall, showing a complete grasp of all the nuances of the works and an obvious understanding of previous major interpretations. Could she possibly have acquired such skill and knowledge in her short life?

Jean Flauret, now 19 and blind from birth, rides a bicycle through the streets of the city of Orleans in France. He knows every corner, junction and danger-spot, knows even the colour of the houses, the shape and shade of trees and flowers.

Gene Merett, a nine-year-old American boy from Wisconsin, can give precise details of British raids on German cities in World War II, specifications of bombs and aircraft, and statistics about survivors from raids which only someone who had flown with RAF Bomber Command could have known.

Joanna and Jacqueline, twin daughters of the Pollocks, a north-of-England family, met with a fatal accident 15 years ago. Their parents, who eventually had two more twin daughters, Jennifer and Gillian, are convinced that the girls are a reincarnation of Joanna and Jacqueline. Physically, they are uncannily alike, down to birthmarks and facial scars; and, what is more, they talk as though the accident had happened to *them*. They speak of incidents in their prior life as Joanna and Jacqueline, which no one has ever discussed before, and everything they say tallies with the facts.

And there is the case of a 19-year-old typist, Karen Maberley, who, while undergoing an operation, began to murmur in French, a language she didn't know. Even stranger, it was the archaic version spoken by French-Canadians in the 17th and 18th centuries. A doctor in the operating theatre switched on a taperecorder, normally used to record surgeons' comments for students, and taped Karen's muffled comments. Once transcribed, they were even more baffling. They appeared to be the remarks of a French-Canadian seaman

named Rennette employed on boats travelling the St. Lawrence River.

There are other well-documented cases of the suddenly acquired gift of a completely foreign language, as that of a 15-year-old Italian schoolgirl who began to speak fluent Arabic. This lasted a few weeks and the ability disappeared as abruptly as it had appeared.

Similar cases abound, more so in the East, where reincarnation is an accepted fact. Considering that quick rebirth is possible in the case of children who die young and of those whose lives are violently cut off by some accident, some of these at least may be genuine instances of recollections of a prior birth. There are, however, other possible explanations. That somewhere there is a consistent record of the life of a dead person is evident from the Theosophical teaching of the Astral Light, the storehouse of all the earth's memories, and a natural sensitive reading the record of another's life in that Astral Light might identify himself or herself imaginatively with it. Present-day investigators engaged in research in this field concentrate so much on "proof" and on data and details concerning individual cases that they tend to overlook the broad implications of the doctrine of rebirth. The established Theosophical view is that reincarnation is not susceptible of proof merely by phenomenal means. The case for reincarnation rests more on its capacity to provide a rational explanation of life and its mysteries, based on the ascertainable laws of nature. To deny reincarnation is to deny order and justice in the universe, to deny that life has any purpose. W. Q. Judge calls it "a doctrine the most noble of all, and with its companion one of Karma . . . it alone gives the basis for ethics."

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It is deplorable that the name of science should be invoked in efforts to make racism respectable, particularly by reference to "sociobiology," comparisons of human behaviour to animal behaviour, and the use of the results of psychological tests (especially intelligence tests) to establish hierarchies between different populations. Twenty-three experts, invited by Unesco to review racist theories, issued an agreed statement utterly demolishing scientific justification for racial discrimination. In *Unesco Features* (No. 766), Toby Burke's résumé of the proceedings of the symposium states:

The unity of the human species has been confirmed by the latest anthropological discoveries, such as those of Richard Leakey

in Tanzania, which make the origin of man several million years older than had been thought and point to a specific origin for the whole human adventure. Referring to these discoveries, scientists from eighteen countries meeting at a Unesco symposium in Athens declared that racist theories are not so much invalid as meaningless.

In the first place, said the scientists, all attempts to give objective content to the concept of race have been based on visible physical characteristics, whereas recent study has shown that the genetic factors that actually govern the transmission of these characteristics are far more diverse than has been imagined; the difference between the genetic structures of two individuals belonging to the same population group can be far greater than the difference between the average genetic structures of two population groups.

This finding "makes it impossible to arrive at any objective and stable definition of the different races and consequently deprives the word 'race' of much of its biological meaning," declared the scientists in their agreed statement at the end of the meeting.

Whatever the differences observed, the scientists pointed out, biology can in no way serve as a basis for establishing a hierarchy between individuals or population groups, "since no human group possesses a consistent genetic inheritance." In fact, "each human being possesses a genetic combination which is unique among the possible combinations," says the scientists' declaration.

While intellectual activity constitutes one of the most striking characteristics of man, and techniques have been developed to measure these activities, these techniques cannot be used to compare different population groups, for they are designed to compare individuals within a given population group.... It is "scientifically unjustifiable to use the results of psychological tests and the intelligence quotient in particular to promote social ostracism and racial discrimination."...

Examining the phenomenon of racism, the scientists pointed out that it involved a whole range of economic, political, historical, cultural and social and psychological factors and that effective action to combat it must deal with all of them. It is generally a tool used by groups to reinforce their power — most seriously in cases involving apartheid and genocide — and can also take the form of denying that certain people have a history and of under-rating their contribution to the progress of mankind.

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