

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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IMPERSONALIZE YOUR FEELINGS

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Instinct — the flickering reminiscence of a once divine omniscience — spirit.

Intuition — the unerring guide of the seer.

Plotinus, the pupil of the great Ammonius Saccas, the chief founder of the Neo-platonic school, taught that human knowledge had three ascending steps: opinion, science, and *illumination*. He explained it by saying that “the means or instrument of opinion is sense, or perception; of science, dialectics; of illumination, *intuition* (or divine instinct). To the last, *reason is subordinate*; it is absolute knowledge founded on the identification of the mind with the object known.”

—*Isis Unveiled*, I. 433-434

INSTINCT and rationalized instinct or instinctivized reason which is intuition — both are related to the feeling-aspect of our constitution. The body feels heat and cold by the feeling-power inherent in it. The great Indian scientist, Sir Jagadish Bose, has shown how minerals respond to outer impacts because of a feeling-power inherent in them. Animals feel instinctively the cruel torture of the vivisector's knife, as they find their foods, build their habitations and procreate their species instinctively. *The Secret Doctrine* states that “an animal can only have direct consciousness, or instinct” (I. 234). Again we read in *Isis Unveiled* (I. 32): “An animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is but that spark of the divine which lurks in every particle of inorganic matter.”

Much of human life is lived by the feeling-power of the body and its senses, and also to a greater extent by the urge of the desire-principle,

named Kama in the Esoteric Philosophy. This principle of desire is independent of the body, is neither born of it nor dies with its death. It plays an important part in the compounding of every new human form which comes to birth when the babe is born. It plays a major part in the drama of man's life. Surviving the death of the body, it lives out its own round of existence.

Two facts about this principle should be borne in mind by the student:

(1) Sometimes this principle of Kama is called *Kama-rupa* — the Form of Desire. But it must be remembered that H.P.B. has very definitely stated that it is no *Rupa* or Form at all, until *after* the death of the body. Kama circulates in man as blood circulates in a living body and congeals only in a corpse. The student must distinguish between the Kamic principle in the personality and the *Kama-rupa* which is the embodiment of that principle after death.

What does the principle stand for? For the Kamic elements in man, which at the present stage of evolution are mostly animal, such as anger, lust, envy, revenge, etc., the progeny of selfishness and matter — not gross visible matter, however. The incarnated aspect of Manas, *i.e.*, the embodied soul, or *Dehi*, is conquered generally by its association with these Kamic elements. The current of Kama, or of these Kamic elements, circulates in the brain, the senses and the organs of the body — affecting its health and shaping its future.

(2) Sometimes it is fancied that the principle of Kama results from the sensuous activities of the corpus. But Mr. Judge has very definitely stated that the passions and desires are not produced by the body, but, on the contrary, the body is caused to be by the Kama principle. Kama caused us to be born. Misunderstanding this vital teaching, many a *Hatha yogi* tortures the body, looking upon it as the womb of passions; and there are Theosophical aspirants who fancy that bodily habits and exercises will calm their desires and passions.

Kama as a principle is defined by H.P.B. not only as evil desire and lust, but also volition. It energizes man to cleave to earthly and bodily existence, and as such it is known as *Tanha* — desire to live and cling to life in this world. This clinging it is which causes rebirth.

As the universal cosmic principle, Kama is the first conscious, all-embracing Desire; but that desire is for universal good. It is the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative One Force, as soon as it came into life and

being as a ray from the Absolute. This desire is divine, therefore omnipresent and impersonal.

Just as man appropriates for his breathing purposes some of the air from the vast atmosphere around him; just as man draws from the vast ocean of *Jiva*, Life, and appropriates some of it which becomes his own *Prana*, Energy; so also from the ocean of this Cosmic Kama or Desire man draws some of it and appropriates it and it becomes the middle constituent of his sevenfold nature. Inhaling pure air man exhales the poisonous carbonic acid gas; appropriating *Prana* from the ocean of pure *Jiva*, man pollutes it by his egotistic thoughts and selfish feelings and exudes foul magnetic fluids; similarly, absorbing some of the Divine Desire he appropriates it and uses it for personal ends, thus transforming it — carnalizing it so that it becomes the power that gratifies desire on the animal plane. It is man who drags low the God of Love and hurls him down into the pit of Hell where he becomes the Devil of Lust — the tempter and ensnarer.

The Secret Doctrine (I. 260) makes a pointed reference to this personalized Kama in the following important passage:

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

The “real animal centre,” “the beast in us”: from the animal centre the force proceeds and builds the beast; Kama-elements become Kamic elementals. Elementals are described as creative angels of the lower world; the animal centre in man draws within its periphery these non-self-conscious but intelligence-possessing entities and they become the feeders and nourishers of Kama and the producers of Kamic elementals, also called *Tanhaic* elementals. Popular fancy makes of these elementals demons and devils.

In the disintegration of the *Kama-rupa*, formed after the death of the body, and the entry of the Ego into the *Devachanic* state, the *Tanhaic* elementals are set free and they are drawn into the composition of the new personality by the law of magnetic attraction or affinity. These Kamic elementals within man tempt him to have intercourse with their kind outside. Unless man knows how to subdue them by acquiring real Magic-Wisdom, they will subject him and lead him step by step to

mediumship, which is moral ruin. Through this process man causes the downfall of the creative angels of the lower world. Man's involution and evolution proceed *pari passu* with those of every kingdom, visible or invisible, in Nature.

This pure Divine Kama was personified by the Hindus as Kama Deva and by the Greeks as Eros. Kama in man has become personalized: at its best it manifests as human personal, and therefore in the last analysis selfish, love and at its worst as greedy and angry passion. This personalized Kama, unlike the Seeing Eros, is blind and is emblemized in Cupid. Eros has become erotic desire. Shiva, the Great Yogi, reduced this Kama to ashes by the power of his third Eye: the allegory says that while the Great Ascetic was engaged in *Tapas*, Meditation, this Kama stirred in his body and thoughts of wife and connubial life arose in his mind. Then from his third Eye Shiva streamed forth Fire which consumed Kama and thus reduced it once again to its primeval spiritual form. The example set by the Patron Saint of all yogis has to be followed. The aspirant to Higher Life has to handle his own personalized Kama—fight its vicious aspect, impersonalize its good aspect and reduce it within himself to its primeval spiritual form.

Often the activity of the personalized Kama is narrowed to the expression of sexuality and lust. This is not entirely true. While the sex-function is Kama's most pronounced vehicle of expression, all emotional or feeling-manifestations are also rooted in this principle. This on both sides—good and evil, love and lust, attachment and aversion.

The gross debasement of sex-life rampant in modern civilization indicates that the Kama-principle is allowed freedom, is not interfered with, and the result is licence. Theosophy is unequivocal and uncompromising in naming sex-perversion as devilish. In more than one place H.P.B. has pointed out that acts of sex-perversion are acts of Black Magic. Excess leads to perversion and our civilization provides a notable example of the teaching:

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

In Nature, Kama is the life-procreating principle which in man should become the stepping-stone to the Spiritual plane; but absence of knowledge, and nowadays the existence of false and dangerous knowledge—from birth-prevention to sex-perversion—has made it a step-

ping-stone to soullessness. This may look like a digression from the study of our subject, but it is not. The Theosophical student of the present generation has to be specially on his guard if he would not fall prey to this influence of the Astral Light which seems to be gathering force and strength with the passing of every season.

The sins of black Atlantis are finding out their perpetrators, and the engulfing process has begun and is fast going on. The United Lodge of Theosophists may be compared to the refuge-place of those who not only wish but *will* to be saved — the calm centre in the raging stormy ocean to which people should swim if they do not wish to be drowned.

Neither prudery nor puritanism will be of substantial help in solving this problem; much less, hopes for the future based on mere resolves to do better hereafter. Today is the day — this hour is the opportune one to acquire adequate knowledge of the dual task to be undertaken by the sincere and earnest practitioner.

What is the dual task? First, to control and purify the Kamic elements by the knowledge of the Esoteric Philosophy. Those who are fast fixed in feelings cannot acquire knowledge; they may understand what they read, but they will not be able to assimilate Wisdom-Truth. An immoral man cannot become an Adept of the Good Law. His mind perverted by wrong feelings will bring him wrong understanding and he will indulge in wrong practices. He who is fast fixed in feelings is allowing his enslaved lower Manas to continue in its state of subjugation to Kama. How can one judge of his own success in the labour of purifying Kama? By watching the nature of his thinking, his cerebration. Selfishness is subtle. Egotism has a great deal of cunning. Even unselfishness of feelings has to be analysed — is one unselfish with the person one loves or desires to please, or to parade it, or even for the satisfaction of one's own consciousness? Keep in mind the goal to be reached; it is not likely to be attained in a few short years, but it is wise to look at it from time to time. What is the goal? In the words of our Masters:

You must thoroughly put aside the personal element if you would get on with occult study. . . . Realize, my friend, that the social affections have little, if any, control over any true adept in the performance of his duty. In proportion as he rises towards perfect adeptship the fancies and antipathies of his former self are weakened: (as K.H. in substance explained to you) he takes all mankind into his heart and regards them in the mass.

M. spoke well and truthfully when saying that a love of collective humanity is his increasing aspiration; and if any one individual should wish to divert his regards to himself, he must overpower the diffusive tendency by a stronger force.

This part of our fight against Kama may be called iconoclastic and destructive — but without freeing the mind, at least to some extent, from the thralldom of personal feelings, the real “I” of the Higher Manasic Ego cannot function using the personality as a direct channel or vehicle. The freeing of the mind from the Kamic octopus is like the birth of a body; then only can education and training of the brain take place. This training has for its goal the aphoristic injunction — Impersonalize Your Feelings. The Masters are the embodied examples of the completed process.

But there is a creative and constructive work to be undertaken by the earnest practitioner — unfolding of the powers latent in Kama. Kama is defined as “Volition.” In the lower personalized and carnalized Kama this volition expresses itself as obstinacy which is mistaken for “strong will.” This volition in Kama is a potency which like Buddhi in men is lying passive; it can be activated only by pure ideation, *i.e.*, when the mind has freed itself from the incubus of Kama. Kama is like a bad servant who is allowed to do as he pleases, to forget his *dharma*, and who swiftly exercises domination over his employer. In the process his inherent capacities become atrophied. Personal self-indulgence corrodes and can dissolve the Will and the person who asserts “I will do as I please” may strengthen his obstinacy but weakens his Will. Obstinacy is to Will what egotism is to Egoity, self-righteousness to Righteousness. Spiritual Will and obstinacy do not function together; nor does egotism enable the Inner Ego to act; nor does self-righteousness help the unfoldment of Righteousness.

In one place H.P.B. calls the instinctual the *cognitional* (*The Secret Doctrine*, I. 267); the power to cognize is generally applied to mind; but animals also know and their knowledge, in many ways, is infallible because their perception is direct; this power of direct perception is related to Kama: it manifests as hunch, premonition, second-sight, dream impressions, a vague feeling which proves to have been a correct intuition, etc.; in all these the thinking-mind is not the active, positive principle of life. “In losing instinct, man loses his intuitional powers which are the crown and ultimatum of instinct.” (*Isis Unveiled*, I. 433). Ordinarily the instinctual activity is subordinated to thought activity.

Kama, so to speak, in enslaving the mind suffers the loss of its own capacity to cognize. On the other hand this instinctual feeling-perception, when not purified by knowledge and elevated by wisdom and its action checked and verified by reason, pulls its possessor down to passivity and mediumship and psychic diseases. Therefore is the student warned against becoming psychic, passive, mediumistic.

The development of intuition, on the other hand, is recommended, even stressed. "Intuition," it is said (*The Secret Doctrine*, I. 1), "soars above the tardy processes of ratiocinative thought"; reason is the faculty of the mind but intuition sits in the sanctuary of the heart (*cf. The Secret Doctrine*, II. 516). Heart-feeling must be distinguished from the feelings which throb in the solar plexus and activate the pit of the stomach. Intuition develops the Inner Spiritual Eye; "the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable" (*Ibid.*, I. 46). The Third Eye, Real Clairvoyance and Intuition are related to virtue and morality (*cf. "The Pineal Gland and Morality"* — THE THEOSOPHICAL MOVEMENT, March 1937, p. 72).

While intuition cannot manifest in the psychically diseased and the morally depraved, its flawless functioning illuminates the rational and the reasoning process. Hawthorne spoke of "sagacity and a nameless something more — let us call it intuition." Sagacity is a constituent of Intuition. The Light of the Heart illumines the mind clarified of Kama and reflects that light which may be defined as sagacity. In this quality there is a triple soul — calmness, knowledge and action. The action of the Sage is compassionate and not only wise: the Wisdom aspect springs from the knowledge of the Adept, but his compassion is the pure reflection of that primeval spiritual Kama which he incarnates in himself; therefore his desire is for universal good, his feeling is the infinite tender mercy which "knows not wrath nor pardon."

Acquiring knowledge, we obtain Wisdom; unfolding mercy, we evolve Compassion; thus we come to possess that Higher Feeling by which we perceive accurately and understand the truth of things.

The practical step is to make ideation the basis of our actions, and that ideation should be on Virtue. At present our desires and instinctive impulses of lower Manas find expression in acts, while Higher Manas finds expression only in words. We know and speak of that which is good, but we have to learn to put our good intentions and correct per-

ceptions into practice and *act out* what we advise others or even ourselves. Writes H.P.B. (*Transactions of the Blavatsky Lodge*, p. 142):

Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, *i.e.*, the threat, whereas *Karmically* it is the contrary.

It is the thoughts at the back of everyday actions which are the springs of real progress. To apply to ourselves what we learn from the Esoteric Philosophy we must not only hold the right ideas and the right attitude, but deliberately try to act out those ideas, so that our attitude may reflect itself in behaviour and conduct. The aphorism always to remember in this connection runs:

Make your mind compassionate and your heart intelligent.

To achieve success in this exercise it is necessary to understand that:

- (1) Cognition by Instinct is Feeling-Knowledge.
- (2) Intuition is Feeling-Perception.
- (3) The Volition of Kama is Divine Feeling.

THE PHILOSOPHER who refuses to feel, leaves himself no place to retreat to, not even the distant and unattainable Nirvanic goal. He can only deny himself his heritage of life, which is in other words the right of sensation. If he chooses to sacrifice that which makes him man, he must be content with mere idleness of consciousness. . . .

But no man is able to accomplish such a feat. . . . It would seem more practical not to deceive one's self by the sham of stoicism, not to attempt renunciation of that with which nothing would induce one to part. Would it not be a bolder policy, a more promising mode of solving the great enigma of existence, to grasp it, to take hold firmly and to demand of it the mystery of itself?

—*Through the Gates of Gold*

WHAT IS OCCULTISM?

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—EDS.]

I BELIEVE Occultism to be essentially a reincarnation of ancient paganism, a revivification of the Pythagorean philosophy; not the senseless ceremonies and spiritless forms of those ancient religions, but the Spirit of the Truth which animated those grand old systems which held the world spellbound in awe and reverence long after the spirit had departed, and nothing was left but the dead, decaying body.

Occultism asserts the eternal individuality of the soul, the imperishable force which is the cause and sustaining power of all organization, that death is only the casting off of a worn-out garment in order to procure a new and better one.

So death, so-called, can but the form deface,
The immortal soul flies out in empty space,
To seek her fortune in another place.

Occultism, in its efforts to penetrate the arcana of dynamic forces and primordial power, sees in all things a unity, an unbroken chain extending from the lowest organic form to the highest, and concludes that this unity is based upon a uniformly ascending scale of organic forms of being, the Jacob's ladder of spiritual organic experience, up which every soul must travel before it can again sing praises before the face of its Father. It perceives a duality in all things, a physical and spiritual nature, closely interwoven in each other's embrace, interdependent upon each other, and yet independent of each other. And as there is in spirit-life a central individuality, the soul, so there is in the physical, the atom, each eternal, unchangeable and self-existent. These centres, physical and spiritual, are surrounded by their own respective atmospheres, the intersphering of which results in aggregation and organization. This idea is not limited to terrestrial life, but is extended to worlds and systems of worlds.

Physical existence is subservient to the spiritual, and all physical improvement and progress are only the auxiliaries of spiritual progress, without which there could be no physical progress. Physical organic progress is effected through hereditary transmission; spiritual organic progress by transmigration.

Occultism has divided spiritual progress into three divisions — the

elementary, which corresponds with the lower organizations; the astral, which relates to the human; and the celestial, which is divine. "Elementary spirits," whether they belong to "earth, water, air or fire," are spirits not yet human, but attracted to the human by certain congenialities. As many physical diseases are due to the presence of parasites, attracted or produced by uncleanness and other causes, so parasitic spirits are attracted by immorality or spiritual uncleanness, thereby inducing spiritual diseases and consequent physical ailments. They who live on the animal plane must attract spirits of that plane, who seek for borrowed embodiments where the most congeniality exists in the highest form.

Thus the ancient doctrine of obsession challenges recognition, and the exorcism of devils is as legitimate as the expelling of a tape-worm, or the curing of the itch. It was also believed that these spiritual beings sustained their spiritual existence by certain emanations from physical bodies, especially when newly slain; thus in sacrificial offerings the priests received the physical part, and the Gods the spiritual, they being content with a "sweet-smelling savour." It was further thought that wars were instigated by these demons that they might feast on the slain.

But vegetable food also held a place in spiritual estimation, for incense and fumigations were powerful instruments in the hands of the expert magician.

Above the elementary spheres were the seven planetary spheres, and as the elementary spheres were the means of progress for the lower animals, so were the planetary spheres the means of progress for spirits advanced from the elementary — for human spirits. The human spirit at death went to its associative star, till ready for a new incarnation, and its birth partook of the nature of the planet whence it came, and whose rays illumined the ascendant — the central idea of astrology. When the lessons of a planetary sphere were fully mastered, the spirit rose to the next sphere to proceed as before. The character of these spheres corresponded to the "seven ages of man." But not always did the spirit return to the astral spheres. Suicides; those from whom life had been suddenly taken before fully ripe; those whose affections were inordinately attached to earthly things, etc., were held to the earth till certain conditions were fulfilled, and some whose lives had fitted them for such disposal were remanded to the elementary spheres, to be incarnated as lower animals, corresponding to the nature of their lives. Such were the perturbed spirits who sometimes disturbed the peace of sensitive mortals in the days gone by — perhaps now.

Transcending the planetary spheres were the three divine spheres where the process of apotheosis took place, where the spirit progressed till it reached the fulness of the Godhead bodily. From these spheres were appointed the Guardians of the inferior spheres, the Messengers of God, ministering spirits, sent to minister to them who shall receive the inheritance of salvation.

Such is a brief outline of spiritual Occult philosophy; it may seem to be inconsistent with the ideas of modern Spiritualism, yet even Spiritualism has not altogether lost sight of the seven spheres and other peculiarities of the ancient astro-spiritual faith; and as knowledge is acquired and experience gained, a better understanding of both ancient and modern mysticism will bring them nearer together and show a consistency and mutual agreement which has never been disturbed — only obscured — by human ignorance and presumption.

But Occultism has a physical aspect which I cannot afford to pass by. Man is a fourfold being.

Four things of man there are: spirit, soul, ghost, flesh;
 Four places these four keep and do possess.
 The earth covers flesh, the ghost hovers o'er the grave,
 Orcus hath the soul, the stars the spirit crave.

When the spirit leaves the body, and is properly prepared for the stellar spheres, these are retained in the mortal remains; and the shade, which is no part of the spirit or the true man or woman, may still counterfeit them, make revelations of the past, in fact reveal more of its sensual history, and prove sensual identity better than the spirit itself could do, seeing it knows only spiritual things. The sciomancy of the past bears the same relation to modern psychometry that ancient Magic does to modern Spiritualism. Thus in haunted houses, in graveyards and places where deeds of violence have occurred, sensitives see the drama reacted which transpired long ago, the spirit being no accessory thereto.

The spirit cannot even communicate unless through the interblending of physical and spiritual auræ, and only by coming *en rapport* with physical things can it know anything of them; and thus mediums are as necessary on the other side as on this; through which mediums, Guardian Spirits, we may gain a nearer apprehension of spiritual truths, if we live for them.

—BUDDHA OF CALIFORNIA

THE CHANGING FACE OF RELIGIOUS LIFE

III. — THE RELATION OF GOD TO NATURAL LAW

THE OLD IDEA of God the Creator, Judge and Lawgiver has, as we have seen, been discarded, and in its place we may put the idea of ONE LIFE and ONE LAW. We have lost the fear that laws can be changed by the Lawgiver, and in place have gained an inner assurance that we can use all laws with the same surety as we use the physical laws we have already discovered and mastered.

Since man's spirit is rooted in the ONE SPIRIT — *is*, in fact, that ONE SPIRIT — he has the same omniscience and omnipotence as that SPIRIT. We learn that the Oriental philosophy

has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. . . . This omnipotence comes from the kinship of man's spirit with the Universal Soul — God. (*Isis Unveiled*, I. vi)

The Third Fundamental Proposition of the Secret Doctrine speaks of the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root. (*S.D.*, I. 17)

We can theorize thus, but how can we recognize the truth of these teachings? We need to go deeper into the subject in order to have full faith in it. Faith is the perception of the Manas, and true knowledge will give us that faith. We need the capacity of the intellect which resides in the Spirit to understand and use the facts we have gained. (See *U.L.T. Pamphlet No. 13*, p. 12.) These ideas have then to be used in our ordinary life where knowledge is gained by observation, logic and application, experiment and deduction.

It is through the knowledge of the law of evolution and of Karma and self-responsibility that we learn that there is no God to prevent us from achieving, no angry, wrathful God; there is merely the implacable Law of Karma which is ever prodding us forward, both to set right the disturbances caused by us in disobeying the Law, and to gain powers which are ours by right but have to be discovered and used. Instead of a God, we have the whole of the non-separative units of the UNITY as our judge. What we gain by our own efforts is a gain for the Whole; what we lose by lack of effort is a loss to the Whole. At first it seems that the responsibility is too great to be accepted, but a

little thought will convince us that in the end responsibility is far better and easier to accept than depending on an autocrat!

But there is a further aspect of this subject that we must not forget if we do not want our philosophy to be as soulless and lifeless as materialistic philosophy. We must not forget the Over-Soul which is present in all beings, "itself an aspect of the Unknown Root." There is but one Flame that we have to sense, though there are countless undetached sparks shining in it. It is this Flame that we must never lose sight of. It has been likened to the radiance shed by a thousand suns rising together in the heavens — the Light which the mystics glimpse and which dazzles, but brings the bliss of union with the Spirit to the one who beholds it. It is this radiance of Spirit or of the Unknown God which shines through every spark or speck, which illuminates the darkness of matter and shows us, however momentarily, that the different forms we see, and the Space in which they are, are all one. In that moment of illumination "the Universe grows I." Never again can we be as shut in within ourselves as before.

It is this vision, however momentary, that makes it possible for us to work towards permanent union with this Light of Spirit, and to *realize*, not merely recognize, the stupendous fact of Universal Brotherhood.

But, today, we are merely striving towards this condition, and the way is through Law. There are laws and rules, successes and setbacks on the journey, and the Third Fundamental gives us the necessary guidance. First comes the recognition that we are one with the Over-soul, an aspect of the Unknown Root. Secondly, we have to feel ourselves a part of the Whole, learn to know each grade of matter, each grade of intelligence, and understand that when we reach the human stage we have progressed to the point of evolution where we have the power to choose between right and wrong, good and bad, selfishness and unselfishness, union and discord. All Nature is "God-Spirit"; it is without and within us. Its Nature is LAW, *i.e.*, there is always the correct relationship of one thing to another, and each step forward is gained by obedience to and control of the law which operates in that forward move.

Because we can choose and because there is no God to judge us, we must decide for ourselves what we shall do, keeping the goal in mind. We alone can know our faults, know what it is that hinders us, what step we must take. We must self-devise ways and means to help us. There are no special gifts — how could there be when there is no one who can give, but only the Law to be obeyed? Just as we learn the

laws of physical nature, so too we have to learn the laws of moral and spiritual growth.

The harmonious relationship between the countless undetached sparks shining within the one Flame which is Spirit or God, is made possible by the Law of their being. This Law has nothing to do with chance or chaos, wishes or whims, anger or so-called mercy. It is necessary, therefore, to replace the idea of God by LAW, impersonal, ever-acting, immutable, trustworthy, and our own saviour.

Religion becomes the worship of the One Life in all.

Dogmas are transformed into the impersonal laws of Nature.

Ritual is "to honour every Truth by use."

Man's birthright is Freedom — within the limits of Law — leading to immortality.

Man makes his destiny, his falls and rises, his reward and punishment. Truth is the knowledge of Things-in-Themselves.

Learning thus, we find that our daily life breeds Compassion in us because we understand ourselves and therefore understand others. The growth of spiritual understanding brings joy, bliss, courage, and will.

Going deeper, we see not one God or one Manifestation, but countless manifestations coming and going. Without beginning or ending is the One Life, but manifestations follow the law of appearance — disappearance — reappearance. Ever the "Spiritual Life is the one primordial principle *above*; Physical Life is the primordial principle *below*, but they are one under their dual aspect." (*Isis Unveiled*, II. 402)

So GOD and LAW are One. Laws are not "made"; they *are*, because of the nature of manifestation.

H.P.B. closes her *Isis Unveiled* with the following words:

But the Eternal Night was in and behind all, and we pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNIVERSAL TRUTH.

MAN AND THE PLANETS

ONCE we have outgrown the idea of a personal Creator creating everything out of nothing and remaining in full charge of his creation, we have to try to understand the difference between the terms radiation and emanation. According to *Transactions* (pp. 94-95):

Radiation is . . . the unconscious and spontaneous shooting forth, the action of a something from which this act takes place; but emanation is something from which another thing issues in a constant efflux, and emanates consciously. . . . Radiation *can* come from the Absolute; Emanation *cannot*. . . . Emanation runs into other emanations . . . and, in fact, from one point of view, emanation is equivalent to Evolution. . . .

We have here a basis for understanding the idea of the unity of all; for,

from *Gods to men*, from Worlds to atoms, from a star to a rushlight, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied coordinately in their occult relations to each other. (*S.D.*, I. 604)

This idea covers, as we see, all forms from the immense to the small, from worlds to atoms, and because the tiniest as the largest is but an emanation of the One Life, there is that central core of sameness which holds all forms together. And if all things are connected with one another, they must also affect one another. Therefore, we can begin to realize that stars and constellations have an influence, “mysterious and occult” as it must be, on every individual and speck of matter. Also, every individual has an influence on every star and constellation, as does every speck of matter. In fact, we learn that one who is versed in the esoteric science of correspondences can know “which planet is *related to every principle*.” (*The Key to Theosophy*, p. 96)

As every speck that emanates from the One Life has the seven principles, at however incipient a stage they may be, so we must see that planets and stars also have their seven principles. Further,

the planets are not merely spheres, twinkling in Space, and made to shine for no purpose, but the domains of various beings with whom the profane are so far unacquainted; nevertheless, having a mysterious, unbroken, and powerful connection with men and globes. Every heavenly body is the temple of a god, and these

gods themselves are the temples of God, the Unknown "Not Spirit." All Nature is a consecrated place. (*S.D.*, I. 578)

The close relationship between these heavenly bodies and ourselves is brought out in the following extracts:

The visible orbs furnished our Humanity with its outward and inward characteristics, and their "Regents" or *Rectors* with our Monads and spiritual faculties. (*S.D.*, I. 575)

The *Pistis Sophia* echoes the arhaic belief that

"the Astral Rulers of the Spheres (the planets) create the monads (the Souls) from their own substance out of the tears of their eyes, and the sweat of their torments," endowing the monads with a spark of the Divine Light, which is their substance. (*S.D.*, I. 577)

The law of analogy is said to be the key to the understanding of the universe, so we can look at a planet, a star, a constellation as a form enclosing a centralized consciousness, so to say, just as man has a centralized consciousness within his sevenfold being, making him a distinct individual. As man guides his life, and often the lives of others, so the centralized consciousness in the larger forms guides and controls the evolution of Nature.

The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth. . . . The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who . . . are "Messengers" in the sense only that they are the agents of Karmic and Cosmic Laws . . . each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature — two purely earthly characteristics. (*S.D.*, I. 274-75)

There are seven chief Hierarchies. From the central ONE to the THREE and to the SEVEN, the emanations flow to their cyclic end, which is dense matter, for "Matter is nothing more than the most remote effect of the emanative energy of the Deity," as says the *Kabala*.

The atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of *Fohat*, begin their work from within without, and multiply other

minor centres. (*S.D.*, I. 635)

Therefore, starting from each of the seven distinct Hierarchies, the emanations proceed downward, and at the inbreathing or withdrawing, all goes back to the source. Man is a "compound of the essences of all those celestial Hierarchies" (*S.D.*, I. 276), but his higher nature is derived from one or another of these Hierarchies and will return to its Parent Star when the state of perfection is reached.

The chief features of one's life are always in accordance with the "Constellation" one is born under, or, we should say, with the characteristics of its animating principle or the deity that presides over it. . . ." (*S.D.*, I. 638)

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. (*S.D.*, I. 572)

Is our destiny, then, determined by the stars and the planets? Is it already fixed? Yes, our destiny is written in the stars — but who wrote it? The stars and planets and constellations did not write it; *we* were the writers in former lives, or in this life. The stars and constellations are like a map for us to read, apart from the inner relationship between them and us already referred to. H.P.B.'s Note and article, reprinted in *The Theosophical Movement* for June 1970 under the title "On Astrology," should be read carefully. There is so much more to life than we dream of!

Of what use is all this knowledge? One important point we so often forget, *i.e.*, the feeling of reverence, the acknowledgment of greatness in another, or gratitude to others, the expression of love or unity with others; and although we cannot "appeal" to the Regents of the stars and planets for help and ask them to forgive us, we should try to cultivate the attitude of recognition and of reverence. One day, perhaps many Manvantaras hence, we shall ourselves reach the position of Regent, or Spiritual Soul, of a star or planet, through the cultivation of boundless love for all, the highest and the lowest. And, to feel reverence for anything, we must begin where we are. We must reverence parents, teachers, all who help us, and we must begin to look at the flower, the animal, and our fellow men, not as forms, good or bad, but as embodiments of the same divinity which resides in us.

THE BASIS OF A LIVING MORALITY

The aim and object of this command is the love which springs from a clean heart, from a good conscience, and from a faith that is genuine.

—*I. Timothy, I. 5*

STUDENTS OF THEOSOPHY are often told that it is wrong to condemn another fellow-pilgrim even though the guilt of that other is beyond dispute. On the face of it and according to worldly codes, a man would be within his rights to condemn if the transgression is proved. Why is the Theosophical position so radically different? It is submitted that a little attention to human relations would demonstrate to us the reason for the divergence of views of those who are worldly and those who are the students of Theo-Sophia, which is Wisdom about God or Divine Wisdom.

The ordinary man of our age treats any other man as a sharer with him in nature's bounty. It is there to be plundered. If by his efforts — whether through vile, strength, or cajoling — he secures a larger share for himself, why then, he merits that much advantage and is entitled to steal a march upon his neighbour. Suppose he does come across a skeleton in his neighbour's cupboard, can he not use it to "warn" others or to "segregate" the transgressor and so protect the "cause"? Can he not bring the wrongdoer to justice if the transgression is patent and needs no elaborate proof? Shall he not act thus and if, incidentally, he gets his own desire fulfilled, who shall reproach him or say him nay? We will of course not consider the cases of those others who under the guise of an assumed virtue expose the weaknesses of others with the ultimate motive of gaining favour, office or fortune. As Carlyle would have said, let us forgive them and as soon as possible, let us forget them.

Theosophy does not view human relationship in the same manner as does the average man in the street. When a person — be he saint or sinner — becomes a student of the Philosophy, he by that act forges an unseen and oftentimes an unknown link with the Custodians of that Philosophy, and with every other student through the common link that binds them to the same Custodians. The relationship is in some degrees akin to that which obtains in a class-room of infants. For the children, this is their little world and they react to the laughter and tears of any unit of their little group. They are, for considerable periods of time, submerged in the group, and the group reflects itself in their thoughts and behaviour. In the higher school of the perennial wisdom, it is more

or less the same. The student through his aspiration lights his lamp, and his light is in no wise different from the light in the lamp of his co-disciples. For even an instant of time his consciousness has vibrated in unison with the united consciousness of the whole band of students, known and unknown, near or scattered, meeting in open and yet unsuspected places or in spots on the earth inaccessible to the ordinary man. To put it in materialistic parlance, the student establishes a direct channel of communication — a pipeline — which, starting from himself, reaches out to and opens in the Teacher. Since each true student has perforce to establish this connection, he by this very act becomes connected with every other co-student, for the conduit of each student finds its outlet in the junction-box of the Teacher. Grievances and joys, achievements and failures now become in reality the common possession of this truly joint-family system.

Once that this close bond is admitted and its results envisaged, several corollaries ensue. These could be roughly analysed thus:

(1) For each system of thought which is capable of attracting and holding the minds of men, there would be a focus of attraction which binds the individual to the group and which exercises a cohesive pull on either the spiritual, the psychic, the mental or emotional planes of consciousness.

(2) Through that focus, a magnetic bond is forged between each unit of the group through their subscribing to a common aim, purpose and teaching.

(3) Whether the man likes it or not, each unit strengthens or diminishes the cohesive force of the group. Tolerance and adherence to truth and morality are *sine qua non* for the survival of any group such as the U.L.T. The bond once forged, persists over a length of time and cannot be snapped by a mere wish or decision. The only way by which a person can put himself out of the circle of attraction is by generating a force that throws him out of that orbit. The rupture in such cases is violent and leaves scars both on the group and the individual.

(4) The cohesive force has a tensile strength of its own, and unless revitalized from time to time, declines or wastes through age or disuse. However, the greatest corrosive force for any group is disunity — a disregard for the best interests of any other unit of the same group.

(5) The backslider vitiates the atmosphere of the whole group and continues to do so until the link which connects him to the focus is snapped or severed. He may disown the group or the group may disown

him, but the severing of the bond is not achieved by a mere declaration. The real snapping of ties occurs on the inner planes of being, and for quite some time thereafter the mental atmosphere becomes vitiated and no light comes — not at least till the cohesive force reasserts itself and magnetic affinities are restored. It may, however, be that the commotion produces a debility in the nucleus itself and that, losing its power to hold together, breaks up the group into antagonistic fragments and warring individuals.

It must therefore follow that when anyone ceases to be a mere inquirer and lights his light at the torch of Theosophy, certain effects are bound to ensue. The first stems from his adherence to the Teachings. The philosophy comes first and then follow the aim and the life. At this early stage, the place of the Guru is taken by the Teachings and by Madame Blavatsky who, whether in or outside of a physical body, remains at the head of the Movement. The lines of affinity are thus forged, slow or fast, primarily through the Teachings with the Teacher, and then through the latter with the co-disciples. When the lines are clean and unimpeded, the whole group of students is benefited by the spirit of solidarity which overspreads it and protects it in every particular. However, the health of the group depends not merely on the acceptance of the teaching. Since this is no mere idle exercise in metaphysics, the Philosophy touches to life the psychic and spiritual aspects of each student. Morality now assumes a new dimension. It no longer remains an outer embellishment to an inner degradation, a convenient mask to be put on for the public gaze. It becomes an inner vital aspect of the man who is awakening from ages of soul lethargy.

Morality is no mere man-made dictum of a day. It is, when viewed closely, the progressively self-revealing law which applies to each sphere, place and circumstance. It shows itself to be all-encompassing to the gaze of him who is not frightened at its sweep. The important thing to grasp is that the Law which moves the Universe is in no way different from the Law which governs the progression of man. It is only when man transgresses that the law becomes what he may choose to call punitive or retributive. Birth in environments pleasant or the reverse, congenital weaknesses and deformities in body, character and the psychic nature are but effects of the moral lapses of previous births. And this brings us to yet another aspect of the moral Law. For, that Law is INTELLIGENT. It chooses the time and distributes or breaks up the strength of the reaction so that at no time is the man incapable of

meeting and overcoming the reaction through the resources available to him. The Law is therefore in no sense punitive, but is invariably instructive and remedial.

That the Universe moves according to the fixed arithmetic of the spheres can no longer be denied or doubted. Science has moved too far and too fast in recent times to deny this. However, the discoveries which science makes are still unrelated to the norms and rules which govern the conduct and behaviour of the man. Law in its true sense is no mere catalogue which lists the possible transgressions of man (such as are found in penal enactments and the laws of torts), neither can it be confined to the setting out of the properties and characteristics of the elements, the behaviour of forms of matter and the growth and evolution of plants, animals and men. The Commandments of the Gospels, the Laws of Manu, the formulation of duties according to the *Varna* (the colour or quality) of the man, are strange to our academicians who can find no basis for them in the shifting and deceptive knowledge with which they deal. Yet, it is these laws and these laws only which are formative of the character of a man and which permit the Soul to come into its own.

It should be readily understandable, in fact it should be axiomatic, that any law which governs conduct must be one which is congenial to the nature of the Soul and which furthers its progress. Since we are dealing with "conduct" in the sense of the outward actions of the inner man — the Soul — we have to view the entire field and play of action from this one point of view only. Anything which goes against the inclinations of the pure soul or which frustrates it in its endeavour must be classed as essentially undesirable at lower levels and as sinful at degrees of consciousness where the man has the power to understand that he is deliberately violating laws of the Soul's being or is committing a sin against what the Scriptures term the Holy Ghost. Therefore, if we are to progress our studies further, it becomes necessary that we understand to some extent the source from which the Soul emanates, the instruments it uses to manifest its powers, and also the conditions of physical and psychic substances which can paralyse its efforts and deny it expression.

The Soul is an emanation, a light kindled at a sacred flame. Its parent source is ubiquitous, cannot be divided nor decimated and is itself an emanation or a Ray of the Absolute. To bring this home to the neophyte, in the Catechism the Master is made to ask the pupil:

"Lift thy head, oh Lanoo; dost thou see one, or countless lights

above thee, burning in the dark midnight sky?"

"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in any-wise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'"

Once that the truth of this is taken on faith — enlightened faith — certain corollaries come to be formulated. They can be thus set forth:

(1) Since all motion is circular, the emanated Souls must at some point of time be made to merge back into their parent source.

(2) Nothing that is impure or not consubstantial with that Source can ever penetrate to it, and if rejected must fail to be grafted to the Tree of Life Eternal.

(3) The evolution of matter goes on *pari passu* with the evolution of the Soul, but is as distinct from it as the body from the mind or the mind from the Soul.

(4) The Soul has to bend the instruments of matter to its will and to refuse to be led away by either the blandishments or the apparently meek submission of matter and material things.

(5) Outside of man there is unity in space, punctuality in time and purity in causation.

Granted the veracity of these concepts, it becomes imperative that the harmony which pervades the homogeneity must be maintained. It is essential that the cycles be allowed to run their course and no action generated which would go counter to their flow. It becomes of the essence that motives remain pure and that they subserve the great homogeneity seen either as an entire whole or as broken up into harmonious points of Light or Consciousness. The laws that govern correct action would therefore lay down guidelines by which the letter and spirit of the Eternal Verities could be preserved. It therefore follows that a misshapen thought allowed to arise within the brain-matter of a man is bad — of the nature of evil — for in the ultimate analysis it works either towards the detriment of one unit or provides a wrongful gain or satisfaction to another, and is by that reason antagonistic to the homogeneous whole. The equilibrium which is harmony is destroyed because the

minutest vibration of an antagonistic thought become registered in the medium where thoughts have their play, and its lethal potency is never lost but may await fruition at the appropriate cycle of time. Anger, envy, jealousy, passion, pride, hatred, etc., are all concretizations of selfish thoughts of one unit of humanity trying to segregate itself from the homogeneity of the whole, and for that reason must be accounted unclean.

Besides acts which are meant to harm another directly, there are those which all too often are sought to be excused on the ground that no harm is intended or inflicted on another. Acts not done in the company of others, like the taking of intoxicating drugs or drinks, or the committing of suicide; acts done with the full and unqualified consent of others like indulging in free love, or acts of perversion, fall within this category. To understand the enormity of these, one has only to view them against the background of the divine purpose and of the evolutionary processes that seek to attain its fulfilment. Seen thus, each of these acts will be found to be one of self-abuse — an act which degrades the Self and seeks to divert it from its wonted purpose. This purpose is the *fons et origo* of any duty, and when one runs away from one's obligations or seeks to satisfy the desires of the flesh or of the intellect at the expense of the desires of the Soul, one but tarnishes the instrument which the Soul has to use and makes it so full of blemishes as to render it unfit for use by the God within. Any desire which is lit at the fires of earthly hopes and passions, any inclination or attachment which is born in the inner deceptive world of psychic visions, sounds and sensations sets up an exhalation or fume which envelops the mind and makes it impervious to impressions from on high.

There is an atmosphere, spiritual, psychic or mental, which surrounds men and even places where men are wont to forgather. The atmosphere of a tavern, a church, a college-room, a law-court, is peculiarly its own and casts a spell on susceptible natures even though the place be empty. Where men form strong ideological groups, they create a vibrant atmosphere which reflects its health and vitality at any moment of time. It draws its sustenance from the appropriate congenial atmosphere existing anywhere in space. A group for thieving, or a so-called respectable group of tycoons bent on similar depredations in the territory of others, is vamparized by a consubstantial portion of the astral light on which it feeds and to which it contributes its quota of evil. On the other hand, if it is a genuinely Theosophical or spiritual group, it will exude and maintain an atmosphere of peace and tolerance and draw upon the in-

fluences which reside in *Akasha* and which can be tapped so long as a spirit of spiritual solidarity continues to pervade the group. But when internal bickerings arise and the lines of Brotherhood are weakened by backbiting and slander, or when backsliding in morals takes place, substantiality with any realm of *Akasha* is lost and no light can come. It were futile to decide that we will not join any group and thus at least prevent our shortcomings from affecting others. It would be foolish for anyone to say that the air he uses for breathing shall be his own special property which none else shall use. We are at no time alone. The man who tries to play the lone wolf will learn sooner or later that he cannot but affect and be affected by the Karma of other Souls.

Students have often felt a drag which the sensuous and selfish emanations of the group impose upon the units, and finding the going slow and difficult have yielded themselves up to despair. They have to imbibe the bitter lesson that their efforts at individual attainment are as nought if they have not worked and toiled and sweated for the joint family to which they belong. The laxity and even failure of a member or members of such a family has to be assessed, admitted and countered by spiritual, unselfish and withal brotherly measures which are remedial. All efforts have to be made to give strength to the erring members to rehabilitate themselves. The priceless *sine qua non* of a pure and unified group atmosphere has to be preserved regardless of the sacrifice demanded. All moral codes, all rules of behaviour in any walk of life must subserve this purpose of creating and maintaining the required lucidity of the atmosphere built up by the group. It is the correct and only incentive to a nobler and more purposeful life. It is a direct and unequivocal step towards the true Guru and the real Shastra.

THE "moral standard of the Theosophist" is — TRUTH — and this covers all. Whether those who believe in a personal, or anthropomorphic deity, or those who call themselves Agnostics, or Atheists, or Buddhists or even Materialists, once that they have joined the Theosophical Society, they are bound to present to the world a far higher "standard of morality" than that which is developed merely through fear of hell or any other future punishment.

—*The Theosophist*, October 1883

DIVINE WILL

The essential to all true progress is a wish to conform utterly to the Divine Will, we being certain that we shall be helped in proportion as is our need.

—W. Q. JUDGE

It is both instructive and inspiring to dwell with undivided attention on the above statement, for then it reveals not only fundamental teachings, but also lines of action.

In order to “wish to conform utterly to the Divine Will” we must start by asking ourselves the question: What *is* Divine Will? Can we know it, so as to be able to try and conform to it?

Theosophy teaches that “behind Will stands Desire,” and we know this to be so in our own everyday human lives. This is the reflection, down the stages of manifestation, of what happened at the dawn of the Manvantara. For, as *The Theosophical Glossary* tells us:

Desire first arose in IT, which was the primal germ of mind. . . . Kama is the first conscious, *all-embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. . . . Kama is pre-eminently the divine desire of creating happiness and love. . . .

How can happiness and love exist where there is no harmony? From this we naturally come to the conclusion that the Divine Will expresses first and foremost a desire for complete harmony. And in the light of this realization, “conforming to the Divine Will” is striving to act so as to maintain harmony in all things. There are important steps to be taken that will lead us to this essential aspect of true progress, and these steps are the self-induced and self-devised efforts we make to overcome the limitations of our lower self or personality, in order to be the better able to help and serve our fellow-men.

The very first step is doubtless the cultivation of selflessness, for without altruism we cannot hope to reach that equal-mindedness and dispassion which is the base from which further spiritual development can proceed. Only then can the wish to conform to the Divine Will gradually become the will that leads to right action. For, until we have

reached at least a certain degree of dispassion, giving us the objectivity to consider a given situation apart from the reactions it produces in our feelings and so-called "logical" thinking, we cannot consciously and deliberately conform to any line at all, let alone the Divine Will. So, starting with the *Vairagya Paramita*, the virtue of Dispassion, our path must be the gradual unfolding of the other *Paramitas* given us in *The Voice of the Silence*, working in and with our circumstances under Karma, realizing that if we are checked and frustrated, it is our *own* hand that is smiting us. This is not mere resignation, which is a passive condition, but acceptance, which is the result of an active attitude, alone capable of making us receptive and open to learn through the experiences life brings us.

And we must work on, "being certain that we shall be helped in proportion as is our need," as Mr. Judge says. What entitles us to help and whence does it come? *Effort* is the magic key that opens the door to help. In *The Voice of the Silence* (p.76) we are told that Compassion is "the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal." And, further, that "Compassion is an abstract impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin" (p. 76 fn.). In the light of the knowledge that the Masters are Compassion Absolute and that in our striving to attain true progress we are drawing nearer to Them, it becomes clear that in the measure of our effort we shall be making ourselves receptive to the voice of our Higher Self through which They can reach us. And placing our faith and confidence in Them, let us draw strength from Their words:

Ah! if your eyes were opened, you might see such a vista of potential blessings to yourselves and mankind lying in the germ of the present hour's effort, as would fire with joy and zeal your souls!

For, is not every little effort we make, in any direction, part and parcel of "the present hour's effort" by which a potential blessing can become patent? It is worth trying!

SHANKARA'S CATECHISM

[This second and concluding portion of Shankaracharya's work, "The Awakening to Reality," is reprinted from the *Oriental Department Paper* for March 1895. The first part appeared in our September issue.—Eds.]

II

WE shall speak now of the way the four-and-twenty natures are developed.

THE PRIMITIVE SEVEN

Dwelling together with the Evolver in glamour, who is the very self of the three potencies: substance, force, and space.

From this glamour, shining ether came forth.

From shining ether, breath came forth.

From breath, fire came forth.

From fire, the waters came forth.

From the waters, earth came forth.

THEIR SUBSTANTIAL PARTS

Now, among these five natures:

From the substantial part of the shining ether, the power of hearing came forth.

From the substantial part of breath, the power of touch came forth.

From the substantial part of fire, the power of seeing came forth.

From the substantial part of the waters, the power of taste came forth.

From the substantial part of earth, the power of smelling came forth.

From the united substantial parts of these five natures, the inner powers — mind, soul, self-assertion, imagination — came forth.

Mind is the very self of intending and doubting.

Soul is the very self of affirmation.

Self-assertion is the very self of attributing selfhood.

Imagination is the very self of image-making.

The regent of mind is the Moon.

The regent of soul is the Evolver.

The regent of self-assertion is the Transformer.

The regent of imagination is the Pervader.

THEIR FORCEFUL PARTS

Now, among these five natures:

From the forceful part of shining ether, the power of voice came forth.

From the forceful part of breath, the power of handling came forth.

From the forceful part of fire, the power of moving came forth.

From the forceful part of the waters, the power of engendering came forth.

From the forceful part of earth, the power of extruding came forth.

From the united forceful parts of these natures, the five lives — the upward-life, the forward-life, the uniting-life, the distributing-life, the downward-life — came forth.

THEIR SPATIAL PARTS

Of these five natures, from their spatial parts, the five-folded five elements come forth.

What is this five-folding?

It is this: taking the spatial part of the five primitive natures — one part of each — these parts are each first divided in two; then one half of each part is left alone, on one side, while the other halves of each are each divided into four. Then to the half of each nature, is joined the fourth of the half (the eighth) of each of the other natures. And thus five-folding is made.

From these five primitive natures, thus five-folded, the physical vesture is formed. Hence the essential unity between the clod and the Evolving Egg.

THE LIFE AND THE LORD

There is an image of the Eternal, which attributes itself to the vestures, and is called the Life. And this Life, through the power of Nature, regards the Lord as separate from itself.

When wearing the disguise of Unwisdom, the Self is called the Life.

When wearing the disguise of Glamour, the Self is called the Lord.

Thus, through the difference of their disguises, there is an appearance of difference between the Life and the Lord. And as long as this appearance of difference continues, so long will the revolving world of birth and death continue. For this reason the idea of the difference between the Life and the Lord is not to be admitted.

But how can the idea of unity between the self-assertive, little-knowing Life, and the selfless, all-knowing Lord, be accepted, according to the famous words, *that thou art*, since the genius of these two, the Life and the Lord, is so opposite?

This is not really so; for "Life attributing itself to the physical and emotional vestures" is only the verbal meaning of *thou*; while the real meaning of *thou* is "pure Consciousness, bare of all disguises, in dreamless life."

And so "the Lord full of omniscience and power" is but the verbal meaning of *that*; while the real meaning of *that* is "pure Consciousness stripped of disguises."

Thus there is no contradiction in the unity of the Life and the Lord, since both are pure Consciousness.

THE FREE-IN-LIFE

And thus all beings in whom the idea of the eternal has been developed, through the words of wisdom and the true Teacher, are Free-in-life.

Who is Free-in-Life?

Just as there is the firm belief that "I am the body," "I am a man," "I am a priest," "I am a serf," so he who possesses the firm conviction that "I am neither priest nor serf nor man, but stainless Being, Consciousness, Bliss, the Shining, the inner Master, Shining Wisdom," and knows this by direct perception, he is Free-in-life.

THE THREE MODES OF DEEDS

Thus by the direct knowledge that "I am the Eternal," he is freed from all the bonds of his deeds.

How many modes of these "deeds" are there? If counted as "deeds to come," "deeds accumulated," and "deeds entered on," there are three modes.

The pure and impure deeds that are done by the body of the wise, after wisdom is won, are called "deeds to come."

And what of "deeds accumulated"? The deeds that are waiting to be done, sprung from seeds sown in endless myriads of births, are "deeds accumulated."

And what are "deeds entered on"? The deeds that give joy and sorrow here in the world, in this vesture, are "deeds entered on." Through experiencing them they reach cessation; for the using-up of

deeds entered on comes through experiencing them. And “deeds accumulated” reach cessation through wisdom, the very self of certainty that “I am the Eternal.” “Deeds to come” also reach cessation through wisdom. For, as water is not bound to the lotus-leaf, so “deeds to come” are not bound to the wise.

For those who praise and love and honour the wise, to them come the pure “deeds to come” of the wise. And those who blame and hate and attack the wise, to them come all the unspeakable deeds, whose very self is impurity, of the wise man’s “deeds to come.”

THE END

Then the Knower of the Self, crossing over the circling world, even here enjoys the bliss of the Eternal. As the sacred books say: The Knower of the Self crosses over sorrow.

And the sacred traditions say: Whether he leave his mortal form in Benares or in a dog-keeper’s hut, if he has gained wisdom, he is free, his limitations laid aside.

Thus the Awakening to Reality is completed.

EXPLANATORY

In the first part of Shankara’s Catechism, previously translated, the most valuable thing is the teaching of the sevenfold man, who is really a modified unity appearing in seven modes. The only real and eternal element in the sevenfold man — for real and eternal are, for Shankara, synonymous terms — is the perfect Self, which is one with the Eternal. In manifestation this Self appears in three degrees: the intuitional self, the emotional self, the physical self; and, for each of these there is a vesture suited to its nature. Thus the divine Self, its three degrees, and their three vestures, make up the perfect seven.

The three lesser degrees of the Self are its representatives in the three manifest worlds: the spiritual world, the middle world, the physical world. And, very naturally, the middle world partakes in some degree of the nature of the other two; so that its highest layer is touched with the nature of the spiritual world, while its lowest layer is touched with the nature of the physical world.

This threefold nature of the middle world finds its counterpart in the three veils which make up the vesture of the middle self, which

we have called the emotional self as, perhaps, the best description of its total nature.

The three veils of the middle self are the vital veil, the sensuous veil, and the intellectual veil; and the regents of the last two are "mind" and "soul," as we have translated the original terms — Manas and Buddhi.

Development takes place, therefore, by the gradual raising of the self through these vestures and veils; so that, having begun as the physical self in pure animal life, it gradually becomes the emotional and intellectual self of human life, then the intuitional self of life that is something more than human, and at last realizes itself as the eternal Self which is one with the Eternal.

To this, the first part of the Catechism, is then added the outline of Shankara's idealistic physics, the doctrine of the three potencies of substance, force, space; or, as one might call it, from a different point of view, the three modes of subject, predicate, object: of the knower, the knowing, the known. And as perception is of five types, the subject, predicate, and object are divided into the five types of sensuous perception. But as the objects of sensuous perception are not simple, but each respond to several different sensations, a description is found for this fact in the "process of five-folding" of the object. As an example, a piece of camphor responds not only to the sense of sight but to other senses, touch, taste, smell; it is therefore conceived as made up of the five natures that are objects of sensuous perception, so mingled that one nature is dominant. The three potencies and the five natures are the three vestures and the five veils, from another point of view.

Very important are the definitions: "mind" is the power of intending and doubting; "soul" is the power of affirmation; the latter approaching the intuitional self which is the "enlightened spiritual will." To express in terms of morals this psychological analysis, we may say that, at first, through the power of self-assertion, the idea of selfhood is falsely attributed to the physical body and its animal nature, and then to the mental picture of the physical body, which is the emotional self or lower personality. The task of regeneration, of initiating true life, consists in first checking this false self-assertion — selfishness and sensuality — and then through the stages of "intending and doubting" and strong "affirmation" substituting for the lower personality the enlightened spiritual will, which is the direct expression of the real Self, rebecoming the Eternal.

Then this chapter of physics and psychology is followed by one of metaphysics. There is the real Self, which is the Eternal. But we do not realize our life as that real Self. Why do we not realize it? Because of two errors, or illusions, which make up the double "heresy of separateness." The first error is the error of our apartness from the Eternal. The second error is the error of our apartness from each other. The removal of these two errors constitutes "our duty towards God" and "our duty towards our neighbour"; in both cases the real gain is our own, is the gain of our real Self.

Shankara calls the first error glamour; the second, unwisdom. The picture of the self formed through the first is the Lord; the picture of the self formed through the second is the Life. And the real nature of both is the same—pure consciousness—though there is a verbal difference, a difference of definition, between them.

Then, in conclusion, the three forms of "deeds" or Karma. We may compare "accumulated deeds" to capital; "deeds entered on," to interest; and "deeds to come," to the earnings of an unselfish man for the good of others. And we must remember that each of these has a debit as well as a credit side.

The real value of this little treatise is as a key and outline of longer and more complicated works; yet it has a high excellence of its own.

It is the traditional way of the East to concentrate its wisdom in aphorisms just as it is our European sin to expand an aphorism into a volume. Kapila, Lao-Tse, Patanjali, Sankara and many another sage left us concentrated brevities. The Eastern sage gives his pupils a few aphorisms to meditate over and when they have fathomed the profundity of one the pupil is almost able to create philosophies for himself. When we meet this concentration at first it repels us for it implies a conviction that the pupil must think at least as hard as the sage, and the European writer explains so much and is so clear that the reader has not to think at all. All he gets is readymade opinions, whereas the brooding on the aphorisms of any of the great Eastern sages creates another with an original mind.

IN THE LIGHT OF THEOSOPHY

In some parts of the world, notably in America, environmental pollution has reached such staggering proportions that it is causing grave concern. The entire July issue of *Current History* is devoted to the increasing devastation of the environment and the ways in which it came about. In the opening article on "Our Ecological Crisis," Carroll Quigley, Professor of History, Georgetown University, divides environmental pollution into four stages:

Class I in which the amenities and aesthetic qualities of life are violated.

Class II in which there is injury and death to individuals from environmental contamination.

Class III in which whole species are threatened with extinction from disturbances of ecological inter-relationships.

Class IV in which fundamental cycles in the biologic pyramid and its natural environment are distorted or destroyed to such a degree that life for whole series of living forms becomes impossible over wide areas and possibly over our globe as a whole.

This brings home to us the oneness of life — how all the different forms of life fit together and are interdependent, including man, so that the loss of one species, say of birds, from DDT, may ultimately be very injurious to human life.

Ecology [says Professor Quigley] is concerned with the inter-relationships between natural environment and living forms, a process in which one form is dependent upon the continued survival and operation of other forms, even when we are totally unaware of the relationships. . . . These relationships appear as long chains in which one form of life depends on another which, in turn, depends on a third, which then depends on a fourth. Thus, for example, man may be dependent on beef which is dependent on grass and corn, which is, in turn, dependent on topsoil, which may be dependent on worms, which may be dependent on all kinds of things, including bacteria.

Such chains of life also have side links which join them together into a complex multidimensional network. . . . Any change of conditions anywhere may make life impossible for a living form somewhere else because of these pervasive ecological inter-relationships. . . .

If we look at living forms as a whole in all their interrela-

tionships, we see that they form a pyramidal hierarchy with soil, bacteria, worms and other invertebrates on the lower levels . . . and man, as the culmination of the evolutionary process, at the apex. In this pyramid of life we have not only a representation of the evolutionary sequence, with later forms of life at higher levels, but we also have a system of ecological dependence in which the higher levels are supported by the lower ones. . . . Materials are constantly flowing in both directions in the biologic pyramid of life, upward by aggradation of materials to higher forms of life and downward by degradation of materials to lower forms of life. The process of degradation through decay and disintegration, by the activities of bacteria, parasites, termites, worms and many kinds of "pests," is just as important as the process of building up. Men tend to resent the processes of decay and degradation and do all they can to prevent them by killing those living forms which are performing this essential task (the parasites, termites, worms and "pests" just mentioned) but also by changing materials which can be degraded by natural processes (such as wood and paper) into materials which cannot be degraded, or can be degraded only very slowly (like plastics, detergents, rustless metals) by any natural processes.

At the final stage of environmental pollution, towards which we are fast heading, human actions begin to interfere with the fundamental cyclical processes of nature on which all life depends. Students of environmental pollution are becoming increasingly worried that, by interfering with these basic cyclical processes of nature, human actions may make life impossible not only for all, or most, men, but also for other higher forms of life.

Professor Quigley is of the opinion that advancing technology is not a cause of the present ecological crisis but is rather a part of it. There is increasing recognition today, he says, that the basic causes of the crisis and its historical roots lie in our *outlook*. The remedies, therefore, must be sought in changes in outlook, and this will lead to changes in organizational arrangements and in the uses of technical knowledge which will be more spontaneous and relatively self-enforcing.

Really, all we are saying here [Professor Quigley continues] is that the destroyers of our natural ecosystems are not so much the bulldozers or even the internal combustion engines but rather the way these tools are being used. From this point of view, the historical roots of our ecological crisis must be sought in the history of how our present attitudes toward nature and our fellow

men came into existence. This is too large a subject to be handled in one brief article, but fortunately there is no need to tell the whole story or even the major part of it. All we have to do is to establish the chief steps by which our outlook, in the West European and American tradition, became established in opposition to nature. For it is clear that it is not the "backward" peoples of the globe who are threatening to destroy the ecological basis of human life, but the most advanced groups of our own Western Civilization, especially the Americans.

Atmospheric pollution is even altering our weather, as scientists can now prove. Weather-changing pollution originates with factories, automobiles and jet airplane emissions high in the atmosphere. Some of the recent findings on the relation between dirty air and the weather are given by Richard D. James in his article reprinted in *Coronet* for May 1970 from the *Wall Street Journal*.

The author quotes Charles L. Hosler, a meteorologist and dean of the College of Earth and Mineral Sciences at Pennsylvania State University, as saying:

We're putting astronomical quantities of materials into the atmosphere, and there's no question it's affecting the weather. I'm afraid the changes are already greater than most people suspect, and there may be a threshold beyond which small changes in the weather could bring about a major shift in the world's climate.

Many are the effects of pollution on the weather. It is responsible for violent weather as well as for subtle weather changes. In some cases it increases the rainfall; in other cases it reduces it. There is also "mounting evidence" that polluted air helps raise the temperature by preventing the escape of heat generated in the cities. It screens off sunlight and produces fog, hail, and thunderstorms. "Those who contend pollution is felt on a global scale say it has weakened trade winds, increased cloud cover and, in contrast to its effect in urban areas, lowered the earth's temperature."

The processes by which pollution changes the weather aren't fully understood, but scientists think they know generally what's happening. Man-made pollutants that are spewed into the sky each year — an estimated 160-million tons from the U.S. and 800-million tons world-wide — have loaded the earth's air with dust.

The turbidity, or dustiness, of the atmosphere in places with supposedly "clean" country air... has increased tenfold in the past decade, recent research has shown. Over the Pacific Ocean, the dustiness of the air increased 30 per cent in ten years, and the dust fall in central Asia, as measured by Russian scientists, is 19 times as great as it was in 1930.

The dust particles are often so small—much less than 1/25,000 of an inch in diameter—that they're invisible to the naked eye, but they are highly effective cloud-forming agents. They strongly attract water vapour, which condenses and freezes on them, forming ice crystals. These, in turn, form clouds. If sufficient moisture is present, the cloud droplets grow and eventually fall as rain. Precipitation generated by pollution in this fashion isn't a freak occurrence. Researchers think it can happen any place where the air is dirty, and they have found several cases to support their theory.

What of the future, if this trend continues, as it well might? According to Reid A. Bryson, University of Wisconsin meteorology professor, meteorologists do not yet have enough information to predict what will happen to the earth's climate in the future, but he adds:

The only basis we do have is to look at the past to see what did happen. Looking at the climate of the past, it is clear that small changes in the past 10,000 years had very large ecological effects. The end of the ice age took less than a century! It's fast, and that worries me because we don't know but what in a few years we could have a significant change that would disrupt our entire climate, and that includes where we grow corn and wheat.

In the May *National Geographic*, Richard E. Leakey gives an account of his expedition along the eastern shores of Lake Rudolf in northern Kenya, which he describes as perhaps "the richest and most extensive Pliocene-Pleistocene fossil region known in all Africa. Here lie more than a thousand square miles of sediments possibly as old as four million years, bearing countless bones of extinct animals—and, we now know, creatures akin to man." The remarkable finds include two skulls from man's dimly understood past and what are believed to be the oldest stone tools ever unearthed. The author is the administrative director of the National Museum of Kenya and the son of the famed anthropologists Mary and Louis S. B. Leakey who, a decade ago, discovered at Olduvai Gorge in Tanzania the only other nearly com-

plete skull of the species they named *Zinjanthropus boisei* and which is known to scientists today as *Australopithecus boisei*. (See "In the Light of Theosophy" for November 1960, September 1961 and May 1964.)

Dating by complex laboratory techniques has established that the tools discovered are "very close to 2.6 million years, plus or minus less than 260,000 years." The horizon of the earliest tool-maker has thus been pushed back some 850,000 years beyond the oldest previously known — at Olduvai. More remarkable still is Richard Leakey's discovery of an almost intact skull, also believed to be about 2.5 million years old — the oldest yet discovered — and bearing close resemblances to the first 1,750,000-year-old *Australopithecus boisei* cranium found by his parents. These "long-extinct near-men," so called, are described as being "less than five feet tall, with bulging brows and low forehead," and possessing "powerful jaws, brains only slightly larger than those of the average-size gorilla, and molars twice the width of modern man's.

Anthropologists disagree on the role australopithecines played in the story of man. Many think they were primarily vegetarians, some of whom died out as climatic changes dried up food while others survived by becoming tool-makers and hunters. The author theorizes that australopithecines reached an evolutionary "dead end," while a contemporary line evolving in the Rudolf basin at the same time involved a more intelligent creature of the genus *Homo*. For, among the finds made by the author's party is another skull which, though fragmented and yet incomplete, seems to belong to a superior and "much more manlike" creature than the australopithecine. He recalls that

such a situation existed at Olduvai 1.75 million years ago. *Australopithecus boisei* lived there then. So did *Homo habilis*, a more advanced creature discovered in 1960 at Olduvai. We now credit *Homo habilis* with tool-making ability. . . .

Perhaps an answer may lie with still another early man — *Homo erectus* — whose remains have been found at Olduvai Gorge as well as near Peking and in Java. The earliest specimen is about half a million years old. But he is quite distinct from both of Olduvai's other forms of primitive man, suggesting to me that the *Homo erectus* lineage had been evolving for a very long time — perhaps at least as long ago as 2.6 million years, the era we are working with at East Rudolf.

"As yet we have no distinct geological evidence," wrote Sir Charles

Lyell in *The Antiquity of Man*, "that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races" (quoted in *The Secret Doctrine*, II. 721). Savagery and civilization have always co-existed. This is so now, and it must have been so 2.6 million years ago.

"The primal savage is a familiar term in modern literature," remarks Professor Rawlinson, "but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way*" (*Antiq. of Man Historically Considered*). In his *Origin of Nations*, pp. 10-11, he rightly adds: "*The mystical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, 'a golden age' which has no features of savagery or barbarism, but many of civilization and refinement.*" How is the modern evolutionist to meet this consensus of evidence?

We repeat the question asked in *Isis Unveiled*: "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?" (*S.D.*, II. 722)

It is interesting for students of Theosophy, however, to note the fresh evidences of man's ancestry that are being unearthed every few years. Significant also is modern anthropologists' attitude that there is far more that they do not know in this matter than what they do know. Many are the puzzling questions about man's prehistoric forebears to which they are seeking the answers. Richard Leakey ends his article on this note:

We will find the answer, I am sure. For among the strata of the East Rudolf desert lies a fascinating volume of prehistory, holding untold chapters of the origins of mankind.

In two years we have scarcely turned the first page, and I am eager to get on with the reading.

In *Saturday Review* for May 2, Mario Pei considers the "Prospects for a Global Language." The author is retired professor of Romance philology at Columbia University and author of *One Language for the*

World, Voices of Man, Language Today, and numerous other books on linguistics. There is a growing awareness today of the confusions caused by the diversity of the world's tongues and the troubles and dangers inherent in the lack of linguistic communications. Public-opinion polls on the desirability of a world tongue for international use — to be imparted to the children of all nations on a basis of parity with their national tongues — have evoked a favourable response in many countries.

The need for an international language for world communications is not new. It existed even in the early days, but the need then was relatively small. As travel and trade became more international as well as more extensive, people began to become aware of their linguistic deficiencies and their new linguistic needs. As the article states:

In the seventeenth century the French philosopher Descartes came out with a new, revolutionary idea, that of *creating*, artificially, a language that could be used internationally by all sorts of people. His idea was quickly taken up, and several of his contemporaries offered constructed languages based on the logical progression of ideas and having no link whatsoever with existing languages. . . .

Since the seventeenth century, about 1,000 proposals of various kinds have been advanced. These include the world-wide use of an existing national language, such as English or French; the use of two or more existing languages, either on a zonal basis or in complementary distribution; modifications of existing languages, such as Basic English; fully constructed languages not based on any existing language, like the older American Ro and the more recent Suman, proposed by Dr. B. Russell; and constructed languages, such as Volapük, Esperanto, and Interlingua, in which existing languages are utilized to supply or suggest elements of vocabulary or grammatical structure, with a view to the greatest possible ease for the greatest number of learners. Most of them have fallen by the wayside, though many still persist. . . .

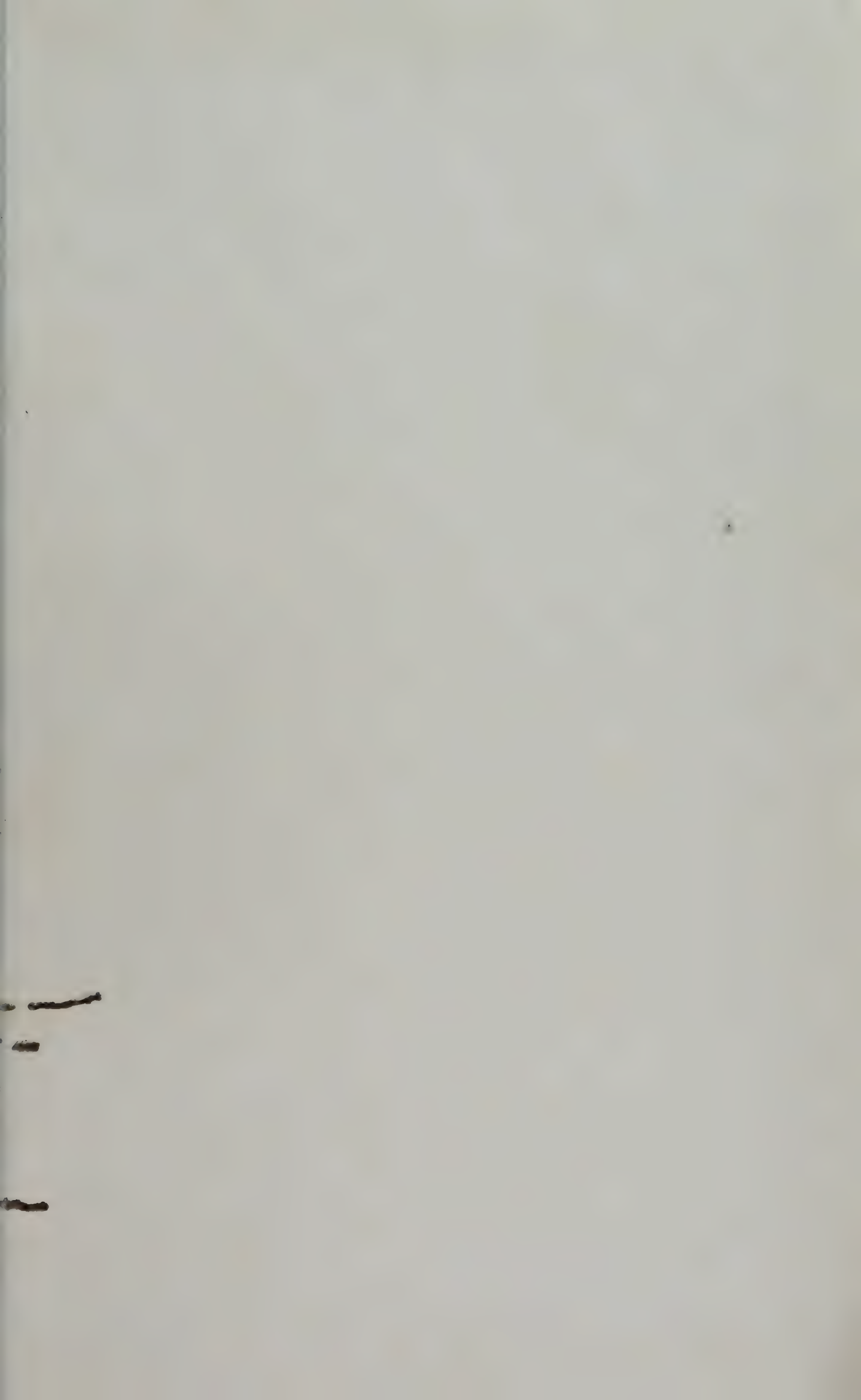
All these movements point to the fact that an awareness of the problem exists. Why has none taken the upper hand? In part, because of national rivalries and the belief that a national language is the conveyer of the culture and ideology of the nation that speaks it. In part, because of the difficulty of choosing among so many contenders, each of which claims to be the sole solution. In part, because of the tendency of government bureaucracies to get along with the status quo, however unsatisfactory. . . . It would not be unwise for official bodies to devote some

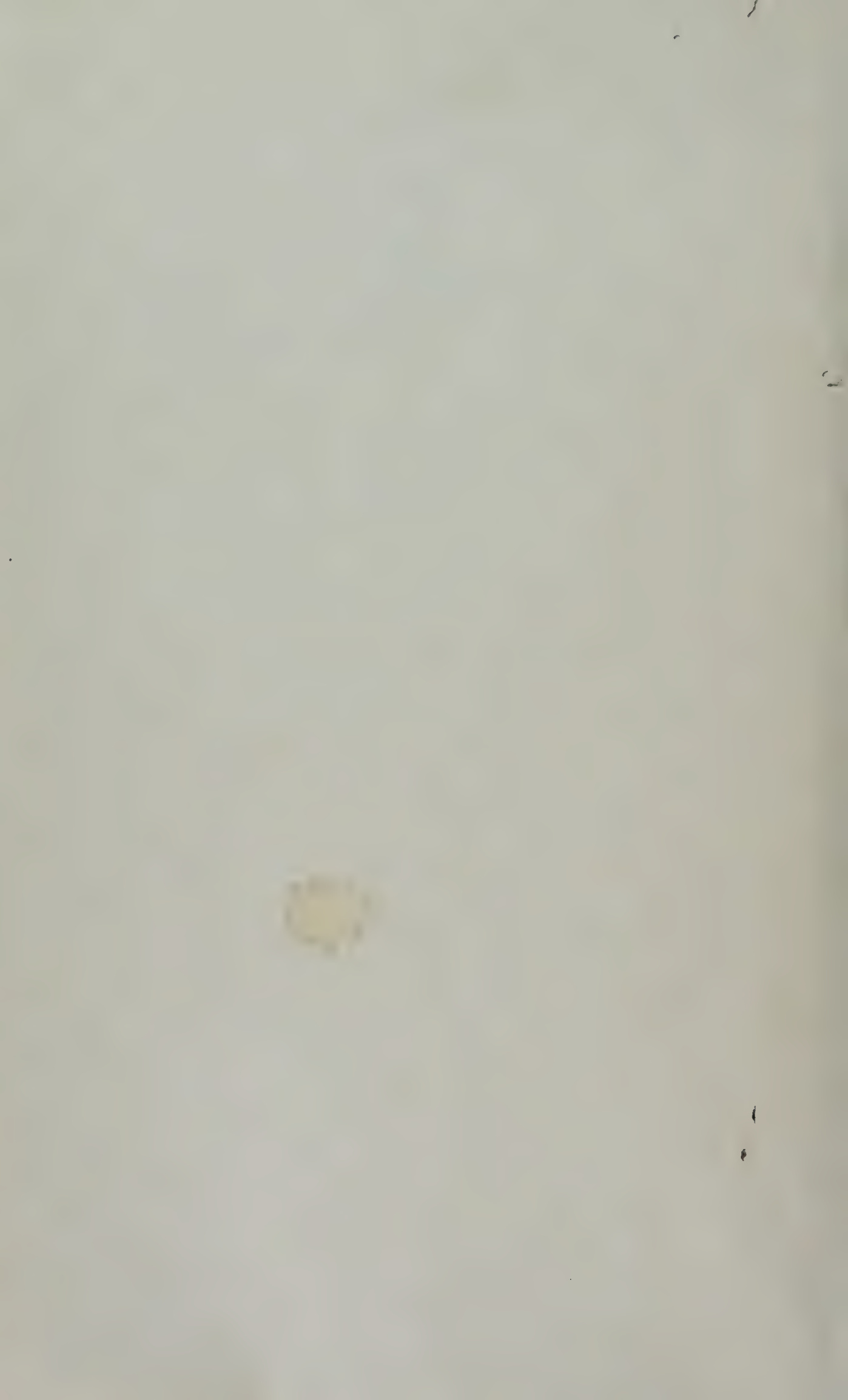
serious attention to the need now, while it is in its final academic stages, and before it reaches the point of popular action and the customary crash solution.

The facility of communication that a universal language would make possible is undoubted, but would such a language aid universal brotherhood? Mr. Judge answered this question thus:

As it is seemingly clear that violations of universal brotherhood grow out of the character and not the language of the violators, it would seem to follow that no new language would prevent the violation. We see that peoples who have one language are at war with each other and kill one another. The American revolution arose among and against those who all had English as their one language and at that time very well understood by the revolutionists. . . . Evidently it was character, idea, rule, regulation, and the like that made the occasion for conduct opposed to brotherhood, on whichever side you put the onus of the violation. . . . Would any other common language have made the slightest difference? I think not. While it is true that a universal language would be a good thing, still it is also true that the average level of intelligence is low and that the highly cultivated person is far above the average. The universal tongue would have to be limited to the low level of the mediocre average so as to be understood by all, or else the cultured ones would have to deal in another set of terms to express their higher ideas; this would be tantamount to a newer language than the first, and so on *ad infinitum*. When, however, the race is entirely raised up to a right level of morals, conduct, character, aspiration, and ideal, then we will be ready with profit to have the universal tongue. The confusion of tongues grew out of change of nature due to evolutionary differences in races, and each made its own language, based fundamentally on national character. . . .

The universal method of writing used in the occult lodges forms no ground for the argument [for a universal language] because the use of that language is preceded by a change of conduct, ideal and character. This universal method actually exists today and in several forms, while it is probably true also that a still older system was used in the very ancient records to some of which H.P.B. had access; but still and again the characters of those who used that form were noble, high, world-dominating, and not such as the average of this century. (*The Path*, October 1894)





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