

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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WHAT ABOUT APPLIED THEOSOPHY ?

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Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it.—H.P.B.

All down the ages men have been endeavouring to correct existing conditions, by simply re-arranging them. A re-arrangement of errors does not make for knowledge; the errors arise because of ignorance; knowledge must be sought as to the causes that produce existing conditions. This, Theosophy teaches by showing what man is, his origin, nature, history, and development so far, as well as his grand destiny. Without this knowledge, all attempts to obtain true and better conditions but plunge mankind deeper in the mire of ignorance and error. Works without knowledge can but lead to more and more ignorant works, piling up all the time a worse and worse future, as history has shown and is showing.—ROBERT CROSBIE

“WE ARE not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race.” W. Q. Judge wrote these words to the companions in London who were all living together in the house where H.P.B. cast off her mortal body.

The two extremes to be avoided by student-servers of the U.L.T. are: (1) neglecting the work indicated by Mr. Judge and contracting it rigidly to the study of the philosophy as a step to self-improvement; and (2) neglecting a proper study of the tenets and the work of the Lodge meetings, attempting to do, to do—now in one field, now in another—without a correct Theosophical basis and without an adequate insight into Theosophical principles and their applications. He who does not study cannot practise; he who does not serve the Lodge will fail in fields of public service. In her *Five Messages*, "Let Every Man Prove His Own Work" (*U.L.T. Pamphlet No. 31*) and in other places H.P.B. has laid down guiding principles. The student-server must grow in Theosophical attitude by regular study, and that attitude must liberalize his outlook—not narrow it. Theosophical penetration into men, matters and events should not shrink our vision nor wrinkle it; such penetration should broaden our sympathies. We must learn the inwardness of these words of H.P.B.'s:

The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of "life in spirit" and "life in truth," which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of "scientific" and "foremost," of "pioneer" and "liberal," uses these prerogatives but to domineer over the faint-hearted and selfish—these earnest men and women

prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave "Sir Oracles" of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and poorest.

Should the devotee, fortunate inasmuch as he has contacted the teachings of the Wisdom-Religion, not gain and also give co-operation to these *de facto* Theosophists? How shall we approach them, befriend them, join our hands and heads and hearts with theirs? What are we doing for them; and conversely, what are we learning from them?

It will be worth their while for all earnest students in the U.L.T. Movement to ask — each to and for himself — these and like questions:

"What has been my contribution towards effecting a change in the mind of the race?"

"What do I know of the progress which modern science has made towards Theosophy since 1896 when Mr. Judge passed away from the physical world?"

"How is the sphere of education of the young getting on? Does it show any substantial approach along Theosophical lines?"

"What about such social aspects as Prison Reform, Abolition of Capital Punishment, Anti-Vivisection, Food Reform, Total Abstinence, etc.?"

"What about cultural advance?—what is there of Theosophy in poetry and drama, in long novel or short story?"

"What is journalism reflecting of Theosophy?" and so on.

What contribution are students of H.P.B. and W. Q. Judge going to make in the world-wide discussions about a new order of things in the near future? Did Robert Crosbie live and die to build an organization for a few mind-souls to profit by? Or had he the vision of U.L.T. students turning real pathfinders in the jungle of modern civilization with the Light of Theosophy he held aloft for our benefit and pointing to those paths? To consolidate and expand the special work of our Lodge, to multiply their number, to gain for the band of students many

more adherents—these all are highly important tasks; but what about fields of public service wherein Theosophy has to be put in action? Theosophy in action: along numerous lines we have very special light to offer, and to carry that light to public platforms and public press is a duty, and its performance cannot be delayed much longer.

The U.L.T. Declaration is a noble document; its principles have been applied and have proven themselves to be beneficent to the mind and morals of those who accept it — individually and collectively. Should not the worth of those principles be pointed to those who are not of our band? Is the Declaration good only for the establishment of a Theosophical Nucleus? Has it not a message of its own for those who do not belong to our fraternity?

A few hundred good students is an asset; a fair number of them consecrated to the service of humanity is a greater asset, but that service must include much more than the direct promulgation of the doctrines of the Esoteric Philosophy.

WHAT are good and bad, rich and poor, wise and ignorant, but terms of comparison, mere temporary states, inns for the night, stations for a day in the journey of the soul! . . . He who seeks real possessions, to have and to hold by the soul's franchise, envieth not and is never proud, for he well knows that the things that he prizes are the heritage of humanity. He cannot hold them or compass them, create or destroy them, though he can become a part of them through the serving of all, and thus partake of their nature. These are Truth, Justice, Love, and Understanding, not mere "abstract qualities," but the jewels of the soul. . . . These shine by their own light, and are to be loved and sought for themselves alone. We shall not envy, but rather honour, him who possesses them. Possessing them, we shall not be proud, but reverent, grateful, helpful, and so help on the reign of Universal Brotherhood, well knowing that every jewel we help to place in the crown of a brother will add lustre to our own. These are the true possessions, and they are divested of all pride and envy.

—*The Path*, March 1888

SEEKERS OF THE MYSTIC

To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic — most imperative of mistresses — brooks no rival. Unlike other sciences, a theoretical knowledge of formulae without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.

—*Isis Unveiled*, II. 636

THE NINTH CHAPTER of the *Gita* opens with these significant words: "Unto thee who findeth no fault I will now make known this most mysterious knowledge." It is this particular condition of the chela's mind—the not finding fault—which is here emphasized for the attention of all would-be aspirants to wisdom. One of the psychic conditions of the pupil which makes him more than a mere inquirer is the faith that whatever his Guru chooses to impart to him is the Wisdom, even though it contradict religion and science and appear to him to be faulty. If by question or attitude the pupil shows that he does not believe in the existence of the "mysterious knowledge," or that he doubts the knowledge or ability of his teacher, then that teacher must retire into the seclusion that nature provides for him until the pupil is ready in this or any succeeding life.

The ancient Rule of not passing on the knowledge to the undeserving is not arbitrary. It, however, finds no parallel in modern thought where, for instance, the secret of the force that resides in the atom is made available to the vicious, the evil-intentioned and the dishonest. In fact, such is the blindness of our age that this knowledge is only grudgingly given to those who seek it for no other purpose than for the amelioration of the needy, the ailing and the underdeveloped. The 20th-century student, wise in his own estimation, may disagree with the ancient Rule, and so disagreeing will have "found fault" with its wisdom and validity. Impartiality demands that he be adjudged unfit for the higher knowledge, the esoteric science.

The relationship of pupil to teacher is not that degenerate one which our present-day students have made of it and where often we see the pupil pay scant respect to the teacher. It is not so much the modern teacher as the ideal he represents which is to be honoured. The institution of the Guru was always considered sacred, his behests supreme

and inviolate. For, the task of the teacher is to draw out the best from his pupil and to give to him that portion of the knowledge which suits his psycho-physiological make-up. Insight into what he himself really needs is hardly the province of the pupil who is usually ignorant of the state and workings of his hidden self. In his position, the Guru is eminently qualified to go into all this and it is for this reason that his word is law to the pupil. The teacher's desire to instruct must be matched by the unhesitant willingness of the pupil to learn.

It is no small matter this — the passing on of the secret, the esoteric teaching. This knowledge existed at all times and in all eras, however distant. It was there at the dawn of manifestation and the awakening of human consciousness. From this divine knowledge as the perennial source, there has emerged with each civilization its reflection — human knowledge. It is this knowledge which, passing through the refracting and soiling substances of the minds of its exponents, has emerged in the fragments and distortions that are met with in the religions and sciences of the day. The scholar of today has his brain filled to overflowing with this partial and therefore more dangerous knowledge. He does not know this, and being unaware, he accepts his deceptive knowledge as the only rational basis for the judging of ideas unfamiliar to him. That which tends to oppose his fixed ideas or to replace them is to him anathema. It is this rigid position of thought bordering on a fanatic adherence even to the unproven dogmas of religion or science which is the ruin of modern youth. His mind is closed as much to the spiritual as to all other realms—and they are many—which cannot be contacted by the senses or by the ingenious instruments of the modern scientists. Coming into contact with the wisdom of the ancients as enunciated in *The Secret Doctrine*, *the Gita*, or the *Yoga Sutras*, he tries to evaluate them by the knowledge he possesses—and fails. It is as foolish to assess a knowledge which is *sui generis*, as for a scientist to weigh and dissect a soul or to catch a rainbow by the hand. There are many who touch Theosophy and are attracted by its vast coherent whole. But as they go deeper, they forget the implication of its Ancient Source; and coming across statements which are diametrically opposed to the dicta of modern science, they falter and doubt the correctness of the teaching. From this, there is only one step further when a serious doubt arises about the reliability of the teaching and the teacher.

The sacred science is not for unbelievers who remain the truly heathen and the infidel. It is not permissible for a man to say that he

firmly believes in one portion but that he has reservations about some other portions. The Wisdom-Religion is ONE and each tenet rests upon and is a continuation of the tenets that precede it. Such being the case, the student has to ask himself constantly whether he firmly and unequivocally believes in the Ancient Source, the Three Fundamentals, and the Ten Items of *Isis Unveiled*, and whether he believes that the sacred science is in the custody of those who because they have acquired mastery over space, time, mind and matter are called the Masters of Wisdom. Unless the student believes in all this, it were useless to proceed further. For, as he advances, he will be called upon to rely less and still less upon his faculty of reasoning. He may be asked to adopt a few ascetic practices and to develop intuition. It is only through that faculty that the truth of the teachings becomes perceptible.

So long as the student remains a mere learner of the exoteric doctrine, so long has he the opportunity of judging ordinary standards of right and wrong with the norms laid down in the *Gita*, the *Dhammapada* or *The Voice of the Silence*. He has the time to make his mental luggage ready. When he starts applying a few of these precepts to his own life, the teachings become more meaningful to him, his life more full of purpose. It is now that his accumulations gathered over this and previous lives press upon him. In the stress of emotions and adverse circumstances, he may feel that he cannot subscribe to the doctrines of Universal Brotherhood and the impersonality of God. He may find that he cannot abandon allegiance to his tribal god and the religion of his fathers. In such case, he may withdraw till he gathers strength enough to face the truth and adopt it. He has "found fault" and the Rules require that the mysterious knowledge be not revealed to him. If, however, he honestly believes in the oneness of humanity and in the existence of the ageless wisdom, then may he aspire to be the servant and the propagator of that wisdom. The esoteric which at all time lay hidden in the exoteric may become revealed to him.

The aspirant to godlike wisdom has to make his own evaluation of his abiding faith in the Teaching and the Teacher. His reactions to life and life's problems can provide sufficient indications as to where he stands. In the rise and fall (at times intensely tragic) of men and nations, does he see the justice that Karma dispenses the while it presides over their destinies and metes out glory or gloom with an impartial hand? Does he obey the injunction: "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run

its course"? Or does he believe that he can on the sly still play with effects? Can he say of any adverse circumstance of his own life — this is not only what I deserved but what I desired? Is he convinced that causes sown each hour bear each their harvest of effects? It is by pondering on problems and applying to them the yardstick of Brotherhood, Karma and Reincarnation that the student gets convinced that a benign and all-embracing knowledge exists and can be had by him who qualifies for its possession.

This mystic wisdom differs from mundane knowledge. It is a living reality that probes motives, evaluates efforts, builds strength through special precipitations of Karma and tests faith and endurance before it reveals vital secrets. These secrets are things of power, their force that of the lightning, wind, or rain; their possession a grave and frightening responsibility. Can the ordinary man of moods and passions be entrusted with the use of such powers? Suppose that the student turns the tremendous force of these against others for his own personal advancement; suppose he uses it in the moment of his wrath to destructive uses. He may by so doing injure his soul to such a degree as to cripple himself for incarnations. Selfishness and violation of the laws of brotherhood are fraught with great risk.

What is the content of this kingly knowledge and the kingly mystery? The Ninth Chapter of the *Gita* clarifies it. It shows the immanence and the transcendence of the Krishna principle in all things and everywhere. Says the divine text: "Behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them." This Krishna principle is "the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend." The mystic knowledge welling up in the innermost sanctified spot within the man reveals how the power which is locked up in each of these words can be released and so become usable by him who takes his refuge exclusively in Krishna. The practice best conducive to attain union with the Krishna principle is also set down. Says the Scripture: "Whatever thou doest, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. . . . I know not hatred nor favour; but those who serve me with love, dwell in me and I in them." It is thus that the knowledge is invoked; it is thus that the knowledge comes.

ANTIQUITY OF THE VEDAS

[This article was published by H. P. Blavatsky in the very first issue of *The Theosophist*, that for October 1879. The attention of students interested in the status of the Vedas is drawn to H.P.B.'s very important statements in *The Theosophical Glossary*.—EDS.]

A JOURNAL interested like *The Theosophist* in the explorations of archaeology and archaic religions, as well as the study of the occult in nature, has to be doubly prudent and discreet. To bring the two conflicting elements—exact science and metaphysics—into direct contact, might create as great a disturbance as to throw a piece of potassium into a basin of water. The very fact that we are predestined and pledged to prove that some of the wisest of Western scholars have been misled by the dead letter of appearances and that they are unable to discover the hidden spirit in the relics of old, places us under the ban from the start. With those sciolists who are neither broad enough nor sufficiently modest to allow their decisions to be reviewed, we are necessarily in antagonism. Therefore, it is essential that our position in relation to certain scientific hypotheses, perhaps tentative and only sanctioned for want of better ones—should be clearly defined at the outset.

An infinitude of study has been bestowed by the archaeologists and the orientalists upon the question of chronology—especially in regard to Comparative Theology. So far, their affirmations as to the relative antiquity of the great religions of the pre-Christian era are little more than plausible hypotheses. How far back the national and religious Vedic period, so called, extends—“it is impossible to tell,” confesses Prof. Max Müller; nevertheless, he traces it “to a period anterior to 1000 B.C.,” and brings us “to 1100 or 1200 B.C., as the earliest time when we may suppose the collection of the Vedic hymns to have been finished.” Nor do any other of our leading scholars claim to have finally settled the vexed question, especially delicate as it is in its bearing upon the chronology of the *Book of Genesis*. Christianity, the direct outflow of Judaism and in most cases the state religion of their respective countries, has unfortunately stood in their way. Hence, scarcely two scholars agree; and each assigns a different date to the Vedas and the Mosaic books, taking care in every case to give the latter the benefit of the doubt. Even that leader of the leaders in philological and chronological questions, Professor

Müller, hardly twenty years ago allowed himself a prudent margin by stating that it will be difficult to settle "whether the Veda is 'the oldest of books,' and whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Veda." *The Theosophist* is, therefore, quite warranted in either adopting or rejecting as it pleases the so-called authoritative chronology of science. Do we err, then, in confessing that we rather incline to accept the chronology of that renowned Vedic scholar, Swami Dayanund Saraswati, who unquestionably knows what he is talking about, has the four Vedas by heart, is perfectly familiar with all Sanskrit literature, has no such scruples as the Western Orientalists in regard to public feelings, nor desire to humour the superstitious notions of the majority, nor has any object to gain in suppressing facts? We are only too conscious of the risk in withholding our adulation from scientific authorities. Yet, with the common temerity of the heterodox we must take our course, even though, like the Tarpeia of old, we be smothered under a heap of shields—a shower of learned quotations from these authorities."

We are far from feeling ready to adopt the absurd chronology of a Berosus or even Syncellus — though in truth they appear "absurd" only in the light of our preconceptions. But, between the extreme claims of the Brahmins and the ridiculously short periods conceded by our Orientalists for the development and full growth of that gigantic literature of the ante-Mahabharatan period, there ought to be a just mean. While Swami Dayanund Saraswati asserts that "The Vedas have now ceased to be objects of study for nearly 5,000 years," and places the first appearance of the four Vedas at an immense antiquity, Professor Müller, assigning for the composition of even the earliest among the Brahmanas, the years from about 1,000 to 800 B.C., hardly dares, as we have seen, to place the collection and the original composition of the Sanhita, of Rig-Vedic hymns, earlier than 1,200 to 1,500 before our era!¹ Whom ought we to believe; and which of the two is the better informed? Cannot this gap of several thousand years be closed, or would it be equally difficult for either of the two cited authorities to give data which would be regarded by science as thoroughly convincing?

It is as easy to reach a false conclusion by the modern inductive method as to assume false premises from which to make deductions. Doubtless Professor Max Müller has good reasons for arriving at his

¹ Lecture on the Vedas.

chronological conclusions. But so has Dayanund Saraswati Pandit. The gradual modifications, development and growth of the Sanskrit language are sure guides enough for an expert philologist. But, that there is a possibility of his having been led into error would seem to suggest itself upon considering a certain argument brought forward by Swami Dayanund. Our respected friend and teacher maintains that both Professor Müller and Dr. Wilson have been solely guided in their researches and conclusion by the inaccurate and untrustworthy commentaries of Sayana, Mahidhar, and Uvata; commentaries which differ diametrically from those of a far earlier period as used by himself in connection with his great work the *Veda Bhashya*. A cry was raised at the outset of this publication that the Swami's commentary is calculated to refute Sayana and the English interpreters. "For this," very justly remarks Pandit Dayanund, "I cannot be blamed; if Sayana has erred, and English interpreters have chosen to take him for their guide, the delusion cannot be long maintained. Truth alone can stand, and Falsehood before growing civilization must fall."² And if, as he claims, his *Veda Bhashya* is entirely founded on the old commentaries of the ante-Mahabharatan period to which the Western scholars have had no access, then, since his were the surest guides of the two classes, we cannot hesitate to follow him, rather than the best of our European Orientalists.

But, apart from such *prima facie* evidence, we would respectfully request Professor Max Müller to solve us a riddle. Propounded by himself, it has puzzled us for over twenty years, and pertains as much to simple logic as to the chronology in question. Clear and undeviating, like the Rhone through the Geneva lake, the idea runs through the course of his lectures, from the first volume of "Chips" down to his last discourse. We will try to explain.

All who have followed his lectures as attentively as ourselves will remember that Professor Max Müller attributes the wealth of myths, symbols and religious allegories in the Vedic hymns, as in Grecian mythology, to the early worship of nature by man. "In the hymns of the Vedas," to quote his words, "we see man left to himself to solve the riddle of this world. He is awakened from darkness and slumber by the light of the sun. . . ." and he calls it — "his life, his truth, his brilliant Lord and Protector." He gives names to all the powers of nature, and after he has called the fire "Agni," the sun-light "Indra," the storms "Maruts," and the dawn "Usha," they all seem to grow natu-

² Answer to the Objections to the *Veda-Bhashya*.

rally, into beings like himself, nay greater than himself.³ This definition of the mental state of *primitive* man, in the days of the very infancy of humanity, and when hardly out of its cradle — is perfect. The period to which he attributes these effusions of an infantile mind, is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the four venerable Rishis, that in his introduction to the *Science of Religion* (p. 278) we find the Professor saying: “Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you like, a *parler enfantin* of religion. But the world has its childhood, and when it was a child it spake as a child (*nota bene*, 3,000 years ago), it understood as a child, it thought as a child. . . . The fault rests with us if we insist on *taking the language of children for the language of men*. . . . The language of antiquity is the language of childhood . . . the *parler enfantin* in religion is not extinct . . . as, for instance, the religion of India.”

Having read thus far, we pause and think. At the very close of this able explanation, we meet with a tremendous difficulty, the idea of which must have never occurred to the able advocate of the ancient faiths. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the Biblical chronology of 6,000 years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Professor Müller's reasons at all; for here we run against a purely arithmetical and mathematical obstacle, a gigantic miscalculation of proportion. . . .

No one can deny that the growth and development of mankind — mental as well as physical — must be analogically measured by the growth and development of man. An anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as ethnology it is a progressive science which can be well treated but by those who are able to follow up retrospectively the regular unfolding of human faculties and powers, assigning to each a certain period of life. Thus, no one would regard a skull in which the wisdom-tooth, so called, would be apparent, the skull of an infant. Now, according to geology, recent researches “give good

³ *Chips from a German Workshop*, Vol. I, p. 68.

reasons to believe that under low and base grades the existence of man can be traced back into the tertiary times." In the old glacial drift of Scotland — says Professor W. Draper — "the relics of man are found along with those of the fossil elephant"; and the best calculations so far assign a period of two-hundred-and-forty thousand years since the beginning of the last glacial period. Making a proportion between 240,000 years — the least age we can accord to the human race — and 24 years of a man's life, we find that three thousand years ago, or the period of the composition of Vedic hymns, mankind would be just twenty-one — the legal age of majority, and certainly a period at which man ceases using, if he ever will, the *parler enfantin* or childish lisp. But, according to the views of the Lecturer, it follows that man was, three thousand years ago, at twenty-one, a foolish and undeveloped — though a very promising — infant, and at twenty-four, has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, still keeping our equation in view, in other words, the Professor might as well say, that an individual who was a nursing baby at 12 m. on a certain day, would at 12-20 p.m., on the same day, have become an adult speaking high wisdom instead of his *parler enfantin!*

It really seems the duty of the eminent Sanskritist and Lecturer on Comparative Theology to get out of this dilemma. Either the *Rig-Veda* hymns were composed but 3,000 years ago, and, therefore, cannot be expressed in the "language of childhood" — man having lived in the glacial period — but the generation which composed them must have been composed of adults, presumably as philosophical and scientific in the knowledge of their day, as we are in our own; or, we have to ascribe to them an immense antiquity in order to carry them back to the days of human mental infancy. And, in this latter case, Professor Müller will have to withdraw a previous remark, expressing the doubt "whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas."

POWER is born in the soul from its struggle with itself.

—AE

LOOKING AT THE QUESTION

“Looking at the question in the light of Theosophical theories.”
—*The Heart Doctrine*, p. 133

IV

“What is the reason we should in any way be downcast?”
—*The Heart Doctrine*, p. 50

THIS final question of the four we have been considering is asked not by a student but by Mr. Judge himself, and he naturally asks it only to answer it, like the wise teacher he always is.

We could set it in the wide context of the world at large. Are we downcast about the prevalent evils of this dark age of Kali Yuga, or about the “great wickedness of the individual and collective heart of man,” to quote W.Q.J.’s own words in one of his *Letters That Have Helped Me* (p. 9)? But, as students, let us put it meantime to ourselves, so that the answer may be more directly applicable. “Along the path of the true student is sadness,” says Mr. Judge. Yet — “what is the reason we should in any way be downcast?”

One of the main causes of this sadness is often a nagging sense of failure, a perpetual awareness of the great gap between our aim and our achievement in attempting to live and work and think as true Theosophists. This, Mr. Judge deals with bracingly. “Do not look at things as failures, but regard every apparent failure after real effort as a success, for the real test is in the effort and motive, and not in the result” (*Letters*, p. 137). It is always the motive that counts most with him. “*Motive* is more important than any other feeling” (*U.L.T. Pamphlet No. 18*, p. 1). And if ours is the genuine twofold motive to learn and serve sincerely in the Theosophical Movement, that should carry us onward through all temporary failures, provided we “do not allow discouragement to come in.” (*Letters*, p. 72)

It is all too true that a student can undo the progress he may have made “by allowing despair to come in with various reasons and pretexts; he may thus throw himself to where he began. This is not arbitrary law but Nature’s. It is a law of mind, and the enemies of man take advantage of it for the undoing of the unwary disciple” (*Letters*, p. 72). But “the attitude of despair” is forbidden us; we are to “keep up the aspiration and the search” (*Letters*, p. 42). “Do you not know,” says Mr. Judge, “that it takes a nature with some strength in it to sink

very low, and that the mere fact of having the power to sink low may mean that the same person in time may rise to a proportionately greater height? That is not the highest path to go but it is one that many have to tread" (*Letters*, p. 100). Let the downcast student ponder this and ask himself, "Why should *I* be an exception to the many?"

Few of us are likely to face such tests as beset Mr. Judge himself. But any or each may be one of those who, "feeling dark in consequence of various causes, sees no light" for the time being. Perhaps the most insidious of these "various causes" is doubt, an all too common affliction of the dweller in a mortal body, especially in an age like the present, which Mr. Judge, writing more than eighty years ago, was obliged to designate even then as an age "black as hell, hard as iron . . . Kali Yuga" (*Letters*, p. 16). In such circumstances it was laid upon him to warn one of the most devoted of his disciples that "there appears to be the possibility of the seed of doubt in your heart as to the wise ordering of all things. . . . If that is allowed to remain it will metamorphose itself into a seed and afterward a plant of doubt. Cast it right out!" (*Letters*, p. 14)

What is more gloom-making than doubt? more capable of causing us to feel dispirited, oppressed, and helpless? But "do not fear nor fail," says Mr. Judge, "because you feel dark and heavy" (*Letters*, p. 2). And we may take comfort from his reminder that "all doubts come from the lower nature, and *never* in any case from the higher nature," so they are transitory (*Letters*, p. 32). The pity is that it is our lower nature that so frequently holds sway — a main reason why "we must divest ourselves of the illusions of the material life" (*Vernal Blooms*, p. 36). Never must we overlook the fact that "there is a constant struggle between the lower and the Higher Self, in which the illusions of matter always wage war against the Soul." (Preface to the *Yoga Aphorisms of Patanjali*, p. xiii)

Here a most interesting point must be mentioned. As we have bodily, so, says Mr. Judge, we have "Karmic stamina," by which "is meant the *phala* (effect or fruit) of past unselfish good Karma that has become ripened." If, however, when the student faces a sudden crisis, such as an onslaught of doubt or despair, "there be not a sufficient number of present unselfish good thoughts to ripen a sufficient portion of that [Karma], he finds himself destitute of the necessary stock of stamina." (*U.L.T. Pamphlet No. 34*, p. 13)

When doubts *do* arise it is generally because the doubter is ignorant

about something. He should therefore make it his aim to be ready at all times to disperse doubt "by the sword of knowledge." Let him seek help from the teachings of Theosophy, "for if he has a ready answer to some doubt, he disperses that much" (*Letters*, p. 32). Do not be passive in face of doubt, but *act*, says Mr. Judge. "Cast all doubt, all fear, all regret aside, and freely take of truth what you may contain right on every step" (*Letters*, p. 12). Doubt is darkness, Truth is light. Mr. Judge underlines this in a memorable passage in one of his letters. "Give up doubt, and arise in your place with patience and fortitude. Let the warrior fight, the gentle yet fierce Krishna, who, when he finds thee as his disciple and his friend, will tell the truth and lighten up the darkness with the lamp of spiritual knowledge." (*Letters*, p. 121)

This derives, as we know, from the *Bhagavad-Gita*, a *vade-mecum* which, above all others, Mr. Judge is constantly commending to us. "I would," he says, "advise you to study and meditate over the *Bhagavad-Gita*, which is a book that has done me more good than all others in the whole range of books, and one that can be studied all the time." (*Letters*, p. 114)

Yes, Truth is light, and light *reveals*. Is not that its primal property? So, often, when it dawns on us, illumining all our flaws, it may, to begin with, cause us only fresh distress. Mr. Judge understands this and urges us to distinguish between a deep sense of failure and frustration and "the occasional despondencies which we feel, but which the light of Truth always dispels" (*Letters*, p. 21). That is light's other property—it dispels darkness. So let us make use of it and do as he advises. "Lift your head and look around upon the hulks of past imagined faults." (Notice the hint that they *may* be imaginary, or at least exaggerated, seeming worse than they really were.) Then he adds, "They were means and teachers," and now, with the light of Truth on them, so indeed we see them to have been. (*Letters*, p. 12)

Few of us, while we dwell in our present bodies, are likely to experience full illumination. Yet "even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth life, as it gives an impulse in that direction." For Theosophy energizes us with "immortal ideas" (*Vernal Blooms*, p. 55), and "the taking up of these ideas is, in effect, a new mental incarnation" (*The Heart Doctrine*, p. 81). At the very outset it answers our opening question, "What is the reason we should in any way be downcast?", by showing us that there is *none*, for Theos-

ophy “offers a purpose and an aim for life which is constant with the longings of the soul and with its real nature, tending at the same time to destroy pessimism with its companion, despair.” (*U.L.T. Pamphlet No. 5*, p. 3)

These two last can only cripple us. “If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power” (*Letters*, p. 41). Not even our failures, as we have seen, should cast us down beyond the moment. So, if there is the sadness we spoke of at the outset, “along the path of the true student,” a sadness due mainly to “a more just appreciation of the difficulties in one’s way . . . do not let the sadness of knowledge create despair; that sadness is less than the joy of Truth.” (*Letters*, pp. 9 and 8)

As for the sternness of Truth (and Truth *is* stern), that, says Mr. Judge, “is only a reflection from our own imperfections, which make us recognize the stern aspect alone” (*Letters*, pp. 8-9). Why should such relativities perplex us? “We have been here so many times that we ought to be beginning to learn” (*The Heart Doctrine*, p. 50). And if our lessons seem difficult, we must simply take them as they come, each one learnt being of assistance with the next. “Even now, while we cannot master these high themes, we can have a patient trust in the processes of evolution and the Law . . . living up to our highest intuitions” (*Letters*, p. 30). Is not that a better attitude than being in any way cast down?

We should remember, too, that aid to our efforts will be forthcoming. “The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race” (*The Heart Doctrine*, p. 60). There we see the importance of our *motive* — “the enlightenment of oneself *for the good of others.*” (*Letters*, p. 75)

Help from those above us, so Mr. Judge assures us, will not be lacking either. “Look,” he says, “at the great fountain of hope and of joy in the consideration that the Brothers exist, that They were men too; They had to fight the fight; They triumphed, and They work for those left after Them. Then beyond Them are ‘the Fathers,’ that is, the spirits of ‘just men made perfect,’ those Who lived and worked for humanity ages ago and Who are now out of our sphere, but Who nevertheless still influence us in that Their spiritual forces flow down upon this earth for all pure souls. Their immediate influence is felt by Masters, and by us through the latter.” (*Letters*, p. 9)

Lastly, supremely, there is the knowledge that "the one Spirit is in all, is the property of each, therefore It is always there, always with us, and, by reflecting on that, little room is left for sorrow or delusion" (*Letters*, p. 11). Mr. Judge speaks of this with full conviction. "If the mind is kept intent on the Self and not diverted from it, and comes to see the Self in all things, no matter what, then fear should pass away in time." (*Letters*, p. 114)

So, "what is the reason we should in any way be downcast?" Rather is it for us to "keep up the aspiration and the search." "Let us then have great faith and confidence" (*Letters*, p. 78) and no more doubt than had Mr. Judge that "the Leaders of the world" — the true Leaders, the Masters — "are always trying to aid us," echoing, too, his own petition, "May we pass the clouds and see Them ever!" (*Letters*, p. 20)

OF a truth, men are mystically united; a mysterious bond of brotherhood makes all men one.

No sadder proof can be given by a man of his own littleness than disbelief of great men.

The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities; it is this that in all things distinguishes the strong soul from the weak.

Sincerity, a deep, genuine sincerity, is the first characteristic of all men in any way heroic.

Stop grieving over being misunderstood and try your hand at understanding other people. It is a much saner and happier occupation.

There is precious instruction to be got by finding we are wrong. Let a man try faithfully, manfully, to be right, he will grow daily more and more right.

—THOMAS CARLYLE

HARMONY

WHAT is imagined does not exist. Also, that which is not imagined has no existence. Where, then, does existence lie? It is not between the two or even part of one or the other, but something else endowed with perception, not of the perceiver or the perceived but of the idea of perception, unique and separate.

THEORY

Harmony is that which equates
With that which Is.
Idea in equilibrium,
A force without issue,
It provides entrance and exit
And the understanding of form.
As a substance to be used,
It is the approach
To inner space,
Indivisible and complete,
An expression put forward,
Productive of itself,
The facility to become.
Superior to harmony is the
becoming.

*There being many degrees
Of harmony,
The highest
Is chaos recognized
And is beyond any word.*

Identity is the keynote.
There is but one identity.
All is repetition,
Things differently made,
Differently sounded,
To catch the eye,
The ear, the senses,
And yet all the same,

The forms being many,
The thing itself not different.

*One image exposes itself
To encounter another
Not alike
But matched
That out of
Each small harmony
Another greater harmony is
born.*

It is only through harmony
That progress can be measured.
Choice is made valid
As is the ability
To recognize
That which has been chosen.
Harmony provides no answer
And reveals no question.
It is the potency
Of perception
But not the
Perception.

*I am the heart.
I am the openness.
I am the coming down
And the going up.
I provide an entry
To knowing.
I am that entry.*

An introduction to substance,

The substance of understanding
 That which is above the human
 And must return from the human,
 It is the domain
 Of the Knowing Perceiver
 Who, eager for Its vision,
 The light within,
 Welcomes that which It is,
 Using harmony as the means.

*A presence that opens,
 A communication,
 The forward look
 That points toward
 That which is above harmony
 And has no relation to it
 But is entered into
 From the place of harmony
 That is everywhere.*

PLACE

Harmony is the room
 But not the key
 And not the lock.
 It provides the place
 Of revelation
 But not the revelation
 As outside the room
 No revelation is possible.

*It is a door to open,
 A shelter to find,
 A place to move with,
 Composed of itself,
 The true freedom.*

Once in harmony
 All that is to be action or inaction
 Will be harmonious,
 Recognizing itself and all others.
 It is intuitive consciousness.

To deny harmony
 Based on foolish desire or necessity
 Is to cause the room to vanish.

*We exist that we may live
 But we do not live
 That we may exist,
 The one being the essence of life
 And the other being the essence
 of death.*

As harmony prohibits error
 So disharmony allows error.
 It is through the possibility of error
 That harmony can be regained,
 The approach to harmony being
 through disharmony,
 The cognition of the place
 Deciding the limitations
 Of the boundaries.

*Disharmony is the shell
 Of harmony.
 Harmony is the whole,
 The room inclosed,
 As disharmony is the outside
 Wall of that room.
 By disharmony
 Harmony is recognized.*

UTILIZATION

The moment of action, difficult to
 define,
 Is culminated in the act.
 In harmony the actor is at rest;
 The action is harmonious, fulfilled.
 In disharmony, the actor joins
 the act,
 Is part of it, and commits himself.
 In a sage, this produces harmony;
 In others it produces discord,

The quality of which either
 approaches
 Or does not approach harmony.

*Harmony is an awareness
 Of the present,
 A knowing of that which is
 evident,
 The potency to act
 But not the action.*

Disharmony, as itself, does not
 exist,
 Being, as it is, the progenitor of
 harmony,
 For there can be no harmony
 Without disharmony.
 Chaos is as necessary to creation
 As discord is to harmony.
 There must be discord.
 Discord is nature's method of
 Producing harmony.
 Discord is harmony.

*The actor is
 The expression of
 What Is,
 The unity
 Of his actions
 Depending upon
 His own personal conscious-
 ness.*

Rhythm is to harmony
 What the body is to the mind,
 A vehicle to be used.
 In harmony one is
 In rhythm with nature,
 Intuitive in action
 And incapable of error,
 There being no
 Problem of choice

Or loss of identity.

*I am the approach
 To change,
 The step forward
 From one state
 To another.*

As man, by his nature, is impelled
 toward harmony,
 So man, by his personality,
 Interrupts this natural process,
 Imposing false duties
 And unnecessary restrictions,
 Hindering progress within and
 without.

*Man
 Naturally seeks
 His level
 As water
 Coming to rest,
 As sun
 Casting shadow,
 As wind
 Blowing.*

To perform one's duties in harmony
 Is to exceed that duty
 And the result
 Is freedom,
 A freedom that always was
 And always will be,
 Each step having already been made
 And the rest foretold,
 The actor in quietude watching
 When there is no act to perceive,
 And the listener listening
 When there is no sound.

*I am the seed growing,
 The earth that touches me.*

*I am the pushing out
And the thrusting up
Into wind,
Into open sky,
Into sun
And the night world
Which breathes upon me,
I folding into
That breath.*

Harmony is dependent upon
Form and action.
Having provided the place,
It needs the actor
To fulfil his role.
The shape of things as they are
Holding within it
The shape of things as they will
become,
Each portion being a part of another,
It is the duty of the actor
To bring forth the shape
Of things to come,
Using that which is there
As energy, as idea,
Causing it to reach
Toward compassion and wisdom.

*I am the sequence of my acts,
Incarnate in myself,
Resplendent in fever,
Pacified with chill,
Knowing where I go
And where I have been,
Partaking of the scent
But not the flower,
Being myself as I see it,
Part of The Self, indiscriminate,
Which watches through me.*

There is that which is
Out of harmony
And out of
Disharmony,
Neither of this world
Or any other.
Divorced from either harmony
Or disharmony,
It is annihilation,
Death of the Spirit,
Acceptance of that which is
False as real
And that which is
Untruth as truth.

Man is the Universe.
What man is
The Universe is,
Each man being
A pivot point,
A reflection.
If the reflection is clear,
The man is in harmony.
If the reflection is unclear,
The man is in disharmony.
If there is no reflection,
The man is in neither
Harmony nor disharmony.
He is illusion.

*He who
Does not act
But rejects
Without discrimination
Paralyses that
Which needs
To experience.*

The constancy of the universe is
movement,
Movement to be used
That it may reveal harmony.

Movement that is not used
Is unrelated to its surroundings.
There is nothing that is not
movement

But not all that moves is productive
of action.

Of action there are two kinds,
That originating from harmony
And that originating from dishar-
mony.

Of movement there is one kind,
Unconscious motion.

*As there are few actors
And few actions,
So there are many movers
And much movement.
That which acts
Relieves itself of action.
That which
Does not act
Has no relief.*

Separativity
Closes the door
To harmony,

By its limitation of involvement
Blinding that which needs to see
That It may progress
Toward Unity.

*Harmony
Equates pain
Which is the result
Of separateness,
Replacing it
With an inner serenity.
Separativity
Destroys correct action
In this life.*

It is not the universe
That is recreated through harmony
But it is the universe made visible
Through harmony.
This is the creation:
The faculty of seeing,
Suggestion in the universe,
Peace in action,
The intuitive perception
Of that which is
And always will be
Unknowable.

Everywhere there are aspects of harmony. The human body is a unit of harmony with one part withheld, the perfection, that endless limitation, for there is no finite thing that can be perfect. Perfection is the godhead and perfect harmony, being limitless, cannot exist in a finite world. It is the outside presence, the awareness, of this limitless harmony that inspires the return to perfection.

THE WANDERING EYE

[The following allegory by W. Q. Judge under the pen-name of Bryan Kinnavan was published in *The Path*, May 1889.—EDS.]

THIS is not a tale in which I fable a mythical and impossible monster such as the Head of Rahu, which the common people of India believe swallows the moon at every eclipse. Rahu is but a tale that for the vulgar embodies the fact that the shadow of the earth eats up the white disc, but I tell you of a veritable human eye; a wanderer, a seeker, a pleader; an eye that searched you out and held you, like the fascinated bird by the serpent, while it sought within your nature for what it never found. Such an eye as this is sometimes spoken of now by various people, but they see it on the psychic plane, in the astral light, and it is not to be seen or felt in the light of day moving about like other objects.

This wandering eye I write of was always on the strange and sacred Island where so many things took place long ages ago. Ah! yes, it is still the sacred Island, now obscured and its power overthrown — some think forever. But its real power will be spiritual, and as the minds of men today know not the spirit, caring only for temporal glory, the old virtue of the Island will once again return. What weird and ghostly shapes still flit around her shores; what strange, low, level whisperings sweep across her mountains; how at the evening's edge just parted from the day, her fairies suddenly remembering their human rulers — now sunk to men who partly fear them — gather for a moment about the spots where mystery is buried, and then sighing speed away. It was here the wandering eye was first seen. By day it had simply a grey colour, piercing, steady, and always bent on finding out some certain thing from which it could not be diverted; at night it glowed with a light of its own, and could be seen moving over the Island, now quickly, now slowly as it settled to look for that which it did not find.

The people had a fear of this eye, although they were then accustomed to all sorts of magical occurrences now unknown to most western men. At first those who felt themselves annoyed by it tried to destroy or catch it, but never succeeded, because the moment they made the attempt the eye would disappear. It never manifested resentment, but seemed filled with a definite purpose and bent toward a well-settled end. Even those who had essayed to do away with it were surprised to find no threatening in its depth when, in the darkness of the night, it floated up by their bedsides and looked them over again.

If anyone else save myself knew of the occasion when this marvelous wanderer first started, to whom it had belonged, I never heard. I was bound to secrecy and could not reveal it.

In the same old temple and tower to which I have previously referred, there was an old man who had always been on terms of great intimacy with me. He was a disputer and a doubter, yet terribly in earnest and anxious to know the truths of nature, but continually raised the question: "If I could only know the truth; that is all I wish to know."

Then, whenever I suggested solutions received from my teachers, he would wander away to the eternal doubts. The story was whispered about the temple that he had entered life in that state of mind, and was known to the superior as one who, in a preceding life, had raised doubts and impossibilities merely for the sake of hearing solutions without desire to prove anything, and had vowed, after many years of such profitless discussion, to seek for truth alone. But the Karma accumulated by the lifelong habit had not been exhausted, and in the incarnation when I met him, although sincere and earnest, he was hampered by the pernicious habit of the previous life. Hence the solutions he sought were always near but ever missed.

But toward the close of the life of which I am speaking he obtained a certainty that by peculiar practices he could concentrate in his eye not only the sight but also all the other forces, and wilfully set about the task against my strong protest. Gradually his eyes assumed a most extraordinary and piercing expression which was heightened whenever he indulged in discussion. He was hugging the one certainty to his breast and still suffering from the old Karma of doubt. So he fell sick, and being old came near to death. One night I visited him at his request, and on reaching his side I found him approaching dissolution. We were alone. He spoke freely but very sadly, for, as death drew near, he saw more clearly, and as the hours fled by his eyes grew more extraordinarily piercing than ever, with a pleading, questioning expression.

"Ah," he said, "I have erred again; but it is just Karma. I have succeeded in but one thing, and that ever will delay me."

"What is that?" I asked.

The expression of his eyes seemed to embrace futurity as he told me that his peculiar practice would compel him for a long period to remain chained to his strongest eye—the right one—until the force

of the energy expended in learning that one feat was fully exhausted. I saw death slowly creeping over his features, and when I had thought him dead he suddenly gained strength to make me promise not to reveal the secret — and expired.

As he passed away, it was growing dark. After his body had become cold, there in the darkness I saw a human eye glowing and gazing at me. It was his, for I recognized the expression. All his peculiarities and modes of thought seemed fastened into it, sweeping out over you from it. Then it turned from me, soon disappearing. His body was buried; none save myself and our superiors knew of these things. But for many years afterwards the wandering eye was seen in every part of the Island, ever seeking, ever asking and never waiting for the answer.

—BRYAN KINNAVAN

ANOTHER LAW is that of Reincarnation. This is not to be confined only to the souls and bodies of men. Why not use it for every branch of nature to which it may be applicable? Not only are we, men and women, reincarnated, but also every molecule of which our bodies are composed. In what way, then, can we connect this rule with all of our thoughts? Does it apply there? It seems to me that it does, and with as much force as anywhere. Each thought is of definite length. It does not last for over what we may call an instant, but the time of its duration is in fact much shorter. It springs into life and then it dies; but it is at once reborn in the form of another thought. And thus the process goes on from moment to moment, from hour to hour, from day to day. And each one of these reincarnated thoughts lives its life, some good, some bad, some so terrible in their nature that if we could see them we would shrink back in affright. Further than that, a number of these thoughts form themselves into a certain idea, and it dies to be reincarnated in its time. Thus on rolls this vast flood. Will it overwhelm us? It may; it often does. Let us then make our thoughts pure. Our thoughts are the matrix, the mine, the fountain, the source of all that we are and of all that we may be.

—W. Q. JUDGE

STUDIES IN MAGIC

XII.—THE GREAT ARCHAEUS

There is but one MAGNET in the universe, and from it proceeds the magnetization of everything existing. This magnet is of course what the kabalists term the central Spiritual Sun, or God.

—*Isis Unveiled*, I. 208-9

THE STUDY so far must have proved at least one important point, namely, that there is no such thing as a miracle; and if something unusual happens, which the ignorant people call miracle, it is not a violation of the laws of Nature, but only the result of the exercise of natural powers. If it is styled "magical" it is because it seems superior to the ordinary functions of Nature. Such an exercise of powers arises out of a profound knowledge of the occult forces in nature and of the laws governing the visible and invisible worlds. Taking the subject of magic as the major theme of her first monumental work, *Isis Unveiled*, Madame Blavatsky conclusively proves the ancient axiom that "Power belongs to him WHO KNOWS." She has reinforced her argument with descriptions of the several psychic phenomena witnessed by her in different part of the world, and concludes:

Primitive peoples have disappeared, but primitive wisdom survives, and is attainable by those who "will," "dare," and can "keep silent."

It has been further asserted that spiritualism in the hands of an Adept becomes Magic, as he has mastered the art of blending together the laws of the universe, without breaking any of them or violating Nature. In the hands of a medium, however, spiritualism is only an euphemism for unconscious sorcery; for, by allowing himself to become the helpless tool of a variety of spirits, he has opened a door of communication between the two worlds, albeit unknown to himself, "through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits."

Every action in nature is an employment of forces, which are intelligent. But the occultists go a step further and affirm that they are intelligences, whether they be irrational intelligences which compose unorganized nature, the brute energies, or the so-called rationalized intelligences comprising humanity. Behind all the kingdoms of nature, visible and invisible, is that transcendental Fohatic force, the energy

of Spirit in action. What is called “unconscious Nature” is in reality an aggregate of forces manipulated by semi-intelligent beings (elementals) guided by High Planetary Spirits (Dhyān Chohans), whose collective aggregate constitutes both the Mind of the Universe and its immutable Law. Here one notices that both the Law and the Law-maker are one and the same.

The complete embodiment of this Mind of Nature in an individual, as is noticeable in the case of Great Beings — call them *Avatara Purushas*, *Mahatmas*, or Holy seers and sages — is obviously the perfection of evolution, and such an one is, therefore, the true Magician employing any of this vast “aggregate of forces.”

Is not the investigation of the laws governing this vast aggregate of forces, observed in nature as well as in man, the scientific counterpart of that ancient Greek oracular maxim: “Man, Know Thyself”?

No one can learn for another nor take the steps that lead to Self-knowledge. Under pressure and trials of various kinds, the qualities and attributes that are latent within are gradually brought to light. Points, good and bad, virtues and weaknesses alike, are thus revealed to the experimenter’s eye. By no other means can man know himself, least of all by a life of indulgence. The deeper qualities of the human soul cannot be known, nor the latent powers of the inner man brought to expression by a life of inaction, any more than tempered steel can be proved by tests fit only for brass. Man himself becomes the laboratory for the alchemist’s work and it is through effort and trial, the strain of doing one’s best in every activity in life, that the psychical and spiritual powers of man are revealed.

Why go out of oneself or rush to some other planet if within one’s own self cannot be sought the key to all mysteries? For, in each individual is to be found the corresponding element to every being or force in nature. But experience garnered in one life by a single individual is only a fragment, a mere cross-section, of his whole being. And these fragments of man’s being, manifested periodically throughout an eternity of time, are reflected in the universality of space at every moment in all other beings and creatures that make up the manifested world. It is in this sense that one has to share the trials and hardships of others as well, and thus by extending the area of self-study, one sees all things and creatures in oneself. Conversely, he who refuses to look within fails to see in himself the counterpart of all natures. For, as *Light on the Path* remarks:

Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. . . . Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain — not that yourself shall be kept clean.

According to the ancient philosophy, therefore, the whole of nature is united by a mysterious bond, and all things in immeasurable space are intimately connected with and dependent upon one another, which mysterious bond the ancients called "sympathy." Attraction and repulsion of the magnetic poles are but analogous expressions of sympathy and antipathy, of expansion and contraction. In the whole kingdom of nature the contrasts are visible, and in general so striking as to have been ever noticed not only in small but in great things. As in the atmosphere the unequal distribution of electricity produces changes in the weather, storms and lightning, so are the various powers active in fluids and in metals and mineral substances, which manifest themselves in magnetic and electric attractions with the utmost variety of sympathy and antipathy. These polarities are evident in the vegetable as in the animal kingdom. Animals, and above all man, can perceive the most delicate and distant operations of nature through the nerves, thus experiencing a reciprocal condition of sympathy and antipathy.

True magic lies in the most secret and inmost powers of the mind. Our spiritual nature is still, as it were, barred within us. All spiritual wonders of the world in the end become but the wonders of our own mind. In magnetism lies the key to unlock the science of magic, to fertilize the growing germs in cultivated fields of knowledge, and reveal the wonders of the creative mind. The living soul stands in sympathetic connection not only with the body but also with the principles of nature, and between them exist invisible threads of attraction, the limits of which no mathematics can define.

Not only like Egypt is India a land of ancient memories, but like Greece it is also a land of living magic. Both the ancient Greek and

the Indian were seers and poets, out of whom divine genius spoke, and both existed in the centre of a magical world. To them, man was the magical mirror in which heaven and earth were reflected and united in an indissoluble unity. Outward objects became to them inward, subjective and living, as their inward, mind became objective. They felt the beautiful everywhere, in the natural as well as in the spiritual, and through their imagination they created an universal harmony of form. It was in this sense that to the Indian or the Hellene, being and existence was a living magic.

If, as is usually the case, we think of magic in the worst acceptation of the term, as sorcery or jugglery, and do not regard it as the science of spiritual development; if we do not regard mythology in the true sense of a depicted magic and cast it aside as a remnant of superstitious delusion or as an allegorical invention of cunning minds, we cannot have comprehended the true nature of magic or even of mythology. Mythos had seized up the people of ancient times, particularly in India and Greece, and mythology was to them not only a subject of idle speculation or of inventive imagination. Religion, the arts, legislation, and every activity of the people was moulded by a common impulse of their inward mind, and a magical leaven infected the whole, so that no single portion could be comprehended without the whole. What Hamburger writes about the Greeks is equally applicable to the Hindus:

As they imagined the whole universe filled with elevated and attractive divine forms; as they not only imagined their divinities to be present in the sun, moon, in the stars, in the water, in the air and fire, in the rivers and springs, in the trees and plants, but also imagined influences to proceed from them, their whole life must have gained a certain sacred and ideal character. In the position in which they stood to the divine, ideal world, lies indisputably the true reason that they created such glorious works, which from their peculiar richness, as well as by the perfection which abounds in them, appear to us as the highest of their class, as unsurpassable, and in which later ages find a measure whereby to estimate all efforts. The mysteries had in general an important influence in elevating the spiritual existence.

In India, thousands of years ago, the real world was believed to be the world of higher divine influence, in which man may participate and thereby gain the highest initiation of his being. Magic, therefore, ap-

pears rather to be incorporated with pure spiritual wisdom than resting on a demonology.

In all ages, as the *Gospel According to St. John* puts it (xiv. 17), there has always been "the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." And as Madame Blavatsky expresses in *Isis Unveiled* (I. 125), the knowers of Truth have always recognized the common origin of the various forms under which the forces of matter are made manifest. There has been infinite confusion of names to express one and the same thing, as for instance:

The chaos of the ancients; the Zoroastrian sacred fire, or the *Atusbyram* of the Parsees; the Hermes-fire; the Elmes-fire of the ancient Germans; the lightning of Cybele; the burning torch of Apollo; the flame on the Altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; the fire-flame of Pluto's helm; the brilliant sparks on the hats of the Dioscuri, on the Gorgon head, the helm of Pallas, and the staff of Mercury; the Egyptian Phtah, or Ra; the Grecian *Zeus Cataibates* (the descending); the pentacostal fire-tongues; the burning bush of Moses; the pillar of fire of the *Exodus*, and the "burning lamp" of Abram; the eternal fire of the "bottomless pit"; the Delphic oracular vapours; the Sidereal light of the Rosicrucians; the AKASA of the Hindu adepts; the Astral light of Eliphas Levi; the nerve aura and the fluid of the magnetists; the *od* of Reichenbach; the fire-globe, or meteor-*cat* of Babinet; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox and Mr. Crookes; the atmospheric magnetism of some naturalists; galvanism; and finally, electricity, are but various names for many different manifestations, or effects of the same mysterious, all-pervading cause — the Greek *Archeus*.

Paracelsus has explained the occult properties of this force, but he has used a diction which is not easily intelligible to the profane. As he himself says:

Every peasant sees that a magnet will attract iron, but a wise man must inquire for himself — I have discovered that the magnet, besides this visible power, that of attracting iron, possesses another and *concealed* power.

Paracelsus then proceeds to demonstrate that in man lies concealed a "sidereal force," which is that emanation from the stars and celestial bodies of which the spiritual form of man — or call it the astral spirit,

being composed of stellar matter — is constituted. This identity of essence which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there comes into being a mutual attraction between the two, as both are magnets. The essence of the philosophy of Paracelsus lay in his emphasis on the identical composition of the earth and all other planetary bodies as also of man's terrestrial body; for, as he remarked:

The body comes from the elements, the (astral) spirit from the stars. . . . Man eats and drinks of the elements, for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in his spirit.

The spectroscope has proved not only the validity of the theory of Paracelsus as to the identical composition of man and the stars, but also the magnetic attractions of the sun and the planets. Magnetism has been proved today to be an excellent tool in the study of the earth; but what it is telling us about the space around us is even more exciting. Have not the man-made satellites and the astronauts proved that the magnetic field of the earth extends hundreds of miles into and beyond the ionosphere? Magnetic disturbances in the ionosphere are profoundly affecting radio and modern electronic operations. The beautiful, awe-inspiring manifestation of the magnetic "sea," the aurora borealis, or northern lights, has created some of the major electronic difficulties. While the seas, sun, moon and stars can be seen and their warmth, light and motion felt, the sea of magnetism in which we live and breathe is invisible and cannot be felt. But it pervades our atmosphere, extends far into space and plumbs the solid earth to its core. And this magnetic ocean is even more sensitive to the sun than are the winds and the seas. Experiments conducted in the International Geophysical Year have proved conclusively the major importance of this ocean of magnetism in a better understanding of the earth. One of the most difficult of all problems which the geophysicist had to face was the complex patterns of this unstable, wandering, invisible ocean of magnetism that links us to the sun, the earth's inner core and the great galaxies of the universe.

In spite of this link, the mysteries of magnetism and electricity are still beyond the grasp of human understanding, even as the mystical properties not only of minerals but of herbs and plants, are lost to modern science. The magicians of old, it is stated, did not carry their secrets away with the downfall of their sanctuaries. They are still an open book to him who knows the language of symbols, who can look

upon Nature as a collection of signs and glyphs, as she speaks through the elements, powers and creations as a divine revelation — a living language full of meaning to the mind which is in perfect harmony with her; for, as stated in the beginning of this series:

The trinity of nature is the lock of magic, the trinity of man the key that fits it.

It may be asked: Of what practical use is all this knowledge of magic? In the words of H. P. Blavatsky:

Much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practised throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. At this moment, a well-known spiritualist and lecturer on mesmerism is imprisoned on the charge of raping a subject whom he had hypnotized. A sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries.

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i.e.*, spiritual powers exist in every man, and those few to practise them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts. (*Isis Unveiled*, II. 634-35)

(*Concluded*)

IN THE LIGHT OF THEOSOPHY

In a controversial new book entitled *Civilized Man's Eight Deadly Sins*, the author, Professor Konrad Lorenz of West Germany's Max Planck Institute for Behavioural Physiology, takes a baleful view of the human condition in general and of the eight "sins against nature and himself that are leading man to premature extinction."

Professor Lorenz admits that parts of his book are speculative rather than strictly scientific. In an interview with *Newsweek's* correspondent, Roy Koch, the Austrian-born professor said: "I have a rule which says that a scientist should only say or write what he knows for sure, with one exception — when he is calling attention to a danger. This book is the exception." The eight deadly sins, according to him, are:

(1) *Overpopulation*, which he believes is the root of all evil. His fear is not that the earth will run out of food. Rather, he feels that overcrowded conditions will lead to uncontrolled aggression.

(2) *Pollution*, whose dangers are so obvious that Lorenz hopes something will be done about it before it is too late. A particular culprit, in his view, is the use of herbicides that weaken plants' resistance to parasites.

(3) *Uncontrolled Growth*: Lorenz thinks that the industrialized nations committed to unlimited growth are deliberately blinding themselves to the prospects for the future.

(4) *The numbing of consciousness*: The quest — through technology and pharmacology — for a world without pain, effort or annoyance may have succeeded in so dulling man's feelings and perception, the 70-year-old ethologist argues, that the ability to experience joy, achievement or enthusiasm has been all but destroyed.

(5) *Genetic Decay*: In Lorenz's view, man's propensity for falling in love is detrimental because it obscures important genetic considerations in choosing a mate. He thinks that much of the infantilism which marks today's "rebellious" youth may be genetically conditioned.

(6) *The Breakdown of Tradition*: The Professor feels that the failure of children to identify with their families stems from the increasing abandonment of traditional values in modern society. "You often don't know the function of traditional customs," he says, "until you have eliminated them — by which time it's often too late."

(7) *Susceptibility to Indoctrination*: Lorenz compares thought manipulation in the West, through advertising, opinion research and news management, with the same process in the Communist bloc. The goal is to reduce the individual to an easily controlled unit.

(8) *Nuclear Weapons*: Lorenz confesses himself mildly optimistic about a rational and early solution to the problem. "We have only to stop producing them and stop setting them off," he declares, "but given the unbelievable collective stupidity of mankind, even this will be difficult enough to achieve."

Lorenz insists that he is not calling on mankind to prepare to meet the picture of doom that he paints. "Look," he says, "if I thought the battle was completely hopeless I wouldn't be here talking. I'd write my books about geese and forget about humans."

The crux of the problem facing mankind evidently lies on planes other than the physical. If we look for mere physical panaceas there is very little hope of our being able to check, still less to reverse, the downward trend and our civilization will decay and putrefy as civilizations have done. The present state of affairs is the inevitable result of a generation of materialism and of putting faith in a science which believes not in the "soul of things," expecting it to elevate us and make for human progress. Will advocates of modern science pause to consider the Theosophical view that man is divine in his origin, that he has a noble and sacred mission here on earth, and that civilizations much grander and wiser than ours have flourished — only to perish when degeneration sets in?

But, though civilizations rise and fall, there is no stoppage of progress for Man. Human souls must go on and on in their divine pilgrimage. Most of our problems would be solved if only an understanding of our own true nature is gained and acted upon.

The transcript of a speech on "What India Stands For," given by Dr. K. M. Munshi at a meeting in London in 1959, is printed in the May-June *Vedanta for East and West*. He spoke of India not as a political, economic or social unit, but in terms of the moral and human values which characterize it:

Moral quality has nothing to do with material progress, and the whole misfortune of the modern world is that in the confu-

sion of material comforts with the moral quality of the individual or nation, and the tremendous noise created by a semantic jugglery of slogans going on all over the world, we forget the truth. . . . The whole fabric of the moral quality of modern nations is being undermined by the destruction of a sense of moral responsibility in the individual; and yet we want to create a new world and a better world. It can never be done that way.

Compared to this, India and what it stands for must now command our attention. I do not claim higher merit for the individual Indian than for the individual of any other country. If he is a criminal, he is as heinous a criminal as any elsewhere. The first point is that India, in spite of the modern world and a measure of modern education, is a land of faith. . . . It is not the object of worship but the quality of the devotion, the quality of faith which we bring to the thing we worship, that counts. It is the inner quality, our own personal moral quality — and from that point of view, India is a land of faith. And the first essential idea India has is the belief . . . that the human being — for that matter, everything — has a Divine Essence. It is in his faith and devotion that he lives up to this and gives it an expression.

We also have a theory of reincarnation which broadens our minds. . . . We cannot accept that form of modern thinking . . . that man is merely an animal hankering after material comforts, or being satisfied merely by sense-gratification, living from sensation to sensation. "If this is all," asks India, "what about the conscience, what about the higher mind, the aspirations towards beauty and love, calmness and bliss?" In the most degraded person that we can imagine there is a fundamental aspiration. He wants beauty, he wants love, he wants to be loved; he wants to reach a state of mind — call it happiness — which is never disturbed: *ananda*, bliss. What is this quality? It cannot be attributed to the bodily cells or to the merely calculating mind; it is the radiation of the Spirit in him; that is what we believe. . . .

The second element, which is in Christianity and most other religions as well, but which I am calling the *characteristic* of India, is the supremacy of the moral order. . . . In India the supremacy of the moral order is not based merely on someone's categorical imperatives. It is not based on some authority or book. It is based on the law of moral causation. If I am unfaithful, then I will in the end accomplish nothing. If I am to accomplish something permanent, then I must be — ends and means must be — honest and true. . . . "If," says the *Yogasutra*, "I am non-violent,

the world will give up its hostility to me." If I wish others to love me, I need not go making a fuss over them. I have to extract anger and wrath from myself and love will follow. This is the law of moral causation. . . .

In India, going back to the Vedas, the Seers with their prophetic vision coined a beautiful phrase: *vasudaiva kutumbakam*, "The world a family," and in their own character they developed it. . . . The principle is that if you believe in one world then you must be prepared to see every man as embodying the Divine Essence. "A wise Man sees Me in all beings and all beings in Me," says Shri Krishna in the *Bhagavad-Gita*, and unless I see that you and I are one, and the same God permeates us both, how can we have one world? . . .

These three, therefore, were our national elements: first, the Divine Essence in every man; second, the supremacy of the moral order, not as given by a book or an author, but a universal law of moral causation which works on the soul of man; and third, the faith in God which pervades everyone. I submit that these three are absolutely essential for modern democracy. . . .

I feel that if India survives it is because of this spiritual quality; that if it has got freedom, it is not in order to grow fat on the material comforts of life, but in order to contribute whatever little it can to the human race. For if it becomes a second-hand West, and just sinks into a materialistic philosophy of life, India will not be India, it will be something else. India stands today as a very humble entity, but at the same time one with a philosophy and mission of its own. . . .

It may not be exactly as we wish, but one thing is quite certain: the human race has no future if it compromises with the spiritual values of life, for it is they that count. It is the moral quality in man that counts, the aggregate *quality* of the human race that will count in the long run, and so long as we have faith in God and faith in ourselves, we will survive. As Shri Krishna has said in the *Bhagavad-Gita*, "Proclaim it unto one and all that those who are devoted to Me never perish."

Attention may be drawn to the article "India — Body and Soul" in **THE THEOSOPHICAL MOVEMENT** for April 1939, from which we quote:

There is the real India — the India which has held the imagination not of the frivolous tourist or the seeker after marvels, but of the real mystics who from time to time arise among the people of the western hemisphere. It is this India also which ex-

erts her silent influence over the thousands who wonder how it is that in spite of everything they dislike and disapprove in what they see in India — the germs, the dust, the smells, the superstitions, the hideous poverty and a thousand other things — how in spite of all this, it is true that they also hear “the East-a-calling.”...

It is this Soul of India which has kept that ancient civilization alive to this day. We have to study old Egypt through her mummies, but older India can be studied in living villages and busy marts. The Assyrian tiles speak of a dead people, not so the *Vedas* of the Hindus, older than those tiles: the *Gita* and the *Brahmasutras* have moulded and shaped that Soul through the centuries. But not till we quiet our senses, fascinated by the beauty of form, and control our psychic minds, glamoured by the 33 crores of Hindu gods and goddesses, can we catch a real glimpse of that Soul. Rama, Krishna, Buddha, Sankara embodied that Soul. Innumerable men and women have been influenced by it and in turn have passed on that influence. Masses of her own people, in every centre, have felt its power and even against their will, as it were, have succumbed to it; and fortunate their country because of this. For that has kept India alive and throbbing.



Noise has been termed “the world’s most prevalent pollution.” An article by Barbara J. Katz entitled “For Whom the Decibel Tolls,” reprinted from the American *National Observer* in *Span*, August 1973, considers the damaging physiological and psychological effects of noise:

Noise contributes to development of cardiovascular problems such as heart disease and high blood pressure, some researchers say. Dr. Gerd Jansen of Germany’s Max Planck Institute for Industrial Physiology compared workers exposed to high and low noise levels. The high-noise group had more circulatory problems, cardiac disturbances, neurosensory and motor impairment, and even more social conflicts at home and at work.

Noise can influence unborn babies, producing malformations in the fetus’s nervous system that may affect behaviour later in life. Dr. Lester Sontag of the Fells Research Institute in Yellow Springs, Ohio, has found that startling sounds can quicken a human fetus’s heart rate and cause its muscles to contract....

Noise can contribute to hypertension, a cause of gastro-intestinal problems such as peptic ulcers. Soviet studies show that

workers exposed to high noise levels had twice the incidence of hypertension and up to four times the incidence of peptic ulcers, 10 times the incidence of impaired hearing, and 12 times the incidence of subjective complaints about their health as did other workers.

Noise reduces the depth and quality of sleep and thus may adversely affect over-all mental and physical health, several studies have shown. Dr. Colin Herridge, a British psychiatrist, found in a two-year study that persons living alongside London's Heathrow Airport have a significantly higher rate of admission to mental hospitals than persons living in socially similar but quieter areas.

The best-established effect of noise, of course, is that it can cause hearing loss and deafness. And it needn't be industrial or other excessively loud noise. Medical experts now believe that our hearing worsens with age partly because of exposure to the typical noises of our industrialized society....

Most worrisome of all to many researchers is the subtle, insidious nature of noise — its ability to produce these damaging effects even when we think we are not disturbed, even when we are so accustomed to the noise that we are no longer consciously aware of it. Victor Gruen, an internationally known city planner, no doubt had this quality in mind when he called noise "a slow agent of death."

Just what is "noise"? It is generally defined as unwanted sound. It can be assessed in terms of its physical characteristics such as loudness level on the familiar decibel scale, spectral composition, and whether it is continuous or intermittent. All of these are factors that affect our physical and mental-emotional discomfort. Just as ordinary light is made up of lights of the rainbow colours, noise is generally made up of components of different pitch mixed in various proportions. Each component has its own damage potentiality.

In America and elsewhere, many noise-control advocates have been trying to highlight the problem, and their efforts are bearing fruit. In India, a prominent noise fighter is Dr. M. Pancholy, head of the Acoustics Division of the National Physical Laboratory in New Delhi. There has been a rapid growth in the size and activities of cities here, with the result that noise has reached uncomfortable levels in several of them. To find out the extent of the noise nuisance, Dr. Pancholy and his colleagues at the National Physical Laboratory have conducted a series

of surveys of traffic noise in some of the larger metropolitan cities of India. Their findings are revealing. They show that daytime average street noise level in Delhi and Bombay, for instance, is in most cases excessively high. Fortunately, says Dr. Pancholy, "ours is mainly a rural society, and this means that the noise problem in India is primarily confined to cities, large towns and to industries. For the great number of people who live in the villages noise is not a problem as yet, but might become one in the coming years, if we don't do anything about it now."

As sound has a destructive aspect, so it has a constructive nature. That music of a certain type helps the growth of plants is now being recognized, but not enough seems to be known of the beneficent physiological and psychological effects of sound on the human being.

An instance of the havoc that can be caused by interfering with the ecological order is given in the June *Science Digest*. DDT sprayed on a small village of Malaysin in Borneo by the World Health Organization eliminated malaria-carrying mosquitoes but did not destroy an immune segment of the cockroach community that simply stored the poison in their bodies. The infected insects were eaten by the gecko lizards who became too sick to run from the local cats. As lizards and cats died from DDT poisoning, the rat population flourished out of control creating a crisis that required an airdrop of healthy cats to stabilize things.

According to a report in *The New York Times*, suicide is the second leading cause of death among the young, following death by accidental causes. During 1973, researchers estimate that between 70,000 and 80,000 young people aged 15 to 24 will attempt suicide and 3,500 to 4000 are likely to succeed. More girls than boys make suicide attempts but more boys succeed. These facts and figures relate to the United States, but suicide is on the increase in many other countries as well.

Dr. Michael Peck of the Institute for Studies of Self-Destructive Behaviour, the organization doing a suicide study, says that an increase in daily stress and an attitude of distrust of life copied from parents have contributed to the rise in suicides.

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