

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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MORAL VERITIES—METAPHYSICAL ETHICS

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The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

SUCH WAS the instruction given by a Master in the very early days of the Movement to all aspirants to Theosophical knowledge and to the service of its Cause. It indicates the method by which the injunction that “Theosophy *must be made practical*” can be carried out. That method should fulfil the condition laid down by the same great Teacher that Theosophy should be “disencumbered of useless digressions, in the sense of desultory orations and fine talk.” He immediately proceeds to amplify His teaching—“Let every theosophist only do his duty, that which he can and ought to do. . . .”

One of the difficulties, whose influence is greater than suspected, is the self-evident nature of the truth conveyed in these ideas. The words quoted appear simple and carry conviction so readily that their import remains vague. What can be more simple than the fact (1) that each student should do his duty, (2) that Theosophy must be made practical and (3) that the way to impress the mass-mind of the race is to present it with clear ethical concepts?

Quiet reflection soon reveals to the earnest student that if he desires to be effective in the practice and promulgation of Theosophical teach-

ings along the lines indicated in the letter from which the sentences quoted above are extracted, then he must be more definite. What is implicit in the advice to work out "clear unequivocal conceptions of ethic ideas and duties"? Certainly Theosophic ethics are not different from those of the great religions; once Mr. Judge wrote, "Buddhism, Christianity, and all the other religions teach the same morals, and literature is full of it." Why have religions failed to enthuse and to energize their votaries to practise these ethics? Is it not because their philosophical basis is neglected? How can an orthodox Christian act according to "with what measure ye mete, it shall be measured to you again" when he is taught, let us say, to believe in vicarious atonement and forgiveness of sins? How can an orthodox Hindu act up to the truth that "exertion is greater than destiny" when a distorted view of the Law of Karma, *viz.*, fatalism, is heard by him from birth, and when the mummery of the purohit is considered indispensable for saving his own soul, as well as those of his forebears? Why do Zoroastrians fail on so colossal a scale in observing their oft-repeated triad — Good Thoughts, Good Words, Good Deeds?

Not only is the study of philosophy neglected by the orthodox religionist; for him there is no impetus to sacrifice in the real sense inasmuch as whatever good he does is for gaining reward in the hereafter. Between his charity and well-doing and that of the person who is ardent in acquiring fame there is little difference. On the other hand, for the student of Theosophy the service of humanity in and through the U.L.T. provides an impetus, nay, an inspiration to his own betterment as a moral being with grave responsibility to the human kingdom. The person who aims at moral self-improvement to gain eternal heaven or freedom from *samsara* has not the force which flows unto him who has a Cause to live and labour for. In this idea will be found the answer to the query why good Hindus who read the *Gita* daily do not practise its injunctions. They praise the *Gita* ethics as so grand and its philosophy as so deeply profound that they are not able to comprehend the latter and that mortal man is too weak to practise the former!

What are the fundamental doctrines of Theosophy on which rest the principles of universal ethics? One's preaching can become effective only in proportion as Theosophical ethics are practised. The Three Fundamental Propositions of *The Secret Doctrine* form a royal avenue to true ethics; so also do the three Objects of the Movement. Helpful it will prove to himself if the student will try to work out the interrelation

between the metaphysical groundwork and the ethical growth thereon. But such effort should follow, naturally, the resolve resulting from the perception that applied Theosophy means change of one's personal disposition, change in one's personal habits, and the creating of a new personal character, in which the animal nature is substantially subordinated, human qualities are enhanced and divinity is made to radiate its light—in the small plain duties of life as well as in the promulgation of Theosophy, which always has a far-reaching influence, however little might appear to be its actual physical-plane manifestation. The practice of certain ethical teachings necessitates some comprehension of the metaphysics to which they are indissolubly linked.

In our civilization what the *Gita* names "belief in the existence of another world" is absent from the ideation of the so-called civilized and is present in crassly superstitious forms in the masses, whose religious instincts are exploited by priests—be they padres or purohits, maulanans or mobeds.

To the student of Theosophy the existence and the nearness of the invisible worlds, psychic and spiritual, are facts and the teaching about them colours our moral perception to a very considerable extent—or ought to. Between the ordinary and the Theosophical understanding of ethical principles there is a vast difference. To glimpse the metaphysical basis, to see the necessity and the value of practising ethics and not to attempt the task is fraught with deeper danger; Karma takes into account the neglect of knowledge possessed as also of its total absence. The ordinary man without knowledge of Theosophy is not guilty of non-application as is the student. The ideal which the aspirant should keep before himself for realization in his own life is painted in these wonderful words by W.Q.J.:

We have, each one of us, to make ourselves a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, and then finally result in drawing back the great and the good from other spheres from beyond the earth. This is not spiritualism at all, for it has no reference to the denizens of spook-land in any way. Let us then have great faith and confidence.

“ISIS UNVEILED”

TWO IMPORTANT IDEAS

There is a lamentable departure of divinity from man, when nothing worthy of heaven or celestial concerns is heard or believed, and when every divine voice is by a *necessary* silence dumb.

—PLOTINUS

The *little* soul [of the skeptic] is indeed acute, but sees nothing with a vision healthy and sound.

—EMPEROR JULIAN

THERE ARE two statements in the first volume of *Isis Unveiled* which because they are widely separated may escape being readily connected. Both are, however, of great importance to the student-practitioner.

The first is on page 180 and it says that “the impressions of scenes and landscapes which the astral body saw in its peregrinations [during sleep] may be awakened at any moment. . . . Between the ‘micrographs’ of the cerebral ganglia and the photo-scenographic galleries of the astral light, a current is established.”

The second statement occurs on page 342. It says that “the ancients . . . held that when the directing intelligences retired from any portion of the ether, one of the four kingdoms which they are bound to superintend, the space was left in the possession of *evil*.”

Interpreting these statements in the context of everyday living, it can be inferred that when during waking existence we loosen our hold on the Spirit (the Higher Self and Karma), we, maybe unwittingly, open ourselves to evil. Bulwer-Lytton is quoted by H.P.B. at the commencement of the third chapter: “The mirror of the soul cannot reflect both earth and heaven; and the one vanishes from its surface, as the other is glassed upon its deep.” What, then, prevents the man from a continuous rapport with the Spirit? The answer, though it may sound blasphemous, is that the presence of the Spirit may not be welcome to the man at all times. The pull of matter is continuous and the power and force that the desires wield is tremendous. For instance, Arjuna, the devoted disciple of Sri Krishna, looking back on his own past behaviour towards his chosen Guru, finds that he had treated the Spirit (which Sri Krishna represents) with scant courtesy, that, in fact, he had paid no respect to the Highest during hours of recreation or repose or at meal-time; and this whether he was alone or in the company of others.

We who have to start at the lowest rung of spirituality — we who are still very much of the earth, earthy — have the advantage of the teaching that Krishna, the true Guru, is within the hearts of all. He presides there. Each worthy aspirant has had proofs of this in his own life, although in the beginning he may have attributed many of his joys and providential escapes to chance or to the benign influence of the stars. Nevertheless, each true aspirant feels sooner or later that the presence and potency of the Spirit can no longer be denied, that it is closer to him than breathing, nearer to him than hands and feet. In spite of this realization, the swaying between the spiritual and the earthly will continue for many a day and far into other lives until the blessed condition is achieved when he does not forget the effulgent glory of his Guru in times of recreation and repose, in his chair and at his meals, in private and in public. It is in these hours of leisure or of work that the aspirant is most likely to lose his hold upon the Spirit. Losing it, he is in no condition to keep his mind neutral. Nature abhors a vacuum and so the hosts of evil troop in to fill the vacant places.

It is a fact that the mind of man goes on functioning without a break. It is this incessant movement that builds character and shapes the man's destiny with an inexorable hand. His actions — and ideation and desires are just that — impress themselves on his brain ganglia, not only in forms or images, but as qualities in the sense of the grossness or ethereality of the substance used and so allowed an entry into the man's physical and sidereal make-up. *Isis Unveiled* (I. 250) quotes Professor Lyon Playfair's translation of some works of Baron Liebig: "Physiology has sufficiently decisive grounds for the opinions, that *every thought, every sensation*, is accompanied by a change in the composition of the *substance of the brain*; that every motion, every manifestation of force, is the result of a transformation of the structure or of its substance." Translating this into applied psychology, we have the assurance that we can change, and change radically, the subtle constitution of the brain so as to make it the storehouse of either goodness or iniquity. Once this is done, at any future occasion the man will be drawing upon this store for his actions which will then be charged with the particular quality which he has himself distilled. Granted that the man has understood the truth of this proposition, he can achieve mastery over his mental processes only after years of constant and persistent effort. This much will be evident to anyone who has tried to do good, but whose feet have somehow run to mischief. He who would pursue the path of knowledge, peace and power

has to recognize that he can no longer guide his life by the norms of ethics arbitrarily fixed by an effete society. As he moves high and higher, he comes to recognize that anything that is non-spiritual, if not by itself evil, will ultimately and inexorably lead to evil.

It often happens that when everything seems to run smooth, a dream in which the man appears to enjoy his pet vice of former days comes to shatter his complacency. On waking, he remembers it with a feeling of revulsion. But he did dream, and it leaves him shaken. The brain ganglia were impressed during sleep with that part of the astral memory which he had created and from which he had not severed his consubstantiality. It is thus that sins often recoil upon the sinner. And it is not only dreams that beset and catch one unawares. The astral light surrounds us and being close to the earth is filled with the images and impressions of man's misdeeds, his vileness and his brutality. The astral body of man is kin to the astral light and if left to itself will respond to the unseen influences that crowd round places and congregations. Further, each man is surrounded by his own current in space which he peoples with the brood of his thoughts and desires. If the atmosphere around the man is antagonistic to the spiritual, his touch and even his presence may defile. Contagion is not confined to the physical side of things. Hence the advice which *The Voice of the Silence* gives: "Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast." The relevance of the discipline is readily understandable to the disciple who has gone through his falls and stumblings. But to carry on and not abandon the effort is the hardest struggle a beginner can invite. Yet, the struggle has to be assumed, the fight joined, and though the battle may ofttimes be lost, the war has to be won. There is no time limit to effort.

To envisage ultimate victory is good, but no victory is won without an unshaken faith. Does the shaken confidence of the neophyte after an unholy dream affect his faith in the philosophical remedy? Does he have faith that in the new ethical code which is his, he will find the defensive armour that will shield him against the undesirable reactions arising from sights and sounds, both internal and external? Then let him prepare in earnest. The goal is worth any sacrifice he may have in his power to offer.

The royal road and the royal mystery are shown to him who, according to the ninth chapter of the *Bhagavad-Gita*, "findeth no fault." *This* is the great talisman. It requires an abounding faith in the decrees

of Karma, and it requires most of all the obeisance of the soul to the Light that burns within. The reality and existence of the inner god must to some extent at least become a living reality ere that god can advise and protect. He then becomes the Lord, the comforter, the resting-place, the asylum and the Friend. Not till then. The "resting-place" where the Lord abides has to be found, the road to it familiarized, so that at the slightest indication to the approach of evil precipitation from the astral light, the earnest practitioner can retire thither, close the door of his closet, and let the wave sweep over him and exhaust itself, leaving him unharmed. The knowledge of how to go through the foul places of the earth has to be acquired. It is a step towards spirituality.

There are times when the student in his flush of victory thinks that the battle is won and that he can relax his vigil. Years of consorting with "evil" are not that easily erased. The evil not only of himself but of his family and race has to be faced and atoned for. If this were not so, Brotherhood would be an empty rallying cry signifying nothing.

The *Bhagavad-Gita* calls this the most mysterious knowledge, knowing and realizing which man is delivered from evil. It is only when he becomes one with his ideal that he obtains the power to unravel the mystery. If effects follow causes, if rigid justice rules the world, if there is a destiny that guides the man willy-nilly across vast spaces and among diverse people, then it must follow that every effect that comes to him has been earned by him and has been invited by him. He cannot find fault, he has no ground to rebel against the circumstances of his life, its ups and downs, its taking him through all places foul and clean alike. It is only when a full realization of this dawns on him and he takes each circumstance not only as what he had earned, but as what he has desired, that with it comes the stirring of the inner, the starry part of him. It is only then that the closing words of the ninth chapter of the *Gita* begin to have a meaning and a relevance hitherto unperceived. "Having obtained this finite, joyless world, worship me. Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me."

HE who integrates himself is ever beautiful and great.

—GOETHE

RANDOM NOTES FROM "THE THEOSOPHIST"

EVOLUTION — COSMIC AND HUMAN

[Dr. Alexander Wilder, in his translation of Iamblichus' work, *A Treatise on the Mysteries*, quotes the Neo-Platonic philosopher as saying: "I have the same thing to say to you in regard to the superior orders which came next after the deities. I am speaking of the tutelary spirits or demons (called by the mediaeval Kabalists — *Planetary Spirits*, and in the Hindu philosophy — *Devas* — H.P.B.), of heroes or half-gods, and of souls that have not been tainted by the conditions of life on the earth." To this the following footnote was appended by H.P.B.]

"BY THE CONDITIONS of life" on *our* Earth, and only so far as they have not reached it. No Planetary Spirit (and each human "Soul" — rather *Spirit* at the beginning of every new *Manvantara* or the periodical resurrection to objective and subjective life of *our* universe — limited, of course, to our planetary System — is a planetary pure and formless Spirit) can avoid the "Cycle of Necessity." Descending from, and re-ascending to the first starting point, that junction in the Infinity where Spirit or *Purusha* first falls into *Prakriti* (plastic matter) or that primordial and yet formless cosmic matter which is the first out-breathing of the Infinite and Changeless Universal Soul (the *Parabrahm* of the Vedantins), the Planetary Spirit has to take shape and form and live successively in each of the spheres — our own earth included — which compose the great *Maha-Yuga*, or the Circle of Existences, before he can lead a *conscious* Ego-life. Alone the "Elementals" — those half-blind Forces of Nature — say the Kabalists — which are the corruscations of matter and of the rudimentary minds of the descending "spirits" who have failed on their downward way — have not yet lived but will live some day on earth. The esoteric philosophies of both the eastern and western initiates, whether Greek or Hindu, Egyptian or Hebrew, agree on the whole. Whenever they seem to clash, it will be always found due rather to the difference of terms and mode of expression than to any essential difference in the systems themselves.

[Iamblichus continues: "What are the peculiarities of the higher Orders, by which they are distinguished from each other?... These peculiarities, having been evolved entirely from entities always existing, will be in all particulars distinct and simple."
H.P.B. remarks:]

The *Maha-Pralaya* or the Universal Dissolution occurring at the end of every "Day of Brahma" is followed by a Universal *Rebirth* at the end of the "Night of Brahma" which corresponds in length of period to the "Day." It is the beginning of such a rebirth that is considered by the vulgar minds as the "creation" of the world, whereas it is but one of the number of successive existences in an infinite series of *re-evolutions* in the Eternity. Therefore, as Spirit and Matter are one and eternal, the one being thrown into objectivity by the other, and neither capable of asserting itself *per se* to our sensual perceptions unless linked together, these "Entities" have "*always*" existed.

(September 1881)

[A review of Arthur Lillie's *Buddha and Early Buddhism* quoted the author as saying: "... the fatherly procreative principle is also called *kshetra*." H.P.B. remarked in a footnote:]

Mr. Lillie is evidently ignorant of the meaning of the term "Kshetra." Exoterically it means simply — "field," while esoterically it represents "the great abyss" of the Kabalists, the chaos and the plane (*cteis or yoni*), in which the Creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs.

(February 1884)

[Commenting on a correspondent's letter, H.P.B. wrote:]

We fear our correspondent is labouring under various misconceptions. We will not touch upon his very original views of Karma — at its incipient stage — since his ideas are his own, and he is as much entitled to them as anyone else. But we will briefly answer his numbered questions at the close of the letter.

1. Spirit got itself entangled with gross matter for the same reason that *life* gets entangled with the *foetus* matter. It followed a law, and therefore could not help the entanglement occurring.

2. We know of no eastern philosophy that teaches that "matter originated out of Spirit." Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other — even to our, the highest, spiritual sense. Spirit *per se* is a *non-entity* and *non-existence*. It is the *negation* of every affirmation and of all that is.

3. No one ever held — as far as we know — that *Spirit* could be

annihilated under whatever circumstances. Spirit can get divorced of its manifested matter, its personality, in which case, it is the latter that is annihilated. Nor do we believe that "Spirit breathed out Matter"; but that, on the contrary, it is *Matter which manifests Spirit*. Otherwise, it would be a *puzzle* indeed.

4. Since we believe in neither "God" nor "Satan" as *personalities* or entities, hence there is neither "Heaven" nor "Hell" for us, in the vulgar generally accepted sense of the terms. Hence also — it would be a useless waste of time to discuss the question.

(January 1883)

[A correspondent stated: "Tyndall is right . . . to fix a new definition to matter and it is this. 'If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is at bottom essentially mystical and transcendental.'" H.P.B. remarked:]

Professor Tyndall was anticipated in his opinion on matter by most of the great Philosophers of India. . . . The Eastern Occultists hold that there is but one element in the universe — infinite, uncreated and indestructible — MATTER; which element manifests itself in seven states — four of which are now known to modern science, and which include the state of *Radiant matter* discovered by Mr. Crookes, and that three are to be yet discovered in the West. *Spirit* is the highest state of that matter, they say, since that which is neither matter nor any of its attributes is — NOTHING.

(July 1883).

[A correspondent wrote:

"We are told and have also read a great deal about the number seven. We are told that the chain of worlds to which the earth belongs consists of seven planets: in short, the number seven is of great import; but I do not understand why we should consider ourselves confined to our own chain of worlds, which is only one of a number of chains of worlds belonging to our sun, and why we should consider Nirvana as the final goal.

"Now if we consider, the number seven does not only end with the chain of worlds explained to us, but that there are seven such chains attached to our sun. Are these not our homes also? . . . Are we to suppose that we shall get Nirvana after the seventh round on our Earth and its chains of worlds and then remain to the end of time retaining our individuality? Admitting that we

go on, in progress of time, through all the planetary systems of our sun, do we stop there and remain satisfied with our progress?"

To this H.P.B. appended the following editorial note.]

Ordinarily, a man is said to reach Nirvana when he evolutes into a Dhyan Chohan. The condition of a Dhyan Chohan is attained in the ordinary course of Nature, after the completion of the seventh round in the present planetary chain. After becoming a Dhyan Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to *overshadow* in another Solar system a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyan Chohan in his turn. There is progressive spiritual development in the innumerable Solar systems of the infinite cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of cosmic sleep which follows the present period of activity that the highest condition of Nirvana is realized. We further beg to inform our correspondent in this connection that our Mahatmas have not yet affirmed that there are exactly seven planetary chains in this Solar system.

(July 1884)

[An article on "Yoga and Kalpa" drew the following editorial comments. The statements on which the comments are based are given in brackets.]

[Agastya speaks of "the *seven times* born Brahma Garbha."] . . . the "seven births" or transformations refer to the seven births in the *seven root-races*. Every such birth being the keynote struck for other and subsequent births in sub-races, each keynote resounding in a higher key than the preceding one on the scale of tones; or, in other words, every new *root-birth* carrying the individuality higher and higher until it reaches the *seventh root-race*, which will bring man finally to the highest, eternal Buddhahood or "Brahma Garbha" in a degree corresponding to that he will have acquired by his enlightenment during his lives on earth.

[Agastya further says: "In the beginning it was light. In its fiery next birth it became blue. In its mysterious third, it became red. In the fourth it got heated and became white. Springing then,

it became yellow. In its next birth its colour was that of the feathery peacock. In its seventh and last, it became, indeed, an egg-coloured crystal.”]

The meaning of this is simple enough to him who has studied the theory of rebirths in the Esoteric doctrine. This gradation and change of colours refers to our physical and moral constitution on (a) the various seven planets and (b) in the seven root races. Planet A, corresponds to pure *light* — the essence of man’s primeval body when he is all spiritual; on planet B man becomes objective — assumes definite colour; on C, he becomes still more physical — hence red, the red-earth or Adam Kadmon, being the material acquired by the monad in the preceding world prior to being developed as man — on this Earth; on planet D, white, the colour containing an equal proportion of spirit and matter; on E, he is yellow — (relating to the Yogi’s robe) more spiritual; on F, he is fast approaching “the peacock” colour, that bird being the emblem and *vahana* of Saraswati, the goddess of universal occult wisdom; while in the seventh and last birth man’s aura is compared to that of an egg-coloured crystal — pure crystalline, purity being the attribute of *God-Man*.

(December 1883)

[Referring to Ignatius Donnelly’s work, *Atlantis: The Antediluvian World*, H.P.B. commented:]

The second part of the title of this volume will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world’s history — with everything before that antediluvian, and everything of later date — postdiluvian. There have been many such deluges cutting off the various races of mankind at the appointed time in their development. During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water. The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of

Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the Wisdom-Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say. Whether any of our psychometrists will see any further, depends on the degree of their development.

(May 1883)

[An article by Gerald Massey drew from H.P.B. an editorial comment which reads in part:]

"If the Theosophist were also an evolutionist," says Mr. Massey, "perhaps he would be able to fix the fleeting forms of his vision and perceive some of the spirits of Man's predecessors on the earth." If the European scientists whose fancy has for the first time been caught, within these last few years, by the crude outlines of an evolutionary theory, were less blankly ignorant of all that appertains to the mysteries of life, they would not be misled by some bits of knowledge concerning the evolution of the body, into entirely absurd conclusions concerning the other principles which enter into the constitution of Man.

But we are on the threshold of a far mightier subject than any reader in Europe who has not made considerable progress in real occult study is likely to estimate in all its appalling magnitude. Will anyone who has perused with only some of the attention it really deserves the article we published but two months ago under the title "Fragments of Occult Truth,"¹ make an effort to account, in his own mind, even in the most shadowy and indistinct way, for the history of the six higher principles in any human creature, during the time when his body was being gradually perfected, so to speak, in the matrix of evolution? Where, and what, were his higher spiritual principles when the body had worked into no more dignified shape than that of a baboon? Of course, the question is put with a full recognition of the collateral errors implied in the treatment of a single human being as the apex of a series of forms, but, even supposing that physical evolution were as simple a matter as that, how to account for the final presence in the perfected human body of a spiritual soul? Or, to go a step back in the process, how to account for the presence of the animal soul in the first creature with independent volition that emerges from the half-vegetable condition of the earlier forms? Is it not obvious, if the blind materialist is not to be accepted

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as a sufficient guide to the mysteries of the universe — if there really are these higher principles in Man of which we speak — that there must be some vast process of spiritual evolution going on in the universe *pari passu* with the physical evolution?

For the present we merely throw out hints and endeavour to provoke thought and enquiry; to attempt in this casual manner a complete exposition of the conclusions of Eastern philosophy in this direction would be like starting on a journey to the South Pole apropos to a passing enquiry whether one thought there was land there or not.

But we have, perhaps, said enough to meet the somewhat imperfect suggestion in Mr. Gerald Massey's article to the effect that elementals may perhaps be the spirits of animals or of "missing links" belonging to a former epoch of the world's history. The notion that in some immaterial shape — one may use an absurd expression to set forth an absurd conjecture — the spirits of any living creature can lead a perpetual existence as the stereotyped duplicates of the transitory material forms they inhabited while passing through the earthly stage of their pilgrimage, is to reckon entirely without the very doctrine which Mr. Massey so kindly offers for the consideration of Eastern philosophers. No more than any given material form is destined to infinite perpetuation can the finer organisms which constitute the higher principles of living creatures be doomed to unchangeability. What has become of the particles of matter which composed the physical bodies of "man's predecessors on the earth"? They have long ago been ground over in the laboratory of Nature, and have entered into the composition of other forms. And the idea or design of the earlier forms has risen into superior idea or design which has impressed itself on later forms. So also, though the analogy may give us no more than a cloudy conception of the course of events, it is manifest that the higher principles, once united with the earlier forms, must have developed in their turn also. Along what infinite spirals of gradual ascent the spiritual evolution has been accomplished we will not stop now to consider. Enough to point out the direction in which thought should proceed, and some few considerations which may operate to check European thinkers from too readily regarding the realms of spirit as a mere phantasmagorical cemetery, where the shades of the Earth's buried inhabitants doze for ever in an aimless trance.

(December 1881)

THE SECRET OF LIFE

IN WHATEVER DIRECTION we turn, whatever occupation we hold, we are incessantly confronted with mysteries. We might think, from the limitation of our experience and understanding, that our great scholars, our leaders of science, our preachers of religion, could give us that enlightenment which we know we lack; but they all confess, if honest with themselves, that they, too, are confronted with the same mysteries as we are. So most men, when they have found out that those who pass as the leaders and teachers of mankind know no more about the great problems of life than we ourselves do, give up the task as hopeless. It becomes for them simply a puzzle which they ignore, save and except when they are forced by the current of life itself to face it.

So, although we are in the midst of life, we are like blind men wandering in the dark. H.P.B. has said: "The whole secret of life is in the unbroken series of its manifestations, whether in or apart from the physical body." The statement will bear endless examination by us because in it is a light offered, and if we read within the sphere of illumination furnished by that light, the mysteries of existence will begin to clear up for us. We will not only know why we are as we are, but we will know how to take ourselves in hand and become that which to most men is merely a hope, an aspiration, a prayer.

First, then, in the light of this statement it is clear that most of us regard life solely from the standpoint of what can be seen in the body and through the body; that is, our angle of vision is limited sharply by what we call matter. If there is life outside of matter, that life is entirely unknown to us. Yet, whether life be in matter or outside of matter, it is still one and the same life, and a man has but to look into what we call space to see how large a share of it is filled with the invisible, and how small a portion is occupied by matter — by objects. If we ask how objects come to be in space and what the relation is between them and space, none can answer. If we turn within ourself, we find that there is that in us which is neither matter nor space, but spaceless, because each one of us has his whole sphere of perception, which is his true being, within himself. No matter what measureless miles we may attribute in terms of physical dimensions to space, the consciousness of it is in ourself. So each one of us includes within his own consciousness all space and all the objects in space. It is quite true that this space which is within as well as without our consciousness is occupied by many others

besides ourself, and that should show us what is meant by the spaceless nature of our consciousness. Although there is one and the same life in and through and around all beings, yet our sphere of being — that is, our own universe as each one sees it for himself — interpenetrates the universe of every other, and the universe of every other interpenetrates our own.

We can then get a conception of life not provided by any religion and not supplied by any science: that life is within and without all creatures, and that all beings have that which is common as well as that which is peculiar to each. The ancient Sages showed us that the same sense of union and sense of separateness, of inclusion and exclusion, exist throughout all nature as exist in us, and it is the play of these two senses which makes that light and darkness which are the world's eternal ways. This world would be a chaos to the senses and no cosmos to the reason were there not Beings whose area of intelligence, whose knowledge and experience of life, as much transcends ours as the great self-luminous sun transcends the light of an electric bulb.

So by the symbol of the shining sun and by the symbol of the Soul — the light in us, the light that we are — the ancient Sages attempted to make us see that the humblest as the highest being in the world is a self-shining light, and that the light that shines in the highest being or in the highest orb is the same light that shines in the humblest being and smallest fire.

By these means the ancients endeavoured to convey to us that life everywhere is one and the same life; that just as a spark if only it be granted fuel enough would start a blaze that would fire a solar system, so there is no limit whatever to the growth of individual Consciousness, to the area of our perception of life; that it need not be limited to the body — earth; that there is no mystery anywhere save as each hides his own light under a bushel lest others see what he sees and destroy his proprietorship; that that same spirit of separateness and sense of exclusion which makes us deny our light to others, also makes us shut out the aid and illumination that the light of others could be to us. Then from this symbol of one light lighting many lights we see that the brilliance of the fire in each depends on the fuel in each, and that this fuel is sacrifice — the surrender of the sense of exclusiveness, and the adoption of the sense of inclusiveness. As many sticks, easily breakable individually, united in a faggot are unbreakable, so there is no limit to what human beings can accomplish if they were to unite their lights. "Brother-

hood" is a much bandied about term today. Every church is a brotherhood, but how circumscribed! Every party is a brotherhood, but how self-fettered! Every family, tribe and nation is a brotherhood, but at what sword's point these brotherhoods all dwell! Brotherhood means seeing by the light of others and helping others to see by our light.

So the law of sacrifice, as we call it, is the law of the surrender of the lesser to the greater life, of the lesser to the nobler conception. The time must come when each of us will see that that light which shines in us and which we call ourself, our Ego, our Soul, our Self-consciousness, is one and the same as the Self-consciousness in every other man. Why are we able to feel in this body? It is not because of our sense of separateness from it; it is because of our sense of identity with it. If we had the same feelings precisely towards the body of another man as we have towards our own, we could feel through that body just as easily as through this. We have no idea of the limiting power of a fixed idea. We have no notion of the expansive power of an open mind.

Life for each one of us is just a vast school of learning. What are we studying all the time, regardless of the names and forms we use? We are studying life — studying it at second hand for the most part, at first hand only a little. What is it to study life at second hand? It is to study life in other forms, in other states, in other conditions, in other beings, as if that life were other and different from our own. And what is it to study life at first hand? It is to study what we feel, what we see, what we hear, what we do, what we think — in *this* body. The sense of separateness, the heresy that there are beings in the universe without light, without intelligence, and the further heresy that the life in each is separate from the life in all, is the origin of all our sorrows. We do not regard the secret of life as lying in the unbroken series of its manifestations. With us, life begins at birth and ends at the death of the body. But from birth to death we know there is an unbroken series of manifestations. Regardless of whether we name them desires, hopes, fears, imagination, thoughts, ideas, feelings, or actions, they are all manifestations and expressions of our own power, our own being. But when we see that our birth itself is but the transformation of another series of hopes, fears, memories, imagination, thoughts and actions, which have brought about this new series, and that the end of life here is but the unwinding of a coil which begins a new series in the hereafter — then we begin to see that such words as "immortality" and "mortality" are but will-o'-the-wisps. There is no immortality apart from life; there

is no mortality apart from life. We, then, should think of life not as mortal or as immortal, but as continuous. We should think of the manifesting power in every life, the expression of its intelligence, as an *unbroken* series. When we begin to regard life in terms of continuity we get our first glimpse of the real nature of life. When we regard our manifestations, whatever they are, as being like the waves of the sea — an unbroken series without beginning and without end, then our area of perception widens beyond the horizon of birth and death, beyond the horizon of physical existence and the circumscription of matter.

We can then say that the secret of life is life within life. The moment we enter a house from the rain and the storm outside, what has become of the rain and the storm? For us they have ceased to be, and only that *is* which is within the area of our conscious perception. The rain and the storm are natural phenomena, but we whose nature is different are disturbed by them. Why should we be? That brings us to the other end of the secret of life.

Not only in the unbroken series of its manifestations is the whole of the secret of life, but every manifestation of every kind, in its dying, incessantly gives birth to a new manifestation. Who can explain the present if he has no memory of the past? Every step we take is but one of a series of steps; every thought we think is but one of a series of thoughts; every love and hate we feel is but one of a series of loves and hates; every life we live in matter — in a body or outside of a body — is but one of a series of lives.

Every day, every year, every life, is the old day, year, or life reborn. No matter what it is we sow, no matter what the direction of our activities, no matter how wide and various the series of manifestations of our engendering, they bring back to us but a twofold harvest. All that we will carry forward from day to day, from year to year, from life to life, is that which we esteem good and that which we esteem evil. That we were out in the rain was nothing if it brought us good, but was everything if it brought us what we esteem to be evil.

The secret of life lies in the unbroken series of its manifestations. It brings us to the consideration of how grossly we err in our determination, our definition, our understanding of what are familiarly called “good and evil.” Like the sun, none of us in our life, none of us in our manifestations, shines for himself alone. Yet our perception of good is unbelievably simple: that which at the moment pleases me. And our interpretation of evil is: that which at the moment displeases me. So

our series of actions all rest upon that. Is it any wonder we are being disturbed all the time? Each of us knows that the actions, the thoughts, the feelings of others round about us, reach us and sharply affect us for good or evil, yet in our own series of manifestations we give but little heed to the effect of our own feelings, thoughts and actions upon others.

So to all of us life would present not nearly so many problems if we ourselves set better examples, and that is the message of Theosophy. Is it any different from the message of Krishna, or of Buddha, or of Christ? It would be of no help at all to one who desired to learn mathematics to worship as a god some mathematician who had come to town, opened a school, and offered to teach mathematics to whomsoever wished to learn. Is not that the attitude of Christians towards Christ, of Buddhists towards Buddha, of Hindus towards Krishna? They worship as a god one who came as a Teacher. Just as the symbol of sun-worship was corrupted into making the physical sun an object of idolatry, so the spiritually shining suns in human form — Krishna, Buddha, Christ, and others — were all converted into objects of idolatry by those who came within the area of illumination of their life, and were turned into objects of fear and hatred by those whose province it was to maintain the idolatry of some other teacher. Into our world mental, our world psychical and our world spiritual, the advent of a Krishna, or a Buddha, or a Jesus, was precisely the coming into our inner cosmos of a new sun. There are always those who try to set up some kind of idolatry, some kind of worship, some new form of fetishism or sectarianism, as the result of a Teacher's mission. They either worship the Teacher or they set up altars in his name and invite worship of themselves.

However great and learned and good a teacher may seem to the child in school, the teacher knows that all his knowledge can be gained by the child, and the child knows that he has but to study, to work, watch and wait, and the day will come when that light which for him today is a borrowed light — the light of the teacher — will become his own light, without any diminution of the light of that other. We have the symbol of the sun, self-luminous, giving light to lesser bodies, and this is symbolized by the priest who, having called the worshippers who have no light, tells them how to make candles for themselves; and the priest holds his one lighted candle, and the worshippers with their unlighted candles pass in file before him. Just a touch — the kiss of fire — and each one himself becomes a Priest and Master of the Fire. So from sun-worship we have fire-worship. Whoever has knowledge and power, whoever has hope

and faith, has Fire. Whoever has love for his fellow men has within his own heart the Priest. The body is the candle, the brain is the wick, the heart of man is the Fire of the Eternal. Whenever the heart and the head and the body are conjoined to give light to those who have it not, has not that man become a sacrificial priest with the ministering Fire to his fellow men? Has he not become a source of illumination to the whole of nature which comes within the sphere of his being?

So the great wrong done us by the upholders of orthodox religions has been that they have made out of a Teacher an object of worship. Who has tried to light his candle in the flame of the Teacher? Who has desired to dedicate himself, with all he has and all he knows, to the same kind of a service of his fellow beings as did a Buddha or a Christ? Yet, we have but to look within the light of our own being to know that the only real happiness, the only real good any of us ever experienced, was that which came from something done without concern for self, to fill another's need.

The struggle, then, in us is not the struggle to master the secret of life; the struggle is not to become rich any more than to be beggars; the struggle is not to be physically well, any more than it is to make ourselves physically sick; the struggle is that between knowledge and ignorance, between the sense of separateness and union, between selfishness and unselfishness.

To get a rich harvest, what shall our sowing be, and how shall we gain the strength to do that sowing? There is but one way: Whoever dwells on his fears calls out of the invisible the ghosts of cowards; whoever dwells upon an ignoble character and upon ignoble deeds, is feeding the dark side of his own nature. If our thoughts, our feelings, our interests, are centred in selfishness, the products of selfishness, and examples of selfishness, then our harvest with each succeeding year and succeeding life will be more and more bewildering, a greater and greater engulfment in darkness and a shorter and shorter day of light. But, on the other hand, no man can contemplate heroes without becoming a hero worshipper. No man can form bonds with a Teacher without the desire for knowledge springing up in him. No man can cultivate acquaintance with industry without the lethargy of indolence being driven from his own Soul.

There is the God of unselfishness as well as the Satan of selfishness in each one of us, and when the opportunity for a noble action, when the need for sacrifice presents itself to us, we take counsel of our selfish-

ness and of our fears. We believe in good but we say: "If I do this, evil will befall me." How can it? We need to realize that this is an honest universe. We have but to be honest with ourselves and study our own nature to find that there is nowhere in the nature of anyone any series of manifestations but does not find its counterpart in us. No devil has ever been painted any blacker than our worst thoughts and feelings; no Christ has ever shone with a more lucid fire than the sacrifice that springs spontaneously alive in the heart of every man at the sight of others' woes.

We need, then, to cultivate the sense of the universal. The whole of matter is present in our body nature. Likewise, the whole light of intelligence is there in our mind nature. We have but to set aside the idea that "I am this form," or other than the Soul, the Light, the Life, the Spirit, in the lowest as in the highest, to see by the shining of the One Self, and then the distinctions of race and of creed, of sex, caste and colour are seen for what they are. Our folly is that we do not look to see things as they are because we do not look in the light of the One Self.

And so the secret of life for us lies within our solution. The Elder Brothers are not dead. Their teachings, whatever our particular affinity or predilection may be, are accessible to us, and when we come in contact with the words of any of the great Teachers of mankind, we come in contact with the whole ocean of knowledge. When we raise ourselves in thought to their level, we have transferred ourselves to that plane of life and being where They eternally are and whence They periodically descend into human life.

Their knowledge and compassion are infinitely greater than ours. Let us remember that what to us is merely a fact is to Them an experience. The difference between a fact and an experience should be noted: We can read of the sickness, suffering, misery and vice of the myriads — those are facts; but when those facts come to us, that is an experience. We try to hold ourselves away from the darkness and woes of life, to dodge them, yet all the woe and darkness there is, is in Life.

So we have to master the fear of pain; we have to gain faith in our own integrity; we have to place our whole reliance upon the fact that this is a just universe — that whatever a man sows, that shall he also reap, and what he is reaping, that, alas, he must have sown — and then go forward to a better sowing, trusting our all upon the fact that one who sows good seed can never in time, nor space, nor consciousness, reap an evil harvest.

THE PULSE OF LIVING

OUR HUMAN CONSCIOUSNESS exists in a universe that is a paradox. Our environment is impermanent as "form" and permanent as "energy" or "spirit." The mind-consciousness derives its simultaneous attachment-detachment from its position as the "bridge" that spans these two extremes. It can look both ways, and therefore stands as a balancing instrument — the "bridge" of LAW laid across the axis of egoic-individuality and form-personality, an axis which forever runs midway between the "pairs of opposites."

This "axis" we may denote "intelligence." It is bound to the past of Karma-experience and to the future of faith, hope, imagination; and linking the two is *dharma*-duty performed in the present. These three aspects, past, present and future, are bound to its essential continuity as Self, Consciousness, Perceiver, which is within and which is a ray of THAT — an independently alive Life, a spark of the One Eternal Radiance.

The act of constant balancing between the two poles of Spirit and Matter, or life-energy and form-substance, involves the whole organism which we call "myself." The intellect is a balancing instrument that reacts to the environment and whose driving, fiery power gives it the position of the mover of the form and the knower within.

As the mind-soul develops the power of compassion-intuition, it looks at things and events from an increasingly universal point of view. It employs its knowledge of law, which bridges the spheres of matter and spirit, to harmonize peacefully with others. It is wisdom-discrimination incarnate, *Dana-Shila-Kshanti* as one. The ceaseless energy of detachment (*Virya-Vairagya*) is its characteristic, whereby the contemplator, the *Dhyani*, perceives the universal vision of all Being and all Non-Being, of which *Prajna* is the symbol.

Society may be regarded as an organism. On one side, there is the inertia of form-attached psychic limiters; on the other the goad of impulse-intellect and wisdom lies in the hands of individuals who furnish the bridge of mind. Society as an average short-sighted mass demands the permanence of inertia — of sameness, of continuity without the effort or shock of change.

The fact is that the universe of impermanence cannot be denied. Our past, our errors, now come back to us as karmic attributes (*skandhas*). The Buddha said, "Sorrow Is." He who perceives this, seeks sorrow's cause. This may arouse fear, anger, annoyance and de-

spair in the average mass of humanity. But some few may be stimulated to bring about sorrow's ceasing by learning for themselves Nature's laws. They may then, by developing compassion and wisdom, tread the Noble Eightfold Path and become exemplars of charity and sacrifice.

Theosophy outlines man's potential future and presents for consideration the role played by the "bridge" of feeling-intellect-imagination that unites "form" (Matter) to "energy" (Spirit) through the Laws of Life. Man, the self-conscious, is the bridge between non-self-consciousness on the one side and universal consciousness, represented by the Buddhas and the Mahatmas of the race, on the other.

WHAT distinguishes war is, not that man is slain, but that he is slain, spoiled, crushed by the cruelty, the injustice, the treachery, the murderous hand of man.

The evil is moral evil. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity and lust. If it only slew men, it would do little. It turns man into a beast of prey. Here is the evil of war that man, made to be the brother, becomes the deadly foe of his kind; that man, whose duty it is to mitigate suffering, makes the infliction of his suffering his study and end; that man, whose office it is to avert and heal the wounds which come from Nature's powers, makes researches into Nature's laws, and arms himself with her most awful forces, that he may become the destroyer of his race. Nor is this all. There is also found in war a cold-hearted indifference to human miseries and wrongs, perhaps more shocking than the bad passions it calls forth. To my mind, this contempt of human nature is singularly offensive. To hate expresses something like respect. But in war, man treats his brother as nothing worth; sweeps away human multitudes as insects; tramples them down as grass; mocks at their rights, and does not deign a thought to their woes.

—WILLIAM ELLERY CHANNING

LETTERS ON MAGIC AND ALCHEMY

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INTRODUCTION

THE TERM "occult" is applied to certain things which are beyond the power of being perceived by the external physical senses and which can be known only in a higher than the ordinary state of consciousness. To those who are able to enter that superior consciousness in which the spiritual faculties are opened, these things will cease to be "occult"; but to those who are deficient in that power, and especially to those who deny the possibility of any higher perceptive faculty than that of the external senses, the inner mysteries of Nature will be incomprehensible, and the reading of books on metaphysics and occultism will perhaps have no other effect than to disorder their imagination. The inner mysteries of the "Temple" cannot be unveiled; it is the observer himself who must remove the veil that hangs before his eyes; there is no other key to the understanding of Nature than the power of understanding itself.

Logical argumentation and inductive or deductive reasoning are good enough as far as they go, but they are only crutches for those who cannot walk on their own legs; they are means by which those who cannot see certain things may form a more or less correct opinion as to how these things would look if they were able to see them; they are the aids of speculative science, but they do not convey real knowledge, for real knowledge is the direct perception and understanding of a truth as it is and not merely as what it is said or imagined to be.

Real knowledge is therefore not obtained by mere theoretical speculation but it is the result of *experience*; and as a person without well developed external senses can have only an incomplete experience in regard to external and sensual things, likewise he who is unconscious of the things of the spirit can have no real knowledge of spiritual truths; nor can he who is in possession of real self-knowledge communicate it to another who has no such experience; for however true a thing may be to him who knows, it will be only a matter of opinion or belief to those who have not had the same kind of experience.

It is therefore exceedingly difficult to speak in a comprehensive manner about things in regard to which the majority of mankind have only very vague opinions, and even the terms which must be employed

to express thoughts on occult subjects differ widely in their meaning according to the intellectual or spiritual standpoint of the reader. No sooner is a new term applied to signify some spiritual power, it is immediately travestied and misapplied to external things by those who have not the least conception that such powers exist. Thus the word "Faith," which originally meant "spiritual knowledge," is now universally misapplied for "belief" or "creed"; "attraction" is called "love," while, in fact, it is only the reaction of love; "begging," *i.e.*, the requests for the gratification of selfish desires, is called "prayer," which in its true sense means the aspiration of the soul for the highest, implying entire forgetting of self; "magic," or the exercise of spiritual powers for a *wise* purpose, is misnamed "witchcraft," etc., etc.

Terms are misleading unless they are properly understood, and to avoid as much as possible such an unfortunate misunderstanding, it will be necessary to preface what follows by giving an exact definition of some of the terms used therein:

God. — The infinite, unlimited, unconditioned, omnipresent and unmanifested *Absolute*; the intellectually incomprehensible, fundamental and universal *Cause* of all that exists, in which all exists and in which we all are, and live, and have our being.

Substance. — The universal invisible essence of which all visible and invisible forms are made; whether in its transcendental aspect as "Mind-substance" or the matter which gives shape to thought; or in its more gross, dense and material aspect, where its outward appearance becomes manifest to the external senses and in which state it is usually called "Matter."

Power. — A state of Substance in which it manifests activity. This activity may manifest itself in various forms and on various planes of existence. It may act without or with relative consciousness. As there is only one fundamental Substance, there is only one fundamental Power, and the two are only two aspects or modes of manifestation of the eternal unmanifested One called God.

Will. — The fundamental and original Power from which all other forces and activities in the universe spring. Every imaginable power or force, from relatively unconscious motion up to self-conscious spiritual love, is therefore nothing else but a certain mode of manifestation of Will, and all the different terms applied to these forces, such as "life," "light," "sound," "electricity," "heat," etc., merely signify the various aspects and modes of manifestation of that one fundamental power called

the Will; in the same sense as all imaginable substances, from relatively unconscious granite rock up to self-conscious spirit forms, are only various shapes of one fundamental original substance which assumes various qualities in its various forms of manifestation, according to the nature of its internally acting Will.

Imagination. — The creative power of Deity, acting in Nature as a whole, or in individual beings, which governs the construction of form according to a certain pre-conceived plan or pre-existing idea. The Imagination, like the Will, may act with or without relative consciousness, and be exercised with or without any voluntary conscious effort. The growth of a tree is the result of the image of the future tree existing unconsciously within the imagination of the seed, and being gradually rendered objective by the internally acting and relatively unconscious will having been stimulated into action by influences coming from external surroundings. There are many things existing in man's imagination; but he is not conscious of all of them at one given moment of time.

Thought. — The exercise of the power by which the images in the mind come to the consciousness of the latter. Man creates no ideas; he merely grasps the ideas which are already existing and whose images are reflected in his mind as in a mirror, and by the act of thinking he combines or resolves them and puts them into new shapes. The lower animals perceive only the images which are reflected in their minds without any effort on their part; but man has the power to rise by his will into the higher region of ideas, and to select and grasp ideas according to his choice.

Spirit. — Will and Imagination united into one, and acting undividedly in the same direction and for the same purpose. The will, by identifying itself with a thought, invests the latter with a spiritual power; the imagination uniting itself with the will guides the latter, and thus a spiritual and self-conscious power may be made to act as far as thought can travel, or as far as the will can reach.

Consciousness. — Certain states, resulting from the action of the Will upon the Imagination. There can be no absolute unconsciousness in the universe, for all things are the products of an activity which is eternal and therefore self-existent and self-conscious, even if it is without any relative consciousness in regard to any existing form. External things may come to man's external consciousness by means of his external perceptions; but spiritual and "invisible" things come to his inner consciousness by means of the emotions and sensations produced within

the sphere of his Mind.

Ether. — The universal but invisible element of "Matter" in its aspect as non-molecular substance.

It seems almost unnecessary to reiterate the statement that all the above explained terms are not intended to represent these things as being essentially different from each other; they only refer to different aspects or forms of manifestation of the eternal One for which there is no name and no definition. He who spiritually knows of the One will find the doctrines of Occultism easy enough to be understood; he who is incapable of spiritually recognizing the Unity of the All, will get lost in the labyrinth of the multiplicity of external phenomena, and however experienced and learned he may be in the classification of such phenomena and in giving to them the names adopted by science, he will necessarily remain ignorant of the Cause of all things, without the knowledge of which nothing can truly be known. Therefore the ancient Rosicrucians said that he who knows many things knows very little, while he who knows only One — knows all.

The requirements of human language have made it necessary to give separate names to the various kinds of manifestations produced by the absolute One, and from this circumstance arises the illusion which makes it appear in the eyes of the ignorant as if these things were different from each other, not merely in their external appearance but in their essential nature. If we were permitted to speak correctly we would have to say in speaking of a *Man*, a *Horse*, a *Stone*: That of which we intellectually know nothing, and for which we have no appropriate name, having manifested itself to our external consciousness in the form of what we have chosen to call a "man," a "horse," a "stone," etc. Instead of speaking about Life, Light, Sound, etc., we would perhaps have to say: Those vibrations of the universal Ether of Space, which are invisible and intangible to our senses, but which by acting upon certain *media* and under certain conditions, produce within our external consciousness the phenomena which we call "life," "light," "sound," etc. Such a roundabout way of speaking would be more philosophical: but it is doubtful whether it would be more comprehensible and practicable for use. Language is, after all, only an aid and not a substitute for the exchange of thought. Minds who are in harmony with each other will have no great difficulty in understanding each other's thoughts, even without the use of a great many words, while those who are in disharmony with each other will only increase their misunderstanding by using a

great many words. External language, like any other external thing, can only be relatively true; absolute truth is self-evident to those who can see it, and requires no human testimony or certificates. Every assertion requiring logical proof is therefore true or false according to the aspect under which the object is seen; a circle seen from the plane in which it exists, is only a straight line with two ends and a middle part; seen from above or below it is a circle without any end; looked at sideways, it is an ellipsoid; and if one half of it is invisible it may appear to be a parabole. All external science, however true it may be in one way, is false in another, and all dogmatic assertions prove nothing but the vanity of him from whom they originate; for there is no one who knows absolute Truth except He who is Himself the Life, the Way and the Truth, the self-conscious divine Spirit in Man.

Under such circumstances it would perhaps be wisest to be silent and to say nothing at all, and if we nevertheless attempt to speak about things belonging to the interior realm of Nature, it is not for the purpose that our views should be regarded as being intended to give any new revelations; but merely as furnishing food for thought and as an aid by which the Truth which exists within the inner consciousness of the reader may come nearer to his intellectual understanding. To those who have already found the truth, we have nothing to say.

THE UNITY OF "MATTER"

A great deal has been written about the question: "What is Matter and what is Mind?" Scientific and philosophical dissertations have been written without very much elucidating the subject, the usual answer having resulted in: "Mind is no matter, and matter never mind." Nevertheless, the answer seems plain; for "Matter" and "Mind" are undoubtedly two terms signifying two different aspects or modes of motion of the eternal *One*. This truth is clear to the spiritual perception of those who can see with the eye of Reason, and they require no further proof; but even to those who are accustomed to reason only from the plane of external observation, the Unity of the All and the consequent identity of Matter and Mind is a fact which gradually forces itself upon their scientific attention.

The scientific and religious world seems to be gradually rising out of the profundity of its ignorance. Some 288 years ago Giordano Bruno was burned alive as a heretic for having proclaimed the fact that there is only one God and consequently only one Substance in the universe,

and now the same truth is believed in by some of the greatest luminaries of science. Professor Suess, in his inaugural address as *rector magnificus* of the university of Vienna in 1888, publicly expressed his belief in the Unity of the All, even in the stronghold of Roman Catholicism, without being burned or even challenged by the followers of orthodoxy. Having called the attention of his hearers to the newest discoveries of science made by means of the spectroscope, by which the identity of material substances existing upon the various planets and stars is proved, and having mentioned the important discoveries of Mendelejeff, which go to show that there is a scale of harmony of chemical substances resembling that of colour and sound, he spoke the following memorable words: "As the dawn precedes the sunrise, likewise all great discoveries are preceded by a foreboding of their coming. Today the Unity of all Substance is instinctively felt to be a truth, but the united labour of all nations will soon discover the way to prove it intellectually to be so."

This old and nevertheless ever new truth that the All is only One, and that the great variety of forms in Nature is merely a variety of forms and not of essential being, is the fundamental basis in the pursuit of occult study. It begins to be universally recognized, and yet its full importance is seen only by few. It is the most sublime idea which can be grasped by the human mind, and the consequences of its recognition reach far beyond the limits of time into Infinity. Cornelius Agrippa says: "The One completely penetrates every other number; it is the common measure, the foundation and origin of all numbers. Multiplied with itself it is its own product; it cannot be divided into parts but every division produces a multiplication, *i.e.*, it produces units, of which none is larger or smaller than the original unit and of which every part is the whole. It is the beginning and end of all things, but it has itself neither a beginning nor an end. All things originate from the One, and all tend towards unity in the end; all that *exists* finds its true *being* in the One, and those who seek for salvation in the One must get rid of their multiplicity and return to the One."

There can only be one Love, one Life, one Power, one Wisdom, one Truth, one Substance, one God, although each of them may become manifest in an endless number of forms, and all these terms merely represent various aspects of the One, whose name consists of one letter.

The One is self-existent and self-sufficient, and therefore eternal and not subject to change. It will forever be intellectually incomprehensible, because the intellect is only one of the many forms of its manifestations

and a part cannot comprehend the whole. A scientific examination can therefore have nothing to do with qualities of the absolute One; it can only deal with its manifestations. As soon as the One begins to manifest itself, it steps out of the sphere of pure being and a duality comes into existence. Formerly it was only Cause; now it is Cause and Effect and as every Action produces a Reaction, it becomes at once a Trinity of Cause, Action and Reaction; the incomprehensible mathematical point, extending in three dimensions, assumes the aspect of a triangle constituted of *Matter* and *Motion* and *Space*.

Space represents Causality, it is unchangeable; Matter and Motion manifest themselves in a great many ways. There are forms of matter or Substance in the mineral, vegetable and animal Kingdoms; there are substantial forms in the realm of the Elementals and in the Kingdom of gods. There are forms of Motion, from unconscious motion up to conscious thought, and still higher up to the action of the self-conscious Spirit; but Space remains always the same, and there can be no other but a three-dimensional Space; for "Space" represents Form, and *Three* is the number of Form. A form with more or less than three dimensions is unthinkable, and can have no existence for us.

To recapitulate, we have therefore the *Unity* of the *Cause*; the *Duality* of the form of its manifestation, and the *Trinity* of the *Effect*. Within the eternal absolute One, Matter and Motion, Will and Ideation are one; but as soon as they manifest themselves they appear as a duality, producing a trinity, the child, in which the qualities of the Father and Mother find their united representation.

—ZENO

THERE IS no true liberty without the bondage of sacrifice, no true serenity without the suffering of compassion, no true bliss save in the woe of action.

—ANONYMOUS

ROBERT CROSBIE SPEAKS

XII.—ABOUT THEOSOPHICAL WORK AND WORKERS

THE GREAT WHITE LODGE exists for the service of humanity; They need and welcome WORKERS in the world.

Every student who will strive to make himself a fitting instrument is necessary to the WORK, to his full capacity, Soul, Mind and Body.

We base our devotion and our efforts upon the nature of Those who gave the Message, and accept as safe, good, true and what is necessary, the lines that are found laid down in Their writings. Those who think that way will WORK that way.

Mere attendance at meetings is not enough to make us feel our identity with the WORK. . . . The object of Theosophical study and WORK is *not* individual development, but that each and all should become true helpers of Humanity.

Our WORK is to call attention to the true basis for Union among Theosophists — and at the same time to set the example.

This is an age of transition and our WORK is to hark back to first principles, promulgate and sustain them as best we can, so that they shall be ready for those who need them, drawing our inspiration from the Message and the Messengers.

There are intelligent evil forces at work continually to defeat the emancipation of humanity from selfishness. . . . Our WORK is to people our current in space with such thoughts as tend to dissipate these influences, and to assist right thoughts in others by awakening them to the realities which have been placed within reach of our understanding.

If we remember that we are WORKING with a portion of our powers now — that portion which needs exercise and proper direction — in order to assimilate *it* with what we really know and are, we shall feel more content to await the full blossoming.

We as students . . . can only do what we can do — and remember that the Master's hand is over all. It is pioneer WORK for those now in the world, and by doing what we can now, we make ourselves a place in the future into which we will come under law.

Our efforts may seem inadequate, but they are in the right direction, and "a little leaven leaveneth the whole lump." We will do what we can and all that we know how to do, enduring the evils of the present while attempting that which will WORK for greater good in the future, here a

little and there a little, thus leading the minds of Theosophists of every degree and in every society to as broad a conception of the Philosophy as possible.

It is good WORK to search out and make available to all, those necessary quotations from their writings which carry the *intent* of the Teachers. . . . If we are able thus to throw a clearer light upon the intent, our WORK will be good for both the learners and the learned.

In the WORK which we have undertaken together, it matters not whether "we" fail or succeed. Our purpose has been and will be that the WORK shall go on. We can throw — each one of us — our best into the effort; the rest is in other and stronger hands. . . . It is, then, to the Teachings that attention has to be called — not to ourselves who are only handing them on as best we can.

We are holding, waiting and WORKING for those few earnest souls who will grasp the plan and further the WORK.

In this WORK, natures are intensified, good and bad come to the surface, the "cleaning-up" process is gradual — each must do his own WORK of elimination where such work is seen to be needed. The barriers to help from Masters are in ourselves and nowhere else.

Unity — Study — Work — are the trinity of this plane. . . . UNITY first, as a focus for spiritual growth and mutual strength; STUDY, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had; WORK, upon ourselves in the light of that study, and for others first, last, and all the time.

Masters do all that is possible for Them to do; we strive to follow Their example in doing Their WORK in this world of conditioned existence, each in his place; the knowledge that it is Their WORK, and what should be done, sustains us.

Our value and aid in this great WORK will be just what we make them by our motive, our judgment, our conduct.

The WORK we have to do, the knowledge we have to give out, depends on no other names than those of the true Teachers, H.P.B. and W.Q.J.

QUESTIONS ANSWERED BY DAMODAR

[The following answers to questions are reprinted from the *Supplement to The Theosophist*, December 1883. D.K.M. are the initials of Damodar K. Mavalankar.—EDS.]

Question — It is usually affirmed, what is a fact, that the adepts live very much longer than ordinary mortals. What is the maximum number of years for which they live or can live before they die their physical death like men in general, who live or can live for not more than 200 years at the most?

D.K.M. — The physical life of the ADEPT is determined more or less by the conditions of the race in which he is born, by the energy of his Will and by various other circumstances. It will be admitted that each subsequent race after the middle point is once passed, must be more and more spiritual. So one ADEPT having to contend with a lesser amount of materiality than his predecessors, has his way much smoother. The exact number of years which an ADEPT of a particular race may live is a perfectly immaterial question and can be set down more to unscientific curiosity than to any philosophical enquiry. It must be at the same time remembered that when a certain stage is reached, the conditions which surround the ADEPTS of different races being nearly identical, their periods of existence must be almost the same.

Question. — In the article “Elixir of Life”¹ we read: “By or about the time when the Death-limit of his race is passed, he is actually dead . . . gone to join the gods.” What is the exact state of an adept by or about the time when the Death-limit of his race is passed? If he die a physical death at such a time, though without the agonies of dying, where is the difference with respect to longevity between him and an ordinary man who dies at about 100 or 150 or 200 at the most?

D.K.M. — [This question] would never have been put by one who had properly *studied* the article on “Elixir of Life” and understood the spirit it conveys. Suffice it to say that the passage in that article which tells us that the higher bodies become accustomed to the atmospheric conditions of the earth before the grossest ones are cast off, is a broad hint for a student of occultism who has begun to live the life.

Question. — When can it be said that an adept has attained

¹ Reprinted in THE THEOSOPHICAL MOVEMENT, July and August 1966.—EDS.

Nirvana or Moksha as the Hindus call it? What is the exact state of his body, *i.e.*, the seven principles of which he is composed, when he attains Nirvana?

D.K.M. — The ADEPT attains *Nirvana* or *Moksha* when he identifies himself with the ONE LIFE or rather puts himself *en rapport* with it. His state then is something like that of the *Dhyan Chohans* of the Buddhists or the *Prajapatis* of the Hindus. [The questioner] would do well to study the *Upanishads*.

Question. — The ancient Rishis of India, such as Vasishtha, Valmiki, Viswamitra, Agastya, and other historical adepts do not exist in flesh and blood. Then, how, *i.e.*, in what form, do they exist, if they still exist at all in any other form? What has then become of the septenary men of which they were formed?

D.K.M. — The four *Rishis* mentioned live now as *Dhyan Chohans*. This of course does not mean that all the ancient sages have reached that stage.

Question. — “A very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation” [“The Elixir of Life”]. How, where, and when does he submit to Incarnation? Does he become incarnate in the sense in which Vishnu is said to have been incarnate by the Hindus?

D.K.M. — The incarnation of *Adepts* is to be understood in the same sense in which Occultists interpret the incarnations of *Vishnu*.

Question. — Patanjali, in his Yoga Sutras, says that a perfect Yogi becomes perfectly strong. Does he mean by that that he becomes physically stronger than the strongest athlete or gymnast, who is generally physically stronger than an ordinary man not taking exercise? And, if so, what makes him so very strong, since he eats very scanty or no food at all? Who is physically stronger — a vegetarian or a flesh eating man, not to say of the psychic powers he, the vegetarian, acquires?

D.K.M. — What Patanjali means is that the *Yogi* becomes strong owing to the development of his Will Power to an enormous extent. Upon what he lives, is sufficiently answered in the article on the “Elixir of Life.” *Akasa* is the mother of all phenomena and the source of nourishment of him who knows how to use it. Vegetables have properties which are not fully known, and if certain undiscovered (to the general world) vegetables were prepared and eaten in a certain way,

there is no reason why they should not give even more strength than animal food. Meat-eating is full of dangers, not only psychological but even physical; and the law which teaches the spread of contagion ought to have made this fact evident. How many diseases are inherent in an organized body and yet remain unsuspected? Vegetable diet is not attended with so many dangerous results.

THE ATTEMPTS at practical Yoga — as it is called — are most dangerous, and in addition presumptuous and foolish. It is well understood in the right circles in India, that the directions found in many of the *Upanishads* should never be practised, except under the following conditions: (a) a complete knowledge of all, and of the consequences, with a knowledge of correctives to be applied when changes take place; and (b) the possession of a thoroughly competent guide to point out errors, to restrain endeavour and to indicate danger, as well as to cure troubles that ensue. Yet in the face of all this, and of repeated warnings, there are those who will foolhardily begin the practices in complete ignorance. They do not even pursue the ethical regulations that accompany all the others, such as the doing away with all vices, bad habits, uncharitable thoughts and so on; but go in for the practices, merely in the hope of procuring psychic powers. It is time it were stopped, and time that those who give out this literature looked into what they give out to a grasping and stiff-necked generation. That damage has been wrought both to the Society and some of its members cannot be contested, in face of actual experience. It is well known that these postures, even when ignorantly used, bring on physiological changes in the body, with great nervous derangements. Further than that, the enquiring public is frightened off from our movement by the ill-balanced view of Theosophy and of the Society which these dabblers promulgate. Let us halt before it is too late. Let us give out the ethical and philosophical doctrines for the promulgation of which the Theosophical Society was founded. Thus alone can we accomplish our mission, which is to the world at large and not for the benefit of a few cranky investigators in a field that can only be safely trodden by the thoroughly prepared, the fully armed and the deeply experienced man who has a sound mind and high pure aspirations, joined to a sound body.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

True religion and true science, Theosophy insists, are and must be allies. On every side we hear an outcry against the amorality and selfishness of scientists whose progress so outstrips the slow plodding of the sense of ethical responsibility. As science encroaches on the domains of metaphysics, the practice of ethics has become as incumbent on the scientist as it has always been on the mystic.

In *New Scientist* for May 26, 1977, Ian Breach writes on "Scientists Who Believe in God" — a title which suggests at once that the scientists of the day are moving away from the materialistic trend of the past. Science is being put in its place. But a few years ago, a synthesis between religion and science would have been considered unthinkable by most; yet a scientist like A. N. Whitehead was prompted to state in 1925: "It is no exaggeration to say that the future of civilization depends on the degree to which we can balance the forces of science and religion."

Ian Breach writes of the present trend in these words:

Religion is not the opium of the people. Science is. A growing number of scientists themselves take this view: that the liberal, atheistic, materialist model of society . . . has done harm to the human spirit and the world it inhabits. . . . The lay view persists — of scientists having "disproved" religion. It is a view that commonly expects scientists to be nonbelievers; that Darwin put the last nails in God's coffin; and that a succession of scientific and technological innovations since have ruled out the possibility of any resurrection. It is a view that is wildly wrong.

Scientists are not notably irreligious. There are no reliable surveys on which to draw, but a straw poll among universities, research establishments, and industrial laboratories indicates that as many as eight of every 10 scientists follow a religious faith or countenance principles that are "non-scientific." A growing number among them are discussing and writing about their beliefs. The Royal Society of Medicine in London was host to a conference on "Science, Mind, and the Spirit of Man." In Cambridge, Dr. Mary Hesse, Professor of History and Philosophy of Science, organized a week-long seminar on science, ideology, and faith — a joint venture with the World Council of Churches. Elsewhere, the debate is a day-to-day affair. . . .

Among the prominent individual scientists who have been putting their work into an ethical, moral, and religious context, remains Professor Sir Bernard Lovell, Director of the Jodrell Bank

Experimental Station. His presidential address to the British Association two years ago — “In the centre of immensities” (a quotation from Thomas Carlyle) — will be the title of a book he has just completed. . . . It will be a work that is likely to meet with considerable critical acclaim among Sir Bernard’s fellow scientists.

Without pre-empting its contents, my understanding is that the book will emphasize two points on which a very large number of them find broad agreement. The first is that the last few years have seen the dawning of a new synthesis between science and faith. We have entered an era, says Sir Bernard, “when very few scientists believe any longer in the ultimate power of science to solve fundamental problems of human survival, development, and welfare.” The second point is tandem; a recognition of the new feeling among scientists and a conscious attempt to change the role that the rest of society demands of them. In this, he cites Lord Blackett, once a fervent proponent of science-for-survival, who — by the late 1960s — was saying: “Science is *not* a magic wand: it is just one vital cog in a complex social machine.”

Dr. E. F. Schumacher, author of *Small is Beautiful (a study of economics as if people mattered)*, calls this “the period of *great convergence* . . . the language of spiritual wisdom can now be understood also as the language of practical sanity.” . . . A member of the Scientific and Medical Network talked of opening up to as wide an audience as possible “a view of the new age — in which we espouse a respect for the whole of creation.” Dr. Schumacher’s ideal — of man acting as a good steward in a sustainable world — sorts well with that. . . .

Professor Derek Bryce-Smith [of Reading University] holds firmly to the idea of morality as a sentient characteristic. . . . The ability to perceive right from wrong, he declares, predicates a move towards humility; this would also be a move away from the “miraculous idea of humanity floating on a sea of chance . . . an infinite sequence of chance events is infinitely improbable, so direction *must* be inherent — intervention by a purposeful external force.” What sort of a force? “Any attempt to bring the concept down to a single word is unsatisfactory, but what I am saying, I suppose, is that ‘God’ is truth — as simple as that.”

Science, says Professor Bryce-Smith, has not debunked religion: it has not even addressed itself, having used the wrong methodology. “Love, for instance, has not been expressed and characterized in scientific terms — to try to do so would be to employ the arrogance that commonly pretends that reality is a function of

physico-chemical abilities within the brain. If that were so, we should be arbitrarily limited. . . . What I am proposing is that we face an evolutionary challenge that requires a moral response: we shall survive only if we can show that we *deserve* to survive."

With every advance of science into metaphysics, religion is forced to make a corresponding advance into science. The time and space concepts so tortuously twisted by professional religionists to fit their illogical preachments of immortality, heaven, hell, etc., are now visioned in a new light — an ideal formless abstraction which defies sectarianism, dogmas, beliefs or any creed at all not in harmony with those inarticulate IDEAS of universal manifestation which are spiritually discerned by those capable of doing so. Mysticism is coming to the fore as the one reliable source of Knowledge — that Knowledge which, based on the Soul's direct perception, cognizes the Light behind life's many shadows, as the only Reality.

A scientist without reverence is the most impious of men. The truest religion, on the other hand, is the worship — in the silence and the sanctified solitude of man's own Soul — of the eternal and uncreated spirit of Nature itself, the omnipresent, omnipotent and even omniscient creative potentiality, the ever unknowable, the causeless cause of all causes.

..

"A revolution is taking place in medicine and psychotherapy," writes Andrew Auw in his article "Change Your Thinking — Improve Your Health" (*Coronet*, May 1977). New approaches to healing are being discussed in seminars and conferences, in workshops and in magazine articles. Professionals and non-professionals are eager to discover the secrets of what is termed "holistic" health (from the Greek word "holos," meaning wholeness). In the author's words:

Holistic health implies various approaches which treat the whole person, including the mind, the body, the emotions and the spirit. The key to holistic health, for many practitioners, lies in the way we use our minds. And so they say, "Change your thinking, and improve your health." They believe that much of our illness is the result of our attitudes towards ourselves and our life situation. Research is beginning to support this theory.

Dr. Irving Oyle in his book, *The Healing Mind*, says that he believes 70 per cent of the patients who enter the offices of doctors

have no organic basis for their sickness. . . . What used to be a joke, "Oh, it's all in his head," is no longer very funny. We are discovering that it may not be our inner microbes as much as our inner attitudes that account for our sudden descent from the heights of health to the valleys of illness. . . .

Since we are a single organism, stress in any area of our life sets up negative vibrations throughout the whole organism, just as in a finely tuned instrument. We are used to accepting this in relation to obvious stress illnesses such as ulcers and heart attacks, but it seems that most, if not all of our illnesses can be traced to similar causes. Dr. Arnold Hutschnecker says:

"Slowly, painfully, we are relearning in new ways the Hippocratic truth: if a part is ill, the whole is ill. Illness is more than a malfunctioning system or a diseased organ. Illness is the outer expression of a deep and possibly dangerous struggle going on within.

"We are moving toward the recognition that in illness of any kind, from the common cold to cancer, emotional stress plays a part. . . . Until the sick man and his physician confront the nature of his inner conflict as well as the damage it causes, his sickness will not be healed."

Sickness, from a holistic viewpoint, is a way in which our bodies tell us that something is wrong, that we are out of balance, that something needs to be changed in the way we are living our lives. Carl Jung liked to remind people that within each of us is a source of wisdom and healing. He also pointed out how difficult it is for this part of our inner selves to be heard. Our rational minds create such static that the voice of wisdom and health is drowned out.

That we cannot treat only a part of the person and must take into account man as a whole, is not a new idea, but it is gratifying to note that more and more physicians and psychotherapists are coming to accept it and to realize that sickness is a symptom. All of us need to change our thinking so that we can improve our health.

An instance of how man cannot with impunity attempt to eliminate a species, however injurious to human health and well-being he considers it to be, is provided by the way in which resistant *Anopheles* mosquitoes are defying DDT and infecting millions with malaria. But a few years ago, health authorities were confident that they were well on the way to

the total conquest of the disease with clouds of DDT spray that killed the malaria-transmitting mosquitoes. Now, a World Health organization official has had to admit gloomily: "We are in a state of strategic withdrawal. The days of euphoria are over." In Asia, Africa and Latin America, malaria is again on the rampage; the number of cases around the world has risen to an estimated 120 million. (*Time*, September 12)

The resurgence of malaria has been most dramatic in India, where the number of reported cases has soared from an alltime low of 40,000 in 1966 to 1,430,000 in 1972 and 5.8 million last year. Sri Lanka, Pakistan and African countries south of the Sahara have also reported spectacular rises in the disease.

In an effort to stem the tide of new cases, health authorities are now using more of other insecticides to kill DDT-resistant mosquitoes — but the insects are already showing signs of developing resistance to the newer chemicals. Thus the most practical response to malaria's new challenge, says Dr. Robert Kaiser of the Center for Disease Control in Atlanta, U.S.A., is a return to the pre-DDT approaches: draining mosquito-breeding areas and monitoring water supplies — in other words, better cleanliness.

In this present stage of evolution, man has an aptitude for producing discords, and often his treatment of nature is no exception. In measures for the elimination of even the most noxious species, due regard has to be paid to the effect on other organisms. Indiscriminate use of DDT and other insecticides has sometimes been followed by disaster, because of the simultaneous destruction of other species helpful in maintaining the balance of nature. Besides, our environment and our food have been so widely contaminated with DDT residues harmful to humans that some governments have had to impose curbs on the use of this pesticide. The control of disease-transmitting insects through cleanliness of the environment is all in all a better approach. Nature has its own way of teaching man the lesson that great is his responsibility as a co-worker with Nature.
