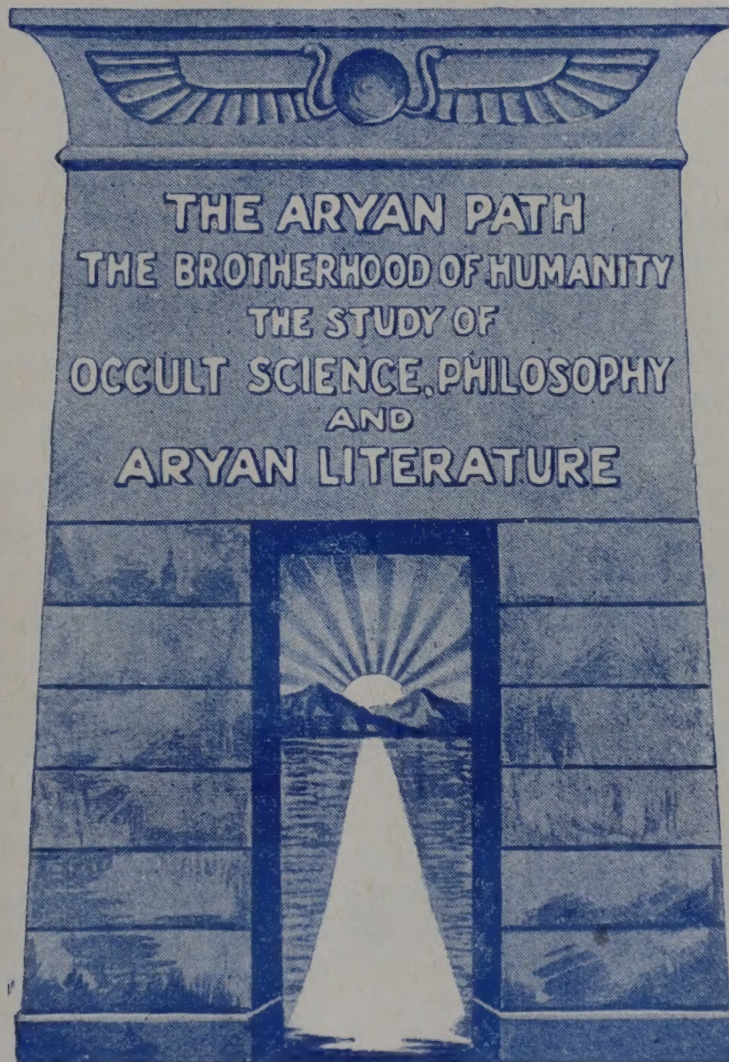




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



**THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE**

Vol. XX No. 11

September 17, 1950

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally—**SELF-REDEEMED.**

—H. P. BLAVATSKY

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- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th September 1950.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1950.

VOL. XX. No. II

“TO APPEAR AS NOTHING”

“Friend, beware of Pride and Egoism, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality.”—MAHATMA K. H.

In that priceless, short but profound treatise, *Light on the Path*, the neophyte is instructed “to desire power ardently” but a proviso is added, as a guide and a protection, without which the instruction would constitute a grave danger, leading to spiritual suicide. That proviso is:—“And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.”

Discipleship is an attitude of the Soul-Mind towards its divine source as well as towards the personality which it informs by itself becoming a very ingredient of that personality.

When our text advises that the disciple ardently aspire to power, it implies that this power should be that of the Divinity hidden in the innermost recesses of the mind. That Divinity is supreme in essence; its nature is Immortality, Wisdom and Compassion. It is in a state of Becoming. When the apex of progress is reached it is the Universally Self-conscious Being—the Superior Man, *Uttama Purusha*. The text, in warning against earthly covetousness, implies that all powers which enhance the strength of the personal self form the grave and fatal danger.

“Knowest thou of Self the powers, O thou perceiver of external shadows? If thou dost not—then art thou lost.”

That external shadow called the Personality casts its own many shadows. Mistaking these for realities, the Shadow-Personality exclaims, “See, how great am I! How wonderful!” Because

the Personal Man does not recognize the truth that it is itself a shadow, impermanent and vanishing, it is not able to glimpse the Inner Divinity which uses the mind to shape its own ends.

The first truth which the neophyte is called upon to learn is about his dual nature—divine and demoniac. He is called upon to treat these two natures of his in a particular way. He is told:—

(1) Make of pride and self-regard bond-maidens to devotion.

(2) Lay patience and submission to the Law, as a sweet flower at the feet of the Master.

The first pair is negative to the second, which is positive. Pride and self-regard are to be overcome. Patience and full recognition of the Law through true Resignation are actively and attentively to be practised.

Now, what are some of the powers of the Personal Man which are the enemies on the Path of the Spiritual Life?

The source of these shadow-powers is Fancy. Fancy is to the lower man what Imagination is to the Higher. Fancy destroys, while Imagination creates and sustains. The tyro in Occultism fancies himself as this, that or the other. He beguiles his time with the notion that he must be somebody in particular, as he aspires to be one of the Few to be chosen from the many who are called. The subtle and insidious fancy is not checked, as it should be, in the light of the Holy

writ of Occult science and art. Here, at the very threshold, is a species of self-regard as also of pride. They are not promptly made bond-maidens to Devotion but fostered and allowed to grow strong. Fancy's false suggestions hypnotize the neophyte and often drag him to his doom.

False asceticism, which tortures the body and the Soul which is seated in the innermost heart, is another type or expression of self-regard for the lower man. Outer and visible practices are a subtle device of the personality to whom egotism and pride are as the breath of life. The right asceticism proceeds from within without, and is practised because the aspiration towards the Ineffable has awakened in him and permeates the whole of his mind. In silence and secrecy the Discipline of the Spirit should be observed, not with noise and ostentation.

Here may be mentioned the self-regard and pride oozing out through speech. Words are traps created by Egotism with the prongs of self-regard and pride. Words are living messengers when Patience and Resignation are practised.

Thus there is the insidious mode of pushing one's personal self forward. That process cannot be better described than in the words of W. Q. Judge:—

Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background....

Suppress in yourself the desire to tell about yourself, your opinions and experiences....

Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself."

Next is absence of appreciation of the efforts of companions and associates; there follows adverse criticism of others, which hides self-righteousness and a holier-than-thou attitude.

There are other types of speech which violate the silence and secrecy which the would-be disciple

is called upon to exercise.

Then there is the ambition to shine in the public eye; subtly the personality justifies itself by saying, "For the sake of the Cause I must go in their midst." The world is full of sycophants and flatterers; there are those who may be genuine and sincere in their eulogy and praise but who lack discrimination. The neophyte fails in his test if he allows himself to be influenced by the verbosity of the worldly; the cunning knave and the well-meaning fool are alike dangerous to the neophyte. The Master has been recorded as stating:—

Do not set your pride in appreciation and acknowledgment of that work by others....

Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly....

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent Deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves.

This again does not mean that the world of mortals is to be despised, feared or neglected. "Come out from among them and be ye separate," so that the service of the world may be increasingly done in the right spirit. Be in the world but not of it. Self-regard and pride are of the world. Patience and Resignation are necessary to live, to love and to labour in the world.

It does not mean the assuming of a superior attitude towards the poor worldly ones and disregarding the virtue and worth of the ordinary conventional man. The same Master says, "Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism."

Then there is the itch (not an elegant term but one which expresses a psychic truth) to play the Guru. Kindliness and sympathy, helpfulness and even some measure of sacrifice are used to catch the young, the new, the unknowing, not so much for their sake or for the sake of the Cause as from a subtle desire to lead, which feeds pride

and self-regard and pushes the personality to the front rank of those who desire to shine.

Akin to this is the desire to receive confidences—"How can I help and teach if I do not know?" This is a precipice. Personal feeding of the personality of both concerned occurs. Pride grows in the one; self-reliance diminishes in the other. Knowledge communicated to lower manas by lower manas entangles the "teacher" and the learner more and more, and intuitive perception grows less and less.

Then there is the spirit of "independence" defended in the name of the third fundamental proposition of *The Secret Doctrine*, but which is only bravado wedded to obstinacy and born of pride and self-regard. "Listen to me!" but "Why should I listen to any one?" is the attitude. "No blind follower am I; no yes-man; no mere rubber-stamp; no door-mat for others' feet." This is not the speech of the Soul but that of the egotist—pride rules his will and he has not comprehended the words of the Master, pregnant with meaning:—

No men living are freer than we when we have once passed outside of the state of pupilage. Docile and obedient but never slaves during that time we must be; otherwise, and if we passed our time in arguing we never would learn anything at all.

What Occult Discipline means, what *Guru-parampara* implies remains a sealed book to such an one. Proud prattle and palaver blind him to the real meaning of Self-Reliance whose other name is—Interdependence.

Some among those who see the pitfalls and obstacles of the Inner Life fall prey, of course unconsciously to themselves, to the temptation of mental inertia, whose expressions are vanity and fear. "I'd better remain quiet: if I speak I may display my ignorance; if I act I may act wrongly. Better to study, better to reflect and not engage

in any activity—personal contacts or impersonal promulgation." This is another snare and a delusion. Such an attitude is allied to the sin of omission. It is not action of mind, speech or body but the personal, proud and egotistic attitude in performing such action which is the womb of failure. Neither our senses and organs, nor objects and persons outside are the cause of trouble; it is the attitude through and by which the contact between them is established. Eschew egotism and the contact will not injure, nay more, will prove useful and good.

We could multiply the shadow-powers which delude the Personal Man. We have dealt with some of the most glaring illusions which beset the early path of the aspirant to Chelaship. These are among the strongest which sustain and nourish the astringent power of the egotistic self. Protection against it is the acquisition for oneself of knowledge of the Occult.

"Be humble, if thou would'st attain to Wisdom." Emerson has a wise word on that, which should be taken as a warning:—

Extremes meet, and there is no better example than the haughtiness of humility.

The silent repeating of the sacred text—"Appear as nothing in the eyes of men"; regular meditation on that *mantram*; attentive and persistent exercise of real silence, real secrecy, real submission to the Law, day by day, hastens the hour when the aspirant emerges from the womb of the world and a new person is born.

To desire power ardently—the power to serve, to sacrifice, to radiate Peace; the power to know and to teach, to reverence Life. Life unites, and when man, the mortal, is asked to desire power, it is that Life-Power which unites, hidden in the tiniest atom but reaching the heart only of him who has begun to appear as nothing in the eyes of the worldly.

THOMAS PAINE

PHILOSOPHER : DEIST : POLITICIAN

[We publish here in somewhat condensed form a lecture delivered at the United Lodge of Theosophists, Bombay, on January 26th, 1950.—Eds.]

Of the protagonists who fearlessly supported the incorporation of the Fundamental Rights of Man in a written constitution, Thomas Paine was the foremost champion.—PROF. N. GANGULEE

Paine was the first of all men who proposed American independence; proposed the abolition of Negro slavery; suggested protection for dumb animals; proposed arbitration and international peace; advocated justice to women; pointed to the reality of human brotherhood; suggested a great republic of all nations of the world.—ELBERT HUBBARD

He wrote with composure and steadiness, as if under the guidance of a tutelary genius. If for an instant he stopped, it was always in the attitude of a man who listens—to the voice from on high which makes itself heard in the heart.—MME. BONNEVILLE

Thomas Paine is gradually coming to be properly appreciated in America, the scene of perhaps his greatest *political* achievements. Sectarian Christians anathematized him for nearly a century and a half because he had dared to subject religions, particularly the Christian, to strict analysis. Freethinkers and agnostics acknowledge his political and sociological works, but are inclined to gloss over the underlying spiritual principles which are the foundation of all his writings. He was one of those all-round men who appear from time to time, seemingly unexpected and unannounced, and whose deeds and writings change the course of history to a great or small extent. Heredity and environment cannot explain a figure like Paine who, of humble Quaker parentage, with an education which ceased at 13, still earned the right to "be trusted to stand almost alone with the lamp of truth in his hand while others in times that tried men's souls, quaked with fear." He, as Mr. Judge points out, saw that a New Order of Ages was about to commence and that there was a new opportunity for freedom and the brotherhood of men. Who, then, was Thomas Paine? Let us see what he himself has written.

He is known widely for his political views, but we shall accept his own assertion that he "had no disposition for what is called politics," though when forced to turn his thoughts towards matters of government, he had to form a system that accorded with the moral and philosophic principles in which he had been educated. We shall,

therefore, commence with Paine's philosophical ideas, remembering that Paine considered his own Mind as his Church; every person of learning as his teacher; and that from that class of "thoughts" which he described as bolting into his mind of their own accord, he had acquired almost all his knowledge.

Paine looked upon God as a First Cause to be discovered by the exercise of Reason of which divine gift, he quaintly wrote, he gratefully knew God had given him a large share. Reason with him was a generic term containing within its scope *contemplation* and *reflection*. He speaks of the womb of the mind in which conception can take place. He deals with principles and immutable Laws. To him God was an impersonal—a beneficent force moving to righteousness, "a superior cause or that which man calls God, discoverable by philosophical principles." Man's duty was through inward contemplation coupled with accurate observation of Nature, to see that fundamental goodness, and to try to apply the concepts arising from gratitude, humility and depth, in daily actions and duties to man as well as beast.

To the Theosophical student it is interesting to find Paine first dealing with "SPACE"; it is he says "difficult beyond description to conceive that *space* can have no end; but it is more difficult to conceive an end." Then he deals with "TIME" and shows that it is equally difficult to conceive an eternal *Duration* of what we call time, but more impossible to conceive a time when there

shall be no time.

Next, he argues that the Universe is composed of matter, and as a system is sustained by MOTION. Everything with respect to the motions of the planets and the solar system relates only to the laws by which Motion acts, and not to the fundamental cause of motion. It does not require very great ingenuity to correlate the above with the three aspects of the Absolute—Boundless Space, Absolute Ceaseless Motion and Eternal Duration.

Paine applies both inductive and deductive methods to establish his moral and philosophical principles. Great Nature, with its immutable laws, is described as "the Bible of creation... inexhaustible in Texts."

Every part of science whether connected with the geometry of the universe, with the systems of animal and vegetable life, or with the properties of inanimate matter, is a text as well for devotion as for philosophy; for gratitude as for human improvement.

But Paine does not limit life and progress to this small earth only. He argues that the inhabitants of each of the worlds of our solar system must enjoy the same opportunities for knowledge as we do.

Nor should we believe that knowledge and Science are confined to our small solar system; they must exist in like manner throughout the immensity of space.

He points out that there must be millions of worlds, millions of miles apart from each other, and, since animal existence becomes so exceedingly refined or minute that a blade of grass would be food for thousands, and as no part of our earth is left unoccupied (life being everywhere) it cannot be "supposed that the immensity of space is a naked void, lying in eternal waste."

Man, Paine declares, cannot invent a thing that is eternal and immutable; but the scientific principles he employs must be as eternal and immutable as the laws by which the heavenly bodies move. Therefore, we can understand the Declaration of his Theophilanthropists of Paris asserting the Immortality of the Soul, for

The *consciousness of existence* is the only conceivable idea we can have of another life, and the continuance of that consciousness is immortality. The consciousness of existence is not necessarily confined to the same form, nor to the same matter, even in this life. We have *not* in all cases the same form, nor in

any case the same matter, that composed our bodies twenty or thirty years ago; *and yet we are conscious of being the same persons.* Even legs and arms, which make up almost half the human frame, are not necessary to the consciousness of existence. In short, we know not how much, or rather how little, of our composition it is, and how exquisitely fine that little is; that creates in us this consciousness of existence.

Students of Theosophy who bear in mind the axiom that "God geometrizes," will be interested in Paine's dissertation on trigonometry, or the properties of a triangle. The Archetypal Idea of triangularity reflecting itself in numerous man-made triangles, but the underlying Idea remaining the foundational basis, is clearly discernible in the following:—

It may be said that man can make or draw a triangle, and therefore a triangle is a human invention. But the triangle, when drawn, is no other than the *image of the principle*; it is a delineation to the eye, and from thence to the mind, of a principle that would otherwise be imperceptible. All the properties of a triangle exist independently of the figure, and existed before any triangle was drawn or thought of by man.

There is a profundity in Paine's contemplations and this, coupled with the requisite humility and gratitude, makes a responsive surface on which divine ideas are reflected. It is easy to understand with Paine that the moral duty of man consists in imitating the moral goodness and beneficence of God as manifested in Nature towards all creatures.

Consequently everything of persecution and revenge between man and man, everything of cruelty to animals *is a violation of moral duty.*

The above by no means exhausts the many illuminating concepts dealing with fundamental principles and applications thereof with which Paine's writings are filled. Theosophical students will do well to read his essay on Dreams, his analysis of the processes of thought, his argument that attraction is different from cohesion, etc. These show a free mind, willing to seek new fields and new experiences, providing these are in line with altruistic endeavours and based on already proved fundamentals.

We should next pass on to Paine's theological writings with the following quotation:—

Since, then, man cannot make principles, from whence did he gain a knowledge of them, so to be able

to apply them, not only to things on earth, but to ascertain the motions of bodies so immensely distant from him as all the heavenly bodies are? From whence, I ask, could he gain that knowledge, but from the study of that true *theology*?

Thomas Paine has been accused of being an atheist, but such labelling only indicates that his writings on Theology have been read either without even a modicum of understanding or with complete bias. Further, unfortunately, the conceptions of the 18th-century Deists have been all but forgotten in the upsurge of material developments, whereby the acquisition of national or personal wealth has become the main end. Paine was, however, sufficient of a student of history and of human nature to know that, although in America a new haven was being offered where the oppressed of Europe might develop unrestricted a secular State free from clerical domination, it would not be without a grim struggle against priestly survival. At the same time he knew that those who had been oppressed, curiously, by an occult process, often became in their turn oppressors; this he attributed to the religious beliefs with which they had been educated and not to Religion *per se*.

He could visualize, too, how peoples freed from dogmatic concepts and shackles might swing violently to the other extreme of equally blind scepticism, and that, in the tearing down of false theologies, the precepts and moral maxims of *true* Theology might also be destroyed. If, on the one hand, blind belief and credulity fostered by priestcraft are stultifying, on the other hand anarchy without Moral Law or Order is only too apt to debase large multitudes. Can we not see this contest today in the arraying of the so-called Christian countries against debasingly materialistic Russia?

Paine studied comparative religion, and had given deep consideration to the teachings of China, India, Persia, Egypt, Palestine, Greece and Rome, though in his theological writings he was primarily concerned with Western peoples and Western religious concepts. The hold of the Christian Bible and the organized Churches required vigorous and polemical treatment, if men were to be free to attain to their rightful stature. Second-

arily, he wrote as a Deist and as a member of one of the Masonic orders. Finally, what he wrote was a personal declaration of that which he himself thought and felt and *acted out in daily life*.

Had Paine been content to rest on the laurels of his political achievements in America and France, his name would have come down to our generation, honoured and well remembered. He dared, however, to analyze the value of the Bible and of the religious practices called Christian. While men were prepared to follow him politically, he found (and he was astute enough to have anticipated it), that to change their religious beliefs and feelings was a far harder task than striking off political fetters. He fully realized the importance of such a task, however, and he complains very little at the vilification and insults of himself personally. His *Age of Reason*, he says, was intended "to be the last offering" to his "fellow-citizens of *all* nations." Let us summarize his creed:—

(1) He believed in one God, in the equality of man, and in the immortality of the soul.

(2) He held that religious duties consisted in doing justice, loving mercy and endeavouring to make one's fellow-creatures happy.

(3) He did not believe in the creed of any organized church.

(4) He considered all clerical organizations merely human inventions set up to terrify and enslave mankind, and to monopolize power and profit.

Infidelity does not consist in believing, or in disbelieving, it consists in professing to believe what he (man) does not believe.

(5) Foreseeing that a political revolution was about to take place in America, he also foresaw the great probability that it would be followed by a revolution in the system of religion. If the system of government could be changed, then "the adulterous connection of church and state" could also be changed, and "human inventions and priestcraft would be detected; and man would return to the pure, unmixed, and unadulterated belief of one God and no more."

(6) He considered Jesus Christ a virtuous and amiable man, preaching and practising a morality of the most benevolent kind, similar to

like systems of ethics preached by Confucius, some Greek philosophers and the Quakers, "and by many good men in all ages." But Jesus was only "the son of God in like manner that every other person is; for the Creator is the Father of ALL."

(7) "The Word of God is the creation we behold." It proclaims his power, it demonstrates his wisdom, it manifests his goodness and beneficence. Man should try to imitate God in moral goodness and beneficence.

Paine especially condemned Christianity, declaring that "of all the systems of religion that ever were invented, there is none more derogatory to the Almighty, more unedifying to man, more repugnant to reason, and more contradictory in itself, than this thing called Christianity."

It is easy to see how virulent an opposition the baldness of his condemnation must have caused. His ideas were widely condemned, though mostly unread, as witness such an old and sincere friend as Samuel Adams, who wrote:—

But when I *heard* (italics mine) that you had turned your mind to a defence of infidelity, I felt myself much astonished and more grieved that you had attempted a measure so injurious to the feelings and so repugnant to the true interest of so great a part of the citizens of the United States.—Neither religion nor liberty can long subsist in the tumult of altercation and amidst the noise and violence of faction.

Compare these remarks with what Paine himself wrote on his return to America and see how narrow must in reality have been the mental gap between these two great men:—

The French Revolution was beginning to germinate when I arrived in France. The principles of it were good, they were copied from America, and the men who conducted it were honest. But the fury of faction soon extinguished the one and sent the other to the scaffold. Of those who began that revolution, I am almost the only survivor, and that through a thousand dangers. I owe this not to the prayers of priests, nor to the piety of hypocrites, but to the continued protection of Providence.

But Paine was not merely a destroyer of orthodox forms. He constructively offered Deism as

the only Religion that has not been invented, and that has in it every evidence of divine originality. Deism teaches us, without the possibility of being deceived,

all that is necessary or proper to be known.—The probability that we may be called to account hereafter, will, to reflecting minds, have the influence of belief; for it is not our belief or disbelief that can make or unmake the fact.—*As free agents*, it is the fool only, and not the philosopher, nor even the prudent man, that will live as if there were no God.

He practised what he preached. At the risk of his own life he urged that the French King be banished rather than beheaded. When, in Paris, a drunken young Englishman struck him, Paine did not have him arrested but helped him out of the country; at the time Paine was a Member of the French Convention and the penalty for striking a Member was death. In his old age a drunken young man tried to kill him, and was convicted, but Paine did not want him sent to prison. Instances such as these can be multiplied and give pointed validity to his own assertion: "... the man does not exist that can say I have persecuted him, or any man, or any set of men, either in the American Revolution, or in the French Revolution, or that I have, in any case, returned evil for evil." In his Will he wrote, six months before he died in June 1809:—

I have lived an honest and a useful life to mankind; my time has been spent in doing good and I die in perfect composure and resignation to the will of my Creator, God.

We will now turn to Paine's founding of the Society of the Theophilanthropists which he defined as "*Lovers of God and Man, or Adorers of God and Friends of Man.*" In September 1796, a small book appeared in France entitled "Manual of the Theanthropophiles." In January 1797, Paine, with five families, formally inaugurated in Paris the Society of Theophilanthropy. Paine's inaugural speech opens thus:—"Religion has two principal enemies, Fanaticism and Infidelity, or that which is called atheism. The first requires to be combated by reason and morality, the other by natural philosophy." Later in the discourse he declared:—

The Universe is the Bible of a true Theophilanthropist. It is there that he reads of God. It is there that the proofs of his existence are to be sought and found.—Do we want to contemplate his power? We see it in the immensity of the Creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the *incomprehensible* WHOLE

is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful. The existence of a SUPERIOR CAUSE, or that which man *calls* God, will be discoverable by philosophical principles.

The Theophilanthropists had meetings at which ethical readings were given from the various scriptures of the world, the Chinese, Hindu and Greek philosophers; even strictly moral extracts from the Bible. A library was established which issued in 1797 a book or pamphlet: *Elementary Instruction in Moral Religion*. In its 5 or 6 years in France, this Society, through which Paine hoped to establish the Church of Man, which would promulgate the fundamental ethics of all Great Teachers, created quite a stir. The wrath of the Roman Catholic Church was immeasurable when it saw this new Theistic Church and Ethical Society sharing its edifices, which was allowed during the Revolution, even occupying the Cathedral of Notre-Dame at Paris. Napoleon, whom Paine apparently never trusted, though he had early sought Paine's aid, finally concluded with the Pope the Concordat of July 15th, 1801, whereby Roman Catholicism became the official and only religion of the French people. All other forms of worship were to be suppressed, and this was signally enforced against the Theophilanthropists some 6 months before the treaty was formally in effect. Students interested in Paine's attempts to stem the returning tide of clerical domination in formerly revolutionary France, should read his pamphlet of 1797: *Letter of Thomas Paine upon Cults*, publicly addressed to the man who Paine foresaw might become the pivot for this unfavourable trend.

While all this was going on in France, his *Age of Reason* was causing its ferment in Britain and America. There Roman Church dignitaries and the apologists for the Protestant Church felt called upon to defend their Bible, and by argumentation and comparative analysis they cut the foundations from underneath their respective structures. This turmoil of course involved Paine in many personal difficulties and much vilification. The orthodox in America lived in the hope that Paine would recant his religious views before

his death, in which they were disappointed. Paine at the time of his death was in fact preparing a Third Part to his *Age of Reason* which unfortunately seems to have been destroyed, as were some of his other papers, by erstwhile friends. As a result of his steadfastness to his principles Paine's memory was long woefully besmirched, prejudice and malice having bred rumour, gossip and slander.

Time is, to some extent, the great leveller of contemporary evaluations. In due course the true value of a Man or an Event begins to emerge as the dust of battle settles and the horizon and trends are seen with greater clarity. The 18th-century Americanism has been entitled, in a recent book, "The Lost World of Thomas Jefferson." If the author but added "and Thomas Paine" it would have been more fully implicit of what this modern age seems to have forgotten. For there was much in common—Liberty, Frugality, Courage and Confidence—between Paine and Jefferson. There can be little doubt that it was Paine's *Common Sense*, penned on 10th January 1776, which was the generative, fiery seed which produced, some 6 months later, the noble American Declaration of Independence.

In this Declaration, from which America's freedom sprang, "nature and nature's god" are referred to. In the 2nd and 3rd paragraphs the "natural rights of man" are specified, such as "life, liberty and the pursuit of happiness." There is no reference to Christianity. An anti-slavery clause was included in the rough draft, though it was omitted from the Declaration in its final form. It should be recalled that one of Paine's earliest and most impressive articles in the *Pennsylvania Magazine* was against slavery of any kind; and that the State Constitution of Pennsylvania, drafted by Paine, was the first to include an anti-slavery clause.

Article VI of the American Constitution of 1789 says that no religious test as a qualification for office shall ever be required; and the First Amendment prohibits the establishment of a State religion or any restraint on the free exercise of religion. Any student of the life of Thomas Paine can trace his influence in these provisions. Paine himself has written:—

I saw, or at least I thought I saw, a vast scene opening itself to the world in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing—they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was then offering itself to [benefit] mankind through their means.

Biographers have wondered how this man of Quaker origin and humble livelihood could have been so highly recommended by the great Benjamin Franklin; how within 3 months after his arrival in Philadelphia in November 1774, he could become the Editor of the very influential *Pennsylvania Magazine*; could have published one year later *Common Sense*, and then, nearly a year later, the first of his famous *Crisis* Papers. He also became for a time the Secretary to the Foreign Affairs Committee of the Continental Congress, which would correspond, in modern political terminology, to the Secretaryship of State.

Washington and Jefferson and a host of contemporaries have given Paine full credit for having galvanized and canalized the scattered malcontents of the American colonists into a sufficiently united movement to dare to break with Britain and to hold up to contempt the idea that Kings ruled men by "Divine Right." Paine's power lay in the fact that he practised what he preached; although Quaker-born, he shouldered a musket and joined the Continental Army. His first *Crisis* Paper, written on 21st December 1776, a few days before the first American victories at Trenton and Princeton, after a succession of grave defeats, comes down to us still carrying its ringing electrifying power:—

These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it *now* deserves the love and thanks of man and woman.

Tyranny, like hell, is not easily conquered.—What we obtain too cheap, we esteem too lightly; it is dearness that gives everything its value.

I love the man that can smile in trouble, that can gather strength in distress, and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.

Throughout the war, at critical times, according to cyclic needs, he drafted one or another of his *Crisis* Papers, lending support here, bolstering

up the tottering Cause there.

So great has been, however, the cloud of prejudice surrounding Paine's name, because of his writings analyzing religions and his antipathy towards priests of all stripes, that the average American today has not been taught and does not realize that it was Paine and Laurens who, at a most critical and dangerous juncture in 1781 went across to France and brought back most valuable military and monetary supplies. Few also realize that, when General Washington wrote of his army's great distress, Paine drew out his salary earned from serving the State of Pennsylvania and headed the list of donors to the Revolutionary Cause. It was Paine who, with pen and musket, was ever ready to support a Cause which was more dear to him than life, comfort and even reputation; as he amply proved.

In 1783, the British under Cornwallis surrendered at Yorktown and Paine and his compatriots went back to more peaceful occupations. Paine returned to England in 1787, nearly 13 years after his arrival in America.

Paine had invented, while in America, a new kind of iron bridge. When in London he patented a new design for an arch, taken, he says in his application, "from the figure of a spider's circular web—and from the conviction that when Nature empowered this insect to make a web, she also instructed her in the strongest method of constructing it."

Paine also *first* proposed, in 1778, the application of steam power to navigation; and in 1788 proposed that the American Congress should adopt it for the national benefit. Interestingly enough, Count St. Germain is said to have been concerned in inaugurating the era of steam transportation in Britain about the same period that Paine was travelling back and forth from France.

Paine was interested also in the generation of mechanical power by what we nowadays call jet propulsion, by means of successive discharges of gunpowder. His so far published correspondence with Jefferson teems with scientific speculations far in advance of his age.

But, if bridge-building and inventions were Paine's hobbies, and possibly his hope for monetary gain, it was not long before he again found it necessary to engage in political controversy. There is little doubt that Paine had acquired great fame in the eyes of the liberals of France

and Britain. Both history and Paine himself remain very reticent as to much of his life in Europe between 1787 and 1792, but it can well be supposed that in his numerous trips, back and forth between France and Britain, he may have been trying to lay the foundations of a European Republic similar to that which had arisen in America. His continuous correspondence with Jefferson from England, when the latter was the American Ambassador in Paris, confirms this.

Students of Theosophy can refer with interest to the article published by Mr. Judge entitled, "The Adepts in America in 1776." Correlate this with what H. P. Blavatsky has written about Count St. Germain, Mesmer and Cagliostro, and the parts they played in the European scene in the last quarter of the 18th century and a number of interesting speculations will arise. Suffice it to say that Paine publicly re-entered the political arena after Edmund Burke published in November 1790, *Reflections on the Revolution in France*. Burke attempted to uphold the claim that the British Throne represented a perpetual popular franchise. Paine replied with his *Rights of Man*, which was so vigorous that he was summoned to Court to answer a charge of treason. He appeared in Court in person on June 8th, 1792, but the case was indefinitely postponed. On September 13th of the same year, Paine, warned by the mystic, Blake, that he was about to be arrested, escaped to France, where as an Honorary French Citizen he was elected a Member of the French Convention. Incidentally, the British Court sat upon his pending case in December and he was convicted *in absentia*, December 18th, 1792, and outlawed.

In France, Paine was at first greatly honoured. He became a member of the Committee of Nine to frame the French Constitution. He was of the Liberal Party and opposed the violent measures advocated by those of the Left Wing. The crisis came early in 1793. The Liberals were for the imprisonment of Louis, the deposed King, the Left's for his execution. Paine urged that Louis be exiled. So violent became the clash and so powerful the Left under Marat, Danton and Robespierre, that those who defended Louis were considered traitors; many of them were imprisoned, most of whom, even though elected Members of the Convention, were beheaded. Had it not been for a jailer's mistake, Paine would have been carted off to the guillotine. He was arrested a few hours after finishing Part I of *The Age of Reason*. Paine frankly explained that he had certain effects which he wished to hand over to his friend Joel Barlow, among which was this manuscript. The officer arresting him, having

satisfied himself that nothing politically detrimental was involved, allowed Barlow to keep the papers; eventually the book was published while Paine was still in prison.

After his release on November 6th, 1794, the French Assembly restored him to his former dignity but his bodily strength was sapped and he devoted himself thereafter more to his theological writings than to politics, though he warned the French Convention on July 7th, 1795:—

If you subvert the basis of the Revolution; if you dispense with principles and substitute expedients, you will extinguish the life and soul of the revolution; and you will substitute in its place nothing but a cold indifference and self-interest, which will degenerate into intrigue, cunning and effeminacy.

Already the tide was turning back from the common man to Royalist control.

How forward-looking were Paine's social views comes out in his *Essay on Agrarian Justice* which, though written in 1795-96 was not published until 1797. It made the following points:—

(1) Man has *Natural Rights* in the Land of his birth.

(2) Cultivation increases the value of lands.

(3) Any system of government which allows lands to go mostly into the hands of the few deprives the many of their *Natural Rights*.

(4) A scheme should be enacted whereby 10% of the value of all cultivated lands should be paid into a Governmental Fund in 30 equal annual instalments by all owners or inheritors of such lands.

(5) This Fund should be used to give to aged people a yearly pension; and also to every youthful citizen upon the attainment of majority, a sum which would be his working capital, so to speak, and roughly equivalent to that portion of the *uncultivated* portion of land which should have been his inherent right by birth.

Paine tried to return to America in 1797 but could not. In 1801 Jefferson, then President of the United States, offered him passage on an American warship visiting France. Paine, learning that his friend the President was being criticized for offering "such a one as Paine" (*sic*) free passage on a public ship, refused lest he embarrass Jefferson. It was not until September 1st, 1802, when Paine was nearly 66 years old, that he set sail from France, landing in America almost exactly 28 years after his first arrival and dying there in obscurity 7 years later, having in the meantime greatly influenced Jefferson in the Louisiana Purchase, which opened up the great western plains as far as the Pacific Ocean, and having established an Ethical Society which has been influential in the Free-Thought Movement in America.

OUR DUAL DUTY

The Immortal Self needs no instruction. It is of the nature of knowledge. It "*knows*, for it is knowledge."

The mortal soul needs instruction. It incarnates for the sake of gaining Wisdom from the vast universe. The world is the school, the training ground of the Soul. A portion of the Involved Self is each human being. This Incarnated Ray strives to realize the Source of his being, which is divine, by observing the great but unconscious quest of the Self in other human beings, in other kingdoms of Nature, in the entire manifested universe. This quest of the Without, through many successive lives of pain and pleasure, brings self-conscious man to the Hidden in Nature. Unable to gain satisfying answers to a thousand questions pertaining to the vast, ever-expanding universe, he stands baffled by "the mighty magic of Prakriti."

At last he turns within. Many more successive lives on earth in quest of the Hidden Bliss convince him that the Truth vibrant in every form is somehow intimately related to that Hidden Bliss whose real Nature has to be comprehended not only by going Without, but pre-eminently by retreating Within. The Duality of the Without and the Within has to be resolved.

Very large numbers of educated men and women are imbued with the idea of serving in kindness the poor and the sick, of co-operating with kin and friends, of appreciating the genius of the artist, the philosopher, the mystic, the saint, the sage. At the same time they have the aspiration to express something of the True, the Good and the Beautiful hidden within themselves. Many are the modes consciously and unconsciously adopted by the human consciousness to seek the Divine without as also the Comforter and the Enlightener within. Egotism and pride, born of regard for the personal self, even *that* is a shadow, however distorted, of the desire to be something better than and superior to what the proud egotist actually is. This desire to help, to co-operate, to aspire, is but an instinctive feeling at the heart of every individual that somehow, somewhere, the duality of the Within and the Without is resolvable.

Theosophy is the philosophy of the One in the Many, the Many as the One; but it is also the Science of Alchemy that reduces the many without and the one within to a Single Unit—the God of religion, the Monad of philosophy, the Atom of science.

It is not beyond the Theosophical student to perceive the teaching with the aid of his intellect that the Law of Interdependence is profound and farther reaching than the Law of Gravitation-Levitation in the physical world. To know and to recognize, however difficult, is easy compared to realization and practice in one's own daily life of this fundamental teaching. To Be is the goal and it is the most difficult one we can set before us.

To Be is to approximate in one's own life the working of the Macrocosm. Spirit and Matter jointly function in harmony as Soul and Body should, but as mostly they do not. This is true not only of the masses of men and even of the so-called educated classes, but also of many Theosophical students who know something about the teachings on this subject.

Among the devoted aspirants on the Path of Training there are two types: those who, fired by the Truth of the Without, try to serve by ever-improving modes some part of the Without, often an expanding part. Then there are those who, feeling the Urge of the mind-heart Within, seek the Hidden One and try to emulate those who have realized their own Hidden Light and radiate it for the seekers. Either of the two methods, by itself, is insufficient and results in frustration. Service of the Without and Seeking in the Within are both necessary. He who neglects service will not know the Self within; he who neglects study and meditation will not know the Self within the myriad forms of Life. To see the Self in all creatures we must serve the Without. To see the Self within the Heart of the Mind we must study and meditate and, retreating into that silence which is the place of Peace and Light, hear the still, small Voice of God. Our service of others reveals the One in the many; contemplation founded upon right study reveals the One whose ray each human being in reality is. The Self Within reveals the Self Without.

SELF-EXAMINATION

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There are two kinds of knowledge which aid us—our own experiences and those of others. There are misunderstood experiences which when recorded bring false or semi-true philosophies and religions into being. Our own experiences cause us to formulate our own philosophy and produce our own character. In both cases, misunderstood experiences, on any plane of existence, beget pain and suffering.

Shruti, Holy Writ or Revealed Knowledge, and *Smriti*, memorized or acquired knowledge, are constantly referred to in the Vedic Theosophy. Like other spiritual concepts the true import of these is now misinterpreted. In this phenomenon the student of history will find the rise and growth of exoteric creedal religions. Revelation has its true and false aspects, just as acquired knowledge has its. False ideas memorized or right knowledge forgotten are verily wombs of pain. Thus also, revelations based on recorded personal experiences, inconsistent in themselves or inconsistent with universal and impersonal records of immemorial experiences, when followed beget disastrous results.

The strength of character and the mental integrity to examine our own experiences and those of others in an impersonal way are the very concomitants of the spiritual life. Such phrases as "to follow in the footsteps of the Predecessors," "to be willingly obedient to the behests of a guru," are misconstrued by many students of Theosophy—such alas! is the power of old habits and of the spell cast by race-beliefs.

It's always a fruitful hour to reflect on how much each one of us loses by the non-memorizing of our myriad experiences. Just as people read scores of books nowadays but fail to profit by their contents, due to inattentive perusal and indiscriminate acceptance or rejection of thoughts therein presented, so also most of us pass through marvellous experiences but most of the time are unaware of the fact. Not to speak of the experiences of the Ego during the period of bodily sleep,

of which most humans are totally oblivious, the experiences of this our waking conscious life mostly sink into the abyss of forgetfulness.

If we could remember all that we experience, we would be amazed at the knowledge we possess. At present our ignorance continually strikes us as of abysmal depth. Analysis and reflection will unveil to each one of us the truth that the memory of our experiences and the knowledge we possess are related, and the measure of the one is the gauge of the other. *False memory does not wholly consist of non-remembrance but of false remembrance, i. e., experiences misunderstood to such an extent that our memory is charged with that misunderstanding.* Here is a very potent cause of a large number of actions which unconsciously to their authors produce troubles for themselves and others. False knowledge is worse than ignorance; misunderstood experiences are of greater danger than any through which we pass and know not that we have done so. How compassionate are the laws of Mother Nature—she casts her invisible veil over the major portion of the manifested universe, giving us time to master the palpable and the revealed!

Shruti or Recorded Knowledge of fully understood experiences, *i. e.*, experiences of *all* perfected men, should be memorized—such is the ancient teaching. Nowadays only a verbal memory thereof is practised, which, of course, is better than no memory at all. The study of our Theosophical philosophy should be regarded in this light. The memorizing of its *ideas*, fundamentals and principles, not only widens our universe of discourse and makes our minds truly liberal; it also provides clues and keys to the meaning of events and occurrences in our lives which are mostly sealed for us. The right performance of congenital duties, the appreciation of their real values, the understanding of their true and inner significance depend wholly on our ability to make correct application of Theosophical doctrines. Spiritual growth is dependent on this. Books read and

words memorized will be forgotten; but ideas memorized through application become faculties and add to the storehouse of power we already possess.

Our proverbial short memory is but expressive of the dearth of spirituality in our midst. Practical Theosophy teaches the examination of all our deeds—mental or moral, verbal or physical; why these were performed and how is rarely asked. Instinctual and impulsive actions greatly outnumber intellectual and reasoned ones, because the actor has not the habit of self-examination. Fore-knowledge is absent in us because we have not formed the habit of considering retrospectively all our performances. It is due to the same curious aberration of the human mind which is hoping for eternal immortality in the future, without the faintest effort at recognizing the immortality of the eternal past. Also, many students of Theosophy strenuously desire to remember previous lives or dream experiences but are quaintly thoughtless of the experiences of this their waking existence.

To *understand* our daily experiences we require Theosophic Knowledge; but how many of us go through those experiences and fail to relate them to our Theosophical teachings? We have to remedy this and the prescription for the fatal spiritual disease is—*Self-examination*. Every species of spiritual disease is caused by the deadly microbe of No-Self-Examination. This results in the loss of real memory which, as the *Gita* puts it, is veritably “the loss of all.”

The conflict of duties is caused by the conflict of memories. Our dual nature, higher and lower, is composed on the one hand of experiences correctly memorized and on the other of those which are the bundle of false memories, *i. e.*, misunderstood experiences. That which we call the devil in us is an inchoate, unintelligent mass of experiences which repeat themselves under the law of cycles in conflict with the spiritual, *i. e.*, harmonized and purposive, experiences intelligently memorized which also repeat themselves under the self-same law. The conflict of memories or experiences repeating themselves causes conflict of duties or Karmic reactions.

Spiritual failure arises because our true memory is overpowered in any given struggle by the false. Impulse does not stop to examine the purpose, the course, the necessity of its movement toward a desired goal. Reason, reflectively and creatively, undertakes this task; intuition is always purposeful and knows the way to its objective. Self-examination is the mode which stops impulsive action and slowly makes a channel for the flow of intuition. Reason is its chief weapon—analysis ever growing minute, criticism ever becoming more watchful of the lower group of false memories.

To go over all the events of our daily life, especially those which are dubbed trivial and commonplace and examine them in the light of our philosophy, is highly necessary. Instinctual, impulsive, intelligent, intuitional manifestations—all are old memories repeating themselves—good, bad or indifferent, each has its lesson for us. Because we did not learn from an experience, it comes back to us loaded with the weight of a missed opportunity and of previous heedlessness.

The condition of consciousness through which we are expected to learn is named *Waking Consciousness*, and the qualities of wakefulness, watchfulness, attentiveness, alertness, should be its chief characteristic. Instinctual and impulsive actions are really rooted in dream consciousness—subjective and personal. Contact with the objective universe is designed to take us to the Impersonal State called the Universal Self. Therefore all spiritual progress is dependent on Waking Consciousness or earth life. Two streams migrate from beyond to make up our waking life—the spiritual perceptions, intuitive and intelligent, and the material movements, instinctual and impulsive. Our organs of sense and of action, *i. e.*, our body, becomes the play-ground of these dual forces. Our task is to order our waking life into a harmonious whole. Self-examination leads to purification of body and mind, waking and dream states of consciousness. Thus, the two mix and mingle—the personal becomes the vehicle of the impersonal individual, while Buddhi is on the way to becoming an active agent here.

FEELING AND THOUGHT IN SELF-ANALYSIS

III.—APPLICATIONS

[The previous instalments of this study appeared in our last two issues.—EDS.]

There remains a final and important point to be considered, as to the use made of Thought by that Self-feeling which characterizes the Disciple. In this relation one discerns two aspects: (1) as already mentioned, where Self-feeling predominates over Thought; and (2) where the reverse occurs. So far, in this exposition of the three classes, attention has been directed towards the former condition. For the sake of clarity, however, both these aspects will be treated here as they affect the Disciple.

In his early stages the Disciple discovers only joy and more joy. Whatever the task or the sacrifice, a halo of happiness surrounds every event. All is wonder and unbelievable discovery. The Books of the Teaching convey, through Thought and Imagination, an irrefutable link with the Feeling-experiences of the Disciple; for They are a Record of Experiences of Those who have gone before. They are at once a point of contact with the Disciple on his plane of experience and a testimonial to what lies ahead. The Teaching is expressed also in terms of General Laws and fault-free propositions. In demonstrating the Oneness of Law for both Higher and Lower Worlds, it provides a basis for understanding, through analogy, something of the Higher World. This Thought-content must not, however, be considered in the class of abstractions or generalizations of the Intellect; but as a formulation in terms understandable, or sensed by the Disciple, of the results of Experiences on planes above and intermediate with that of the Disciple, and, therefore, to become finally applicable to the Experience-level of the student-Self *via* the imagery of Thought.

Continuing with the Experience of the Disciple in the pursuit of Self-discovery, inevitably the terrain becomes rough and the climate austere, forbidding. The Thought-content of the Teaching seems to have lost its original magic in evoking joy. Or is it the motive, the Self-satisfaction of

the Disciple that is undergoing a grinding check-up, to assay its composition? At this juncture, a transposition of values, a shifting of emphasis must emerge. For, when the procurement of pleasurable Self-sensations ceases to be the criterion of value in judging the Teaching, and when the field of Self-sensations becomes itself subservient to the Teachings, an object for grave study, a "flower [of sacrifice laid] at the feet of Shakya-Thubpa," then the Disciple proves himself really worthy of the name. A vital readjustment has been made. The Thought of the Teacher has become the pupil's guide in earnest. His life, centred in the area of Self-sensations, he offers in trust and faith. There is no truer test of devotion.

It becomes necessary again to note that, in this important problem of application of doctrine, serious errors of judgment occur among those who seek for Self-knowledge. Not to be considered as such, are those who would merely exchange superstitious belief for reasoned faith. A little or much of Theosophy's intellectual system suffices for them; their routine, pleasurable lives are not disturbed by their metaphysical meanderings. Another group ventures a little farther in refusing to adopt practices such as serum-injection or blood-transfusion. When carried to a point where life or health may be endangered for the sake of a principle, still another, a smaller, group emerges, who surely consider themselves as Disciples. For the display of such unusual courage and constancy, our sincere admiration is spontaneously elicited. With all due regard for these admirable qualities, however, in such acts is not necessarily to be found the abnegation of the personal Self.

This observation may give pause to those who hold that in courageously braving public opinion and established custom—as do the Conscientious Objectors—the personal self is sacrificed in upholding principles and proving devotion to a beloved Idea. For those who truly believe that in these acts the field of Self-abnegation has been

not only reached, but fairly explored, it may be suggested: "In isolated cases it may be so; but, for the most part, there is confusion. Your logic, which traces a seemingly clear line from Fundamental Principles to Individual Application, is incomplete and therefore faulty. The factor of Self-feeling is not, as a rule, included by you in the area of Individual Application. The conclusion, therefore, needs correction." In other words, only when Self-feeling experiences are considered an indispensable element in Self-analysis, will this field of contemplation be rounded out, and results more truly conforming to psychological facts be reached. In truth, such a pursuit should so reorient the view-point of those so concerned that they approach the conditions touched on just above.

Having considered the most important aspect of that class of relations where Thought predominates over Feeling, *i.e.*, Universal Principles in regard to Individual Application—the following points must be added to round out this exposition of Thought-Feeling relations. It may remain open to question whether or not the examples chosen belong in this division or the former.

Memory pictures represent an important group, wherein the impulse of need or the hope of Self-satisfaction are dependent for their awakening upon an original presentation of images to the perceptive faculty of the Self. The "lives" of the stomach will suggest images to the Consciousness at the appropriate times. The attention of the Self being captured, memory invades the imagination with recollections of taste and odour. The Self moves to action and a need is satisfied. An old photograph is confronted and the Consciousness is flooded with pictures, scenes and emotions of bygone years. We "live again," in imagination, those "dear, dead days of long ago." And to the imagination do those, too, have recourse for whom Karma has decreed disappointment and dissatisfaction. Frustrated desire seeks a substitute gratification in a world of its own creating. Other examples of similar nature will occur to the reader.

At this point a reaffirmation of thoughts previously introduced should prove of interest and value. All the material of description and attempt-

ed definition so far used must substantiate the idea that Man lives in his Consciousness; outer events, objects and relations merely contribute toward his Feelings and Thoughts. The value of such a concept lies in the fact that, in its light, the field of Life's experiences seemingly contracts into that mental sphere, where, theoretically at first and actually by degrees, Man may choose and direct his Life. Another valuable corollary: in realizing this, we give a death-blow to the power of the outer, resting on the illusion of man's dependency on it.

The second statement of reaffirmation will be more clearly understandable now. The Self experiences directly through Feeling and indirectly through Thought. This concept should place before us a picture of the Mind in which we:—

- (a) Recognize the Self as the central figure in Consciousness.
- (b) Perceive Feeling and Thought as functions of the Self, not independent or automatic in action.
- (c) See the relative value of each on this plane.

To clarify these points still further a brief and final direct comparison between Thought and Feeling follows.

It is the nature of Thought to reflect. Therefore, antecedent to the reflection must always be found the object, scene, experience. For illustration, consider a mirror and its relations. Does a "reflection" faithfully mirror all the qualities of the object reflected? A yellow rose, the jagged edge of a torn tree-limb, a favourite dish—what is missing of these in the mirrored image? In each case, a quality that only sensation conveys, *e.g.*, smell, touch, taste. Interpretation is required to render any reflected image into realistic meaning. Should the knowledge gained by direct sense-contact be omitted, the image remains in the nature of a symbol, awaiting the mental touch of a true interpretation.

Turning our attention to "reflections" in Self-analysis, the portrait of a man in a rage of jealousy is presented for study. One kind of interpretation will proceed somewhat like this:—

- (a) "Feeling" of a low personal type is apparent,

- (b) but *not* of the Self
- (c) and *not* in the mind or consciousness.

On the basis of such analysis, what measures may be taken to overcome this "involuntary" visitor?

- (a) Controlling or refusing expression to it.
- (b) Ignoring it, by concentrating attention elsewhere, often on abstract or impersonal subjects.
- (c) Substitution—attempting a type of planned response to replace the jealous rage.

And, should these measures succeed, the result must still attest to the truth of the Spartan-boy complex. Because, the real cause not having been discovered in this analysis, it still remains as a fiery seed to sow havoc in the future.

From another point of view, this Thought-picture of the jealous man is not an ideal illustration. Because in the analysis cited, "feeling" was naturally attributed to it, even though, for practical purposes, the analysis proceeded as if Feeling were not the real point in question. For it is vital that the place of action and the connecting links of Feeling be accurately estimated, before any remedial measures may be instituted. Like the aroma of the rose, or the roughness of a jagged edge, the Feeling-quality of the Self, at any moment of time, represents that characteristic which conveys the sense of reality, of vividness, of true life experience. It is this quality that marks a Self-Feeling as Direct Experience; and a Self-Thought—which in reflection must necessarily omit such a quality—as Indirect Experience.

In properly interpreting the Thought-reflections that the mirror pictures of love, hate, courage, fear, aspiration, devotion, the Feeling of the Self must reproduce them in the mind. Their presence will be attested to, when the corresponding colourings are noted—warm, bright, fiery, passionate, cool, calm, etc. Proceeding with the analysis, one traces their activating cause in any one instance to any of the myriad gradations of hoped-for Self-sensations, which range from the criminally selfish to the heights of true compassion. To illustrate, the following example embodies elements that touch all students at some time.

Problem: A. is a Platform worker, studious, assiduous. Many of the newer, younger students

find A.'s suggestions and admonitions helpful. Exceptions to this are a small group who remain indifferent and uncomplimentary towards A. There begin to grow within A. feelings of irritation and resentment, sometimes bordering on anger, directed against this group. A., as a conscientious student, is concerned at this personal development and desires to eliminate these feelings.

Remedy: Two aspects:

- (a) Immediate amelioration.
- (b) Basic adjustment leading towards complete elimination.

Applying Aspect (a)

This action is based on the Principle: the Self feels All—the low and the high. The Self gives life to any feeling by retaining it. The Self destroys any feeling by letting it go. Therefore, this attitude (irritation, etc.) may be temporarily changed by the substitution of feelings of acceptance, of non-resentment towards the unfriendly group's unresponsiveness.

Analysis Aspect (b)

Involved in this action is the Principle: The motivating Cause that impels towards any hoped-for results of action—like others' favourable responses—is to be sought in some aspect of desired Self-satisfaction. Thus, with attention focussed on the area to be analyzed, and with honesty of purpose, A. may discover:—

(1) That he was secretly nursing an ambition to become a "brilliant exponent." The partial recognition accorded by some produced a most pleasurable sense of gratification, varying at times from a quietly intense, velvety glow to a fierce rush of exultation. A. began to discern that promulgation of the Doctrines was slowly assuming a secondary rôle—that of feeding Self-esteem with pleasurable sensations.

(2) Therefore, when some refused to accord A. the coveted recognition and thus thwarted the avid Self of its looked-for recompense, irritation, resentment, anger, manifested.

(3) This realization provided A. with a shock and a clue. A shock in discovering that all action was being done, not for others, but for the Personal Self. And a clue, based upon this observa-

tion of its (the Self's) manner of operation.

Remedy : Apply the Principle of Aspect (a)

The Self must renounce its secret ambition and all of the lovely and delightful sensations that were at once its promise and its reward.

“ And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. ”

Does A. possess the strength of purpose and of vision to take this step ? Each one must answer that to himself when the time comes.

Conclusion

In the light of the foregoing, what value is to be placed upon Intellect ? This question must certainly arise to confront one, with the realization that a reorientation of view-point must ensue, slowly or instantaneously, in adopting the analysis herein suggested. It may seem, on first impression, that Thought is abdicating its high position in favour of Feeling. In the light of an old terminology, with fixed and misleading meanings, this conclusion would be true enough. The factors involved here, however, being three, not only two, the more realistic idea would specify: (a) that Self has replaced both Feeling and Thought as the dominant figure in the mental sphere, as both Participator and Perceiver ; (b) that Feeling and Thought, being instruments of Self, have each its appropriate function in its own field. And these two find a continuous use for their talents, because Self is in perpetual Experience, shifting from state to state, or burrowing deep into complexities and subtleties—but always “ thinking, ” always the Experiencer.

Furthermore, the basic unit-value of Experience, potential or assimilated, sets the standard by which Intellectual Systems must be judged. For, in the final analysis, they arise, on the one hand, from wishful thinking, speculation from a limited base, or the illuminating flash of a rare vision—all of them, wistful or egotistic, attempts to extend the arc of Human Experience, and postulate the circle of fulfilment. Their conclusions are, practically entirely, acts of induction, basically hypothetical. On the other hand, there are those Systems, or rather that One System, which is derived directly from Higher Human Experience, and speaks in tones of inspiration for the aspiring Lesser Human Beings.

Not the least of man's vanities manifests in rendering this System impotent, by using it merely to display his Intellectual prowess, like a badminton player with a “ bird. ” In such action, the greatest sin committed is to reduce the terms and doctrines of the One System to the stature of abstractions. Like the mathematician's “ x, y, z, ” or the chess-player's carved pieces, they make no contact with human needs. They are moved, become involved and find resolution in a remote world of abstract meaning.

And yet, Intellect could and finally must enlist its wonderful powers in the service of that divine Purpose whose Path leads through the Self's Life in Experience. The penetration of keen reasoning in tracing attitudes and expressions to their cause in some secret or desired Self-satisfaction ; using the imagination to visualize and create a new and better order of Feeling-relations, employing both to “ live out ” others' problems in our minds—such practice will produce enormous dividends in Self-knowledge, in establishing and maintaining warm human relations, in vividness of Experience and vitality of Expression, and in discovering a vital Interest in the world of Consciousness, both ours and others'. Metaphysics, as a generalization of the laws governing human Experience, both here and in the higher realms, encourages and supports the Self in its crucial struggles to reorient its life in terms of truer, nobler Feeling-relations ; while it inspires, in providing a vision of that realm where goodness, truth and beauty are unalloyed, and Self may feel complete.

For better use to ourselves, and more helpful service to others, we may observe and should remember, that when Self is concentratedly engaged in the process of Self-analysis, Feeling expresses the facets of Its Experience ; Thought reflects the phases of Feeling. Let us put first things, first.

In closing, some excerpts from *Through the Gates of Gold* :—

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

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

STERILIZATION

In the *Sydney Morning Herald*, May 22, 1950, Dr. Fred Butler, a member of the American Association on Mental Deficiency, is quoted as stating that 25,903 feeble-minded persons in the U.S.A. have been "sterilized" since the introduction of the sterilization laws, now operative in 27 States. It is added that in 1949, 946 feeble-minded persons were thus prevented from "passing on their defect to future generations."

Artificial sterilization is an iniquity that has been practised to the detriment of mankind from time to time down the ages. It has been repeatedly condemned in Theosophical journals.

In the guise of a scientific theory, the pseudo-scientific cult of eugenics, because it was endowed and had influential backing, was able to advertise many people into belief in it. J. B. Eggen warned in *Current History*, as far back as 1926, in an article entitled "Eugenics Teaching Imperils Civilization" that

The immediate eugenic programme consists in spreading propaganda for sterilization, its purpose being to educate the public into submission, and then make these laws more and more stringent, until the state entirely controls parentage.

If Dr. Butler's figures are correct, the eugenicists seem to have made considerable headway. Such indoctrination goes so against both human nature and human society, against every principle of justice and decency, against real science and human history, that it would seem only necessary to dismiss it with contempt and disgust. But the fact is, it has not been so dismissed by a considerable number of people.

A statement of Prof. W. F. Tait, Head of the Department of Psychology of McGill University (Canada), in discussing the furore over the "sterilization of the unfit" was quoted in the *Los Angeles Times*, 19th January 1934, as saying:—

If you wish to cure the ills of society by sterilization you should start with the *over-intelligent*. The worst crimes, the most wide-spread blights, are not caused by subnormal or mental defectives, but by intelligent people.

How terribly true this has proved to be! Has it not been found that the "*over-intelligent*" are often "subnormal" and "defective," morally

and ethically, and the greatest criminals? Such are a far greater menace to peace and civilization than the pitiful feeble-minded. And who is to decide who is normal? An I. Q. test does not evaluate virtue—only an aspect of memory and lower brain-mind activity.

In the *London Lancet* (2nd June 1934) was outlined the history of sterilization in California, on the basis of which the article, "Eugenics in Practice," makes some important points:—

The insane ordinarily propagate too little to increase the size of their group. . . In general it was found that no large group of institutional insane in California would produce enough children wholly to reproduce themselves even if the members of the group were all unsterilized. . . The Brock Committee. . . consider that, while there is no evidence of harm done by sterilization, nothing practical has really been done either.

Add to these facts one cited by Waldemar Kaempffert, Science Editor of *The New York Times*, in his genuinely scientific analysis of the problem on 28th February 1937. He writes that from the

reports on eugenic sterilization prepared for Parliament and for the American Psychiatric Association. . . it appears that it would take about 60 generations to get rid of the hereditary feeble-minded even if we spotted the carriers of bad genes as fast as they appeared. . . We all carry defective genes. No one can tell when a case of insanity or feeble-mindedness may not break out in the best of families. . . Too little is known as yet about genes and the combinations into which they enter to justify. . . wholesale sterilization.

And in another article he states:—

Most of them [the geneticists] agree that not enough is known about the inheritance of either intelligence and mental defects or of the influence of environment on character for any legislature or dictator to direct the evolution of the race.

Sterility comes about naturally in the human life cycle at a certain period and under certain circumstances. The same occurs in the life cycle of a civilization or a race at a period of its decline.

Eugenicists have spread much misinformation about the so-called "laws" of heredity, and on such pseudo-scientific teachings the sterilization process and programme are based. H. P. B. and W. Q. J. made it clear that heredity is the servant of the great Law of Karma.

As social and political problems become more and more acute, students of Theosophy should do all in their power to correct such false and dangerous pseudo-scientific notions and propaganda, before they take on greater importance and become the weapons of demagogues.

IN THE LIGHT OF THEOSOPHY

Dr. Alfred Metraux, writing on "Race and Civilization" in *Unesco Features* for August 1st, emphasizes the importance of the cultural environment in determining racial achievement:—

The cultural factor plays a highly important part in the workings of the intellect. A poor, isolated group which does not receive much stimulus from the outside world may easily be taken to be congenitally inferior; but another one in the favourable atmosphere of a different moral and economic environment, may be regarded as a privileged specimen of mankind.

H.P.B. points out in *The Key to Theosophy* the possibility of improving an organism by altering its surroundings and the fact that this applies in the strictest sense to man. And in *The Secret Doctrine* (1888) she brings out specifically the effect of isolation or its opposite upon a race:—

If tomorrow the continent of Europe were to disappear and other lands to re-emerge instead; and if the African tribes were to separate and scatter on the face of the earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy. (II. 425)

But Theosophy recognizes the rise and fall of civilizations and that as a civilization declines the race bodies are occupied by Egos of less and less capacity, while the more advanced Egos leave the unfavourable environment to reincarnate in one better suited to their own development. Such a concept is necessary to explain the facts cited by Dr. Metraux about the Australian aborigines, the intellectual difference between whom and the members of the civilized nations are a matter of *Egoic* capacity and development. (See *S. D.* II. 421 n.) He writes of them:—

Their tools and economy are those of our prehistoric ancestors...they seem to represent an early stage of evolution. Nevertheless, these primitive people have developed [or better, possibly, inherited] a social organization and a system of relationship of such complexity and refinement that it requires an

able brain and a degree of mathematical ability to unravel all its intricacies. In comparison, some of our systems are simple, even crude.

But regardless of differences in capacity, it must be remembered, Theosophy demands uncompromisingly "full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth," and condemns any failure to show another, man or nation, "the same justice, kindness, consideration or mercy which we desire for ourselves." (*Key*, p. 228)

The report, published in *The National Standard* (Bombay) for August 7th, of the fall, at Ongole, South India, of drops of "a red liquid, resembling blood" concerns the latest of many similar well-attested phenomena at widely separated times and places. H.P.B. writes of this phenomenon in *Isis Unveiled* (I. 413-415). She says:—

The ancients speak of waters metamorphosed *into blood*; of blood-rain, of snow-storms during which the earth was covered to the extent of many miles with snow of *blood*. This fall of crimson particles has been proved, like everything else, to be but a natural phenomenon.

She gives a clue to it, but the cause apparently remains the same puzzle to those unfamiliar with her writings, because Charles Fort industriously assembled in his books several instances, leaving their cause to conjecture. Thus he cited, from *Annales de Chimie* and other scientific journals, the red rain at Blankenberge, Holland, in 1819; from *L'Astronomie*, that in the Mediterranean Region on 6th March 1888, which, when burned, gave a strong and persistent smell of animal matter; and, on the authority of the head of the Italian Meteorological Bureau, the fall at Mes-signadi, Calabria, on May 15th, 1890, of something the colour of fresh blood which, on analysis, was found to be blood.

The distinguished botanist, de Candolle, investigating in 1825 the turning of the waters of the Lake of Morat into what appeared to be thick

blood, ascribed it to "the development of myriads of those half-vegetable, half-infusory animals which he terms *Oscillatoria rubescens*."

H.P.B. described the two ways in which she had seen the sanguification of water (a feat ascribed in *Exodus 7: 19-21* to Aaron with his rod) produced by Eastern adepts:—

In one case the experimenter employed a magnetic rod strongly electrified, which he passed over a quantity of water in a metallic basin, following a prescribed process, which we have no right to describe more fully at present; the water threw up in about 10 hours a sort of reddish froth, which after 2 hours more became a kind of lichen.... It then changed into a blood-red jelly, which made of the water a crimson liquid that, 24 hours later, swarmed with living organisms. The second experiment consisted in thickly strowing the surface of a sluggish brook, having a muddy bottom, with the powder of a plant that had been dried in the sun and subsequently pulverized. Although this powder was seemingly carried off by the stream, some of it must have settled to the bottom, for on the following morning the water thickened at the surface and appeared covered with what de Candolle describes as *Oscillatoria rubescens*, of a crimson-red colour, and which he believes to be the connecting link between vegetable and animal life.

The spores of these bacteria being found in the air as well as the water and most vegetable and animal tissues, their occasional development into a red rain becomes understandable.

In the May and June issues of the ably edited and useful monthly, *People's Health* (Madras) appears a much-needed "Address to Youth" on Sanitation, with special reference to India. The writer of the highly practical article, "A Sanitarian," neither minces words nor shrinks from facing ugly facts.

Mothers, for example, are taken to task for their own insanitary habits and for the consequent uncleanliness of their children. It is specifically pointed out that Gandhiji seems in vain to have exhorted Indians not to defile the banks and waters of their rivers, which they claim to regard as sacred. To the pollution of the water-supply

the writer traces the devastating epidemics which sweep the land from time to time. He points also to a further consequence of the insanitary practices so widely prevalent, some of which he describes.

As an independent nation we want others to respect us.... Self-respect should be developed in every individual. Without clean habits and a sense of all-round cleanliness we cannot develop that self-respect. When individuals do not develop self-respect the Nation cannot develop it.

Of all people, Indians should know that a clean life—the observance of rules of purity, mental, moral and physical—is the *first* requirement for those who would live a spiritual life. Many have, however, disregarded this fact, and the masses have forgotten the requirements of hygienic living, excepting certain important rules for magnetic purity of which the West takes as little cognisance as the Indian peasant often does of physical sanitation. Thus the people have, in the eyes of foreigners, brought humiliation on themselves and, by reflection, on the Motherland.

As shown in this valuable article, it is neither difficult nor costly to remedy these evils quickly and effectually. Only the necessity must be brought home to the people, the right way shown and the necessary effort made.

Students of Theosophy will be interested in the Report of work done in 1949 by the Indian Institute of Culture at Bangalore. Founded on H. P. B.'s Birthday in 1945, the Institute celebrated its annual day by a special meeting when a symposium on Culture was presented to the large audience gathered under the presidency of Rajadharma prasakta Shri T. Singaravelu Mudaliar. Dr. M. N. Mahadevan, M.B., B.S., D.T.M., spoke on "Culture in National Life," Shri K. Guru Dutt, Director of Public Instruction in Mysore State, spoke on "Cultural Fusion of East and West" and Shrimati Sophia Wadia on "Peace and Culture." The aims and ideals of the Institute were explained.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

" The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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