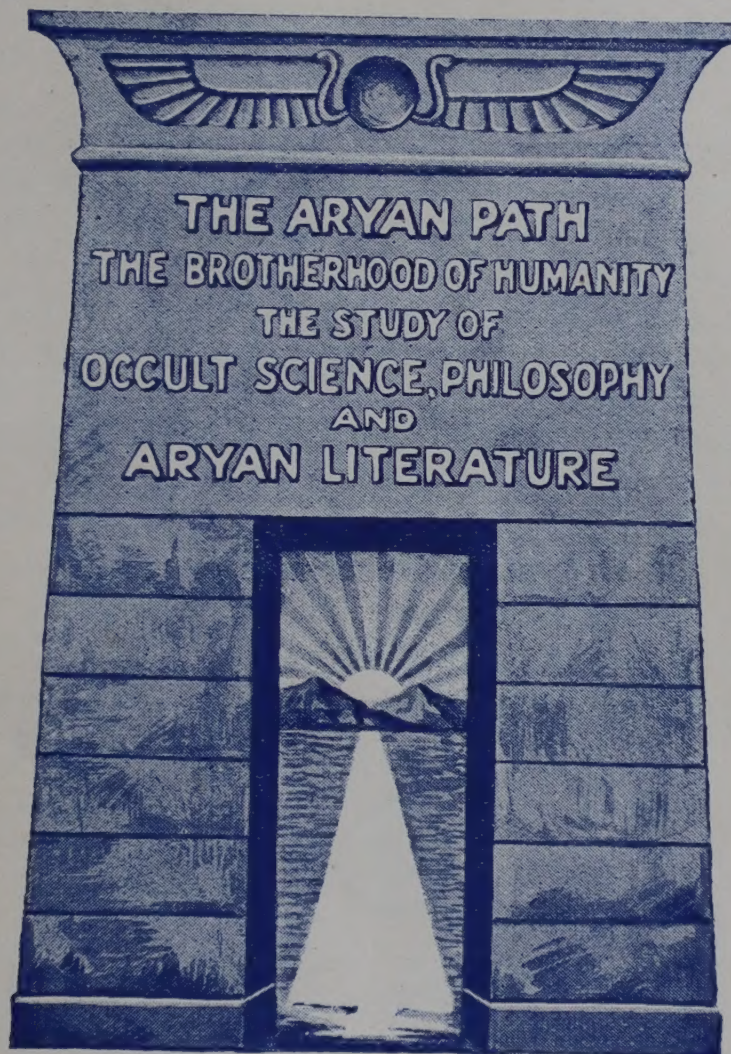




THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXV No. 11

September 17, 1955

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbour or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant.

—W. Q. JUDGE

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are:

- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- (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 1955.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1955.

VOL. XXV. No. II

UNIVERSAL MORALITY AND BROTHERHOOD

The Great Masters are philanthropists. Their Great Renunciation is the supreme act of philanthropy. W. Q. Judge has referred to Them as the Fathers and the Elder Brothers of humanity.

They teach their Disciples so that they too prepare themselves to become philanthropists. They fulfil Their Mission of Mercy and Sacrifice, responding to the demands of the Law of Cycles; living in the world of strife and mortality. They preach and exemplify the truth about Peace and Immortality. Thus the Motive of the Great School and its perfected members is to uphold the principle of Universal Brotherhood. One of Them wrote:—

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. It is the only secure foundation for universal morality. If it be but a dream, it is at least a noble one for mankind; and it is the aspiration of the true adept.

The binding power necessary for any realization of Brotherhood comes from knowledge and morality. Universal Ethics and Universal Knowledge are the right means to the end in view—Brotherhood.

Therefore the student of Theosophy has to be assiduous in acquiring right knowledge. Knowledge, sufficient and genuine, enables the student to aspire to become a brother to an increasing number of human souls. To practise Brotherhood means purifying one's feelings and character according to the principles of the philosophy and science of Theosophy. If true knowledge and universal morality are not made the basis of life, progress cannot take place. The real at our stage of evolution is secured by perceiving the universal nature of knowledge as

well as of morality. To how many U.L.T. Associates do the words of the Master not apply:—

The members would have plenty to do were they to pursue the reality with half the fervour they do a mirage.

Students of Theosophy have to rise higher than the creed, religious and social, into which they are born. They meet their own foes and often fail to recognize them as such. There is worldliness, *i.e.*, sense life; in these days there is much false or specious talk about better standards of material living, which misleads the student. A right perception of other-worldliness is acquired by a correct understanding of what asceticism means. *The Key to Theosophy* has pertinent hints on the subject.

Mental emancipation from worldly notions should precede bodily asceticism. The student is apt to become "a false pietist of bewildered soul." This, in its turn, engenders small hypocrisies and, in place of a false religion and the observance of false social practices, false philosophical notions and formulæ come into being. The student has replaced his old superstitions and ignorance with new ones—and although to him they represent Theosophical Verities, they are but a new set of superstitions and a new bundle of false knowledge.

We want true and unselfish hearts; fearless and confiding souls, and are quite willing to leave the men of the "higher class" and far higher intellects to grope their own way to the light.

"True and unselfish hearts." Only when true knowledge is used and courage developed does the right practice follow. Courage implies

fearlessness. So many students have the weakness to want to please and go with the worldly. That is as bad as an unnecessary display of bodily asceticism. Therefore a knowledge of one's own self in the light of universal morality, *i.e.*, Brotherhood, strengthens the practice of relying on and developing the higher aspects of the self who is man. Not reliance on and development of the psychic senses but of the spiritual powers of the mind, *i.e.*, the activity of the Inner Ruler, spells real courage. Therefore the Master has said:—

All you can do is to prepare the intellect: the impulse toward "soul culture" must be furnished by the individual. Thrice fortunate they who can break through the vicious circle of modern influence and come up above the vapours!

The mists and the fogs of the lower nature, arising from the senses and the passions, darken the perceptions and make the mind slothful and turbulent.

If the psychic idiosyncrasy is lacking, no culture will supply it.

And in so many aspirants the psychic nature is of the lower order; and the struggle between the active *rajasic* and the sluggish *tamasic* parcel out his time and energy and lead him from confusion of mind to chaos of the heart and *vice versa*.

But when the mind is purified by knowledge and is made ready to receive the light and guidance of the Manasic Ego, the Inner Ruler, then the right way to Theosophic living is discerned and a further endeavour soon brings the learner to the Path of the Neophyte. All men and women use the bodily senses but not all are aware really of their powers or what they imply. So also not all aspirants to the Higher Life are aware of what the psychic powers of the lower order are and what those of the higher. "Knowest thou of Self the powers? . . . If thou dost not—then art thou lost."

The whole period of the Neophyte's life is full of trials, by the Great Science in Nature which is of the Supreme Self; these reveal to him his weaknesses and foibles, as well as his possibilities. Often the Neophyte perceives them

not; again values them wrongly; failing, he does not know why and how he has failed! The Great Law of Karma has aspects and phases with which we are not familiar.

Special tests and trials come from Masters and in Nature only when we have passed the tests of Mother Nature. It has been said by Those Great Ones that strange processes of purification in progress exist. One of Them has written:—

As the shower cannot fructify the rock, so the occult teaching has no effect upon the unreceptive mind; and as the water develops the heat of caustic lime so does the teaching bring into fierce action every unsuspected potentiality latent in him.

The aspirant's hard and rocky mind cannot receive and reflect the light of Wisdom. His personal, narrow morality provides the caustic lime on which the Waters of Life and Theosophic Knowledge fall and develop and reveal his lower nature.

Only holy living founded upon the science of universal morality and universal knowledge enables the Neophyte to suffer and be strong. Only intelligent perception of the meaning and purpose of Universal Brotherhood makes him a truly efficient servant of the Great Brotherhood.

MOODS

[Reprinted from *Theosophy*, Vol. XV, pp. 155-156, for February 1927.—EDS.]

Our moods reflect the condition of the emotional nature from moment to moment. They are the expression of Kama, which is no more to be eliminated than any other human principle, but is to be controlled and used for our own purposes. Our feelings reflect some state, but it is for us to determine that state, to impose from within a steady rate of vibration upon our emotions. Unless such control is deliberately asserted we are at the mercy of shifting moods, responding automatically to casual stimuli or following helplessly the rise and fall of the tide of action and reaction, exhilaration and depression endlessly succeeding each other.

The man of emotional extremes is trying to those about him, his hilarity wearying and his

gloom depressing others ; but he himself is the worst sufferer. A tremendous amount of energy goes to waste in these "ups and downs." Progress is hindered by them, as a traveller is delayed in his advance if his course lies across mountain ranges and deep intervening gorges—with their attendant storms and floods.

It is disastrous to the right performance of duty to await a propitious mood. Carried to a logical conclusion, that would inhibit all action not immediately pleasing. It is as ignoble to be the creature of our emotions as to make a fetish of the body, and indulgence in uncontrolled moods is acquiescence in domination by the lower nature.

Often no very determined effort is made to control the emotions. The moody one derives a certain gloomy satisfaction even from the sensation of misery, and many a staunch advocate of strict sobriety on the physical plane indulges without compunction in the emotional orgy popularly known as "the blues." To do so is to get the effect of dense fog cutting off the road so that the next step is shrouded in gloom—but it is less often an outside fog which drops a pall upon our spirits than our deliberately blindfolding ourselves and then lamenting that we walk in darkness. The earth's own atmosphere is responsible for shutting off the light of the sun from its surface ; behind the clouds the sun shines on in undiminished splendour.

If he is honest with himself, the despondent one will admit that much of his woe is rooted in self-pity. The very meaning of compassion is feeling with and for others, sympathy with the distress of others ; it is a fund held by each man in trust—he misappropriates it who seeks to divert it to his own selfish use. The sweet, life-giving waters of compassion, pent up within, grow brackish and lose their potency. Self-pity never makes the heart's response quicker to others' need. Dejection is the indulgence of the weak ; a far cry from such to that dauntless soul described by Browning :—

One who never turned his back, but marched breast forward,

Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

A man may recognize depression as an evil to be struggled against, but unless he takes into account the law of cause and effect he confines his efforts to attempting to deal with the reaction. Exhilaration, from which the pendulum swings in due course into depression, is equally to be avoided. It is only the man of equable temper who is able to deal competently with every circumstance as it presents itself ; who can be of most service to his fellow men.

A flickering torch is of little use to light the way. When the flame within us rises and falls, shines out at one moment and disappears in murky darkness the next, it is of slight use as a lamp to our brothers' feet. Be that flame ever so small, if it but burn steadily, its light is a mute but indubitable witness to the hidden oil of the spirit which its wick touches. Others can see by its unwavering light to trim their own lamps that they may burn more brightly.

Calmness or steadiness demands emotional control, without which there can be no lasting peace or happiness. True happiness is not a fleeting mood, nor is it dependent, as are moods, on outside circumstance or person. It is the realization of Ananda, the unchanging state of the Self, the Bliss on the fragments of which all beings live. We touch it when we are able to rise for the moment above the trammels of the personality ; we hold it steadily in proportion as we are able to hold the concept of our unity with the Great Oversoul.

The mighty resonance of Ananda is the obligato without which the melody of life, or grave or gay, would tinkle flatly. For him whose ears can hear, it overtones all discord, as Niagara's roar drowns out the cricket's chirp. Attuned to that great pitch man can sustain and echo back the tone, deaf to the promptings of his lower nature, in control of his emotions, free from the domination of moods.

EXTRACTS FROM UNPUBLISHED LETTERS

III.—THE CENTRE IN THE WHIRLWIND

Now remember that you are earnest, serious, devoted and sincere; and all aspirants of that nature suffer from what in Occultism is called the Great Sifter. Let me quote just one sentence from H.P.B.'s great article on "The Theosophical Mahatmas": "As soon as one steps on the Path leading to the Ashrum of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight." This is equally true, though not in the same measure, and equally applies, though not to the same extent, to every earnest and devoted Soul who studies and practises the tenets of the Wisdom-Religion, in the company of his co-pupils and co-workers and under the direct influence of the Masters' Life and Vitality.

All chelas, regular and accepted, begin in Lay-chelaship; the ranks of disciples are always gaining recruits from the bulk of probationers, and the latter begin by a process of self-energization. Any earnest student by a right resolve puts himself on the first rung of the ladder of probation. Just as in our schools we have trial examinations by our own teachers, which, if passed, enable us to enter the lists of regular examinations, so also by our own sincere earnestness and right resolve we enter the lists. Not only on our determination to go on, but on how actually we do get on, depends the next stage, when, having drawn the attention of a Master, we come under His observation. But this second stage grows out of the first, as naturally as the bud blossoms into the flower.

That being so, apply the operations of this law to yourself. Your very earnestness and sincerity, your very resolve to act rightly and in terms of the great laws whose nature and activities you are studying in our books and literature, have brought you into the atmosphere of probation. You may not be aware of this, or you may not recognize it, but the fact remains. Study and service of Theosophy is a Force which is productive of results. Your service of your

fellow men, spiritually rendered in terms of Theosophic truths, has produced the result which may appear to you manifold but is a unit, and it is referred to in the above quotation.

Well, then, take it that your Karma has begun to precipitate; and as the movement proceeds from within without, the psychical nature is stirred first. Physical or actional changes are not touched, save as they are *directly* affected by the psychical. It is the psychical nature of the Astral man on whom the attack is first delivered. Our mental habits, our emotional outlook, our feelings and sentiments, our pride and prejudices, our predilections and preconceptions are for the first time perceived by us as objective things—however vague, dim and shadowy that vision is. For the first time the Inner Ruler, answering to the unspoken invocation of the Right Resolve, comes unto his own—and is in a position to survey the armies in the midst of which he stands. Before his advent we *were* our habits, outlooks, feelings, etc.; now all these are not we, but ours. A thing by itself cannot cause war; it takes two to make a quarrel; and the power of the Fiery Inner Ruler begins to consume our psychical nature; all the juice and moisture of the emotional nature begins to change, vapour results, evaporation sets in and we begin to dry up. What is here described in one sentence takes quite a long term of years. The very first signs of the transforming psychical nature are of the nature of resentment of the lower self towards and against the readjustment which has begun to take place within itself. Our own pet theories, favourite view-points, confirmed opinions, conventional habits and even what are termed our convictions—all undergo a change and during the process there is a roaring ocean, stormy, wherein waves rise mountain high. But, as in all great storms at sea, there is a centre in the whirlwind to which the wise and experienced Captain steers his ship. Our Inner Ruler is that Centre of Peace and Strength.

Well, this has been a long talk, but, my friend,

you will find therein something of practical value and utility. Try to *apply* what you study in your Theosophical books; read that article of H.P.B.'s from which I have quoted; apply its contents to your own case and above all be happy in the realization that the Soul which is you has begun to shed his lustre on his outer representative. We will soon be in June and

there is a June for the Soul as there are many Junes for the body. Do you remember what Robert Browning said in his tender "Pippa Passes":—

June reared that bunch of flowers you carry,
From seeds of April's sowing.

May it be very soon for you the June of the Ego!

IV.—THE VALUE OF SUFFERING

You say you don't like this eternal changing—but the whole universe is nothing else! There is no Rest save Restlessness. Brahma's breathing forth is the process of outbreathing, and when He inbreathes, for us it will be, as for him, motion still. Between breathing out and in there is the illusion of a minor Pralaya and it is no more real than this illusion of manifestation. That which we all are consciously seeking is Nirvana, which is to experience Non-manifestation in the midst of manifestation, or, to put it more correctly, to know ourselves as Living in the midst of death, whose nature is change.

From the point of view of Nirvana, are we not, all of us, in Pralaya? We are dead, in Kamaloka or in Devachan, or asleep, and dreaming, nightmares or real dreams. This is the metaphysical aspect.

Take the ethical one: is not our body undergoing transformations every hour of the day? And is there stability in feelings? How many among us are free from attachment-aversion, productive of pleasure-profit and pain-loss? Are not our moods but passing pageants, comic, farcical or tragic? Do we love or hate uniformly, unchangingly? Or—surely the contents of that thing we call our mind, or the factors which make it up, are neither constant in their continuity nor consistent in their activity—they fluctuate. But, going beyond these, the spasmodic manifestations of our holiest aspirations and illumined intuitions—are they not dependent on the Energies and Forces from the Spiritual Sun and Its Mighty Host? Do They not vary in Their "moods" and "modes," in Their plane or state as we do in our world and conditions?

But our innermost insistent longing for Living Rest in contradistinction to Restless Life or the Restful Rigidity of Death is in us as an evidence and a proof of our Self-conscious Immortality which space and time are unable to affect. Now, the ever-increasing recognition of that fact demands study of it, which study leads to seeking, and search leads us to find. But all this implies going forth, which means change. Through such changes there dawns in us that Sense Spiritual whose gift is Clairvoyance, Clear Vision, and we see that Manifestation and Pralaya are both illusory and that space and time are a veil of Maya caused by the friction between Manifestation and Pralaya. This enables us to interpret correctly the ethical injunctions, such as: "Give up thy life, if thou would'st live." "Take no thought for the morrow." "Live in the eternal." Thus philosophy and metaphysics are seen to be the allies of psychology and ethics, and speculation and practice assume their true respective places in our understanding.

All this, you might well say, is very well on a platform and is even in a measure inspiring when the mind is clear and the heart is at rest, but in moments of stress, in hours of suffering, in days of struggle it cannot help very much. Let us grant that that is so; but is it not also equivalent to admitting that we have badly digested our Theosophical Teachings, have badly practised or have omitted practising what flows from them? This is so; and therefore the best way is to proceed on that very spot to mend our ways. If we did *not* learn when the mind was clear and the heart was at rest, shall we also let go the opportunity of learning and applying when the hours of anguish cast their lengthening shadows

in *Sandhya*-periods? No, my friend. In such periods of adversity—"the devil a monk would be!" The value of Suffering is great. It clears the mind, purifies the heart with a compelling energy when the persuasive and gentle caress of Prosperity has failed. If we truly learn the lesson of Suffering and really assimilate what adverse experiences have to offer us, though we be "devils" we will change, but we won't become monks; for devils and monks are manifestation and pralaya, both devoid of the Joy of Nirvana! If God inverted is Satan and *vice versa* there is but little to choose between

them, and verily the Personal God and the Personal Devil are the greatest of illusions, because they are the source of illusions. Ravan, the Titan, was a King, and a Ten-headed and Ten-armed King at that—wise and strong; and he came down to be killed by the weapon of Rama, who had only one head and two arms like any other man. The significance of it lies in the fact that the Grace of Self-consciousness is more potent than the strength of material energies, and it is better to die (*i.e.*, to suffer) if in the process we contact the weapon of the Divine Incarnation and enable Him to touch us.

TO DO OR TO BE

Let us compare the accepted codes of ethics given in the Sermon on the Mount and the *Dhammapada* with the writings of St. Paul and the *Paramitas*. This comparison may reveal why the former were given to the ordinary man for his first steps in becoming a *human* being in contrast to his existence as a self-centred *human-animal* being, and the latter to the Few. This will give a further hint, should one be needed, that both Jesus and the Buddha gave some secret code to their disciples.

What have the "outer" and the "inner" teachings to say on the same topics?

In both the Christian and the Buddhist teachings, before the actual lines of conduct are set forth, the foundation for them, without which no true progress can be made, is laid. We therefore find Jesus giving as the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." The first teaching of the Buddha laid the foundation for all further effort: Sorrow is; sorrow's cause; sorrow's ceasing, and the Way.

St. Paul said that without charity all was useless, and the *Paramitas* follow the introductory step, "To live to benefit mankind."

In the *Gita* also Krishna says, after giving Arjuna knowledge of how to act, "What hast thou to do with so much knowledge as this? ... Place

thy heart on me, penetrate me with thy understanding." He called those devoted to him his "most beloved."

We find the same foundation for effort in Patanjali's *Yoga Aphorisms*, for he says that exercise and dispassion, which are the means by which one-pointedness can be attained, are each twofold. There is first the effort to be concentrated; then constant action from the *point of view* of what is to be done, the growth of an inner fundamental attitude. Dispassion moves from control of desires to that which makes this possible, *i.e.*, the "knowledge of soul as distinguished from all else."

As everything starts first in the mind so here we start with the mind. An attitude of mind has first to be cultivated.

With this as background we can begin to analyze the actual efforts to be made by the disciple both of the outer method and of the inner.

The most important injunctions given by the Christ to the people were: "Love thy neighbour"; "Love your enemies"; "Do good to them that hate you." The Buddha said: "Hatred ceaseth not by hatred but by love."

Are these injunctions the same as the first *Paramita*: "DANA, the key of charity and love immortal"? Is the love of one's neighbour, or of

one's enemy, immortal love? Neighbours may become enemies; enemies may become neighbours. How can our love be immortal, even if poured out on these persons, whether as neighbours or as enemies, since, as personalities, they are changing and will in time cease to be? If I have a struggle to keep unchanged my love for my neighbour when he becomes my enemy, the love cannot be immortal, since it is capable of change. I, too, am changing, so how can my love be immortal? St. Paul says that even if I make the ultimate sacrifice of my life, "give my body to be burned," or give all my goods to feed the poor, if I have not charity it will avail me nothing. I have given away only the changing: it was not true charity or love immortal.

We ask ourselves: What kind of love is immortal? It must be unchanging through all change. As the bundle of the attributes which make up my personality changes with each life, immortal love must be part of my inner, unchanging life. All my efforts to show love are efforts to bring this state of love into outer action on this plane through the medium of my personality. Our lives are a constant "doing"; our Ego only *is*.

The greatness of the great does not consist in what they do but in what they are. The love of Krishna for man is not an outpouring of love as we understand it, but a "*being-ness*" of love. His love stands there for us to draw on, but we have to take it. The whole stability of the spiritual life rests on this stability of the things of the Spirit, and in them only is our rest. The great stand at the centre of the vortex of life, drawing all to them while doing nothing but *being*. To show love is to limit it and the recipient calls for more and more; to *be* love gives strength and fills the need of the recipient. Therefore the Christs have said: "Come unto me"; "Place thy heart on me"; "The Heart of Being is celestial rest."

The outflowing Love of the Christs and the Buddhas is all-pervasive. As we take Mother Earth, the Sun and the Moon for granted and trust the laws by which they act, so, once we trust in this immortal all-pervasive Love, we begin to learn of the unchangeable. Only when we can begin to

find a permanent centre in our mind-heart where love resides can we begin to separate that which is from its appearance through actions. This is the true charity, the true love of God, the true devotion to Krishna, the true Refuge in the Buddha, the true centre from which we live to benefit mankind.

How then shall we act to benefit others? Since all things save Spirit act, *Dana* runs through every other *Paramita*, just as all the *Paramitas* are included in *Dana*.

Since we are taught that actions start in the mind and end on the physical plane, let us start with *Kshanti*, "patience sweet, that nought can ruffle." Through the unruffled mind we can plan actions which are rooted in true love. To bring the driving force into operation through desire is the next step, and if the actions are to be without fruit for the changing personality (leaving no room for further action) they must be devoid of personal desire or even spiritual desire. Desirelessness has to be reached. Desirelessness is not the absence of desire but comes, says Patanjali, from the knowledge that Soul, the unchanging, "is distinguished from all else," and nothing less than Soul is of real importance. This condition is not attained by getting rid, or trying to do so, of desires but by getting to the foundation of what is to be desired. My actions will then be ensouled only by the wish to benefit man's Soul, or better still, and safer at this stage, I must act impersonally so that I do not cause disturbance in Nature. Hence word and act must be harmonious: "SHILA, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action."

How shall we give love for hatred? How can we feel love for the really cruel? How else but by showing love in its immortal nature—first as pity, the "helpless pity for the men of karmic sorrow"; then, as readiness to help when possible. But the truth is that the way to act and feel and help is to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"—in other words, to *be* instead of to act.

Difficulties arise at every stage on the path to the goal and we have to beware of conceit and superciliousness. We must become like one "of whom mankind is not afraid and who has no fear of man"; one who is "not puffed up, . . . is not easily provoked, thinketh no evil," as St. Paul says.

Where shall we get the strength to be and to do all these things? It has to be cultivated in the lower man as far as the use of it is concerned, but its root is the energy which "fights its way to the supernal TRUTH, out of the mire of lies terrestrial." A moment's pause must convince us that such inexhaustible energy can have its root but in Atma, Spirit, that One Breath which keeps the Universe active. It is to direct this in proper channels that we have to fight, for otherwise its power overthrows us—it can kill as well as save. It is these life-saving "waters" that we have to carry through the personality to other units of the One Life. To do so we have to bring our "portion" of the One Life in harmony with its environment; we have to be sure that we do not *take* from it, just as we have learnt "to take from none by force." To use, not to own, is the secret of this stage. St. Paul says: "Charity never faileth." It "endureth all things."

It is because in the field of action we meet our past that we have to be careful to let the effects work themselves out until, like the thoughts on the threshold at the close of our journey, they lie dead. If "inaction in a deed of mercy becomes an action in a deadly sin," we might say that inaction in a turmoil is action in a rightful way. If we can keep an even keel in the midst of the turmoil we shall have realized a little that the turmoil must by its own nature die down. It has begun; it will end. Fixed fast in the knowledge of the Self, like a rock amidst the stormy sea, we can be secure. Until we feel secure we cannot *be* or *show* Love immortal, for we have fear. "Perfect love casteth out fear."

Strange as it may seem, only when we have won the battle can we be of true help in the world. (The battle need not refer to the final battle, but to any and all the little battles we win over our

lower nature during our lives on earth.) All our little helping gestures are aids in our task, for they have strengthened the harmony around us. As the evil we have done and are, the virtues we have not acquired in the character, the mental changes we cannot control, the mental images we have built, may almost overcome us at the last and final stage, so the good deeds and efforts will come to our aid and help us finally to overcome the enemy. We do not know the power of our little deeds of goodness to save us one day, and therefore, though the ideal is far from achievement at present, we must constantly obey the "outer" injunctions while striving for the "inner." In the world of mind-feeling-action we have to work out the ideal as best we can, ever bearing in mind that according to our nature we shall act. It is our nature, therefore, that we have to alter; our actions will follow.

"Charity suffereth long, and is kind." What a wealth of meaning lies in the word "kind"!

THE ANCIENT MARINER

Coleridge wrote "The Rime of the Ancient Mariner" in the company of Wordsworth. Wordsworth had suggested the incident of the killing of an albatross, and contributed several lines to the poem. Therefrom Coleridge wove with vivid imagery the story of man, the ancient mariner, the pilgrim of eternity who has to cross the stormy sea of life with all its hazards. Matthew Arnold has graphically described in "A Summer Night" the plight of the one who, escaping from the slavery of routine, voyages forth into the psychic world of phantasy until

... the tempest strikes him, and between
The lightning bursts is seen
Only a driving wreck.

Arnold asks:—

Is there no life, but these alone?
Madman or slave, must man be one?

Dante has also warned in the *Paradiso*:—

No puny barque should this wide ocean dare...
Nor asks a pilot who himself would spare.

Nevertheless the seas must be crossed, the prodigal must return, for "Life's a voyage that's

homeward bound" as Melville wisely observes. Coleridge, though then but a young man just past his 25th year, has much to tell us of his voyage and the poem yields meanings from several levels.

The opening lines indicate the momentous call that comes to each in turn when something of the higher Triad stirs within him, and the response more often than not is in the discourteous terms: "Hold off! Unhand me, grey-beard loon!" But the call of the soul may not be forever denied. "He cannot choose but hear."

The voyage begins with the descent of the soul into psychic existence, the ocean of *samsara*:—

The ship was cheered, the harbour cleared,
Merrily did we drop
Below the kirk, below the hill,
Below the lighthouse top.

The descent is indicated by the "drop below the kirk... the hill... the lighthouse top." Wordsworth has described how, in each life, the grown man perceives "the vision splendid... fade into the light of common day."

Having escaped from the confinements of sense life and of mere creature comforts, the "freed prisoner," Arnold says, finds prevailing

Despotic on life's sea
Trade-winds that cross it from eternity.

So Coleridge's mariner meets the "Storm-blast" and is blown hither and thither. "Change is thy great foe," counsels *The Voice of the Silence*, but how can one avoid the buffetings until experiences teach the restless voyager how to handle his craft so as to take advantage of the prevailing winds?

As we sail along according to the listings of our hearts we are gripped by longings, and before we know it we have shot the albatross and brought disaster upon ourselves. Coleridge must have intuitively sensed the significance of this symbolic bird. H.P.B. says in *The Secret Doctrine*, when speaking of the ibis, the sacred bird of Egypt, the symbol of the Sun and of Osiris, which none dared kill under penalty of death, that

... the *ibis religiosa* had and has "magical" properties in common with many other birds, the albatross pre-eminently, and the mythical white swan, the swan of Eternity or Time, the KALAHANSA. (I. 362)

One kind of ibis was also sacred to the moon in ancient Egypt, and what H.P.B. further says thereon may be correlated profitably with Coleridge's allusions.

The voyage is a long and dreary one henceforth for the ancient mariner. He who sought life and company now finds himself alive in a universe of death.

Alone, alone, all, all alone
Alone on a wide, wide sea!

At length the fogs of separateness lift and the return route is clear. Homer brings the adventurous voyagings of Ulysses to an end by setting his feet on the island which is his home. This recalls the island that the *Dhammapada* says we should make of ourselves. Ulysses, dropping into the *sushupti* consciousness of sleep, finds on awakening that the ship has carried him home safely while he slept. "Without moving is the travelling in this road," says the *Dnyaneshvari*.

Once Coleridge's equally weary mariner perceives the unity of all life and love for all living things bursts forth from his heart, he is freed from the curse of separateness. He is no longer a "Brahman-killer," a slayer of his own soul, the sacred Albatross or the *Hansa* within himself, and into him likewise slides "the gentle sleep from Heaven." Awakening, he sees again the lighthouse top, the hill, the kirk, which may be taken to symbolize the establishing of relations with the higher spiritual Mind, and he cries:—

O let me be awake, my God!
Or let me sleep away.

Having awakened from the shadow life of egoistic fancy and seeking to become a conscious, alert co-operator in the field of life's duties, with senses tuned in to the realities of the inner world, the task of enlightening others awaits the mariner and he becomes a teller of the tale of how sorrow is and how it ceases.

He prayeth well who loveth well
Both man and bird and beast.

He prayeth best who loveth best
All things both great and small.

PICO DELLA MIRANDOLA AND THE GREATNESS OF MAN

In the latter half of the 15th century there lived in Italy a young man of wealthy aristocratic family, to whose name of Pico was added the name of their ancestral territory, Mirandola. Even as a boy Pico della Mirandola showed so much philosophical aptitude and power that Theosophists may easily think he must have brought from previous lives unusual capacities as well as perception of some special tasks to perform. He was getting his training in various schools at about 1480, hence in the very height of the Adept Activity of that century. Pico lived a most varied romantic existence. With plenty of means, he became in youth a wandering student, going from school to school throughout Italy and France. His unusual physical beauty and his high rank opened to him the most cultured aristocratic society and the finest opportunities. But his mind was many-sided and, however gay the surface of his life, underneath was his questing soul, ever traversing the problems of theology and philosophy. Nothing else seems to have kept his prolonged attention.

When he was 23, he felt ready and impelled to propose discussing and defending his opinions in public (as was sometimes done in those days)—opinions on a number of philosophical and theological questions, or so-called theses. No less than 900 such theses he submitted to the ruling clergy for permission to discuss them publicly. At first his request was granted. Pico had also prepared a long Oration "On the Dignity of Man," as introductory and partial defence of his undertaking. But alas for his hopes! When the clergy actually examined the theses, they revoked the permission; and he was constrained to write a long *Apologia* for the condemned theses. Yet the theses had been all formulated; the Oration had been written. They could be published. To be sure, the pope of the time forbade the little book containing these writings; but copies must have been given out, for the ideas in them came in time to have much influence. And a fine recent historian of the

period called that Oration "one of the noblest legacies of the Renaissance."

Pico's material was written in Latin, and was read by educated men throughout Europe during the following centuries. As a whole it has never been published in English. A number of French and German scholars have lately dealt with the material, and one particularly fine treatment, made in German in 1936 by Ernst Cassirer, was published in English in the *Journal of the History of Ideas* (April and June, 1942) and put out by The College of the City of New York. On that translation, which includes a few extracts from Pico's Oration, this present paper is largely based.

Cassirer's article exhibits the remarkably wide range of Pico's philosophic thought and the keenness of his reasoning. It also indicates faults in the handling of his vast material. The first impression of the 900 theses, Cassirer says, is of utter confusion—ideas gathered from all philosophical systems and periods and thrown together without clear lines of relationship or demarcation. He says, too, that later men writing on the history of philosophy either gave scant space to Pico—which partly accounts for his not being better known today—or else these writers, when more perceptive, admired the greatness of some aspects of Pico's work but could find little logical unity. It is fair to add, however, that Pico died of a heavy fever at the early age of 31. Cassirer claims with apparent justice that Pico's Oration and his theses do possess an "inner form," do have the coherence necessary for true philosophical presentment; and that his own studies of Pico's material bring these fundamental qualities into fuller light.

For our purpose, however, the point of Pico's coherence makes little difference. There can be no doubt that he attacked various theological errors, though he passed by others, and that he put forth many fresh "seed-thoughts" useful to the Work of the Adepts. Since that Work for the last seven centuries has been in essence the

same staunch Effort to release men's minds from the confinements of theology, especially the Christian, and to instil into them freer conceptions of man's nature, there can be no question of the value to us of Pico's thinking.

The problem of the One and the Many, the problem of Unity and Plurality, of God and the World, has been a puzzle in most philosophies. How can the One, the Single Primal Cause, produce the multiplicity of things? What relation have the many objects to the One? The primeval First Cause, Pico and other thinkers admitted, is really conceivable only as One, as Unity. But for Unity merely to pass out of its primal nature and become the Many, seemed to their minds irrational; so too did the idea of a complex manifoldness of objects merely stepping out of the One. Creation by a wave of the hand, and also emanation by a series of stages, made necessary by the mere nature of that which emanated, seemed alike unsatisfactory. Besides, the question always was: *How* do these processes proceed? Are they the *effects* of some indescribable act in the One? Are they perhaps deductions made and embodied by human reason? But what are those processes of making and embodying? So, the circles of reasoning went on and on. Mediæval theology was full of these problems; and the answers were of course according to its own nature.

But real answers to these questions cannot be found by ordinary logical reasoning. Pico himself, besides accepting theology, took refuge in "symbolic thinking." From this view-point he considered all phases of knowledge. He declared that the Universe and all objects in it were *symbols* of the One, expressions, images, metaphors. He held that, as regards God, human thinking could never be more than symbolic and metaphorical.

True mysticism would have really solved his problem; and he did have mystical experiences. Within, he knew mystic vision and feeling, but he did not fully trust what he felt and visioned. For he believed that the intellect, the philosophic intellect, was the only means of knowing the Universal and the Divine. He did not see the

great truths Theosophy has now again taught concerning Spirit, or Buddhi, and concerning the higher and the lower mind—truths that solve many problems about reason and intellect. These great truths had long been in the world—under various phrasings Plato and others had known them—but the post-Platonic world had rejected them. The Adepts' enlightening of the Renaissance itself did not succeed in awakening fully even so fearless a heart and so open a mind as Pico's.

The central idea in Pico's thought he plainly stated in the title of his Oration "On the Dignity of Man," and all his other work presented this same idea. By "Dignity" he meant Human Freedom. He did not believe that Man, from the beginning and forever, was affixed to some God-determined kind of life. Rather, he thought that God demanded that man should formulate and achieve for himself his freedom.

It is important to recall that Human Freedom was the basic idea of the Adepts also, and Pico's firm support of this idea undoubtedly brought him such openness of mind that he could receive unawares Their guidance in applying this ideal to field after field of theological opinion. Yet, when he declared Human Freedom to be the gift of God, as he did in his Oration, he slipped into some of the worst theological contradictions and misconceptions.

There is no denying that Pico's work, from the Theosophical view-point, contains serious errors; yet often the light from the ancient Wisdom-Religion shines clearly through. Perhaps the best way to see this dualism in his thought is to quote a passage from his Oration. There is found a picture of the scholastic, theological, personal God and mode of creation. In this Pico was wholly restricted and mediæval. All the more wonderful is it that when he left God alone in the absurd glory supposed to surround him, when Pico worked on his conception of Freedom as necessary for human experience, he struck deep truths.

The following is from his Oration as he intended to deliver it before the assembled clergy:—

Worshipful Fathers, hear exactly what is the rank of man. God the Father, the Supreme Architect, had already built by the laws of his mysterious wisdom, this earthly home we behold of his Godhead, as his most sacred temple. The supercelestial region He had adorned with intelligences, the heavenly spheres He had quickened with eternal souls, and the excrementary and filthy parts of the lower world He had filled with a multitude of creatures of every kind. But when the work was finished the Artist kept wishing that there were someone to ponder the rationality of so great a work, to love its beauty and to wonder at its vastness. Therefore, when everything was done He finally took thought concerning the creation of Man. But there was none among his archetypes from which He could fashion a new offspring, nor was there in his treasure-houses anything He might bestow on his new son as an inheritance, nor was there in the courts of all the world a place where that son might sit as contemplator of the universe. All was now complete, all things had been assigned to the highest, the middle, and the lowest orders. . . . But, in the final creation, it was not the part of the Father's power to fail as though exhausted. It was not the part of his wisdom to waver through poverty of counsel.

At last the Best of Artisans ordained that that creature to whom He had been able to give nothing proper to himself should have *joint* possession of whatever had been the peculiar characteristics of the different creatures. He therefore accorded to Man the function of a form *not* set apart, and a place in the *middle* of the world, and addressed him thus: "Adam, I have given thee neither a fixed abode nor a form that is thine alone, nor any function peculiar to thyself; to the end that according to thy longing and thy judgment, thou mayest have and possess that abode, that form and those functions which *thou thyself* shalt desire. The nature of all other things is limited and constrained within the bounds of laws prescribed by me. Thou, coerced by no necessity, shalt ordain *for thyself* the limits of thy nature, in accordance with thine own free will, in whose hand I have placed thee. I have set thee at the world's centre, that thou mayest from thence more easily observe whatever is *in* the world. I have made thee neither of heaven nor of earth, neither mortal nor immortal, so that thou mayest with greater freedom of choice and with more honour, as though the maker and moulder of thyself, fashion thyself in whatever shape thou shalt prefer. Thou shalt have the power to degenerate into the lower forms of life which are animal; thou shalt have the power, out of thy soul's judgment, to be reborn into the higher forms of life, which are divine."

Then Pico exclaims:—

O supreme generosity of God the Father! O highest and most marvellous felicity of Man! to

whom is granted to have that which he chooses, to be that which he wills. Beasts, as soon as they are born, bring with them that which they will possess forever. Spiritual beings, from the beginning become that which they are to be forever and ever. On *Man*, when *he* came into life, the Father conferred the seeds of all good and the germs of every form of life. Whatever seeds each man cultivates, those seeds will bear in him their own fruit. If they be rational, he will issue as a heavenly being. If intellectual, he will be an angel and the son of God; and if, not happy in the lot of any created thing, he withdraws into the centre of his own unity, his spirit made one with God in the solitary darkness of God, who is set above all things, he shall surpass them all. . . . Who will not admire this Man, this Proteus? Or who could more greatly admire aught else whatever? For after we have been born to this condition we may become what we will to be. We should have especial care not to abuse the most indulgent generosity of the Father—that freedom of choice He has given—and make for ourselves something harmful out of what is salutary. Let a certain holy ambition invade our souls so that we shall pant after the highest, and toil with all our strength to follow it!

Is it not most probable that men's minds then *could* not get more than half-truths? The thick, swamping crust of Christian theology and the constant pressure of churchly power were too heavy. And is it not also evident that the real trouble lay in the misconception of Deity? Once accept such a God and such a creation as Pico's Oration pictures, and what could the human mind do but what it did? For that concept of God always put a distance between the Divine and the man. God's essence was beyond comparison and above human attainment. The church authoritatively *denied* that man could possibly *be* divine in his own essence and in his own right. The idea of oneself *being* God was limited to one man, Jesus the Christ; no other men could reach that level; the best they could do was to try to be "godlike"—and such men became only saints.

In one respect, however, Pico was able to rise above these constricting beliefs. While he admitted that qualities ascribed to men may not be predicated of God, yet he saw that men, as minds, undeniably possess creative power; they are constantly manifesting the ability to produce, to create; and in this important particular men are not only related to God, not merely

godlike, but, as Pico felt, they positively share God's nature. However far below Nature or limited were their actual creations, yet in that fundamental *power to create*, men are *one with God*. Why did not Pico make more of this astounding fact? Why did he leave it as expressed in the fiery zeal of his Oration? Well, the conditions of his age are enough to explain it. Do men of today always find it easy or even wise to reveal this fact publicly? Often the best we can do is to say little and prove by example.

Nevertheless, Pico's perceptions, even the greatest of them such as this, became somewhat available to other thinkers, and gradually had great effect on the thought of the Renaissance and, later, in lessening the mental bondage in diverse ways. For example, it is instructive to see how Pico contributed to certain lines or chains of thought and influence in the surrounding period.

That larger concept of Human Freedom—in the air, so to say, sent out by the Adepts—which found one voice in Pico, had just previously been implied and proved by a great mathematician, Nicholas of Cusa. Cusa, also a seeker after true mysticism and an experimenter of mystic feeling, had perceived the power of mathematical thinking, and had been led to fundamental change in the theories of physics, as given by Aristotle. Aristotle's theories declared the corporeal world to be divided into two spheres, with motions and caused effects constantly passing between them; yet they were separated, because the matter of the celestial world was not the same as that of the "sublunar" world. Cusa's mathematical logic destroyed this by showing the false basis of the idea prevalent in theology and elsewhere about the "above" and the "below"; about the "higher" world and the "lower" world. Cusa proved by mathematics that each position in space is substantially equal to every other position; and the spot where any observer is may be claimed as the centre of the whole world.

A century later, on this equality in space, a new link in that chain of thought was added by Giordano Bruno in his wonderful vision of an

infinity of worlds, which is also a unity, though each world is self-contained. Following the thinking of Cusa as to physics, and anticipating that of Bruno as to cosmology, Pico himself, standing between them in time, applied both lines of thought to the human mind and to history. The intellectual world and the world of human life he was able to see as unified wholes, yet filled with the most varied kinds of life. Surely, in these ways the problem of the One and the Many had enlarged its configuration. Its rigidity was destroyed.

Another such chain of influence was started by Pico himself through his great interest and many studies in the Kabala. *Isis Unveiled* (I. 271) states: "The Laws of Manu are the doctrines of Plato, Philo, Zoroaster, Pythagoras, and of the Kabala"; and it adds that by the Kabala "the esotericism of every religion may be solved." Pico was the earliest of the Renaissance men to be interested in the Kabala. *The Theosophical Glossary* calls Pico (spelled Picus) "a celebrated Kabbalist and Alchemist, author of a treatise 'on gold' and other Kabbalistic works," and says, "He defied Rome and Europe in his attempt to prove divine *Christian* truth in the *Zohar*." He is named by H.P.B. also among several "whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings." (*Raja-Yoga or Occultism*, p. 2)

Pico interested first and directly the German scholar John Reuchlin. Reuchlin himself wrote a Kabalistic book, *The Mirific Word*, which brought him much fame and influence. It was published in the year of Pico's death. Because of this book and other scholarly achievements, Reuchlin became the "teacher and instructor of Erasmus, Luther, and Melancthon," all of them leaders in the religious Reformation, and all of them carriers of Pico's chain of Kabalistic influence. The *Glossary* calls Reuchlin "a great Kabbalist and Occultist."

The *Encyclopædia Britannica* (11th edition)

casts a different light. "Pico's works," it remarks, "cannot be read today with much interest." And of Reuchlin it says:—

His Greek studies had interested him in those fantastical and mystical systems of later times with which the Cabbala has no small affinity. Following Pico, he seemed to find in the Cabbala a profound theosophy which might be of the greatest service for the defence of Christianity and the reconciliation of science with the mysteries of faith.

And it speaks of this as "an unhappy delusion indeed."

It is easy for us to see the philosophical folly of belief in that theological personal God pictured in Pico's Oration; but we must also see the depth and the breadth which Pico himself associated with that God-concept. Pico's mind broke through and set aside the foolish restrictions, because he was so ardently full of his vision of Human Freedom. The fact that a narrow, pedantic Being had supposedly *given* that freedom, was quite eclipsed and did not bother Pico, because he really did not analyze his concept of God: he was too much interested in Man.

For him, Man stood in a privileged position, unlike that of any other creature. The lower kingdoms, he thought, were bound by the laws of instinct. Celestial beings were just as much bound by their divinely given beatitude and their duty of contemplating forever God's Divinity. But man—MAN—had something more than instinct, and he had both a greater and a lesser status than such a celestial one. Man could set his own goal, and realize it; he could transform his inner nature and improve his outer conditions. All lay in his own WILL, which God had made free to choose and to execute.

The clerical teaching that God had originally given man free will, offset, for Pico, all falsities connected with that God-concept. Pico gloried in the fact that man is his own propeller and obeys his own compulsions. Above everything, he makes his own ethics; and for that ethics he finds his own patterns—not in angels or in devils—but in himself and other men. These are what he follows in his self-creating. That inborn power to produce his own morality—that is man's highest freedom, the noblest gift of the Divine

Father. And this new idea, this innate, indestructible Human Freedom, was what came as a glorious light to Pico's meditating soul. That light came not from mathematics or logic; it came from his plunge—for once truly mystical—into the dark silence of his own soul, on which darkness that light suddenly fell. Later, Pico may not have known how to apply that light to some forms of knowledge; but as to man's moral nature he saw and felt through his own experience its supreme regenerating power.

Growing along with these meanings of Human Freedom were Pico's perceptions as to man's liberty to believe or to disbelieve. He declared that the human mind cannot—is simply not able to—get faith in a doctrine through some other person's command. Belief must be created by the mind itself, on grounds that satisfy its own feeling and reason. To try to force belief is immoral, because it destroys man's freedom; and it is also useless. Pico rejected, on any subject, dogmas that he could not inwardly prove to himself were true. He rejected inquisition as a method and as a church instrument. For him there were no heretics, in matters either of intellect or of faith. Mind and soul, to which God had given their original freedom, had to be kept free by men. He had the courage to imply these facts or even definitely state them, in his Oration. Fine they were, for him and for us; but no wonder the clergy condemned them.

This being his attitude toward liberty in belief, it is not surprising that Pico discarded several clerical dogmas connected with Good and Evil. Christian theology summarizes things thus: Man came from the hand of the Creator a free being and in this freedom his likeness to God consisted. But he forever *lost* that freedom and that likeness by his Fall, through the sin of Adam. From that moment mankind was driven forever from the paradise of innocence and of freedom; and by no power of man's own or any action of his will can he make his way back again. Only a supernatural act of grace can lift him up, can save him. Jesus performed that great act of grace. But—said the Church—men cannot accept, understand and make their own the results of that act of Jesus, *unless priests help them*; so sunk are

they in their own sins, caused by the "original sin" of Adam, that only clerical purity, clerical self-sacrifice and wisdom, can raise them from their Slough of Despond. Truly a most clever way that was, of smuggling church organization and priests into supreme importance in man's salvation! Pico's doctrine of Human Freedom was, and is, enough to demolish that.

And so he applied his doctrine to the old heresy known as Pelagianism. Pelagius was a free-hearted British monk—perhaps an old Druid reborn—who had had the grit to deny original sin in man. For centuries the Church had fought Pelagianism—and here was Pico coming along at the height of the Renaissance to defend it—on the ground that a man must be able to choose sin in order to be able to choose good. Pico said that both paths were ever open before a man, and that his own decision determined his steps. Moreover, the Fall of Man, any Fall, was redeemable, and by the man who fell, because it was man's nature, through his freedom of choice, to be forever meeting the question of Good or Evil.

By these same reasonings Pico rejected also the dogma of eternal punishment. How can it be fair, he asked, for a man to suffer eternally for sins that are *not* eternal? This was the teaching of Origen, which of course the Church had condemned too as heresy, fighting it for centuries, and it is still fighting it.

And then, besides all these, Pico, at least by implication, quietly threw in his crowning offence—the suggestion that by the doctrine of Human Freedom, which he had gained from theology itself and had only expanded, the dogma of the infallibility of Church and Pope was a claim to being superhuman; it was irrational and nothing less than impossible. Thus Pico hurled the balls from his blunderbuss against the very capstone of the Church's Arch of Domination! Brave young Pico! A special spokesman for the Adepts! Wonderful that he escaped severe punishment. In fact, he always was in conflict with the Holy

Authorities. Yet, somehow, he won from the pope of 1493 a statement of his personal orthodoxy; and the next year he died. Who can say positively that the accumulated angers roused by his many heresies may not have been a cause of his fatal fever? But, alive or dead, Pico remained and is today a powerful and renewed force.

However little or much Pico may have used the word *pantheism*, and in spite of his acceptance of some theological statements, especially the clerical God, still, in his every attack, open or implicit, on the dogmas he wished to discredit, he expressed the ancient truths of the Wisdom-Religion. Moreover, though his ideas may seem to have been largely destroyed by the baths of blood and fire of the later religious wars, yet they did live on and measurably expand the science as well as the church doctrine throughout Europe; and his teachings enriched the quiet studies and output of the most profound philosophers of the next centuries. Besides, through the Kabala he had touched some of the deep archaic truths.

Has Pico any meaning for today? In his time the mind of Europe lay under a heavy weight of religious and political domination. Today the whole world lies under a like paralysis by military and governmental domination. Also, the same old religious totalitarianism as then, though apparently in the background, stands ready now at the first opportunity to lift its hydra-head and revive all its former terrors. Many voices are raised against all this, but far too often they are mere cries in a wilderness that heeds them not. The battle for Human Freedom that Pico fought still continues. What can be the reason that in several countries philosophic scholars have taken up his works with fresh zeal? May they not be moved unawares by Adept influence to find in him and to hold before the world of thinkers a worthy example of conquest over passivity, ignorance and fear?

TIME, MONEY AND WORK

The poet sheds upon the world the Light he has found because he loves the Light; the teacher strives to evoke Light in the world because he loves the world.

—P. G. BOWEN

The above-quoted passage is worth thinking over. The distinction made between the poet and the teacher seems like the far-away echo of an echo of the distinction drawn by Mr. Crosbie, quoting an Indian teacher, between the activities of the *Siddha Purusha* (the perfect man) and the *Avatara*. The former gives salvation to those who have the waters of piety hidden in themselves, but the latter "saves him too whose heart is devoid of love and dry as a desert." So the poet inspires and energizes those who are already able to respond to the Light, while the teacher energizes those who are hardly awake yet to inspiration from any source, but only know that they need it.

It may seem a far cry from these reflections to our work in a Theosophical Lodge, but there is food for thought in them for active students who might do well to ask themselves which line they are following—the poet's or the teacher's? Do we study and pass on the teachings because we love them? Or do we, because we love the world, try to find ways and means of arousing interest in the world and helping others to discover the treasure which is so precious to ourselves?

There are many students who have found what they need in Theosophy, attend and enjoy the classes provided for study, try to apply such teachings as appeal to them and gratefully give sporadic contributions of money in support of the Work. They are often enthusiastic propagandists among their friends and acquaintances. They love the Light and are happy to shed it on the World. As far as the Movement is concerned, they belong to "the few who listen" and through whom, as Mr. Crosbie says, we serve the many.

Then there are others—the "we" referred to as serving the many through the few. They also study, and apply what they learn as far as they are able, but their attitude towards the philosophy is such that they do not confine their interest in the teachings to points which appeal to them personally. They wish to have a share

in the responsibilities involved in providing the opportunities and privileges freely offered to all, and this naturally tends to extend the field of their study to cover all the various subjects which the founders of the Movement considered suitable for dissemination in the present era. They wish to prepare themselves to answer the questions of inquirers and to face the objections raised by beginners, and they attend meetings unfailingly, rain or shine, even when, as may easily happen occasionally, they would personally prefer to take an evening off.

Collectively this group is the source of the energy which makes a Lodge persist; it is these students who see to the publishing of books and periodicals, to the collecting of books for a lending library and so forth, themselves making *regular* contributions—large or small as their finances permit—to the funds required. Thus they help not only to spread abroad the ideas that are improving and purifying the general condition of men's minds, but also to ensure that when the new torch bearer comes in 1975 he will find a well-prepared field in which to plant the new seed: a large and accessible literature, a language familiar to masses of people in which to clothe the new truths he brings, an organization awaiting his arrival and a *united* body of students ready to welcome him.

Both groups are valuable to the Cause. H.P.B. wrote:—

Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses.

Everyone who asks a question in regard to the meaning of life, or answers one in terms of the "accumulated Wisdom of the Ages," takes part in the great forward movement.

But those students who belong to the second group are the most fortunate. They give much and therefore receive much. And if, as happens now and then, they wonder how it is that the

results of their efforts are not greater, the all-round Theosophical education they have given themselves in the course of their work will have blossomed into enough appreciation of the significance of the Movement to enable them

to follow the advice to "watch and wait" at such a juncture without for one moment ceasing to offer the triple sacrifice of time, money and work.

THE THEOSOPHICAL MOVEMENT—1875-1950

XI.—THE TEST OF APPLICATION

Our review of the history of the Movement since 1875 now brings us near a crisis in the Society, the storm which raged round W. Q. Judge. It was referred to in the editorial article of the November 1954 number of this periodical as a "mighty Test of Application" and we were warned to be on our guard in the coming years so as not to be affected by the shadow of that cycle in which the test of application came. If we consider that any heed should be paid to this warning then we shall be wise to memorize the lessons of that crisis. It will be of further help to try to visualize the new guises in which the same test may come in the altered circumstances of the coming cycle. Although our powers of visualization have hardly begun to develop, the attempt in itself will help to increase our awareness of the tests as they come. Often we look for tests and trials of a special nature and are unaware that already we are being tested!

The first step, however, in foreseeing the future of our Movement is to know the past so thoroughly that, for example, we could give an immediate account of the main sequence of events, the chief factors to be considered and the thread of Karma running through that sequence.

The most important factor to imprint indelibly upon our memories is the attitude of Judge. This he made particularly clear in the editorial article of *The Path* for March 1888, the relevant part of which was reprinted in THE THEOSOPHICAL MOVEMENT for April 1950 under the title: "How We Look Upon H. P. Blavatsky." He gave three articles of faith which we repeat here in somewhat condensed form.

1. Faith in the knowledge, wisdom, power and justice of the Masters and in the Supreme Law that carries us into existence, governing us here with mercy and giving peace when we submit completely to it.

2. Faith in H. P. Blavatsky as the one who has brought the store of knowledge and spiritual help which has lifted so many of us from doubt to certainty of where and how Truth is to be found.

3. Faith that the Society had been founded by the order of the Masters in 1875 and that after a period of growth it had become an entity with a body composed of the various members of the Society, a sensibility felt and shared by each member and a mental power derived from many quarters. For those reasons it was a wise thing for a person to join the Society and wiser still to work heart and soul for it.

Judge also wrote editorially: "...we know by personal experience her real virtues and powers." A similar statement occurs in his Preface to *The Ocean of Theosophy*:—

The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based upon evidence and experience.

We shall not discuss now Judge's reasons for making these statements but merely wish to observe that many have made similar assertions. Many have asserted, for example, that they know of the existence of God the Father by personal experience. No one else is in a position to contradict such statements and ultimately it is only by its fruits that one can judge the faith of another. It is not enough that a faith brings a

sensation of release from the sinning personal consciousness and makes a man feel at peace with his conscience and well disposed towards his fellow men. It must stand the test of being brought to bear upon the harsh realities of the outer world and made continuously fruitful for the true progress of our fellows, in U.L.T. work and in personal, social and business relationships. Therefore it is that ultimately the only faith worth pursuit is faith in the Higher Self and its ability to make of the human personality a powerful instrument for the true service of humanity.

By "evidence" Judge may well have meant the phenomena performed for his benefit and for others by H.P.B. and the many other strange experiences which he had had. But what experience turned into knowledge his faith in Masters and the Law, in H.P.B. and in the value of the Society's work? It must have been his application of the Teachings to the problems of self-discipline and his constructive use of karmic opportunities, during the years in which he was carrying on the work alone in America, and afterwards when he was inspiring and guiding the great expansion of that work. Judge would add to his store of knowledge by experience of the strength and wisdom which flow from reliance upon the Law, of the inspiration and creative ideas which come spontaneously to the mind as a result of constant thought of the Masters as living beings, of the soundness of the instruction given to him by H.P.B. and of the value of the lines of Theosophical work laid down by the Masters.

Judge's faith in these things was a living faith, because in him faith had confirmed the imagination and established the will, which is the beginning of all magical operations. Because of this and the fact that the policy to which he adhered and which he faithfully carried out meant the death of selfishness, ignorance, superstition and prejudice, he became the target of those who would destroy the work of H.P.B. Yet many of those who acquiesced in the attack or even lent themselves to pressing it home had also affirmed their faith in the Masters and in

H.P.B. and were trying earnestly to apply the teachings of Theosophy to their daily lives. The explanation of the anomaly is in two statements of Judge's, taken together:—

On this plane the dark powers rely upon their ability to create a maya. (*Letters That Have Helped Me*, p. 88, Indian ed.)

Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter....(*U.L.T. Pamphlet No. 18*, p. 12)

Once again it should be said that we should not judge our predecessors in terms of what we know today but should try to place ourselves in their position. Subsequent events have demonstrated the faithfulness of Judge to the lines laid down and his clearness of sight, and that those who brought the charges against him were the victims of a maya for which they were themselves responsible. But, inconceivable as it is to Associates of the U.L.T. that it was Judge who had so allowed the dark powers to work upon his nature as to make him incapable in certain directions of distinguishing wrong from right, it was not inconceivable to certain of his contemporaries.

It was not easy for Annie Besant, knowing her great gifts, to admit even to herself that it was she who had strayed and not Judge, and it was not easy for the rank and file in Europe and India to understand that their great champion had led them astray. Even among the supporters of Judge one cannot but wonder how much of partisanship and how little of understanding there was, in view of what was so soon to happen in America. It is true that some of the means adopted to discredit Judge were questionable, even by worldly standards, but by then loss of discrimination and therefore loss of all had already occurred.

What, as Associates of the U.L.T., we must bear in mind is that our ability to discriminate between the true and the false, the fleeting and the everlasting, must be tested. The testing will be done under conditions in which it will not be easy to distinguish clearly between these pairs of opposites; otherwise there would be no test.

But if we do more than read the history of the past, if we let our minds dwell upon its lessons and memorize them, then they will become part of ourselves, ready to rise into our immediate consciousness when the influence of the personal is strong to delude us and cloud our discrimination.

The members at the time of the Judge crisis were not called upon to decide between Judge and Annie Besant. That difficulty did not really arise. The situation demanded that they reaffirm to themselves the aims and objects of the Movement and discharge the primary responsibility resting upon each member, that of self-discipline and of searching the Masters' teaching for the knowledge appropriate to the situation. In particular, the knowledge pertaining to the trials of discipleship and the precipitation of messages from the Masters ought to have been sought.

A right or wrong choice at a critical time is often the culmination of a series of similar choices in minor matters. Therefore we cannot hope to make the right choice at some unknown time of great difficulty in the future unless we practise now this constructive approach to our problems so that it becomes a habit; *i.e.*, the habit of bringing to bear upon every situation the teachings of Theosophy instead of judging and deciding in terms of the content of our personal consciousness.

As Associates of the U.L.T. we have recorded our sympathy with the policy of independent devotion to the cause of Theosophy, of loyalty to the Masters and of seeking unity in a truer realization of the Self. We have also affirmed, at least by implication, the desire to do all in our power by study and every other possible means to gain the knowledge and balanced judgment which will fit us to be effective as well as willing servants of the Masters. Therefore for us the Test is of our ability to bring the principles underlying this policy to bear upon all our problems and difficulties. The independence and strength of our devotion to the Cause, the genuineness of our loyalty to the Masters, and our ability to think of our fellow students as comrade

souls first and foremost and as anything else second, will be tested in innumerable small ways. The karmic effects of the right and wrong choices made by Associates will accumulate and finally separate the one sort from the other. They will precipitate at times of major difficulties, when each Associate will be found either adhering in large measure to the policy of the U.L.T. or deviating from it, while probably convinced that it is he who is being faithful and others who are not.

The choice at all times and in all circumstances is between following the lines laid down in the Declaration and following the dictates of the personality. That personality will try always to confuse the issue and make us think that the difficulties lie not in ourselves but in the circumstances or in the mistakes of others. Thus the attention of Annie Besant was diverted from the issue to be decided on the battlefield of her own nature to the fictitious issue of whether or not she was going to allow the cause of Theosophy to suffer through Judge's suspected misuse of the names and handwriting of the Masters.

Therefore, whenever we find ourselves thinking that a fellow student is being unfaithful to the policy of the U.L.T., then is the time to examine ourselves in the light of that policy, to ask ourselves how independent our devotion is. To what extent is the thought of Masters a constantly recurrent one in our minds and hearts? How much of time, money and work are we giving to Their Cause? How much at one with our fellow students do we feel? How much do we put the necessities of soul evolution before the circumstances of our personal standing in the U.L.T.? And so on.

Having done this, if we still think that the situation demands action on our part, then let us search the history and literature of our Movement for any light which they can throw on the underlying issues and on how H.P.B. or Judge acted in similar situations. If our motive is service, if we search for knowledge and ask questions of our literature, the spiritual knowledge which comprehends all action must come, somehow, some time.

GROWING OLD GRACEFULLY

For many years scientists have been seeking to extend the length of physical life, some even fancifully predicting immortality of the body. In *Life* (International Edition) for May 30th, Robert Coughlan reports on the findings of 80-year-old Dr. A. J. Carlson, who is said to know more about old-age problems than anyone else in the world.

Far from indulging in such fanciful speculations as the attainment of bodily immortality as the goal of medical research, which he calls "a lot of damn foolishness," Dr. Carlson has some practical, common-sense propositions to offer; though in his reasoning, too, the student of Theosophy will not fail to see a lack. Living, he holds, is inseparable from aging. (What exactly "aging" is, or what causes it, gerontologists are not yet able to say.) But the physiological "rusting out" of the individual can be slowed down and longevity increased within limits through proper nutrition; good weather conditions; healthy environment, both inner and outer; the observance of the rules of good health; and freedom from stress, fatigue and worry. Dr. Carlson's firm conviction is that the physiological changes which take place with advancing age cannot be separated from psychological factors, and, therefore, the *Life* article states, "his firmest conclusion about how to age gracefully is principally a psychological one."

It is, in effect, that the best insurance for a healthy and satisfying old age is never to stop learning and never to stop working. The learning, he thinks, should be as broad as possible. . . . it will save him [the individual] from the mental stagnation which is the primary cause of "second childhood." Like the muscles, the mind can fail from disuse. "The way most of us waste our adult years is indeed a sorry performance," Dr. Carlson has written, "composed of illusions, competitions, stereotypes and narrowed outlooks. . . . The result is that at the end of these years, which are meant to be the climax of our life-span, we are only empty shells, and ready to be nasty, ignorant and helpless old men and women, suffering from all the neurotic symptoms of a postmature infantilism." As for working, that also is physically and mentally therapeutic. The kind of work does not matter, so long as it is useful something that the individual can take satisfaction and pride in.

It is a duty we owe to the body which is ours under Karma to keep it in a good working condition as long as possible through *natural* means; e.g., through applications of the Theosophical principle of the "middle way"—moderation in all things pertaining to individual existence, as laid down in the sixth chapter of the *Gita*—whether it be in eating, or sleeping, or work, or recreation.

Man's life is limited in duration by the laws of the evolutionary period in which he exists. Time was when there was no death, no sickness. According to the old doctrines men lived to be two to four hundred years of age in the Golden Age and should be a hundred in our present Black or Iron Age—rare though it is. From the Theosophical point of view, the human life span is more or less predetermined from birth. The occult side of the question is hinted at by Mr. Judge in *The Ocean of Theosophy* (Chapter IV). The body, he says, is subject to physical, physiological and psychical laws which govern the race of man as a whole. "Hence its period of possible continuance can be calculated just as the limit of tensile strain among the metals used in bridge building can be deduced by the engineer."

Elsewhere he explains that the astral body is the cohesive principle within the physical organism. While the latter is constantly changing, this inner form "alters only from life to life being constructed at the time of reincarnation to last for a whole period of existence," the length of this period being set by individual Karma. This inner form, Mr. Judge continues,

is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. . . . At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

About this astral body modern science knows next to nothing. Being unaware of the nature and

function of this inner form, science is unable to come to an ultimate understanding of the problem of aging and to decide why the life span varies from individual to individual. The reason why some individuals have lived to be a hundred or more is that they have so dealt with the lives that composed their astral body that the coherence of those lives makes the form have a longer duration than is the case with the majority of the race. This may happen unconsciously, with the individual having no knowledge as to the how and why of it, or it may be done consciously and deliberately by a knowledge of the occult laws of nature.

The claimed lengthening of individual life by medical science is an illusion. The increase in the average span of life, through reduction of infant mortality and improvements in public hygiene, is confused in the public mind with the idea of an actual greater age for the individual. Extreme old age and vigorous old age are less common today than formerly. Physicians and biologists would do well to forget their dreams of prolonging youthfulness and rejuvenating the old and turn their attention to the very real problem of public ill health. The visionary dream of physical immortality has its ultimate criticism in the actual decline of physical fitness and a steady shortening of life, due to the strain of living, the springing up of new diseases and the increased virulence of old ones, not to speak of the rapid rise in mental ill health and in the rate of suicide.

Why anyone should desire greater longevity and consider it a "boon" is a question gerontology—a very old idea but a young science—takes no cognizance of. This clinging to bodily existence so common in our day reflects the failure to understand the purpose of life, the soul's immortality and the function of the body as a tabernacle of the dweller within. To make of the dwelling a primary entity and to prolong its existence by all manner of means, appears to be a reversal of the natural state of things—though of course allowing the body to decay prematurely would imply the neglect of an obligatory duty. If the idea of many lives for the soul is grasped and this life is regarded as only one in a long series of such existences, there

is immediately seen a higher purpose than physical survival, or life-at-any-cost.

How the situation would be altered if all men realized that life, death and everything in between are ordained by none other than themselves and brought about by the action of the impersonal and universal tendency in Nature to restore disturbed equilibrium! The feverish thirst for life that obtains today may be said to be the result of our imagination and fears. "Destroy the latter and give another bent to the former," wrote H.P.B., "and nature will do the rest." What will destroy fear sooner than Karma, the doctrine of hope, and what finer or nobler bent can be given to the imagination than that provided by Reincarnation, the doctrine of responsibility?

THE SEVEN AGES OF MAN

In the Winter 1955 issue of *The Shakespeare Quarterly* there appear two facsimilies of a ballad by P. Fancy entitled "The Age and Life of Man." The ballad itself has no particular merit. It has 12 descriptive verses dividing man's life into seven-year periods, with a summary preface which runs thus:—

1. When man is born he in a cradle hides ;
7. At one time seven a Hobby-horse bestrides ;
14. At two times seven a book to read withal ;
21. At three times seven a Bandy and a Ball ;
28. At four times seven a wife he seeks and finds ;
35. At five times seven the Horn of Strength he winds ;
42. At six times seven, Time standeth by him still ;
49. At seven times seven, his Bag begins to fill ;
56. At eight times seven his house with riches shines ;
63. At nine times seven, he to the Earth inclines ;
70. At ten times seven his Glass and time is run,
Into the earth man falls, his story's done.

These ballads were very popular and widely sung. The subject was treated in the same somewhat flippant manner in which Jaques treats it in the well-known "seven ages of man" in *As You Like It*. Professor Samuel C. Chew has demonstrated in *Joseph Q. Adams Memorial Studies*, in an article entitled "This Strange Eventful History," of what perennial interest has been this subject of the ages of man. While the

frailty of human life was the constant theme, the stress laid on the number seven evidently struck some old chord of hidden knowledge of which only the merest semblance remained in Shakespeare's time. P. Fancy's ballads were printed in the 1670's. At any rate the ballads kept up the *Bhagavad-Gita's* injunction to meditate on "birth, death, decay, sickness and error," for they certainly depict no rosy life for man as he passes from infancy to old age.

From the esoteric standpoint the 70 years of man's life, as pointed out in *Theosophy*, Vol. XIII, p. 321, have great significance. The seven decades indicate the perfect cycle for the development of the inner man into Mahatmaship. But for our present stage of human development the 70 years can be divided for the ordinary man into 10 periods of seven years each. The first five of these cover the cycle of growth: (1) The birth of the body. (2) The Ego assumes charge of its body at the age of seven. (3) At 14 there is adolescence, involving a change in the kamic principle. (4) At 21 there is a Manasic change when the youth attains manhood and should attain discrimination. (5) At 28 there is, or should be, a spiritual unfoldment through Buddhist illumination.

Then follow, in five further seven-year cycles, maturity and cyclic decline. Thus from 35 to 42 spirituality should further unfold; from 42 to 49 there should be the maturing of the corresponding Manasic period of 21 to 28, and so on, bringing second childhood from 63 to 70—a state of innocence but not of ignorance.

These cycles must vary with individuals, but the pattern is observable. The *Saptaparna*, the seven-leaved plant, says *The Secret Doctrine*, is the name given in Occult phraseology to man, and the number seven is the *Factor* number in our present life-cycle (II. 590). The septenary division repeats itself in every aspect of man's life as well as in the globe to which he belongs. The Pythagoreans called seven the perfect number, "Telesphoros," because by it all in the Universe and mankind is led to its end, that is, its culmination (S.D., II. 602).

Science is aware of many septenary cycles operating in man and the other kingdoms below man. She suspects the seven-year cycle also in man's physiological development. The incidence of the smaller cycle of the week of seven days in health or disease and all functions of the body is well recognized. Madame Blavatsky in *The Secret Doctrine*, in substantiating the septenary cycle in physiology, cites H. Grattan Guinness, F.R.G.S., who, in his work *The Approaching End of the Age*, says:—

The birth, growth, maturity, vital functions... change, diseases, decay and death, of insects, reptiles, fishes, birds, mammals, and even of man, are more or less controlled by a law of completion in *weeks*.

He adds:—

...man's life... is a week, a week of decades. "The days of our years are threescore years and ten." Combining the testimony of all these facts, we are bound to admit that *there prevails in organic nature a law of septiform periodicity, a law of completion in weeks.* (S.D., II. 622-3)

Commenting on this, H.P.B. adds its psychological corollary, asking:—

...if the mysterious Septenary Cycle is a law in nature, and it is one, as proven... why cannot it be present and active in Kosmos, in general, in its natural (though occult) divisions of time, races, and mental development?

Mr. Guinness had cited in his book an article by Dr. Laycock on the periodicity of vital phenomena. Dr. Laycock divided man's life into ten septenary periods in three groups, the first covering the years from birth to 21, or three times seven, a central period of four times seven or 28 years, and the period of decline, another three times seven group. Madame Blavatsky makes use of his septenary subdivision of the first group to point out its correspondence with racial evolution in this Manvantara.

Man's days are given as threescore years and ten, not because that is the final limit in years and whatever additional years there may be must be years of sorrow, but because ideally 70 years fulfil the basic septenary cycle in its complete and perfect form.

IN THE LIGHT OF THEOSOPHY

According to a newspaper report, a world-wide campaign has begun in Cambridge to check on the latest happenings among ghosts and poltergeists. Weird tales from many countries will be specially tabulated for the ghost hunters who want to find out just how true they are. The 29 European and American professors who were in conference at Cambridge University in the middle of July, discussing hauntings, poltergeists, telepathic dreams and apparitions, approved "the preparation of an international plan looking towards better studies of spontaneous cases."

It is to be hoped that the collection and study of "ghostly data," for which purpose a committee has been appointed, will be undertaken with a view not to indulge and whet the appetite for phenomena but to enquire into their rationale and to ascertain the forces which produce them. Occult Science and Theosophy present the explanation, but they cannot give ears to those who will not hear, or force those who prefer to remain blind to see.

Investigators into ghostly happenings and poltergeist phenomena will have little success until and unless they take into account an order of existence, interacting with the material one, but involving forces, energies and purposes of a kind quite outside the scheme of material things, with which modern science is mainly preoccupied. It is a foregone conclusion that no facts worth discovering will be brought to light by investigations of apparitions and hauntings that do not take into account the existence of the astral body within the physical, the former independent of the latter.

It is important to recognize that there is nothing whatever of the supernatural in these phenomena, as H.P.B. pointed out in her article, "Nature's Human Magnets" (reprinted in the June 1940 issue of this magazine). It was stated there:—

Our own views are well known—we do not believe a "miracle" ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the

end of time; that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after.

What is the secret of genius? Has it aught to do with the construction of the brain, or with heredity and environment, or with education? Scientists may forever debate these questions—and be none the wiser.

U.S. doctors are now attempting, through a detailed examination of Dr. Einstein's brain, to find out what enabled this genius to grapple with problems beyond the scope of ordinary minds, and what the difference is between the brain of an Einstein and that of any other genius—or, indeed, of any ordinary individual.

"Will Einstein's Brain Give Up Its Secret?" is the title of an interesting study by Chapman Pincher (condensed from *The Daily Express* in the July *English Digest*). Most scientists, we are told, believe that Einstein's brain will keep its secrets. Dr. Grey Walter, brain expert at the Burden Neurological Institute, Bristol, is quoted as having said: "I do not think this examination will yield much. We do not have the techniques for making a really detailed examination."

The English Digest has also printed the following report from *Newsweek*:—

Whatever its bulk, the size of Einstein's brain will not have much meaning....After the preliminary brain-weighing, however, come dozens of more detailed probings. The brain will be sectioned, for the camera, then sliced for the microscope. Brain cells will be counted, convolutions mapped, cell chemistry analyzed, and cerebral blood stream reconstructed.

Einstein's brain may produce some surprises; but under such tests to date, the brains of geniuses score no better than labourers' brains.

As said by H.P.B.: "The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject" (*S.D.*, II. 168 fn.). It is well known to neurologists and psychologists and taught by Theosophy that

mental abilities are reflected in the complexity of the convolutions of the brain rather than in its actual size and weight. In *The Ocean of Theosophy* (p. 62) Mr. Judge says: "The depth and variety of the brain convolutions in man are caused by the presence of *Manas*, and are not the cause of mind," i.e., lower mind.

What causes genius? Theosophy answers, the Immortal Ego. Until scientists recognize the existence of the egoic or intellectual and spiritual line of evolution, the problem of genius will continue to be wrapped in mystery. It is the powers of the inner Ego, developed in and brought down from countless past incarnations, which form the deciding factor. A powerful Ego could be a genius, though having the brain of a half-wit, as witness "Blind Tom," for example.

Are we, in this "Age of Unreason," suffering from a "mass softening of the brain"? This is the question discussed by Charles Frankel in an article under the title "Are We Really Crazy?" appearing in *Harper's Magazine* for June. Mr. Frankel is of the opinion that the men who participate in modern organized madness where large-scale impersonal activities are concerned, are not individually insane. Our unreason is limited to certain public and political things, and in our own personal workaday lives most of us exhibit a fair degree of sobriety and competence. Mr. Frankel asks and answers:—

If collective irrationality does not come from unbalanced individuals, where does it come from? It comes, I think, from something in the way our lives are socially organized.... The ordinary rules and judgments by which we get round successfully in our private lives just don't apply to public events. And when common sense leaves us in the lurch, we find ourselves without intellectual defenses, fusing fantasy with fact, and confusing the impossible with the possible....

Our lunacies are not personal but political—political in context, political in language, political in origin. And they therefore offer the possibility of political solution, of dealing with them on the large scale that their ubiquity and urgency require.

From the Theosophical view-point it might be said that it is well-nigh impossible to solve a problem on a large scale without first solving it at the individual level. In the ultimate analysis there is no such problem as that of collective insanity; there is only the problem of individual unbalance and neurosis. Many in our world today are not willing to acknowledge in full measure that all is not well with our personal lives; that there can never be collective improvement without individual improvement. It is only through self-reform of individual units that humanity *en masse* can be restored to sanity and made whole.

The insanity of the age may be said to be due in the main to selfishness and unbrotherliness. So long as men are taught from birth that "the enjoyment of the objects of their desires is the supreme good," so long will they "seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites," and will, "confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires... descend into hell." Thus the *Gita*, 5000 years ago, pointed out the dark path which the "civilized" nations have steadily followed. Aptly has our period been called an "age of unreason." The insanity, individual and collective, from which we suffer today is but the legitimate and due effect of causes set in motion by humanity itself; but the situation can be changed, as H.P.B. has said, by the promulgation of the broad teachings of Theosophy. How the prevailing condition is abnormal and unnatural is pointed out by H.P.B. in *The Secret Doctrine*, Vol. II, p. 110.

BOOKS

By H. P. BLAVATSKY

Isis Unvelled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

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Transactions of the Blavatsky Lodge

The Key to Theosophy

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Pamphlets by Damodar K. Mavalankar

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Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy — Los Angeles — XLIIIrd Volume

The Aryan Path — Bombay — XXVIth Volume

The Theosophical Movement — Bombay — XXVth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay.

U. L. T. LODGES

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BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
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LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	483 Dundas Street
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 ^e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
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