

The Indian Institute of World Culture

6, Sri B. P. Wadia Road

Bangalore-4, India

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

DONATED BY

PROF: L.S.S. KUMAR &
SRIMATHI KANTHIMATHI KUMAR

1976

THE THEOSOPHICAL MOVEMENT

Vol. XXXII. No. 11

17th September 1962

THE SHARING OF THEOSOPHY

A WORD TO PUPIL-TEACHERS

When we are convinced of the truth of a matter, there is no reason why we should not voice that conviction as strongly as the case demands, but there is no reason why, in such case, we should demand acceptance of it. In our case, we do not demand acceptance of Theosophy; we point out its principles and their applications. Theosophy makes certain statements as being matters of knowledge by perfected men, but not as statements to be believed. It is shown that such knowledge, being acquired by Them from observation and experience in many bodies, can be reached by all men, and the ways to do so are pointed out. The reasonableness of the claim of knowledge takes the statement out of the realm of dogma.

—ROBERT CROSBIE

In her message sent in 1888 to a convention of the American Theosophists Madame Blavatsky warned: “Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally.” With noble humility she, the one chosen by the Masters to give Their message for the 19th-20th century, included herself in the statement:—

We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatize.

The problem before each earnest student-server of Theosophy is not whether, but how, his effort to spread the teachings he has accepted and is trying to practise should be made. A reminder of Madame Blavatsky seems very pertinent to this question:—

Evil is often the result of over-anxiety, and men are always trying to do too much; they are not content to leave well enough alone, to do always just what the occasion demands and no more; they exaggerate every action and so produce Karma to be worked out in a future birth.

Concerning the methods employed by the Masters of Wisdom, it has been written: "The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. By going too far at any one time with the throwing out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sorts would undo everything."

We are told that They observe the law of cycles, restricting Their cyclic public efforts to the last quarter of each century and then retiring from the public world, leaving the seed then sown to sprout and bear its fruit in the first three-quarters of the following century, watered and cared for by the student-companions who have volunteered to promulgate in their pristine purity and to the best of their ability the teachings which have fired their zeal to serve Orphan Humanity.

It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it.

One of the Masters wrote:—

... we cannot consent to over-flood the world at the risk of drowning them with a doctrine that has to be cautiously given out, and bit by bit like a too powerful tonic which can kill as well as cure.

How many students of Theosophy, carried away by the spirit of sharing what has meant so much to them, forget Mr. Judge's statement in *Letters That Have Helped Me*, that "no one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only an extension of previous beliefs"!

The wish to share freely with others what means so much to us is natural and right, but excess of zeal too often defeats its own ends, arousing resistance or even resentment in the one it is desired to help. Even a timid animal resists when cornered. Consider our own experience. How many active now in Theosophical endeavour to study, practise and promulgate the Teachings of our great philosophy were thus, so to speak, dragooned into our ranks? It would be safe to say, "Very, very few!"

The sower who goes forth to sow does not pound the seeds into the ground but drops them gently into the ploughed soil and waters them; or he may scatter them broadcast; and the seed tests the soil. Thus in Jesus' Parable of the Sower he described how

some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

It calls for wisdom and genuine humility to pass on the teachings of Theosophy from individual to individual, uncoloured by one's own interpretations and without arousing a suspicion of proselytizing or compulsion or — and this is no less undesirable — causing the one whom it is sought to help to lean on his informant instead of going to the Teachings themselves for further enlightenment.

Hence the emphasis placed in the United Lodge of Theosophists upon impersonal propaganda, on letting the platform speak, or pointing out to the inquirer the book or article that he will find of help in solving his problems or his doubts. Mr. Crosbie warned in one of his letters collected in *The Friendly Philosopher*:—

It is a mistake to allow the impression to grow in anyone's mind that *he* is of importance to Theosophy. Theosophy was restored to the world for the sake of those who are looking for light, not for those who are satisfied with things as they are and life as they find it. So, to try to interest special persons is not worth the effort expended. The very effort made prevents by arousing either opposition or erroneous notions. To let as many as possible know about Theosophy, but to seek out no one in particular, is the wiser course.

Where the desire or eagerness to learn is not equal to the willingness to impart, the willing sharer is in the position of one beating cold iron, which is a sheer waste of energy.

Mr. Judge, in the first of his letters printed in *Letters That Have Helped Me*, advised:—

It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of.

Even in speaking from the platform, as well as in conversation, too often we yield to the temptation to smother inquiry with too long, too erudite or too detailed an answer to a question, when what the enquirer needed was a reply simply expressed that would have stimulated further thought and queries. Students who are faced with this temptation and too often, alas, yield to it, would do well to read the short but important article, "Theosophical 'Smotherers,'" which was reprinted in our November 1955 issue from *Theosophy* for July 1927. An excerpt from that article will suggest how well the whole of it would repay perusal:—

What is a Theosophical "smotherer"? Usually an enthusiastic and well-informed student of Theosophy who buries a hapless enquirer under a perfectly correct, but otherwise unassimilable, avalanche of words. . . .

Here was one who wanted to know, it is to be presumed. Otherwise

he never would have asked his question. He asked it of one well able to answer. Just consider the stupendous operation of the Good Law in bringing about this conjunction! Out of the millions of the uninterested and uninformed, two beings — one interested and the other informed — are brought together. The responsibility of the informed is colossal. He rises joyously to it — and *kills* the enquirer, so to say, within the first few moments of this epochal encounter!

Intentional? No, he probably never knows it. But what is the responsibility? Morally, he has passed his test. Otherwise, who knows for what æons his lack of perception and discrimination may dog his steps? The “dead” enquirer may quite possibly be better off than the “smotherer.” He knows less, but likewise less is his responsibility.

He who would really, in the words of that article, “be an effective pupil-teacher and thus fulfil the purpose of his Theosophic life” will do well to remember also that inevitably outsiders judge Theosophy by its students and exponents and that always our actions and our attitudes speak louder than our words. Unless the ethics of Theosophy find expression in brotherly attitude and actions, mere words, whether in conversation or spoken from the platform, carry little weight.

From a lighted candle, innumerable other candles can be lighted; from an unlighted candle, none. So is it with heart light. One of the Blessed Masters wrote in the last century to a correspondent:—

Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent . . . and it is our law to approach every such an one if even there be but the feeblest glimmer of the true “Tathagata” light within him.

In *Lucifer* for December 1888, Madame Blavatsky published an unsigned review of *The Theosophist* for September of that year. In that review was mentioned “a short but very telling article on ‘Personality and Principle,’” which had repeated “a warning often given but too readily and easily overlooked and forgotten against the dependence on or worship of any particular person.”

It was added, on the responsibility of H.P.B. as Editor and with a pertinence more apparent to students of the history of that period than it may be to others, “The warning is salutary and cannot be too often repeated; but the opposite error is equally misleading. . . . When a man fancies himself infallible, and refuses to yield his own opinion and judgment to that of those wiser than himself, he needs to be much on his guard lest, instead of worshipping ‘Personality’ in others, he should become a slave to his own.”

CLASSIFICATION OF "PRINCIPLES"

[This article by H. P. Blavatsky is reprinted from *The Theosophist*, Vol. VIII, pp. 448-56, for April 1887. It is a reply to T. Subba Row's argument for four, instead of seven, human principles, put forward in the first of a series of four lectures delivered by him at the Convention of the Theosophical Society at Adyar, Madras, December 27th-31st, 1886, under the general title "Notes on the Bhagavad-Gita." These lectures were printed in *The Theosophist* for February, March, April and July 1887.

Subba Row, a Brahmin, was a man of extraordinary learning. H.P.B. referred to him as "one of the best metaphysicians and Vedantic scholars in India." He recognized the importance of the Theosophical Movement, joined the Theosophical Society in 1882, and for a while contributed learned articles to *The Theosophist*. Brahmin pride, however, was his undoing, and, in consequence of his difference with H.P.B. on the number of "principles" in the human constitution, he withdrew his co-operation with her. Subba Row insisted upon the Brahmanical division, while H.P.B. held to the sevenfold classification of the trans-Himalayan "Arhat Esoteric School."—EDS.]

In a most admirable lecture by Mr. T. Subba Row on the *Bhagavad-Gita*, published in the February number of *The Theosophist*, the lecturer deals, incidentally as I believe, with the question of septenary "principles" in the Kosmos and Man. The division is rather criticized, and the grouping hitherto adopted and favoured in theosophical teachings is resolved into one of *Four*.

This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This *apparent* disagreement with one whose views are rightly held as almost decisive on occult matters in our Society is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. Hence I feel it my duty to show that there is in reality *no* inconsistency between Mr. Subba Row's views and our own in the question of the septenary division; and to show, (*a*) that the lecturer was perfectly well acquainted with the septenary division before he joined the Theosophical Society; (*b*) that he knew it was the teaching of old "Aryan philosophers who have associated seven occult powers with the seven principles" in the Macrocosm and the Microcosm (see the end of this article); and (*c*) that from the beginning he had objected—not to the classification but to the form in which it was expressed. Therefore, now, when he calls the division "unscientific and misleading," and adds that "this sevenfold classification is almost conspicuous by its absence in *many* (not *all*?) of our Hindu books," etc., and that it is better to adopt the time-honoured classification of four principles, Mr. Subba Row must mean only some

special orthodox books, as it would be impossible for him to contradict himself in such a conspicuous way.

A few words of explanation, therefore, will not be altogether out of place. For the matter of being "conspicuous by its absence" in Hindu books, the said classification is as conspicuous by its absence in Buddhist books. This, for a reason transparently clear: it was always esoteric; and as such, rather inferred than openly taught. That it is "misleading" is also perfectly true; for the great feature of the day — materialism — has led the minds of our Western theosophists into the prevalent habit of viewing the seven principles as distinct and self-existing *entities*, instead of what they are — namely, *upadhis* and correlating states — three *upadhis*, basic groups, and four principles. As to being "unscientific," the term can be only attributed to a *lapsus linguæ*, and in this relation let me quote what Mr. Subba Row wrote about a year *before he joined* the Theosophical Society in one of his ablest articles, "Brahmanism on the Sevenfold Principle in Man," the best review that ever appeared of the "Fragments of Occult Truth" — since embodied in *Esoteric Buddhism*. Says the author:—

"I have carefully examined it (the teaching) and find that the results arrived at (in the Buddhist doctrine) do not differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form." Having enumerated, after this, the "three primary causes" which bring the human being into existence — *i.e.*, Parabrahmam, Sakti and Prakriti — he explains: "Now, according to the Adepts of ancient Aryavarta, *seven principles* are evolved out of these three primary entities. Algebra teaches us that the number of *combinations* of *n* things, taken *one* at a time, *two* at a time, *three* at a time, and so forth = $2^n - 1$. Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amount to $2^3 - 1 = 8 - 1 = 7$. As a general rule, whenever seven entities are mentioned in the ancient occult sciences of India in any connection whatsoever, you must suppose that these seven entities come into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or MONAD." (See *Five Years of Theosophy*, p. 160.)*

This is quite correct, from the occult standpoint, and also kabbalistically, when one looks into the question of the *seven* and *ten* Sephiroths, and the *seven* and *ten* Rishis, Manus, etc. It shows that in sober truth there is not, nor can there be, any fundamental disagreement between the esoteric philosophy of the *Trans-* and *Cis-*Himalayan Adepts. The reader is referred, moreover, to the earlier pages of the above-mentioned article, in which it is stated that "the knowledge of the occult powers of nature possessed by the inhabitants of the lost Atlantis was learnt by the ancient Adepts of India, and was appended by them to the esoteric

* *Five Years of Theosophy* is a collection of important articles culled from the pages of *The Theosophist*.—EDS., THE THEOSOPHICAL MOVEMENT.

doctrine taught by the residents of the sacred island (now the Gobi desert).¹ The Tibetan Adepts, however (their precursors of Central Asia), have not accepted the addition" (pp. 155-156). But this difference between the two doctrines does not include the septenary division, as it was universal after it had originated with the Atlanteans, who, as the Fourth Race, were of course an earlier race than the Fifth — the Aryan.

Thus, from the purely metaphysical standpoint, the remarks made on the Septenary Division in the *Bhagavad-Gita* lecture hold good today, as they did five or six years ago in the article "Brahmanism on the Sevenfold Principle in Man," their apparent discrepancy notwithstanding. For purposes of purely theoretical esoterism, they are as valid in Buddhist as they are in Brahmanical philosophy. Therefore, when Mr. Subba Row proposes to hold to "the time-honoured classification of four principles" in a lecture on a Vedanta work — the Vedantic classification, however, dividing man into *five* "kosas" (sheaths) and the *Atma* (the sixth *nominally*, of course),² he simply shows thereby that he desires to remain strictly within theoretical and metaphysical, and also orthodox computations of the same. This is how I understand his words, at any rate. For the *Taraka Raj-Yoga* classification is again *three upadhis*, the *Atma* being the fourth principle, and no *upadhi*, of course, as it is one with Parabrahm. This is again shown by himself in a little article called "Septenary Division in Different Indian Systems."³

Why then should not "Buddhist" Esoterism, so called, resort to such a division? It is perhaps "misleading" — that is admitted; but surely it cannot be called "unscientific." I will even permit myself to call that adjective a thoughtless expression, since it has been shown to be on the contrary very "scientific" by Mr. Subba Row himself; and quite mathematically so, as the afore-quoted algebraic demonstration of the same proves it. I say that the division is due to nature herself pointing out its necessity in kosmos and man; just because the number seven is "a power, and a spiritual force" in its combination of *three* and *four*, of the triangle and the quaternary. It is no doubt far more convenient to adhere to the fourfold classification in a metaphysical and synthetical sense, just as I have adhered to the threefold classification — of body, soul and spirit — in *Isis Unveiled*, because had I then adopted the septenary division, as I have been compelled to do later on for purposes of strict analysis, no one would have understood it, and the multiplication of principles, instead of throwing light upon the subject, would have introduced endless confusion. But now the question has changed, and the position is different. We have *unfortunately* — for it was premature — opened a chink

¹ See *Isis Unveiled*, Vol. I, pp. 598-99, and the appendices by the Editor to the above-quoted article in *Five Years of Theosophy*.

² This is the division given to us by Mr. Subba Row. See *Five Years of Theosophy*, p. 185, article signed T.S.

³ *Ibid.*, p. 185.

in the Chinese wall of esoterism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results.

I maintain, then, that when once we pass from the plane of pure subjective reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each principle and attribute has to be analyzed and defined in its application to the phenomena of daily and especially of *post-mortem* life, the sevenfold classification is the right one. For it is simply a convenient division which prevents in no wise the recognition of but *three* groups — which Mr. Subba Row calls “four principles associated with four *upadhis*, and which are associated in their turns with four distinct states of consciousness.”⁴ This is the *Bhagavad-Gita* classification, it appears; but not that of the Vedanta, nor what the Raj-Yogis of the *pre-Aryasanga* schools and of the *Mahayana* system held to, and still hold beyond the Himalayas, and their system is almost identical with the *Taraka Raj-Yoga*, the difference between the latter and the Vedanta classification having been pointed out to us by Mr. Subba Row in his little article on the “Septenary Division in Different Indian Systems.” The Taraka Raj-Yogis recognize only *three upadhis* in which *Atma* may work, which, in India, if I mistake not, are the *Jagrata*, or waking state of consciousness (corresponding to the *Sthulopadhi*); the *Swapna*, or dreaming state (in *Sukshmopadhi*); and the *Sushupti*, or causal state, produced by, and through, *Karanopadhi*, or what we call *Buddhi*. But then, in transcendental states of *Samadhi*, the body with its *linga sarira*, the *vehicle* of the life-principle, is entirely left out of consideration: the three states of consciousness are made to refer only to the three (with *Atma* the fourth) principles which remain after death. And here lies the real key to the septenary division of man, the three principles coming in as an addition only during his life.

As in the Macrocosm, so in the Microcosm: analogies hold good throughout nature. Thus the universe, our solar system, our earth down to man, are to be regarded as all equally possessing a septenary constitution — *four* superterrestrial and superhuman, so to say; *three* objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in *incarnation* is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these *upadhis* may be reduced

⁴ A crowning proof of the fact that the division is arbitrary and varies with the schools it belongs to, is in the words published in “Personal and Impersonal God” by Mr. Subba Row, where he states that “we have *six* states of consciousness, either objective or subjective . . . and a perfect state of unconsciousness, etc.” (See *Five Years of Theosophy*, pp. 200 and 201.) Of course those who do not hold to the old school of Aryan and Arhat Adepts are in no way bound to adopt the septenary classification.

to four groups.⁵ Thus his consciousness, never being centred in the second or third principles — both of which are composed of states of matter (or rather of "substance") on different planes, each corresponding to one of the planes and principles in kosmos — is necessary to form links between the first, fourth and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance (*Samadhi*), as after death, thus leaving only the traditional *exoteric* and metaphysical *four*. Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification of principles as septenary or quaternary depending wholly on the standpoint from which they are regarded, as said. It is purely a matter of choice which classification we adopt. Strictly speaking, however, *occult* — as also profane — physics would favour the septenary one for these reasons.⁶

There are *six* Forces in nature: this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh — the *all-Force*, or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the keynote to this classification in more than one way. As stated in the third aphorism of "*Sankhya karika*" of *Prakriti* — "the root and substance of all things," she (*Prakriti*, or nature) is no production, but herself a *producer* of *seven* things, "which, produced by her, become all in their turn producers." Thus all the liquids in nature begin, when separated from their parent mass, by becoming a spheroid (a drop); and when the globule is formed, and it falls, the impulse given to it transforms it, when it touches ground, almost invariably into an equilateral triangle (or three), and then into an *hexagon*, after which out of the corners of the latter begin to be formed squares or cubes as plane figures. Look at the *natural* work of nature, so to speak, her arti-

⁵ Mr. Subba Row's argument that in the matter of the three divisions of the body "we may make any number of divisions, and may as well enumerate nerve-force, blood and bones," is not valid, I think. Nerve-force—well and good, though it is one with the life-principle and proceeds from it; as to blood, bones, etc., these are objective, material things, and one with, and inseparable from, the human body; while all the other six principles are in their *Seventh* — *the body* — purely *subjective* principles and therefore all denied by material science, which ignores them.

⁶ In that most admirable article of his, "Personal and Impersonal God," one which has attracted much attention in the Western Theosophical circles, Mr. Subba Row says, "Just as a human being is composed of *seven* principles, differentiated matter in the solar system exists in *seven* different conditions. These do not all come within the range of our present objective consciousness, but they can be perceived by the spiritual ego in man. Further, *Pragna*, or the capacity of perception, exists in *seven* different aspects, corresponding to the seven conditions of matter. Strictly speaking, there are *six* states of differentiated *pragna*, the seventh state being a condition of perfect unconsciousness (or absolute consciousness). By differentiated *pragna* I mean the condition in which *pragna* is split up into various states of consciousness. Thus we have six states of consciousness, etc., etc." (*Five Years of Theosophy*, p. 200). This is precisely our Trans-Himalayan Doctrine.

ficial, or helped production — the prying into her occult workshop by science. Behold the coloured rings of a soap-bubble, and those produced by polarized light. The rings obtained, whether in Newton's soap-bubble, or in the crystal through the polarizer, will exhibit, invariably, six or seven rings — “a black spot surrounded by six rings, or a circle with a plane cube inside, circumscribed with six distinct rings,” the circle itself the *seventh*. The “Noremberg” polarizing apparatus throws into objectivity almost all our occult geometrical symbols, though physicists are none the wiser for it. (See Newton's and Tyndall's experiments.)⁷

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it. For the circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical *Tetraktis* — the plane cube; which *three* when passing into the manifested world of effects, differentiated nature, become geometrically and numerically $3+4=7$. The best kabbalists have been demonstrating this for ages ever since Pythagoras, and down to the modern mathematicians and symbologists, one of whom has succeeded in wrenching for ever *one of the seven* occult keys, and has proven his victory by a volume of figures. Set any of our theosophists interested in the question to read the wonderful work called *The Hebrew-Egyptian Mystery, the Source of Measures*, and those of them who are good mathematicians will remain aghast before the revelations contained in it. For it shows indeed that occult source of the measure by which were built kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave-temples of India, and pyramids in Peru and Mexico, and all the archaic monuments; symbols in stone of Chaldea, both Americas, and even of the Easter Island — the living and solitary witness of a submerged prehistoric continent in the midst of the Pacific Ocean. It shows that the same figures and measures for the same esoteric symbology existed throughout the world; it shows in the words of the author that the kabbala is a “whole series of developments based upon the use of geometrical elements; giving expression in numerical values, founded on integral values of the circle” (one of the seven keys hitherto known but to the Initiates), discovered by Peter Metius in the 16th century, and rediscovered by the late John A. Parker.⁸ Moreover, that the system from whence all these developments were derived “was anciently considered to be one resting in *nature* (or God), as the *basis* or *law* of the exertions practically of creative design”; and that it also underlies the Biblical structures, being found in the measurements given for Solomon's temple, the ark of the Covenant, Noah's ark, etc., etc. — in the symbolical myths, in short,

⁷ One need only open Webster's Dictionary and examine the snow flakes and crystals at the word “snow” to perceive nature's work. “God geometrizes,” says Plato.

⁸ Of Newark, in his work *The Quadrature of the Circle*, his “problem of the three revolving bodies” (N.Y., John Wiley and Son).

of the Bible.

And what are the figures, the measure in which the sacred Cubit is derived from the esoteric Quadrature, which the Initiates know to have been contained in the *Tetraktis* of Pythagoras? Why, it is the universal primordial symbol. The figures found in the *Ansated Cross* of Egypt, as (I maintain) in the Indian *Swastika*, "the sacred sign" which embellishes the thousand heads of Sesha, the Serpent-cycle of eternity, on which rests Vishnu, the deity in Infinitude; and which also may be pointed out in the threefold (*treta*) fire of Pururavas, *the first fire in the present Manvantara*, out of the forty-nine (7×7) mystic fires. It may be absent from many of the Hindu books, but the Vishnu and other Puranas teem with this symbol and figure under every possible form, which I mean to prove in *The Secret Doctrine*. The author of the *Source of Measures* does not, of course, himself know as yet the whole scope of what he has discovered. He applies his key, so far, only to the esoteric language and the symbology in the Bible, and the Books of Moses especially. The great error of the able author, in my opinion, is that he applies the key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling, intuitionally, a nobler, a higher, a more transcendental, meaning in all this — *only* in the Bible — and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it (the Pentateuch being the latest of all the old Scriptures). Nevertheless, what the learned author has discovered and proved mathematically is wonderful enough and sufficient to make our claim good; namely, that the figures $\bigcirc \triangle \square$ and $3+4=7$, are at the very basis, and are the soul of cosmogony and the evolution of mankind.

To whosoever desires to display this process by way of symbol, says the author speaking of the *ansated cross*, the *Tau* of the Egyptians and the Christian cross — "it would be by *the figure of the cube unfolded in connection with the circle whose measure is taken off on to the edges of the cube*. The cube unfolded becomes in superficial display a *cross proper*, or of the *tau* form, and the attachment of the circle to this last, gives the *ansated cross* of the Egyptians with its obvious meaning of *the Origin of Measures*.⁹ Because this kind of measure was also made to coordinate with the idea of *the origin of life*, it was made to assume the type of the *hermaphrodite*, and in fact it is placed by representation to cover this part of the human person in the Hindu form. . . ." (It is "the hermaphrodite Indranse Indra, the nature goddess, the *Issa* of the Hebrews,

⁹ And, by adding to the cross proper the symbol of the four cardinal points and infinity at the same time, the arms pointing above, below, and right, and left, making six in the circle — the Archaic sign of the Yomas — it would make of it the Swastika, the "sacred sign" used by the order of "Ishmael masons," which they call the Universal Hermetic Cross, and do not understand its real wisdom, nor know its origin.

and the *Isis* of the Egyptians,” as the author calls them in another place.) “. . . It is very observable, that while there are but six faces to a cube, the representation of the cross as the cube unfolded as to the cross bars displays one face of the cube as *common to two bars*, counted as belonging to either; then, while the faces originally represented are but six, the use of the two bars counts the square as four for the upright and three for the cross bar, making seven in all. Here we have the famous four, three and seven again; the four and three are the factor members of the Parker (quadrature and of the “three revolving bodies”) problem . . .” (pp. 50 and 51)

And they are the factor members in the building of the Universe and MAN. Wittoba — an aspect of Krishna and Vishnu — is therefore the “man crucified in space,” or the “cube unfolded” as explained (see Moore’s *Pantheon*, for Wittoba). It is the oldest symbol in India, now nearly lost, as the real meaning of *Vishvakarma* and *Vikkartana* (the “sun shorn of his beams”) is also lost. It is the Egyptian *ansated cross*, and *vice versa*, and the latter — even the *sistrum*, with its cross bars — is simply *the symbol of the Deity as man* — however phallic it may have become later, after the submersion of Atlantis. . . .

Now the *ansated cross*, having been discovered on the backs of the gigantic statues found on the Easter Island (mid-Pacific Ocean) which is a part of the submerged continent; this remnant being described as “thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people”; and Mr. Subba Row having told us what he had found in the old Hindu books, namely, that the ancient Adepts of India had learned occult powers from the Atlanteans (*vide supra*) — the logical inference is that they had their septenary division from them, just as our Adepts from the “Sacred Island” had. This ought to settle the question.

And this *Tau* cross is ever *septenary*, under whatever form — it has many forms, though the main idea is always one. What are the Egyptian *oozas* (the eyes), the amulets called the “mystic eye,” but symbols of the same? There are the *four* eyes in the upper row and *three* smaller ones in the lower. Or again, the *ooza* with the *seven luths* hanging from it, “the combined melody of which *creates one man*,” say the hieroglyphics. Or again, the *hexagon* formed of six triangles, whose apices converge to a point, the *symbol of the Universal creation*, which Kenneth Mackenzie tells us “was worn as a ring by the Sovereign Princes of the Royal Secret” — which they never knew by the by. If *seven* has nought to do with the mysteries of the universe and man, then indeed from the Vedas down to the Bible all the archaic Scriptures — the Puranas, the Avesta and all the fragments that have reached us — have no *esoteric* meaning, and must be regarded as the Orientalists regard them — as a farrago of childish tales.

It is quite true that the *three upadhis* of the *Taraka Raj Yoga* are, as Mr. Subba Row explains in his little article, “The Septenary Division in

Different Indian Systems," "the best and the simplest" — but only in purely *contemplative* Yoga. And he adds: "Though there are seven principles in man there are but *three* distinct *upadhis*, in each of which his *Atma* may work independently of the rest. These three *upadhis* can be separated by the Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution" (*Five Years of Theosophy*, p. 185). Most decidedly he cannot. But this again holds good only with regard to his lower three principles — the body and its (in life) inseparable *prana* and *linga sarira*. The rest can be separated, as they constitute no *vital*, but rather a mental and spiritual necessity. As to the remark in the same article objecting to the fourth principle being "included in the third *kosa*, as the said principle is but a vehicle of will-power, which is but an energy of the mind," I answer, Just so! But as the higher attributes of the fifth (*Manas*), go to make up the original *triad*, and it is just the *terrestrial* energies, feelings and volitions which remain in the *Kama loka*, what, is the vehicle, the *astral* form, to carry them about as *bhoota* until they fade out — which may take centuries to accomplish? Can the "false" personality, or the *pisacha*, whose ego is made up precisely of all those terrestrial passions and feelings, remain in *Kama loka*, and occasionally appear, without a substantial vehicle, however ethereal? Or are we to give up the seven principles, and the belief that there is such a thing as an *astral body*, and a *bhoot*, or spook?

Most decidedly not. For Mr. Subba Row himself once more explains how, from the Hindu standpoint, the *lower* fifth, or *Manas*, can reappear after death, remarking very justly that it is absurd to call it a *disembodied spirit* (*Five Years of Theosophy*, p. 174). As he says, "It is merely a power, or force, retaining the impressions of the thoughts or ideas of the individual *into whose composition it originally entered*. It sometimes summons to its aid the *Kamarupa* power, and creates for itself some particular, ethereal form."

Now that which "sometimes summons" *Kamarupa*, and the "power" of that name make already two principles, two "powers" — call them as you will. Then we have *Atma* and its vehicle — *Buddhi* — which make *four*. With the three which disappeared on earth this will be equivalent to *seven*. How can we, then, speak of modern Spiritualism, of its materializations and other phenomena, without resorting to the Septenary?

To quote our friend and much respected brother for the last time, since he says that "our (Aryan) philosophers have associated seven *occult* powers with *the seven principles* (in men and in the kosmos), which seven occult powers correspond in the microcosm with, or are counterparts of, occult powers in the macrocosm,"¹⁰ — quite an esoteric sentence — it does seem almost a pity that words pronounced in an extempore lecture, though such an able one, should have been published without revision.

—H. P. BLAVATSKY

¹⁰ "Brahmanism on the Sevenfold Principle in Man,"

THE NEW STYLE OF THINKING

IV.—SELF-STUDY

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. X, pp. 53-54, for February 1940.—EDS.]

“Man, know thyself” — this is repeated by everyone. Psychologists as well as novelists, who have a better, a truer insight into the human psyche, make the slogan the basis of their work. But confusion resulting from the overspecialization which prevails in every department of modern knowledge assails modern psychology, even in an abnormal degree. Modern psychologists suffer from their great ignorance of the constituent elements which make up man; and both pride and prejudice prevent them from thoroughly examining the teachings of ancient Asiatic psychology, which is presented in a form suitable to the modern mind in the writings of H.P.B. and W. Q. Judge.

The injunction of the Delphic Oracle contains the hint about correct study of human nature — complex and not a little complicated. Everyone knows that man has a dual nature — Spiritual and Material — and that when one is asked to know himself he is called upon to examine both these natures. In his present condition man is neither spiritual nor material; he is different from both, a perceiver of both, possessing the capacity to identify himself with either. Man is the Thinker and can know the nature of his material pole, the lower self, as well as of his spiritual pole, the Higher Self. And as the Thinker becomes that on which and about which he thinks, man can become wholly material or wholly spiritual.

As the desire and the undertaking of the Theosophical student is to raise the whole of humanity to a spiritual status, he must himself acquire the knowledge of his spiritual pole, and by proper application establish adequate identification with it, becoming that which he is. To purify through discipline the lower, the student needs the Ethics of Theosophy; to elevate that lower so that it will assimilate the radiance and the light of the higher, he needs the Metaphysics of Theosophy — of which the preceding instalment of this series spoke. *The Voice of the Silence* offers all that is necessary for the former task, the *Stanzas of Dzyan*, for the second enterprise.

Proceeding along these lines, the student soon finds that Kosmos as a whole has to be studied by the aid of self-study. Within himself the whole of Nature exists. Man's own nature has to be examined as a special manifestation of the whole. Some study the universals only, in theory; others attend only to their own particular nature, without understanding its relation to the whole; both ways are defective. As the student is preparing to become an Occultist, he should clearly perceive the preparatory step. That step is the determination of his own obstacles and delusions. People often do not really understand their own weaknesses

because they do not proceed to the diagnosis of their lower selves in a scientific manner. Thus stubbornness is mistaken for strong will; fear of facing unpleasant facts for freedom from curiosity; weak desires for desirelessness; self-righteousness for righteousness; disinclination to attend to some particular piece of work as engagement in duty already assumed; mental *tamas* for the peace of *sattva*; and so on. But if it is wrong to fancy that we have this or that virtue, it is equally wrong to assume that we possess this or that vice. People who do not possess the key of the Esoteric Philosophy are more apt to fail than succeed in their attempt at self-improvement. Fortunate is the student of Theosophy who finds the key in the writings of genuine Esotericists like H.P.B., W. Q. Judge, Robert Crosbie; but he has to learn to make use of the key, otherwise he too is more than likely to fail. To control the senses, to eradicate vices and to steady the wandering mind is almost impossible for ordinary men and women; Theosophical students are not different from them in constitution. The difference consists in this — the students do possess the key to success.

The ways in which the key can be used are described; one common factor of all ways is that the individual and the universal must be perceived to be identical. Proceeding from man, the microcosm, we have to trace each of his constituents to the hierarchy from which it emanates; and just as in man his different constituents mix and mingle to create an entity, so also the cosmic hierarchies form one Universal Entity. Numerous are the classifications offered for the benefit of the student: we shall use one suitable for this series and for the class of learners for whom it is written. We shall divide man into two groups:—

Physical Body	} Mortal, perishable, transitory (Prana is not included)
Astral Body	
Desires	
Lower Mind	
Manas	} Energetic, that is, permanent.
Buddhi	
Atman	

Prana is purposely excluded from the former, and the term energetic is purposely used in the latter group; this, because Prana permeates the whole being as it is the radiating energy of Atma. It touches Buddhi (or is touched by it) at the upper end, and the physical corpus at the lower, affecting the higher and lower mind, Kama and the Astral Body very directly. The importance of this principle of Prana will be seen if H.P.B.'s statement in *The Secret Doctrine* (II. 593) is reflected upon: "the active power producing all vital phenomena."

The health of our whole being is dependent on Prana. Bodily health is *directly* dependent upon the working of Kama-Prana in and on the Astral Body. Indirectly, our bodily health reflects the action of the mind, gripped by Kama on the one hand or influenced by Buddhi on the other. Action of Kama-Manas implies inaction of Buddhi-Manas and *vice versa*.

A little study along this line and some reflection on it reveal to us the very vital part which Magnetism plays in the matter of health. Prana is most intimately related to the good or ill health of the body, though the medicos know next to nothing about pranic magnetism and laugh both Prana and magnetism out of court.

Now, what use shall we make in a practical fashion of the above anatomical chart of Man — visible and invisible, material and spiritual? Is there a prescription offered for use by the practitioner who is also the learner of Occult Science?

The first thing to do is to separate ourselves in thought from the body and the desires of the mortal-nature group. Note the activity of the body impelled by desires — of the senses pushed towards the objects of sense. We are advised to analyze our desires, so that we may proceed intelligently with the task in hand. This analysis readily yields two types of desires — weaknesses and aspirations. We are not called upon to dwell upon our weaknesses, to indulge in verbal repentance, or to take to confessions. The analysis is to help us to learn that we are not our body and its senses; we are neither our weaknesses nor our aspirations. We possess the body and the desires, but we ourselves are different from and superior to both. We are advised to realize the Self that sitteth on high above the waves of Kama which break on the rocky shore of our senses. The *mantram* words of Mr. Judge should be memorized — “*Realization comes from dwelling on the thing to be realized.*” Our thought for this stage is given to us — “I am not this body or these desires.”

Bodily sensations and Kamic delusions envelop the consciousness. We are constantly wrapped up in the body and the desires, receiving sensations through the one and being swayed and deluded by the other. Thus, bodily appetites arising in the senses and the organs feed Kama and in turn are fed by Kama. But these are not very difficult to subdue. When the lower Manas is dragged by Kama into the service of the senses the red devil is created with his two horns aimed downwards — digging, digging till the man is carried to the dark nether regions of the universe. The desires of Manas cause spiritual darkness and when the latter is sufficiently thick Kali Yuga prevails. Our humanity is at this point: desires of Manas — subtle in their origin, cunning in their action, blackening in their fruitage — are thick and strong and the esotericists are not, cannot be, wholly free from that nefarious influence. To this topic we must devote a separate instalment in this series.

It is necessary, however, to note that the arduous task of eradicating the weaknesses and eliminating the vices has a special purpose for the esotericist determined to acquire holy secret knowledge for the service of the race. Ordinary good people of the world are not obliged to reform themselves; but it is otherwise with the Theosophical student determined to make Occultism a living power in his life. Having obtained the Key of Knowledge he need not fail, he should not fail.

This task demands altruism. For us altruism is duty — *dharma*

Philanthropy is reserved by the ordinary good men and women of the world for display on special occasions or in special fields of action. For us it is otherwise: the waters of altruism should flood all our deeds and words, and especially our thoughts and feelings. But unless the two kinds of desires — bodily and mental — are adequately attended to, altruism cannot be practised. Social servants, political reformers and others are not altruists in the sense in which we have to become altruists. Of course there are exceptions — Damien, for example, whom H.P.B. mentions. The esotericist has to unfold Damien-like altruism, which is to be expressed in every sphere of action from day to day.

We shall close this study with one word of warning; it has already been given but it needs to be reiterated for the student of the present generation:—

Of the two kinds of desires, bodily and mental, the former are the easier to deal with. The beginning, however, must be made with the mental. The curbing of the bodily desires is likely to result in desires getting the mastery over us through the mind. It is comparatively easy to control the palate of the body; unless we purify also the palate of the mind it may lead to that mind becoming more proud and caught up in the subtle meshes of separative egotism. But mental desires purified of their astringency and bitterness, their heat and harshness, will produce, in a natural fashion, pure bodily tendencies and thus the practice of altruism will be easy and continuous.

The real study—on the path—of occultism not only brings out latent evil but also latent good. The right way to express it is, “the study of true occultism, or the walking on its path, brings up the entire latent character of the person.” Hence while some in this case suddenly seem to grow worse and worse, others suddenly grow better, deeper, broader, and finer. . . . The dweller of the threshold in *Zanoni* is no fiction. It is ever with each student, for it is the baser part of humanity that he begins in real earnest as never before to fight. At the same time, the brightly shining Adonai is also there to help and save if we will let that be done. Karma that might not operate except after years or lives is called upon and falls, as H.P.B. has so clearly stated, in one mass upon the head of him who has called upon immutable law. “Fools rush in where angels fear to tread,” and, rushing in before they have the slightest idea of their own character even on its surface, they are often destroyed. But the practice of altruism is not by itself occultism, though it saves from danger and prepares one for another incarnation in some body and age when everything will favour us.

—W. Q. JUDGE

THE PATH OF SACRIFICE

The great sacrificial action of the Cosmos is a fact to be realized through constant study, meditation and practice. The birth of both a Cosmos and a child is an expression of that great law of sacrificial love. Life in manifestation is sustained by sacrifice. This is the law of the Universe, another aspect of which is the law of harmony and perfect equilibrium.

What is sacrifice or *Yajna*? "The Yajna," say the Brahmans, "exists from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*" (*The Theosophical Glossary*). The Universe is an integrated whole. Every part in it bears a relationship to other parts as well as to the whole. If this is so, any and every action must be either harmful or beneficent to the whole of the Universe. Further, such an effect can only be transmitted through a medium which is common to all forms of life.

Life is a continuous unfolding process brought about by the sacrifice of beings of all grades. Sacrifice is performed spontaneously in the lower kingdoms; it is a natural impulse. Even death has a sacrificial meaning as the breaking up of the forms helps to further the progress of more advanced units of consciousness. The countless lives that make up the forms will transmigrate into higher forms, embodying a higher type of intelligence. The Universe is embodied Consciousness. The purpose of evolution is to raise "the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood."

Man is a self-conscious being. This means that he is not only a responsible, thinking being but that his consciousness has to be lifted through self-devised and self-induced efforts to a still higher state of being. What is then the meaning of sacrifice with reference to man's status in the cosmic scheme? Sacrifice is the law of life, but if man is a free agent it means that he has got the choice either to abide by the universal law or to go against it.

To this could be added another point. Sacrifice is related to duty. Duty has various meanings for different people. For some the doing of one's own duty is plain enough. For others it is a heart-searching and never-ending quest. It is understood by some that they should first perform their duties and then devote the rest of their time to acts of sacrifice and charity to further the spiritual welfare of their fellow beings. The position held by some others is that *all* acts should be performed as sacrificial deeds to the Supreme Spirit. This attitude is advocated by Krishna in the *Bhagavad-Gita*. In Chapter IX we read: "I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me. Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me." In Chapter XI Krishna says again: He whose actions are for me alone, who esteemeth me the supreme goal,

who is my servant only, without attachment to the results of action and free from enmity towards any creature, cometh to me, O son of Pandu." A study of the *Bhagavad-Gita* is the surest guide to the treading of the path of sacrifice. Sacrifice and Duty become blended into one single unit or concept.

It is true that one's first duty is to serve and be devoted to the physical welfare and spiritual enlightenment of one's own family and nation. But the discharge of such duties with efficiency and benevolence requires knowledge and a universal approach to all problems of life. It is wrong to leave one's own natural duty and go out of one's way to help others. This is the wrong type of sacrifice, which is harmful not only to oneself but also to those one wishes to help. Wise indeed are the words of Krishna: "The duty of another is full of danger."

There seem therefore to be quite clear and unmistakable simple general principles to guide us in the performance of our natural duty. The right performance of such natural duties involves a sacrificial attitude. The real love of a mother for her children is of such a sacrificial nature. But the sacrificial attitude of those who are treading the path of renunciation is of a higher quality. The starting point is a very modest one. Sacrifice begins at home. Within ourselves is the field of battle. Within ourselves is the field of sacrifice. The first step towards an understanding of what sacrificial action implies is an intuitive perception that the mystery of the Universe is the mystery of man. The key which will open the door of Initiation into the perceptive mysteries is the key of sacrificial love.

The acquirement of knowledge is part of man's duty. It is his duty to become acquainted with the great cosmic scheme and the universal plan of the Great Brotherhood. Thus his whole life will become imbued with a knowledge of the great cosmic order and of the perfect harmony and equilibrium prevalent in all departments of nature. A vision of the evolutionary scheme has to be gained so that daily actions may be performed in harmony with the whole cosmic order. Man in that respect is unique, being the miniature copy of the universe. He is a seven-principled being. The law of sacrifice has to be understood and applied in the light of that knowledge. The knowledge that duty and sacrifice are the two opposite poles of a single unity has to be applied to our physical nature, to our emotional problems and to our mental discipline.

Fundamentally and essentially man is a mind being. Sacrifice as applied to our mental processes is of the greatest importance in our present cycle. Silent study and meditation demand self-induced sacrifice. The positive aspect of the mind is in its work of creation. Creative activity of whatever kind calls for self-discipline, *i.e.*, sacrifice. Works of art and beauty, and *all* our actions should be such, are evolved in the workshop of the mind, illumined by the trinity of Love, Sacrifice and Detachment.

THE VALUE OF SUSHUPTI

Theosophy explains to us what happens during the hours of sleep, when we seem to be unconscious of life, unconscious of happiness or sorrow, work or play, tiredness or activity. Those who crave for sensuous enjoyment live a "night life" of pleasure; but to most of us the hours of sleep come round cyclically at night-time and we wake up the next morning to begin our normal life.

What is it all for? Partly for the sake of the bodily machine which, like all machines, needs rest; also for the rest of the emotional nature and of the desire-mind; and, most important of all, for spiritual refreshment.

We are taught that there are three states of consciousness in which we normally function: *jagrat*, the waking state; *swapna*, the dream state; and *sushupti*, is dreamless state. There are others, but we are not concerned with them here. Dreams are either impressions received by the consciousness during the *sushupti* condition; or, as is more commonly the case, they are reproductions of memories stored in the brain or of pictures seen in the Astral Light; or they may be caused purely by physiological disturbances. We rarely recollect any spiritual impression on waking up, though warning dreams and prophetic dreams *are* remembered at times. Why is it so difficult to remember the real dreams and experiences of the higher Ego?

The secret of the understanding of the higher reaches of consciousness lies in a knowledge of the *sushupti* condition. In this state the lower constituents of our being, the senses, the feelings, the desires and even the lower mind, are in a paralyzed condition and only the Higher Manas, Manas freed from Kama-desire, is active. This true fifth principle, the immortal entity, lives its own life on its own plane, and it is because we do not familiarize ourselves with our teachings on *its* life and condition that we find so many difficulties in the way of our understanding.

What is this fifth principle, the Ego? It is the individually conscious link between our world and Atma-Buddhi. Once we can grasp this idea, we have crossed one great hurdle in the way of our understanding of our nature. Left to itself, Atma-Buddhi, the Monad, is unconscious on this plane. Divorced from the fifth principle, Manas, the Monad can have no consciousness or perception of things on this earthly plane. "The highest sees through the eyes of the lowest" in the manifested world; Spirit remains blind without the help of matter in the material spheres; and so does Atma-Buddhi without Manas. It is through the mind of man that the radiance of the Spirit shines on the personality. It is in the human kingdom alone that the Universal Mind is able to function through individualized centres of consciousness. Man has not reached this condition automatically, but as the result of evolution and experience he has come to the stage where he is capable of being aware of the idea-forms in the Universal Mind and of giving them concrete shape by projecting their reflection on to the lower planes through the portion of Manas which

functions during the waking life of the personality to which it is attached.

Manas is the thinking principle. Thought is creative; therefore Manas is a creator, is incessantly creating. Creating what? The Universe came into being because it first existed in ideal form in the mind of the Deity. The Buddha, the Christ and the long line of Divine Beings are rapt in thought, and therefore are incessantly creating. What do they create? We are told that their thoughts are living entities and that they create a Wall of Protection around mankind. As Nature on our plane works incessantly, moulding forms, evolving better and better forms, helped by lives that are builders, so the architects of every aspect of the universe incessantly create ideas which these builders bring into objectivity.

We too are builders. Take an idea such as Universal Brotherhood. Is this idea rooted in the lower planes of being? No; it is the reflection of the Oneness of the ALL. On the higher plane Brotherhood is an actual fact, a reality. On this plane of ours it is only an ideal or an idea. Why is it not an operative fact here? Because we do not understand it thoroughly, do not know the rules and laws to make it work, or care sufficiently to think clearly about it or to feel its necessity; therefore we do not exert our *will* to realize it. We look around and say that others are not brotherly instead of looking within and realizing that we ourselves are not brotherly. Real Brotherhood is not easy to build, for all kinds of difficulties come in our way; but with persistent effort they can be overcome.

Action follows thought and thought creates action. It is in the mind, therefore, that we must plan and search and learn, just as the potter first gets an idea and then, applying the laws of his craft, gives it external form. We need to know the laws as well as have the idea.

How do we get great ideas? We get them often in *sushupti*. In this state, even though what we know of as "our" mind, aware of itself, is semi-paralyzed or totally paralyzed, so that the higher Ego is untrammelled by the lower, yet the actions of that Ego impress themselves on the paralyzed personality. For example, if we fall asleep or semi-asleep in the sun, we are unaware of the sun-burning of the skin—unaware until we awake. Yet we have the effect of the burn. The actions of the Ego are vaguely seen if the personal mind is only semi-paralyzed; and on awakening some of these impressions become ideas and ideals. Every great and noble thought comes to us from the higher, and so often we fail to seek the guidance of that higher in translating those ideas and ideals into facts on this plane of being.

There is no need for us to be in this paralyzed or semi-paralyzed condition. We *can* enter and emerge from *sushupti* in a collected condition. In *sushupti* the mind searches for knowledge. If in waking life we think about what we want to learn and make the necessary preparations for reaching the higher plane in a conscious and collected condition, we shall gradually find the knowledge we seek. In any case, whether we

go through *sushupti* in a collected condition or in a semi-paralyzed or paralyzed state, it always leaves an effect on us, a purificatory effect through contact with the Ego. If we were collected when we reached that plane, then we are more likely to remember and to retain the beneficent influence.

We must, in waking life, saturate our consciousness with the idea that while entering and coming out of that condition we shall remain self-controlled and one-pointed. Hence the teaching given to us that we should review the past day, weigh the experiences gone through and see their worth, good or bad; that we should close the day while ideating on some spiritual thought, on the great Self whose representative we are, and open ourselves to Its benediction.

What we need is not so much the detailed memory of the experiences as watching for any great idea or ideal that comes to us with the urge to realize it. We already have many such, so our main object should be to learn how to realize them. This is our work through our vehicles of this plane.

Three things are necessary: the idea or ideal; the imagination, the image-building faculty of the mind; and the will. An idea like Universal Brotherhood fails to become a reality unless we use the mind to build such a brotherhood in our imagination, and we need the will to keep the image-building faculty at work. We have to make the image and destroy it, make it better and destroy it with greater knowledge as we do with all things in life. Science shows that we must build *on what we have learnt*. From there we pass on to more and more knowledge, destroying what we have done in the past because now we can do better, and so on and on. Brotherhood is based on universal laws, on the principle that there is but one essence which we all are, and it touches the material, psychical and mental aspects of our being.

Just as Divine Beings work on the Ideas in the Universal Mind and reproduce them perfectly on dense matter, so must we do the same. Otherwise we shall find them reflected upside down on the Astral Light and shall work on them wrongly. We need to realize that to say that "Universal Brotherhood is a fact," or, "Let there be a Universal Brotherhood," is not enough. To talk of peace is not enough; to talk of kindness is not enough; to talk of the Great Ones is not enough. The key to the development of human nature is at the moment the mind, the thinking principle, and with it the will. It is the will that, in these days of distress and uncertainty, seems to be neglected, for we have got into a way of thinking, "What is the use of doing anything? What *can* we do?" H.P.B. gave us wise advice in *The Key to Theosophy* when she said that every individual can contribute to the general good what he can of ennobling thought. It is the individual himself that is the key to progress. It is the work of each individual in and on himself that will make Universal Brotherhood a reality, not the criticism of others.

To get clear-cut ideas, therefore, is important. Our last thought or

going to sleep will determine the condition of our consciousness during sleep. During the waking condition we have to do the work of building a channel between the Ego and our ordinary life of thoughts, feelings and actions. We can do this, first, by paying attention to the voice of conscience; but that is not enough. We have to form the habit of turning for help and instruction to the great and glorious Entity which is our real Ego. We can do this by attuning ourselves to that Ego, by practice and absence of desire. Even our physical brain has layers which vibrate to these higher, spiritual vibrations, and in our kamic nature is the seed of compassion and not only of passion. To develop the higher in and through the lower is our first task in waking life if we are to get to the condition where we can receive the full benediction of the *sushupti* plane. Let us begin the task of working for humanity by building the universal ideas here, on this material plane.

In the *Journal of the American Medical Association*, Dr. Henry K. Beecher of the Harvard Medical School discusses what he calls "Non-specific Forces Surrounding Disease and the Treatment of Disease." That a patient's psychological make-up will greatly influence how he is affected by disease is well known. As extreme examples Dr. Beecher cites cases of voodoo death. After having eaten some fruit, a Maori woman found that it was from a tabooed place; she was dead within 18 hours. A young African bushman was deceived into eating a wild hen, absolutely forbidden to his tribe. Several years later he learned the truth and was dead within 24 hours.

Dr. Beecher also points out that individuals may die after taking unquestionably sublethal doses of poison or after inflicting small non-lethal wounds upon themselves. "There is no direct relationship," he writes, "between the number of pain endings stimulated — or the intensity of that stimulation — and the pain experienced. There is a relationship of the meaning of the wound to the pain experienced."

Dr. Beecher believes that the helpful effects of placebos are not unrelated to effects such as voodoo death. He also states that procedures like surgery may have placebo effects.

Finding certain ethical problems for physicians, stemming from these nonspecific forces in disease, Dr. Beecher states, "One can question the continuation of suspect procedures which are costly in money and in suffering and have their own death rate, when perhaps all they accomplish is a usually transient placebo effect."

Preoccupation with getting well in the quickest possible way, whatever the means employed, is so strong in our age that the incalculable evil of "side reactions" to the treatment taken, recognized and unrecognized, is stoically accepted by doctor and patient alike, while the principles of preventive medicine, among which psychological balance is an important factor, tend to be minimized if not overlooked.

WHAT IS MAGIC ?

The real meaning of the word "magic" is hardly known to our modern generation. It is commonly understood to be a form of jugglery, of conjuring, that glammers and bewilders the spectators and seems to transcend the operation of Law. Thus people have come to believe in miracles. The first of the Ten Items of Oriental Psychology is that there are no miracles; everything happens according to the laws of nature. It is quite possible that such laws may not be known or understood by the untrained and undisciplined modern minds; but that does not disprove the fact of the existence of those laws. The Master-Magicians of ancient times understood them; therefore they could control nature and nature's forces. They were the Knowers of the essence of things, and the knowledge they handed down is known as Divine Wisdom, Theurgy, *Raja Yoga*, the Science of the Soul.

The dictionary meaning of the word "Magic" is "witchcraft," "necromancy"; also "the art of influencing the course of events by occult control of nature." These meanings are not incorrect because Magic is both White and Black, and the line of demarcation between the two is very, very thin. It very much depends upon the motive of the individual, whether he uses his knowledge for his own good and glory or to benefit mankind. Man has within him both the divine and the demoniac tendencies; therefore it is necessary to ascertain the motive, so that one may not fall a prey to the forces of darkness. *The Voice of the Silence*, dedicated to the Few who desire to discipline themselves, begins with the following words: "These instructions are for those ignorant of the dangers of the lower Iddhi." A footnote explains the lower Iddhi as the coarse psychic and mental energies. The aspiring soul has to realize his unity with the whole of nature, has to recognize that if he achieves anything in isolation or separation from others, he is going on the wrong path, the path of selfishness or Black Magic.

The words "magic" and "magician" are derived from "Mage" or "Magi," the learned adepts of Persia and Media. *The Theosophical Glossary* explains the word "Maga" as "the priests of the Sun, mentioned in the *Vishnu Purana*. They are the later Magi of Chaldea and Iran." "Magic consists of, and is acquired by the worship of the gods," said Plato. Such worship consists in putting oneself in attunement with, becoming worthy of relationship with, the divine forces and powers in nature, which are but the highest emanations of the One Divine Principle of Life or God. For such attunement or relationship true faith, *Shraddha*, in one's own Self is absolutely necessary. *The Voice of the Silence* asks: "Knowest thou of Self the powers, O thou perceiver of external shadows?" Only the aspirant who knows can understand the real implication of the injunction of the Delphic Oracle, "Man, Know Thyself."

In the *Glossary* Madame Blavatsky gives two interesting quotations from Western writers. Dr. Carter Blake is quoted as remarking that "the

nineteenth century is not that which has observed the genesis of new, nor the completion of old, methods of thought"; to which Mr. Bonwick adds that "if the ancients knew but little of our mode of investigations into the secrets of nature, we know still less of their mode of research." It is a fact that the methods of investigation of the ancients and those of the moderns are quite different. The ancients began their search on the plane of homogeneity and came down to our objective, material, phenomenal world; they proceeded from the universals to the particulars, which is the right approach to Life and its phenomena on various planes. The moderns begin their work in the objective world and try to penetrate matter and to find out the Truth behind it. They start with the particulars and try to go to the hidden forces behind; that is why they have not been able to solve the mysteries of nature and of Life. It is only by realizing that man is a copy of nature, that within him are all the powers and forces that exist in nature, that by purifying himself he can control nature, obtain soul-wisdom and reach to the stature of conscious godhood, that the task can be accomplished.

Madame Blavatsky states in *Isis Unveiled* (II. 635): "*The trinity of nature is the lock of magic, the trinity of man the key that fits it.*" It is only through a correct understanding of the triple aspects of nature and of man that the close relationship between the two can be realized. What is this trinity? (1) The objective, physical, visible aspects of nature and of man. (2) The indwelling, energizing, animating, invisible aspects of both. (3) The immortal, sovereign Spirit, the root and source of the visible and invisible emanations on all planes of Life. When the inner, energizing principle of man unites with its parent source, he becomes Immortal. That is Divine Wisdom, White Magic, *Raja Yoga*. The key lies within man; he and he alone can seek kinship with nature and unlock her mysteries, aid her, elevate her, and fulfil the aim and object of human evolution. Krishna also points to the same teaching in the Fifteenth Discourse of the *Bhagavad-Gita*:—

There are two kinds of beings in the world, the one divisible, the other indivisible; the divisible is all things and the creatures, the indivisible is called Kutastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit — Paramatma — which permeates and sustains the three worlds.

The inner, indivisible, Buddhi-Manasic aspect in man has to unite with the Supreme Spirit; then and then only can he master the lower, perishable, divisible aspect of himself and of nature. The alchemists of old used to transmute base metals into gold; similarly man has to transmute his animal consciousness into human consciousness, Manasic consciousness; then that consciousness becomes fit to receive the Divine Light and become Divine. Man is a ray of that Divine, omnipresent principle of Life. How this transmutation takes place and what it results in are well explained in Book II of the *Yoga Aphorisms of Patanjali*.

Just one verse (verse 41), can indicate how much can be accomplished:—

From purification of the mind and body also ensue to the Yogee a complete predominance of the quality of goodness, complacency, in-tentness, subjugation of the senses, and fitness for contemplation and comprehension of the soul as distinct from nature.

All this cannot be done overnight; long, patient and persevering effort is necessary, and one has to climb from the lowest rung of the ladder. Says Madame Blavatsky in her *Key to Theosophy*:—

The Ego begins his life-pilgrimage as a sprite, an "Ariel," or a "Puck"; he plays the part of a *super*, is a soldier, a servant, one of the chorus; rises then to "speaking parts," plays leading *roles*, interspersed with insignificant parts, till he finally retires from the stage as "Prospero," the *magician*. (pp. 34-35)

Life has always been compared to a stage, each human soul playing many, many parts until he reaches the summit of glorious Light Nirvanic and decides to shed that Light to remove a little of the darkness of this world. So altruistic motive sustained from beginning to end will transform the man into a Super-Man. "It is this collective light which is the 'Wisdom that is from above,' and which whenever it descends on the personal Ego, is found 'pure, peaceable, gentle'" (*U.L.T. Pamphlet No. 32*, p. 5). In the same pamphlet, which reprints H.P.B.'s article, "The Dual Aspect of Wisdom," it is also stated:—

There was a time when the acquirement of Divine Wisdom (*Sapientia*) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence.

This shows how ignorant the world is in reference to White Magic or Divine Wisdom. Through her books and articles Madame Blavatsky has given grave warnings to beware of the dark forces of nature that exist in the visible and invisible worlds around us and has enjoined us to make sincere and steadfast efforts at self-purification so as to make of oneself a focal point for the radiation of the Light of Wisdom. The obstacles on the way were also indicated, one of them being passivity of mind, which would make possible an easy entrance for the dark forces leading to mediumship and Black Magic. On the other hand, receptivity of mind, clear thinking, controlled emotions, would lead an individual to active mediatorship between the world of Light and the realm of darkness, shedding the Light acquired for the benefit of his fellow pilgrims. This is White Magic, Divine Wisdom, *Raja Yoga*.

THE MYSTERY OF REINCARNATION

Reincarnation is in a way a simple idea, which is, moreover, a beneficent force having the power to heal as to impart life. It is beneficent in its unerring justice; it heals the dire disease of sorrow, and imparts life by explaining to us why we are what we are, with our limitations and faculties, with our virtues and weaknesses, with our divine aspirations and our devilish tendencies.

The simple central idea underlying reincarnation is that the Soul in man does not come for the first time into a human body of flesh and blood when it sees the light of day in this life. That Soul has lived on this earth in other human bodies, learning its lessons and garnering its experiences; then at death taking a vacation, a rest, to come back again in a new body and continue its task in this mightiest of all schools. Yet, simple as this idea is, it ramifies in almost every direction and becomes so profound that years of study but bring forth new questions, further research, new solutions followed by new problems once again.

Let us ask the preliminary question: If the Soul *was* before the birth of this body, where was it and what was it doing? It was in the state of ideation that is called *Devachan*, the Land of the Gods. In this state the Soul sees the whole panorama of its good and heroic deeds in its past earthly life. It hears the symphony composed of its own pure and noble words. It feels the aspiration to perfect those deeds and to make living those chords and notes of words. For, mighty as is the vision it now beholds, powerful and wonderful as is the music it hears, such is the miracle of Life that within the ideating Soul lies the possibility of further aspiration, further effort and hope for still mightier achievements!

Therefore each human Soul in its godlike meditation awakens within itself the desire and the potency to grow nobler and better and wiser than it was before. And this in turn brings a desire for further experience. Just as in our own daily meditation we reach a point which is our saturation point, higher and deeper than which we cannot go, so, too, in the state of *Devachan* the *devas* or divine Souls reach a saturation point, attain the highest stage possible, each according to his own past merit; they see the deep of truth and recognize that there is a greater deep, hear the music of beauty and recognize that mightier music exists, feel the prolonged thrill of goodness and recognize that there is no end to Compassion; and in this moment of highest ecstasy and illumination they obtain, prophetlike, a glimpse, a flashing gaze, into what is to come. Just as the clever gardener can tell how the bud will blossom forth and when, how the shrub will flower and in what season, when the seed will begin to sprout forth and by what process, so too the divine Soul, fully awakened in the spiritual world, can get a glimpse into the future, can see what seed the fruit of many past efforts is about to yield, what reflections the deeds of previous lives are now about to cast. Thus the awakened Soul falls from the highest state of contemplation into a shadowy dreaming of the life to come.

In the first stage the Soul has a full realization of its own spirituality. Then it passes from its wakeful introspection of its past to a dreaming of the future. The past fades away more and more because the Soul begins to concentrate on the future. It now dreams, "What shall I do, where shall I go, and how shall I go? The Soul so to speak says to itself in its dream condition: "I want to learn this and to teach that; I need this and can give that. I must go back to earth. Where and how shall I go?" Thus the third stage is reached. The divine vision has now vanished and only a vague memory of it persists.

In this very search and questioning, the dreaming Soul, on the principle that Nature supplies every demand, attracts to itself the army of its past feelings and desires, of the *tanhaic* and *skandhaic* elementals which belonged to its former birth, and without which it could not be drawn back to birth again. The *deva* by his very dreaming attracts the *devatas*. The army of *skandhas* or the aggregates that make up the man, it is said, await the Soul at the threshold of *Devachan*. These *skandhas*, left behind at the time of death, are now magnetically collected and drawn back to the Soul. The body includes one set of *skandhas*, the astral man another, the Kama principle is another set, and still others pertain to other parts. In Kama are the really active and important ones which control rebirths and lead to all the varieties of life and circumstance upon each rebirth. These desire-lives, these threads of *Tanha* and *Trishna*, are now ready to join the Soul for a new life on earth. And this is all under Karma, under the Law of Ethical Compensation. It is not a matter of chance, accident, coincidence or miracle. Like a bit of metal which flies to a magnet as soon as it comes within the sphere of magnetic influence, so these *skandhaic* and *tanhaic* elementals fly to the dreaming Thinker, and the third stage of a new life on earth is reached. Now the Soul has the basis for its new personality and it has forgotten much of its Vision.

Just as the first stage of full awakening merges into the second, the dream stage, in which the future life just glimpsed becomes the subject of the dream, so too the second stage becomes the third in which the *skandhas* or desire-attributes are drawn to the Soul.

At this third stage the Soul, enmeshed in its own desire-lives or *tanhaic* elementals, gets ready to be attracted to its new family, race and nation. The Soul, like a curious person, peers about, so to speak, and its dream now becomes more shadowy and vague, less divine, less abstract and more concrete, less self-conscious and more automatic.

That brings us to one aspect of the miracle of birth. A relationship in accordance with past Karma is now established between the thinking-dreaming Soul and the future mother of its new body. This mighty mystery of birth has never yet been fully disclosed. But there is no more striking miracle in ordinary life than this silent, psychic link established between the mother and her future child. Its equal can only be found in the spiritual life, in the attraction of the aspirant to his Guru, which magnetic attraction brings about the Second Birth.

Under the law of magnetic attraction, then, some of the subtle matter

of the ethereal vesture of the incoming Soul is drawn to the mother, and the father through the sperm furnishes the basis for the building of the physical body. At the seventh month the process of the Soul joining itself to its future body fibre by fibre and thread by thread is completed. That Soul is connected with its Divine Parent, its Higher Self, by the bridge of *Antaskarana*.

In the mystery of embryology lies concealed the whole course of human evolution, but modern science knows it not. The ancients knew it and the *Vishnu Purana* relates it in the form of allegory.

Once born, the being who has identified himself with the body receives impressions from without, and the gathering of such impressions on the foundation of the incarnated being develops into what is called our personality. At one end it is connected with the Divine Soul by the Bridge of Conscience; at the other, with the senses and sense-organs of the body by the personal self.

Each Soul attracts to itself its natural conditions. There are no misfits; all, all are attracted to a particular environment according to Karma, their past deeds, words, feelings and thoughts, so that they may learn through them and grow in purity, making also the environment pure, and so that the very devil in them may be raised to the stage of divinity.

Reincarnation means *Justice*, unerring Justice that is not human justice but Nature's Justice, which acts impersonally and universally, and which therefore is also merciful and compassionate.

Reincarnation means *Contentment*, for what has come to us has come because of our own deeds of body or speech or mind; whatever condition is ours today, that condition is exactly what we ourselves desired — a difficult concept, but a true one.

Reincarnation means *Progress*, for it offers us fresh opportunities, with every birth, to mend our ways. The saints and sages of today were sinners yesterday; the sinners will become saints and sages tomorrow.

Reincarnation means *Effort*, for the Soul passes from one condition to another by self-endeavour. In daily life we see this: he who wants to earn must labour; he who wants to know must learn; he who wants to serve must sacrifice.

Reincarnation means *Divinity*, for in our innermost nature we are godlike, nay, we are verily gods, and by effort and knowledge we can make the "Father in Heaven" incarnate fully and wholly in the Temple of the Body. The birth of the body is a miracle; the second birth of the twice-born, the *Dwija*, is a still greater miracle. By right action, by the true understanding and application of the Law of Fate and Free Will or Karma, we shall attain to that Second Birth.

THE CONQUEST OF WEAL AND WOE

A proper evaluation of his character is obviously incumbent upon a serious student of Theosophy. But we should also evaluate correctly our possessions and our circumstances, our assets and our liabilities, our powers and our limitations. This is an aspect of self-examination, but the attitude in which it is undertaken is important.

It is very easy to mistake assets for liabilities and *vice versa*, to equate prosperity with success and happiness, or difficult surroundings and uncongenial associates with misfortune, forgetting H.P.B.'s reminder that "joys and pleasures teach us nothing; they are evanescent, and can only bring in the long run satiety." And in *The Secret Doctrine* she exclaimed, "Woe to those who live without suffering," adding, "Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage?" Also she demanded: "Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?"

Is it surprising, then, that on the first page of *Light on the Path* the aspirant is told to "kill out desire of comfort"?

When we suffer a material loss, it causes us unhappiness, though when we lose a loved one we realize how petty was the occasion for that former sadness. And if we recognize, as Theosophical students should, that the separation from one we love is only apparent, only temporary, and is not even felt as a sorrow at all by the one who has gone, because he has his dear ones present in his thought in *Devachan*, then we realize that even this sorrow is for ourselves, and therefore selfish. How can divine love and charity for the Great Orphan, Humanity, find room in our hearts as long as personal desire is strong in us and we are weeping for ourselves?

Sorrow and pain seem hard to bear, but for many it is easier to rise above these to a measure of peace than to stand ease and prosperity without having an exaggerated sense of their value or becoming indifferent to the miseries of others. *The Voice of the Silence* enjoins:—

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

How often is another's tear of pain even noticed by the complacent and self-centred one? We need to ponder over that other verse: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

There is a far higher prosperity than that of material wealth, and which, no less than the latter, lays an obligation on those who enjoy it. Should we not, as "fortune's favoured soldiers," enjoying the inesti-

mable privilege of acquaintance with the life-giving teachings of Theosophy, feel our responsibility to share them and the help they give to those who have them not?

There was a thought-provoking article in *THE THEOSOPHICAL MOVEMENT* for March 1934, entitled "Two Suicides and Theosophical Students," from which we quote the following passages:—

Students themselves fail sometimes to remember the vital and urgent necessity of this work of changing the mind and the heart of the race. Who would not throw everything else aside to help in a matter of life and death on this physical plane? It is not so easy to see the dire straits of men and women on the plane of the human soul, on the plane of thought and feeling. . . .

Life has no meaning for the majority of mankind. Look at the men and women as they pass you in the street, in the train, in the bus. Look when their faces are without the false stimulus of so-called pleasure, when the mask they assume before the world has been unconsciously dropped. *Look* at them — from the point of view of the soul — and then, may divine Compassion enkindle you, O Seeker after Wisdom. What right have we to Theosophy if we do not spread out full hands to feed those other hungry souls with its inspiration and aid? What *can* we give? The divine metaphysics whose mightiness we dimly sense? Ay, but as the divine soul must be clothed in earthly garb to become potent on this plane, so must the metaphysics be clothed in language that can touch the common man. He needs "a profounder conviction of Universal Brotherhood," the knowledge of himself as the immortal Soul passing from life to life, verily sower and reaper, in one, of his own karmic destiny. He needs the scientific knowledge of his own dual nature, godlike and devilish, the knowledge of the after-death conditions, and he needs the inspiration of the living examples of those Great Ones who have reached the glorious state that is his goal also. How can this be given to the men and women around us? By the example of actions, by the activity of speech and pen, and still more by the power of thought, which can enter where speech and action may not.

We can scatter the thought-seeds of right ideas, of noble and courageous aspirations, seeds that will be received, albeit unconsciously, by those in whose minds the soil is in any way prepared.

All around us there are people who are groping in darkness, and the Light is so near!

Ere thou canst settle in Dhyana-Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

THE SENZAR LANGUAGE

H.P.B. tells us that the Senzar is the “early hieroglyphic cypher still preserved in some Fraternities” (*S.D.*, II. 439). It is the sacerdotal language once known to all Initiates, and has “an alphabet of its own” (*The Voice of the Silence*, p. ii). She tells us, moreover, that it

may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables. Another method... is to use the numerals and colours, each of which corresponds to a letter of the Tibetan alphabet... thus forming a complete cryptographic alphabet... A sign placed at the beginning of the text determines whether the reader has to spell it according to the Indian mode, when every word is simply a Sanskrit adaptation, or according to the Chinese principle of reading the ideographs. (*Voice*, pp. ii-iii)

In *The Secret Doctrine* (II. 584) H.P.B. says that “only one small portion of the methods used to read the symbolic ideographs and numbers of antiquity” has been given us, and “very few, even among the Initiates, could master *all* the seven keys.”

Speaking of the “Mystery language, that of the prehistoric races,” she says: “It is not a phonetic, but a purely pictorial and symbolical tongue. It is known at present in its fulness to the very few, having become with the masses for more than 5,000 years an absolutely dead language” (*S.D.*, II. 574). Each character represents not an alphabetic sound or a syllable, but an idea. “The signs and symbols,” says *The Voice of the Silence*, “were like the Arabian numerals or figures, common and international property among initiated mystics and their followers” (p. iii).

The Sages of old took down the vast Knowledge which had been passed on to them in Senzar (*S.D.*, I. xliii). This language was once known to the inhabitants of the lost Atlantis, who inherited it, in their turn, “from the Sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and the 1st Races.” (*S.D.*, I. xliii)

In this connection it is good to remember that the Atlanteans first invented writing. (*S.D.*, II. 439)

The Secret Doctrine is based on the Stanzas from the *Book of Dzryan* and “extracts are given from the Chinese Thibetan and Sanskrit *translations* [italics ours] of the original Senzar Commentaries and Glosses on the *Book of DZYAN*.” (*S.D.*, I. 23)

The Sanskrit referred to above is not the present Sanskrit. Even the Vedas, we are told, “are written in such an ancient form of Sanskrit, so different from the Sanskrit now used, that there is no other work like them in the literature of this eldest sister of all the known languages, as Prof. Max Müller calls it” (*The Theosophical Glossary*, “Vedas”). H.P.B. also speaks of the “Semitic” languages as being the “bastard descendants of the first phonetic corruptions of the eldest children of the

early Sanskrit" (*S.D.*, II. 200). It was this Sanskrit that the early Fifth Race spoke, for she says that they were the "first Sanskrit-speaking people" (*S.D.*, II. 204). "The 'cream' of the Fourth Race" left "as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages" (*S.D.*, II. 199). And "the inflectional speech — the root of the Sanskrit . . . was the first language (now the mystery tongue of the Initiates, of the Fifth Race)." (*S.D.*, II. 200)

It is interesting to look into the evolution of language. H.P.B. tells us that the Fifth Race was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race used a "sound language," *i.e.*, chantlike sounds composed of vowels alone. The early Third Race developed a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in those days. It was only in the latter part of the Third Race, after the separation of the sexes and the full awakening of the mind, that speech as such developed. It was at first monosyllabic speech. Before that, communication had been by what would now be called "thought transference," though, with the exception of the Race called the "Sons of Will and Yoga," the first in whom the "Sons of Wisdom" had incarnated, thought was but very little developed in nascent physical man. (*S.D.*, II. 198-99)

This monosyllabic speech became the vowel parent of monosyllabic languages mixed with hard consonants and was spoken by the early branches of the Fourth Atlantean Race and is still in use among their present-day descendants, known as the "yellow races." Languages have their cyclic evolution, are born, develop, decay and die, and so the primitive speech of the most civilized Atlanteans decayed and almost died out. Next came the highly developed inflectional speech which was passed on to our Fifth Race. As said above, it was the root of the Sanskrit. With the passage of time the latter, too, has degenerated. Languages are changing today just as they changed in earlier periods.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts — as happened with every tongue — the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." . . . Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages — pre-eminently the Sanskrit.

—H. P. BLAVATSKY

EXTRACTS FROM UNPUBLISHED LETTERS

Today must bring its Karma through and by which we live and learn to love and teach; so let us be thankful to the Blessed Law. Its infallible, impersonal attentiveness to remove crookedness and restore harmony is a mighty lesson for all of us. People pray to some personal god while they should make a right appeal in the right way to this all-seeing, all-attentive Law which is not blind but is Supreme Intelligence itself.

The New Year is in and what will it bring? Whatever comes will be for the best, for we shall make or mar it. The Master is Atman and also Karma, Judge says. He adds that the Master is in every phase of our changing days and years. If we use the power to fight and to wage war against weaknesses and also unfold by the use of the power to grow, we can say that our merits and demerits from the past are provided as Karma by the Master. It is the highest view of Karma and the *Gita* teaches it in the last chapter. It is difficult to comprehend that our dislikes and hates, our wrong tendencies of Karma, are “gifts” from the Master, but a feeling is growing in and with me that that is so. Are we sincere and consistent fighters? That is the big question. What determines that sincerity and constant and consistent fighting? Memory — it seems to me. Remembering to fight is more than half the battle. “Haply to remember and haply to forget” will not do. We must remember and remember and again remember. Remembering to fight sets us seeking the how of the fighting — seeking knowledge.

Our Karma, *i.e.*, the Karma of every devoted disciple, is a gift from the gracious Guru. “The Guru is Karma,” says Judge. What does he imply? When a devotee surrenders himself to the service of his Master, he surrenders his Karma — the whole assemblage of it from the past. In each incarnation we ordinarily bring with us so much of Karma. When a devotee surrenders himself, the apportioning of Karma is, so to speak, looked after by his Guru. Whatever comes is right — “just what you in fact desired,” says Judge. Through each Karma we learn; even the evil Karma turns to brightness through our suffering or what not.

Every earnest devotee has to train himself in the art of *using* Karma. Not to chafe but to fulfil; not to indulge in self-pity but to maintain a cheerful attitude to pains and ills; this implies and entails the cultivation of several *Paramitas*. To forget is a more difficult undertaking than to forgive. Memory has to be trained to remember to live the truths, to apply the teachings. We forget to remember. On the other hand, how absurd and ludicrous even are the bits of memory which spring up and impinge upon us! The causal power, it seems to me, is the Great Remembrance that the Master is Karma. The constancy in the Presence of the Guru in every hour, as we breathe, has to be remembered. Half our di-

faculties will be over if *this* is not forgotten, but remembered. It is also *the* test of our devotion to the Master. "Put no one out of your heart" is of profound significance. Where we are weak is in the mental remembrance and in the silent repetition of sacred texts. This implies ideation. Your practice will increase and expand if it proceeds from the depth of the Thinker in the body. Feeling love as an abstraction for all and everyone cannot precede love for soul-companions in a concrete way.

I am sorry to note that you find the place uncongenial, but the very fact that Karma has brought you to this particular type of environment means that it is an opportunity. Mr. Judge once wrote to a person who was not given to doing business, that he should mortify himself and learn because presently he would find himself in a situation where Theosophical office work would need his capabilities. Everything can be turned to use if you have the right attitude to your existing environment.

If we take what Karma brings with the right kind of Resignation, and work with the Law, every event will become an opportunity. If circumstances have worked to take you to the South, you might be able to do something there. Wherever a devotee is, there a Theosophical Centre verily is. If you read at this juncture W.Q. Judge's article "Each Member a Centre," you will find inspiration if you make it applicable to yourself.

You need not worry about the uncongenial atmosphere in which you find yourself because in reality once we understand Theosophy, there is no such place. I understand what you mean. — is a big city and you are doing an important piece of work though it is also the earning of your livelihood; but H.P.B. has written in the First of her *Five Messages* that each one, if he orients himself in the right way in spiritual matters, can draw to himself those whom he can benefit. Mr. Judge has also written that each member is a centre of light and life and should become so by self-examination and assuming a firm position in regard to life. You know enough of Theosophy in order to have a clear perception that by studying the great philosophy and working on your self you will be able to derive more than mere sustenance. You will be able to secure from the philosophy the strength to help others through correspondence and conversation.

The Good Law provides for everything if we work with it. All our progress depends on the extent we work with the Law. We learn Patience and Resignation of the right kind and become possessors of ingenuity, learning to turn forces of obstacles and evil into experiences and good.

IN THE LIGHT OF THEOSOPHY

The challenging problem of "Student-Teacher Delinquency" which the country faces is examined by Shri S. K. Das in the July *Modern Review*. Students in general have of late been showing a deplorable lack of interest in their studies and a consensus of opinion prevails that the scenes that are sometimes made in examination halls are engineered by the delinquent students with a view to covering their drawbacks and the consequences of apprehended failure in the examination. They are found to indulge in unsocial acts and to fritter away time and energy by taking part in political agitations and by organizing strikes, not only over their own real or imaginary grievances, but also over other issues with which they are not directly concerned.

As for the teachers, they maintain a very tenuous link with the students and are found abusing their position as teachers. They have neglected the sacred duty entrusted to them and, it is alleged, are exploring every opportunity of making money.

There is a tendency to throw practically the entire blame for the existing situation on the students and the teachers. The real cause, as contended by Shri Das, lies elsewhere. The responsibility of the leaders of society, of the parents and guardians of the students and of the general public is not clearly perceived. In the words of Shri Das,

It should be borne in mind that reports of rampant corruption, bribery, nepotism, and other unsocial acts by the adult members of the society, irrespective of the position they hold or the social strata from which they come, which meet the eyes of the students every morning when they open the daily newspapers, and the surfeit of anomalies with which they find the atmosphere supercharged, cannot but have a disturbing effect on the young and sensitive minds. It is a truism that the character, conduct and behaviour of students in the impressionable age are greatly influenced by the milieu in which they live their lives. When the students find that they are living in an atmosphere where the elders who are expected to show the way are indulging in questionable behaviour, thousand and one questions naturally crop up in the young minds and clouds of doubt descend on them. It would not, therefore, be surprising if, in such circumstances, a sense of despair should drive them to the unhappy conclusion about the futility of devoting time and energy to studies. In such an unhealthy and unwholesome atmosphere, where scant respect is shown for human values, where empty preaching and cacophony of conflicting ideologies have become the order of the day, and where indulging in temper tantrum is an everyday occurrence in public meetings, deliberations in the legislatures, local bodies, etc., it is idle to expect from the students any behaviour other than an ecological one.

In the past, as Shri Das points out, the students had before them men of impeccable character with high ideals and progressive ideas, who

dominated different spheres of public life. It was such characters that provided the inspiration and urge to the student community to shape their characters and conduct. Unless a calm and sober atmosphere is resuscitated and the standard of public behaviour and morals at all levels raised, the problem of student indiscipline will defy solution.

Also, participation by the students in political activities cannot but distract their attention from their main objective and have a deleterious effect on discipline.

The teachers also, Shri Das maintains, have become victims of circumstances over which they have little control. They are for the most part poorly paid, and, in these days when the cost of living is rising and it is money that buys prestige and influence, they have been impelled to engage in a drive for earning as much extra money as possible by tapping all possible sources.

In order to remedy the situation and inculcate a sense of self-discipline in the rising generation and in those who have taken upon themselves the responsibility of teaching and guiding them, a determined drive needs to be made to purge our national life of undesirable tendencies, stirring it to healthy activities and communicating to it a sense of purpose. Student discipline programmes conducted by the State will not help unless the leaders of society, the guardians of the students and the general public discipline themselves.

History reveals that the problem of race superiority in one form or another, in one geographical area or another, has always existed. Some advocates of race superiority have in our times tried to justify their stand on biological grounds. Dr. M. R. Rajashekara Setty, Professor of Zoology, University of Mysore, in his article "The Race Problem — Biologists' Reproach" (*Kautilya*, January 1962), advances the idea that race mixture has been going on from the earliest times and that "the watertight compartments of races are only in the imagination of man." Purity of race, he believes, is an erroneous concept based on the wrong notion of inheritance of characters through blood.

The author admits, however, that this does not mean that mankind does not consist of races. But "one should always remember that differences *between* races are compounded of differences between individuals *within* races." Racial discrimination, according to him, has no biological sanction and is based on religious or political concepts. In the realm of culture, there is enough room to accommodate the diversified contributions of individuals and races, and such differences "furnish the leaven of creative effort which carries mankind towards even greater heights." If we respect racial differences, then the question of the inequality or superiority of races does not arise.

In the Universal Declaration of Human Rights racial discrimination comes at the very head of the list of main obstacles to human solidarity

and brotherhood. It does so also in the first of the three objects of the Theosophical Movement and in the Declaration of the United Lodge of Theosophists.

While differences in achievement, by races as by individuals, can be accounted for in considerable part by differences in opportunities (which are themselves Karmic), it cannot be ignored that there *are* differences among human beings and also between the races.

The eighth of the ten propositions of Oriental philosophy which H.P.B. gave in *Isis Unveiled* states that "Races of men differ in spiritual gifts as in colour, stature, or any other external quality." They differ also in their intellectual capacity, and, in corroboration of this, attention may be drawn to verse 24 in Stanza VII of the "Stanzas from the Book of Dzyan" on which *The Secret Doctrine* is based, and to the commentary on that verse (*S.D.*, II. 161 *et seq.*).

Elsewhere in *The Secret Doctrine* H.P.B. wrote:—

Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The "sacred spark" is missing in them and it is they who are the only *inferior* races on the globe, now happily — owing to the wise adjustment of nature which ever works in that direction — fast dying out. Verily mankind is "of one blood," *but not of the same essence*. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent. (II. 421 fn.)

The teaching of Theosophy in regard to racial differences cannot be wholly understood without further reference to the teaching of the cyclic evolution and decline of races. The student's attention may be invited to "Why Races Die Out" by W. Q. Judge published in our Vol. III, p. 46, as well as to *The Secret Doctrine* (II. 779-80). It is explained in *The Ocean of Theosophy* (pp. 90-91) how Egos of a higher type desert a descending race for another more suitable for their further development, while those of less development come in to use the bodies of the declining race.

There is the story of a villager in old Greek times who was very proud of his vast estate and looked down upon everything else about him. A wise philosopher asked him to show the position and extent of his estate on the map of his little village; there it appeared to be a small patch. When he was shown the map of the state to which he belonged, he could just point to a dot on that map. When further he was asked to point it out on the map of the whole of Greece, he was not able to show

it at all and was thus cured of his pride.

This story was recalled by Dr. R. P. Paranjpye in his talk on "Parochialism and World Outlook" given over All India Radio, Poona, and printed in *Akashvani* for July 22nd. As pointed out by him, on a larger scale the same parable can apply to our territorial claims on a map of the earth, or to the claims of great nations in a map of the solar system. What is true of spatial relations is equally true of relations in the realm of time, in which time is measured not in hours, days or years or even centuries but in light years. It is good to be reminded occasionally of the relatively trifling nature of the things for which we fight our bitterest fights and lose our sense of proportion.

In the moral and intellectual spheres of human activity also we must never lose our sense of proportion. Conflicts arise when there is a question of priority between the different kinds of loyalty and interest that each man has — his individual interests, the interests of his family and personal friends, of his village or town or his immediate local surroundings, of his religion, his language, his political or ideological party, his province and his country, and lastly of humanity as a whole. A well-balanced individual is he who knows the exact boundaries and limitations of each of these loyalties and interests, and who is prepared to sacrifice the interests of the smaller group to those of the larger. A conscious effort has therefore to be made to accustom oneself to give importance to the wider considerations to the exclusion of those that are narrower.

If a narrow outlook is to yield place to a general world outlook, Dr. Paranjpye recommends that a beginning be made with the education of the young. It is necessary to teach them that the little differences between individuals and even groups, whether provincial, national, religious, racial or any other, are of no consequence compared to the similarities that spring from their common humanity. If this idea is not thoroughly grasped by all, grave will be the consequences for humankind.

Professor A. G. Javdekar, Head of the Department of Philosophy in the M. S. University of Baroda, presents, in the April *Philosophical Quarterly* (the organ of the Indian Institute of Philosophy and the Indian Philosophical Congress), one of the distinctive difficulties of moral life, which is not so much a want of knowledge of the distinction between good and evil as the *will* to be good. This is a different kind of conflict from the conflict of choice. The peculiar difficulty with moral knowledge is the gap between theoretical conviction and practical implementation.

The author raises an interesting question: "Does a man sin because he is morally evil in nature, or because he is ignorant, or because he is insane? What is the distinction between badness, folly and madness? Or contrarily, between goodness, wisdom and sanity?" Professor Javdekar goes on to delineate the different views that have been held:—

It is believed that there are men who are naturally bad.... Such

men recognize evil to be evil, but they have no intention to be good. . . . On the other hand, there are men like Buddha, Christ and Gandhi who are prepared unconditionally to return good for evil. Not only that they are even prepared to believe in the divine spark of original goodness in men. . . .

Another view is that a man's badness is a sort of mental disease. . . . Badness is not a moral defect, but only a psychological one. . . . The crime is a resultant of certain social-psychological situations over which an individual has no control. The cases of delinquency, for example, are due mostly to disorder in family life. . . . Poverty is another factor of great importance. In order to satisfy hunger man is goaded on to crime. . . .

The third theory is that virtue is knowledge, vice ignorance. Nobody is involuntarily good or voluntarily bad. . . . Lack of knowledge, not voluntary sinfulness, issues in bad conduct. The need is of education. For if virtue is knowledge, it could be taught. We find so much evil in human society only for want of proper education.

Professor Javdekar shows that none of these theories of good and evil is complete in itself. He finds a "valuational harmony in all the theories."

Whether a man is called bad or mad or stupid, in one way or the other the reference is to his sense of values. The stupid man is ignorant of values, the mad man has a deficient sense of values, and the bad man has a perverse sense of values. No description is exclusively correct, and yet every one of them has a modicum of truth in it. When we commonly use all these terms indiscriminately we are not far from truth. Some men are at once bad, mad and foolish, as some others are good, sane and wise. Harmony, balance, equilibrium characterize folly, insanity and badness. The whole purpose of knowledge is to enable a person to gain this initial equilibrium.

In conclusion Professor Javdekar refers to the Vedantic point of view, which holds ignorance to be responsible for all evil; knowledge of the Self alone liberates a person from evil and leads him to salvation.

The problem of good and evil is one which intimately touches the life of man and its solution becomes for almost all the starting point of the quest for truth and wisdom. The study of H.P.B.'s articles "The Origin of Evil" and "The Fall of Ideals" (reprinted in *U.L.T. Pamphlet Nos. 26 and 27*), will prove rewarding for the student of Theosophy. They reveal both the metaphysical and the ethical aspects of the truth of this proposition:—

Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute A (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. (*The Secret Doctrine*, I. 73)