

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE MORAL VACUUM

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

—*The Gospel According to St. Mark, VIII. 34-36*

It has become a commonplace of life in this transition period to observe a steady deterioration of moral values. Not only do present-day concepts of morality differ widely from the strict code of conduct laid down in the various religious scriptures which man still pretends to venerate, but, further, the deterioration in standards of behaviour is regarded as normal, and people try to excuse their lapses on the ground that “everybody is doing it.”

In the world of today, in the name of liberty we find licence and selfishness in almost every walk of life. Self-interest has become of paramount importance. Honesty, justice and virtue are considered impractical if they impede one's personal welfare. Character becomes of secondary importance if it stands in the way of career. Scruples against back-stabbing are not entertained in the race for power and precedence in business or profession, in political or social life. Sanctity of agreements is readily ignored and violence resorted to in the pursuit of selfish national or ideological ambitions. In the field of international relationships, “Might is Right” has become a cardinal doctrine. The code of convenience and convention that is accepted today has one application for the rich and another for the poor; one for one's own clique or country and another for the opposite camp.

We are being driven to ask if there be any standards of conduct whose acceptance and application would result in a less hypocritical and savage world. Where shall we turn for guidance as to the path we must follow in our search for ethical foundations? Must we be content to build our house upon the shifting sands of scientific and theological opinion? Sectarian creeds have failed to provide a rational basis for morality, and their irreligious principles are as bad an influence as scientific knowledge

without the soul of ethics.

The world of today, if it is to have a living conviction of the values of morality, must find new sources of inspiration. The moral vacuum must be filled. Many years ago a great Indian Sage wrote to his English correspondent:

We, who have studied a little Kant's moral teachings, analysed them somewhat carefully, have come to the conclusion that even this great thinker's view on that form of duty (*das Sollen*) which defines the methods of moral action — notwithstanding his one-sided affirmation to the contrary — falls short of a full definition of an unconditional absolute principle of morality — as we understand it. . . . The philanthropy you Western thinkers boast of, having no character of universality; *i.e.*, never having been established on the firm footing of a moral, universal principle; never having risen higher than theoretical talk; and that chiefly among the ubiquitous Protestant preachers, it is but a mere accidental manifestation but no recognized LAW. The most superficial analysis will show, that, no more than any other empirical phenomenon in human nature, can it be taken as an absolute standard of moral activity; *i.e.*, one productive of efficient action. Since, in its empirical nature this kind of philanthropy is like love, but something accidental, exceptional, and like that has its selfish preferences and affinities; it necessarily is unable to warm all mankind with its beneficent rays. This, I think, is the secret of the spiritual failure and unconscious egotism of this age.

The only scientific basis of morality is to be sought for in the appreciation of the fundamental unity of the human family. Interdependence is a fact in Nature; what is lacking is conscious perception of this fact. As in a great living organism no unit can either suffer or profit alone, so disease in one portion of society is certain to affect the whole. It is as useless to expect general well-being in the world with one ill-treated or suppressed nation, race, tribe, or individual left in it, as it would be to expect abounding health in a body one of whose members is being destroyed by cancer. Furthermore, the world is so constituted that no nation or race or individual can achieve his own highest self-expression without the co-operation of all the rest. Our interests and aspirations are the interests and aspirations of all, while our soul's integrity and moral rectitude can be maintained only in proportion to the altruistic interest we take in the Great Orphan Humanity of which we are a part.

If we long for a "Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour," we must do some hard thinking about the basis of our conduct. Is Universal Brotherhood to be apprehended by a mind filled with thoughts of distrust and hate for others? Is it to be practised by one whose every feeling is for comfort and security for himself? Or have we (as Madame Blavatsky once said was impera-

tive for the would-be student of *Gupta-Vidya*) to learn a new alphabet on the lap of Mother Nature?

If Universal Brotherhood is a fact in Nature, we must pay heed to Those who are the embodiments of that Brotherhood. In a letter from the Mahatma K.H. to Mr. A. P. Sinnett we find the following words:

Look around you, my friend: see the "three poisons" raging within the heart of man — anger, greed, delusion, and the five obscurities — envy, passion, vacillation, sloth, and unbelief — ever preventing them seeing truth.

Are we trying to get rid of these poisons and obscurities? If not, what hope is there of perceiving the truth of Brotherhood or the need for a higher morality? Under the cloak of "enlightened self-interest," nations and individuals still pursue their selfish aims and adopt what they call a "realistic" and "practical" policy, even though history proves that it has never worked in the long run! Misery and suffering are the bitter fruit of such an attitude. "Selfishness," wrote Madame Blavatsky, "whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one's neighbour, can never be regarded as a virtue."

The work before us, in a world given over to greed and violence, is to gain an intelligent acceptance of the true worth of goodness and integrity. Knowledge and morality must go hand in hand; the growth of the one depends upon the growth of the other. To those bent upon gaining knowledge without any serious consideration of pure and unselfish motives the preaching of virtue may sound platitudinous; but study and experience confirm the conviction that real progress is rooted in moral, and not only in intellectual, principles. Man is not to be saved by intellectual "isms" or beliefs of any kind except as those beliefs get into action, become embodied in actual living.

In our age, many are the men and women who have sacrificed the heart to the head, with the result that they have become "top-heavy" and have lost their balance. Many even among those who consider themselves virtuous and honest and straightforward care little for such moral qualities as kindness and mercy. Thus, for instance, we find judges in our courts of law pronouncing on their fellows the death sentence. We find high statesmen agreeing to the wholesale murder of their fellow men in other countries, in times of warfare. We find gentlemen and gentlewomen of noble birth amusing themselves at hunting and other cruel "sports." We find scientists torturing animals in vivisection laboratories. Doubtless many other examples could be found which spell moral degradation, though men and women do not recognize it as such.

One cannot but be struck by the changing roles of science and religion in this our transition age. On the one hand, the divorce between science and morality is no longer as marked as it was but a few decades ago, and we find some of the foremost scientists talking of their moral responsibility and of the need to evolve and enforce a professional code

of ethics to prevent their discoveries from being used for destructive purposes. On the other hand, we find religion, which has been so much identified in men's minds with so-called morality, conniving at debasing practices and trends which threaten humanity's well-being by undermining moral standards. Birth control by artificial means is one such practice. Few dangers at the present time more justly merit denunciation than the birth-control movement, with its condoning, if not open encouragement, of sensuality in the marital relation. But rarely today do we hear a voice raised against the dangers of family planning on any other basis than the self-control urged by Theosophy and by Gandhiji. The religions of the day, instead of giving a clear lead in the matter and inculcating the duty of self-control, talk of "renewal" and "reform" and "moving with the times." Even in her day Madame Blavatsky expressed herself strongly against impurity and laxity in sex relations. In her article "Diagnoses and Palliatives" (reprinted from *Lucifer* for July 1890 in THE THEOSOPHICAL MOVEMENT for April 1944) she quotes the following from Tolstoy's *Kreutzer Sonata*:

For morality to exist between men and women in their daily life, *they must make perfect chastity their law*. In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, *he obtains nothing but licensed vice*.

Moral corruption spells spiritual death as surely as physical corruption brings about the death of the body. But moral corruption is not always easily discernible. Ignorance or intentional dissimulation too often clouds our vision, and the disease passes unnoticed till the consequent disintegration of character brings a man face to face with that society of which he is an integral part, and which, because he spreads his foul disease, cuts him off and throws him out.

In a strict sense, the morality of a society or of a nation is but the sum of the moralities of the individuals that compose it. In the ultimate analysis there is only the individual problem. The upliftment of humanity *en masse* cannot be brought about save and except through the regeneration of the individual, especially of the educated, the intellectual, the relatively high-placed and influential, who but all too often are found following the gospel of self-indulgence and self-aggrandizement. It is "the 'Upper Ten' of social circles," as Madame Blavatsky wrote, who have to turn "from the broad and easy highway of wealth, vanity, and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing."

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from

the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. (H.P.B. in "The Tidal Wave": *She Being Dead Yet Speaketh*, pp. 20-21)

What, then, will help? The great task, the mighty challenge, for Theosophists today is in showing how soul-knowledge is a *necessity*. Teachings such as those of Karma and Reincarnation and the Unity of the whole human family will help in dissipating the force of wrongdoing and moral corruption. What the world needs today are doctrines that will transform human conduct, improve the relations between man and man, and are most likely to help in the formation of a true Universal Brotherhood. The duty of Theosophists is to supply the world with a sure and logical basis for ethics by pointing to "the primitive soul-satisfying philosophy of the Aryans."

Knowledge or *jnanam* is divided into two classes by Adwaitee philosophers — *Paroksha* and *Aparoksha*. The former kind of knowledge consists in intellectual assent to a stated proposition, the latter in the actual realization of it. The object which a Buddhist or Adwaitee Yogi sets before himself is the realization of the oneness of existence and the practice of Morality is the most powerful means to that end. The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the centre of the Universe. Whatever a man might act, think or feel, the irrepressible "I" is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is. The realization of this harmony is the practical or objective aspect of the GRAND PROBLEM. Practice of morality is the effort to find out this sphere; and morality indeed is the Ariadne's clue in the Cretan labyrinth in which man is placed. From the study of the sacred philosophy preached by Lord Buddha or Sri Shankara *paroksha* knowledge (or shall we say *belief*?) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or *aparoksha jnanam*, and thus lead to the attainment of *mukti*. It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not realized in practical acts of life.

—*The Theosophist*, November 1883

OCCULT OR EXACT SCIENCE ?

[We reprint below, from *The Theosophist*, Vol. VII, pp. 489-94, for May 1886, the concluding portion of Madame Blavatsky's article under the above caption.—Eds.]

III

In a literary cross-firing that happened some years ago between two eminent professors, much was said of that now for ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the "terrestrial natural sciences," *viz.*, the direct or inductive science, "or the exact investigation of those phenomena only which take place in our *earthly conditions of space and time*," says he can never permit himself to overlook the possibilities of the future. "I would remind my colleagues," adds the Professor-Spiritualist, "that our inferences from that which is already acquired by investigation must go a great deal further than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to draw those limits for the future? . . . Existing in a three-dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it? . . . Leaving the reality of a fourth-dimensional space for the time being aside, we can still . . . go on observing and watching whether there may not be met with occasionally, on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space." In other words, "we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world . . . can it not be reflected in it. . . ?"

The Occultist would answer that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth- and a sixth-dimensional world. Only those senses must become sufficiently *spiritualized* for it in so far as it is our inner sense only that can become the medium for such a transmission. Like "the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions" — four-dimensional beings and things can be *reflected* in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things "real as life" they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science — let alone a crowd of scientific men — that what he sees reflected on our three-dimensional "screen" may be, at times, and under certain conditions, a very real phenomenon, reflected from, and produced by, "four-dimensional powers," for his private delectation, and as a means to convince him. "Nothing so false in appearance as naked truth" — is a Kabbalistic saying; "truth is often stranger than fiction" — is a world-known axiom.

It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds — the visible and the invisible. A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitionally the real from the unreal, the natural from the artificially prepared “screen.” Yet our age is a reactionary one, hooked on the very end of the cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

What does materialistic science answer to the idealistic theory of a four-dimensional space? “How!” it exclaims, “and would you make us attempt, while circumscribed within the impossible circle of a three-dimensional space, to even think of a space of higher dimensions! But how is it possible to think of that which our human thought can never imagine and represent even in its most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organization; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space, a thing of length, breadth, thickness and — what else?”

Indeed, “what else?” — for no one of the men of science who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the “passage of matter through matter”? Then why should they insist upon it being a “space” when it is simply another *plane of existence* — or at least that is what ought to be meant by it, if it means anything. We Occultists say and maintain that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name *Mahas* (or *Maharloka*) — the fourth world of the higher septenary, and one that corresponds to *Rasatala* (the fourth of the septenary string of the nether worlds) — the fourteen worlds that “sprang from the quintuplicated elements”; for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. *Mahas* is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so — they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality, a sphere, instead of being what it is — quite a different state of Being. Ever since it came to be resurrected in people’s minds by Professor Zöllner, it has led to endless confusion. How did it happen? By means of an abstruse mathematical analysis a spiritual-minded man of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a sceptic — “the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high

mathematicians) the slightest conception of what those dimensions really are. To accept a higher 'four-dimensional' space is like accepting infinity: such an acceptation does not afford us the smallest help by which we might represent to ourselves either of these . . . all we know of such higher spaces is, that they have nothing in common with our conceptions of space." (*Scientific Letters*)

"Our conception" means of course the conception of *materialistic* Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote way the presence among us, in our three-dimensional world, of the other higher planes of being, I may quote from the very interesting objections made by one of the two learned opponents, already referred to, with regard to this "Space."

He asks: "Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?"

Perchance, there are such, who may "know" something, who are not so hopelessly ignorant. If an Occultist were appealed to, he would say — "No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical*. It cannot be analysed — hence explained, on either biological or even physiological data. Nevertheless, it might, inductively — as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth."

Again (1) "It is said" (by the advocates of the theory) "that we live *unconditionally* in our three-dimensional space! Perchance" (*unconditionally*) "just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other but a three-dimensional way!"

(2) In other words, "even our three-dimensional space is not something *existing independently*, but represents merely the product of our understanding and perceptions."

To the first statement Occultism answers that those "incapable to realize" any other space but a three-dimensional one, do well to leave alone all others. But it is not "owing to our (human) organization," but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction. To the second statement it would reply that the "opponent" is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the "fourth dimension" — if we must so call it — exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is*, and exists for the beings evolved and born in it as "a product of their understanding and *their* perceptions." Nature never draws too harsh lines of demarcation, never builds impassable walls, and

her unbridged "chasms" exist merely in the tame conceptions of certain naturalists. The two (and more) "spaces," or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. There may be amphibial beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth-dimensional plane complains that the section of high mathematics, known at present under the name of "Metamathematics," or "Metageometry," is being misused and misapplied by the spiritualists. They "seized hold of, and fastened to it as to an anchor of salvation." His arguments are, to say the least, curious. "Instead of proving the reality of their mediumistic phenomena," he says, "they took to explaining them on the hypothesis of a fourth dimension." Do we see the hand of a Katie King, which disappears in "unknown space" — forthwith on the proscenium — the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed — again that fourth dimension. From this standpoint space is viewed as something objective. It is believed that there are indeed in nature three-, four- and five-dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces*. Only think what would become of exact science if, to explain phenomena, such hypothetical *spaces* were called to its help! "If one should fail, we could evoke another, a still higher one, and so on. . . ."

Oh, poor Kant! and yet, we are told that one of his fundamental principles was that our three-dimensional space is not an absolute one, and that "even in respect to such axioms as those of Euclid's geometry, our knowledge and sciences can only be relatively exact and real."

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyse it on the three-dimensional conceptions of terrestrial science, if not by a fourth-dimensional conception? No sane man would undertake to explain the *Dæmon* of Socrates by the shape of the great sage's nose, or attribute the inspiration of the *Light of Asia* to Mr. Edwin Arnold's skull cap. What would become of science, verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of science after the Royal Society had accepted its modern theory of *Light*, on the hypothesis of an universal *Ether*. *Ether* is no less "a product of our understanding" than *Space* is. And if one could be accepted, then why reject the other? Is it because one can be materialized in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the men of strict orthodox science, when to the offer made "to experiment and to observe whether there may not occur in our three-dimensional world phe-

nomena, explainable only on the hypothesis of the existence of a space of four dimensions," they answer as they do. "Well"—they say—"and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? Or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained "*only if we admit the existence of a four-dimensional space?*"

The above objections are quite right, we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see what would happen. No sooner would it be demonstrated that, say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter — no sooner would the men of science get collectively convinced of the fact than the whole theory of spirit agency and intelligent intervention would crumble to dust. The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the "four-dimensional space" be the nearer to solution because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race, matter, which evolutes, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties — a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity. But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: "Truth is established by investigation and delay; falsehood prospers by precipitancy." We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

—H. P. BLAVATSKY

THE HEAD DOCTRINE

The terms Head Doctrine and Heart Doctrine are familiar to all students of Theosophy; how well they are understood and applied is, however, another matter. The terms really synthesize the whole philosophy of Theosophy, especially its practical application aspect. One does not learn to live as a soul in one life. But, for those who recognize the importance of such living, there has to be a beginning, and that beginning may have been made in the case of some in lives gone by, and in the case of others in this life. Reincarnation would explain why it is that the facts as put forth in Theosophy are found to be much more difficult of understanding by certain minds than by others; it is because of the prior preparation that souls have made or have not made.

If anyone desires to be directed to any definite treatise on the Head Doctrine, he will not find one. The Heart Doctrine is outlined in the devotional book, *The Voice of the Silence*; but, unless one can read between the lines, it will require study and application even to gather the purport of what is set down therein. The underlying principles of these two doctrines can be found throughout the recorded teachings of the philosophy of Theosophy. To the casual student or the merely intellectual, however, the subject-matter will present difficulties, for it is not set down in consecutive order. There is a reason for this.

It stands to reason that knowledge concerning man and evolution is not for those who want an easily intelligible exposition; it is not meant for the mentally lazy. Search, study, reflection and practice are the four ways needed to reach to this wisdom. The ancient philosophies made frequent use of symbols and allegories to disguise the truths that they gave out. Today that is not so necessary, and so the renaissance of the ancient wisdom that we know as Theosophy is more clearly recorded for our era than could have been possible in earlier times. Even so any student of Theosophy, in making the effort to assist other students and inquirers to a further understanding of the Philosophy, is only offering suggestions, with the hope that these will assist in stimulating and urging them to pursue more keenly the life of the soul.

The Head Doctrine, or Head-learning, is the result, largely, of the use of the intellect. We may say that it is a by-product of the mind, for the intellect is one of the faculties of the mind. Theosophy posits that the mind has two aspects — higher and lower. The lower, intellectual aspect is concerned with factual, material knowledge; the sciences we know of today are outgrowths of this aspect of the mind. The higher mind has its roots in the spiritual realm, and it is from this aspect of the mind that spring religious and philosophical systems.

The mind is like a two-edged sword which cuts both ways. The duller edge represents the lower aspect of the mind, and that has been used for surface scraping, for uncovering the surface or the material aspect of man and of Nature. The other, the fine edge, representing self-knowledge or the finer spiritual perceptions, can cut through the grosser

forms of matter and arrive at their core.

The Head Doctrine, therefore, uses the intellect, and the intellect is the ability to reason from premises to conclusions. Deductive reasoning proceeds from the general to the particular. Inductive reasoning, on the other hand, infers the general principles from the observation of particular instances. This is the method science is mainly concerned with. Man finds it easier to use the intellect, rather than the higher aspect of the mind, and this, combined with the great pull of man's animal nature, has resulted in the trend toward materialistic thought. It should not be understood, however, that Theosophy discountenances the use of the intellect; what it teaches is that mere intellect will not bring one to the higher knowledge.

There is an old myth concerning a handsome youth, Narcissus, who fell in love with his own reflection in a spring and pined to death. The difficulties we find ourselves in today are analogous to the story of Narcissus. Most people have become enamoured of the intellect, of the psychic mind, and go no further. They use the intellect as guide, friend and philosopher. As a guide it has its value to a certain extent; as a friend, let us be careful that we do not become too familiar with it; and as for being a philosopher — the intellect in itself is not wise enough to be that!

Theosophy is self-knowledge. The use of the Head Doctrine, of the intellect, will take us part of the way in the process of gaining self-knowledge. The Head Doctrine is a means and not an end. The intellect is a limited instrument, generally in bondage to sense and matter. But it would be foolish to say: "I shall dispense with the intellect; I shall become intuitive, and then I shall not need the intellect." True intuition is above reason and is the result of our knowledge from the past. The intuitive man knows whether or not such-and-such a thing is true, not by the use of reason, but independently of reason. But let us not forget that before intuition develops fully, the use of the intellect, of the reasoning faculty, is needed.

There are many ways of approaching knowledge and of acquiring it, and also there are many kinds of knowledge. There is relative knowledge and there is absolute knowledge. Relative knowledge is partly true and partly false; it deals largely with effects and appearances and surface data. Absolute knowledge is the complete truth about any one idea or fact, involving perfect understanding of both the cause and the effect. The understanding of any knowledge requires the use of the intellect.

In the external world of form, on account of the materialistic trend of man's mind, influenced by the intellect, forms have been of more interest. The external, material world has its place, but, because of the wrong use of the intellect and of the other faculties, we have become unduly involved, and therefore retarded in our evolution to the seat of knowledge. Instead of self-reliant men and women of power and intelligence we have today men who do not think for themselves, whose minds

are unduly swayed by so-called leaders. Men of little foresight have messed up the affairs of the world, and we often hear it said that the world is on the verge of being destroyed.

But there is another world, the inner, psychic world, which is still the world of sense and form. In this world man dreams, has visions, sees strange sights, hears strange sounds, but he does not understand these. From this great world of psychic impressions he returns every time he wakes up. Here we see the great need of the intellect, for these experiences have to be checked and understood. We should sound a warning and urge that students of Theosophy bring together the outer and the inner worlds in a synthetic whole, otherwise there is the danger of drifting into the great uncharted sea of mediumship or worse; and any one of us who does not pursue the line of clear reasoning with the intellect, in trying to understand the supersensuous world, runs that great danger. Who is a medium? One who has temporarily lost control over the power to reason, and who therefore cannot perceive or understand clearly what he sees.

As said above, the intellect divorced from other higher faculties cannot give us fully the knowledge concerning the truth of existence, but when it is used with a pure motive, without a personal or selfish interest, then it will find its allies in the world of mind — the allies of compassion, of altruism, of brotherhood. When the intellect is used in conjunction with these, the higher mind comes into function. For most of us our minds are to a greater or lesser extent at the mercy of our sense nature. We use our senses to make contacts with the external world, and then we reason and think; we draw conclusions, wrongly or rightly, from the impressions we receive; and so the purification of the senses themselves has to go on *pari passu* with the development and evolution of the intellect.

Many students of the intellectual type attain, as a result of the study of Theosophy, remarkable levels of knowledge; and yet it remains mere relative, factual knowledge. Theosophy is not only a philosophy of life but also a great occult science of living. Its study reveals to the intellectual student many facts which would never be noticed by others. But many proceed no further; they are content with what the intellect brings them, and they foolishly think that they know Theosophy because they can with clarity and accuracy discourse upon the laws of evolution, the doctrines of reincarnation and Karma, the sevenfold nature of man, the after-death states, the various planes and states of consciousness. To the true student of Theosophy, however, all this is mere information or Head-learning, not real wisdom. Mere intellectuals will never assist in serving the Cause of the Theosophical Movement and its Founders, in bringing about the amelioration of mankind on the broad universal principle of the Unity of Life, of true brotherhood, for this requires that which is beyond the intellect.

It is stated in our philosophy that the great knowers of wisdom are Seers, those who see all things clearly and understand what they see.

A true Seer is not a mere psychic who has developed a certain form of clairvoyance, clairaudience, and so on; such powers are involved in seership, but in quite a different way. Then there are other types of students — for instance, the *emotionally* devoted. The *Bhagavad-Gita* is called the Book of Devotion, but it is not the book of emotion; it is not sentimentality. True devotion will in time bring us back the knowledge which was ours in previous lives. The truly devoted, who have attained to knowledge, who are able to unravel the mysteries of the vast storehouse of wisdom, are a type who in the past had used the intellect along with devotion, and have come again into incarnation with the faculty of intuition, another word for devotion conjoined with right perception or the power to understand.

Let us say that the Head Doctrine is the theory of the philosophy; the Heart Doctrine is the practice. One will discover the truth of the theoretical teachings only by *practising* them. Many students, unfortunately, seem unable to pass beyond the theoretical stage; for them, the philosophy remains unproved.

Study, application and dissemination will in time dissipate the fogs; the intellect will become keener and sharper and easier of manipulation when used by one who is not only studying the Head Doctrine but also imbibing the Heart Doctrine. Such an one is no longer deluded into thinking that the material world and the psychic world are worlds of reality. He will seek in the eternal which knows no change, for it is the real.

Spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive. . . . A high development of the intellectual faculties does not imply spiritual and true life. Many of our greatest scientists are but animate corpses — they have no spiritual sight because their spirits have left them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.

—*Isis Unveiled*, I. 318

THE LITTLE PEOPLE

Who are "the little people"? It is a term of several connotations. The phrase is often touched with tenderness when applied to toddlers. We may exclude from our consideration here the fairies of legend, the Pigmies of equatorial Africa and the midgets in circuses.

There is another connotation of "the little people," the petty-minded folk, who hinder humanity's advance. They do not in our day cry "Heresy!" like their congeners who, in darker centuries than ours, helped pile the faggots for the free thinker and the non-conformist. But in politics and ways of life, as in exclusiveness in caste or creed, the assumption that our views are the right views and all others wrong seems little if at all less strong than the convictions of the heresy hunters.

The "little people" in this sense are very many and the broad-minded and the tolerant are all too few. Let us not as individuals feel too confident that we are of this nobler minority. The fact of our being students of the broad and tolerant teachings of Theosophy does not, alas, insure our own freedom from prejudice, though it ought to help us towards that freedom.

"There are," as Mr. Crosbie wrote, "Theosophists in name and Theosophists by nature. They are different." A nominal Theosophist may be as narrowly intolerant of any whose line of conduct he does not approve and whose motives he does not know, or whose understanding of a teaching in our philosophy differs from his own, as is any bigot in the separative creeds. Such a nominal Theosophist may quite overlook the objective pointed out by H.P.B. as essential for humanity to achieve if it is to be better than a superior genus of animals, namely, that it become a brotherhood intellectually as it is one spiritually and physically.

To be broad-minded, understanding, tolerant, should surely be the goal of all who call themselves Theosophists. To the extent that any fall short of that goal, are they not among the "little people"? Are *we* not sometimes of their number and do we not invite thereby harsh judgments on Theosophy itself and on those to whom we owe it?

For, inevitably, the philosophy is judged by its exponents. It was said by a fellow-worker of one student of our philosophy, when told by a third person of that student's interest in Theosophy: "Well, I know nothing about Theosophy, but if that is what he believes in, I respect it."

Could such a spontaneous tribute be paid to all of us who are students and even exponents, according to our ability, zeal and understanding, of the Teachings that mean so much to us? If it could not, should we not ask ourselves, "Are we, perhaps, some of the 'little people'?" And, if the answer has to be in the affirmative, must we not make an earnest effort to widen our sympathies, to deepen our understanding, and to become living exemplars of the philosophy we study and try to promulgate?

THOUGHTS ON SELF-DISCIPLINE

The only way the disciple can embody in his life the divine ethics of Theosophy is by discipline. It is interesting to note that the two words "disciple" and "discipline" come from the same Latin root, *discipulus* (from *discere*, to learn). Though the need for discipline is stressed in every sphere of learning, as it is indispensable to success, the type of discipline that is demanded of a student of Theosophy is quite different in kind. In the same way as soul-wisdom is not an extension of head-learning, the discipline practised by an ordinary student, say at college, cannot form the basis for the leading of the higher life. The study of Theosophy and its daily practice demand that the whole nature of the student be changed and attuned to the requirements of soul-life.

When reflecting upon self-discipline, what does our heart-mind tell us? That such a practice has to be approached from a universal point of view, otherwise there is always the danger that we might become self-centred and egotistic.

The root problem, therefore, is purification of the motive. To practise self-discipline is to grow in love and mercy, to attune our thoughts and feelings to that which is high and noble in the One Life, so that we can harmonize our individual lives with the Universal pattern of that Life. This will naturally imply the breaking of the barriers of caste, sex, race, colour, etc. Failure is certain to come if we seek discipline within the restricted field of our parochial lives. Therefore everything that tends to universalize our minds and hearts should be cultivated. Here lies the importance of the study of metaphysics and philosophy.

A point which should be noted is that we must *love* a self-disciplined life. In other words, we must constantly prepare ourselves to make of it a labour of love. To impose self-discipline upon oneself as a kind of punishment has a self-constrictive effect which renders the mind unable to soar high into the regions of the divine. The mind must feel itself completely free and unhampered in its efforts to seek divine wisdom. To this end the probationer has to cultivate the love of truth, of truth for its own sake; perhaps yet an abstract feeling for us, but dwelling upon it purifies the heart and helps to dissolve the shadows created by our fancy. The disciple often makes the mistake of seeking for set rules and regulations which will help him to secure knowledge and wisdom, forgetting that true knowledge is in the higher and of the higher only and cannot be acquired through the ordinary means we use so successfully for the acquirement of the lower knowledge. Discipline is in fact the pruning away of unnecessary forms that limit instead of freeing the soul.

This is discipline in its vertical dimension. Once the root motive is sown into the soil of divine compassion and mercy, the nurtured plant will bathe in the sunlight of divine wisdom. Thus will discipline bear golden fruits, the fruits of life eternal.

Let us now consider discipline in its horizontal dimension. This leads us to the consideration of life in its manifested aspect. When the two lines, the horizontal and the vertical, meet we have the cross of life. But neither of the two lines can be made to begin or end anywhere. What are the main characteristics of the One Manifested Life? There is an infinite number of forms that embody the One Life; each form is unique; and yet, in spite of that infinite variety, there is order and harmony in the Universe. The best example or model we can find of order and harmony, *i.e.*, of discipline, is Cosmos itself — that stupendous order and harmony of the manifested Life. Let us, therefore, frame our lives on that perfect pattern of the Universal Life.

But what does this mean in practice? What are the underlying principles that are to be made the basis of our daily lives? The first is that each human being and every other form of life is an expression of the One Life, and is, therefore, sacred and unique, not only as a living being, but as an unfolding divine soul having a definite meaning and purpose in the One Universal Life. Whether one stands low or high in the scale of being does not really matter, for the lower is made to sustain the higher, and should a single link of the chain break away, the whole will be destroyed. This is why the divine discipline of the One Universal Life requires that the highest serve the lowest.

Can we not also see that the great disciplinarian in Cosmos is the Law itself? But let us not forget the words of *The Voice of the Silence*, that the Law of Laws is Compassion Absolute. Is not the first step in the higher life, therefore, that of absolute resignation to the Law? Here again rules and regulations are of little help. The divine Law is our best master and disciplinarian.

Moreover, in the Cosmos all is subject to constant change, as the main characteristic of life is motion. Therefore, part of the disciplinary process is a constant readjustment to the changing inner and outer environment. This will demand wakefulness, responsiveness and detachment. *Kali-Yuga* is the age of speed. In no other age can we accomplish so much in so little time; and in no other age can we learn so well to adapt ourselves to changes. The disciple has to contend with the forces of the present age and is helped by his aspirations to lead the quiet life of the Soul. He feels most intensely the sharp contrast between the eternal changeless truths of the Wisdom-Religion and the black material forces of the present age. Compromise with the dark forces without would prove fatal, yet peace must be sought within. Part of our task is to keep our moral balance and mental equipoise. In that process we unfold discernment and strengthen our moral character.

Self-discipline, if well pursued, compels the disciple to make an intelligent and proper use of his present possessions, gifts and faculties. The study of the philosophy of Theosophy helps us to understand our little universe and the play of forces, spiritual, psychic, mental and material, within ourselves. Restraint also means economy; economy of our men-

tal, psychic as well as physical vital energy, all of them gifts from the One Life. It is through self-induced and self-divised efforts that self-discipline has to become a real power in our lives. Self-discipline has little to do with forms, ritual and externals. It is silent and dynamic, and if it is to become a living power in us we must make of it a flexible and adaptable tool. Real discipline is not stern, hard or painful to others. It shines forth with the light of the mind, warms with the flame of the heart, and carries with it knowledge and understanding.

A professor in Chicago is reported to have given the following test to his pupils. He told them they were not really educated unless they could say Yes to all these questions:

1. Has your education given you sympathy with all good causes and made you espouse them?
2. Has it made you public-spirited?
3. Has it made you a brother to the weak?
4. Have you learned how to make friends and to keep them?
5. Do you know what it is to be a friend yourself?
6. Can you look an honest man or a pure woman straight in the eye?
7. Do you see anything to love in a little child?
8. Will a lonely dog follow you down the street?
9. Can you be high-minded and happy in the meaner drudgeries of life?
10. Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?
11. Are you good for anything to yourself? Can you be happy alone?
12. Can you look out on the world and see anything but dollars and cents?
13. Can you look into a mud puddle by the wayside and see anything in the puddle but mud?
14. Can you look in the sky at night and see beyond the stars?
15. Can your soul claim relationship with the Supreme?

—*Leaves of Gold*

ANSWERS TO QUESTIONERS

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From G. M.

(1) During sleep I have a feeling that I can fly by an intense act of will. I then do float in dream over the ground, my body seeming rigid. The force exhausts; then I have to descend. What is your explanation of this?

Answer.—It is part of the effort of your inner man to demonstrate to your outer self the existence and action of unrecognized and unfamiliar forces, which every man has in him the latent power to use. Dreamless slumber is better.

(2) In Theosophical books I find occult or magical phenomena referred to. I am disposed to reject these and consider their publication of a very questionable character in the light of matter for the improvement of intelligent seekers after truth. Still I do not deny them, and hold myself open for conviction in any direction.

Answer.—Why then bother yourself with the phenomena of your dream state? The dream of flying is as much a phenomenon as any other that Theosophical literature contains. The proper attitude for true Theosophists is not to be ready or anxious to bring conviction as to any phenomena to inquirers. Hence we cannot enter into proofs. We know personally that phenomena of a most extraordinary character have taken place, and are still occurring; we also agree with you that the constant publication of accounts of phenomena is unwise. Still it must sometimes be done, as some minds have to advance through the aid of these things.

We also know that the Masters who are behind the Theosophical Society have, in writing, condemned the thirst for phenomena made so often degrading, and stated that the Society ought to progress through its moral worth. One phenomenon can be seen by but a limited number of people, some of whom even will always doubt, and each one hearing of it afterwards will want a repetition for himself. Further than that, it would be certain to bring on a thirst for mere sightseeing, resulting in a total forgetfulness of spirit. But, on the other hand, there are laws that cannot be guessed at without phenomena. And in each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein — and nowhere else — is placed the gate through which each one must advance.

—ZADOK

From M. C. D.

I am told that an Adept has said "that one can help or cure another if his Karma does not prevent it." Am I to understand that when suffering is before me I am not to relieve it if in my power to do so, on the ground

that the suffering person's Karma has brought him there and I must not interfere? Some Theosophists have enunciated this rule.

Answer.—If an Adept said this it is not incorrect. But no Adept ever drew the conclusion you give. Some Theosophists have, we are sorry to say, declared that they may not help for the reason stated. It is not theosophical to take such a position. The sufferer's Karma truly produced the suffering, but your Karma offers the opportunity for a kind deed that may relieve him; it may be his Karma to be relieved by you. It is your duty to do this kind act, of whatever nature it be. The meaning of the declaration attributed to the Adept is that you are to try to relieve suffering, which effort will have a beneficial effect unless the Karma of the sufferer prevents: but you know nothing of his Karma and must not judge it; your duty lies in the act presented to you for performance, and not with its result or with the possible hindrances resulting from the Karma. The wrong view given by you in your question arises from the conceited attitude of persons who, having slight knowledge, presume to be the judges of others and of the great and hidden causes springing from Karma. Knowledge of these causes and of their operation in any particular case comes only to those who have reached Adeptship; for, in order to rightly judge how to act rightly, you must know absolutely the other's Karma, together with your own, in order not to fall into the awful error of deliberately sinning. It would be wiser for all students to seek to do their duty and to act as true brothers on every occasion than to run about endeavouring to imitate Sages and Adepts.

—MOULVIE

From B. J.

What can you tell me about Mind Cure and Christian Science? Are they true, are they theosophical? Ought I to study them so as to be *mens sana in corpore sano*, as it were?

Answer.—We have been trained in the Eastern theosophical school. Following the teaching of the latter, our advice is to have a healthy body by paying regard to rules for health, so that your mind, whether it be healthy or not, may exhibit its workings untrammelled. And the teacher has ever said, as taught by the Sages of old, that the body must not be *the object* of the student's care. The same teacher also warned us that, as the body is a material thing, the proper remedies needed to counteract extreme discordant vibrations are also of a material nature. Our work lies not with our body, but with our mind and heart. See to it that the latter is right. The quantity and quality of mind that are yours may be little or poor, but even if great and good, the heart and soul are greater, and mind has its limits beyond which it passes not.

—MOULVIE

THE GLORIOUS VISION

The universe, O Hrishekesha, is justly delighted with thy glory and is filled with zeal for thy service.

—*Bhagavad-Gita*, XI. 36

In these words addressed by Arjuna to Krishna lies the secret of true service. No amount of mental reasoning or calculation of recompense will produce zeal for real service. Service to be of value must be of and from the heart. It is the heart which yearns for and responds to beauty, to orderliness, which appreciates the completeness of anything, and aspires to *realize* that which is full of wonder, that which brings joy and delight.

Such yearning *fills* the heart; there is no place for anything else. This is the secret. Nothing else seems important but the service of that which fills the heart with delight, the passing on to others of the glory perceived. This is fulfilment. The drop returns to the ocean and becomes an indistinguishable part of the ocean. The heart of man and the heart of the universe beat as one; "the universe grows I." We arrive at the position where, as Plotinus said, we "fold ourselves about divinity, and have no part void of contact with him."

How long can this vision last? Until the dust of illusion covers it, blurs it, and the eyes no longer bring to the heart the universal glory but perceive instead its dusty broken fragments. These broken fragments must unite again into one perfect whole. To achieve this union the dust that makes them appear separate to our sight must be removed. This dust comes from our own heart which, losing the vision of the whole, tries to split up that whole by thinking and feeling in terms of isolation. Then no longer "the universe grows I"; instead, one begins to think in terms of "I and the universe."

Only by thinking constantly of the oneness showing through the seemingly separate manifestations of life can our heart continue to be filled with delight. We must pierce through the colours and the beauty of the sunset to that which shows itself in those colours and beauty. We must pierce through the tree and the flower and see both as representing the glory of the universe of which they are a part. We must pierce through the perfection of the human form and see the glory of the One, overcast, maybe, but there all the same if we would but look for it. We must see through the animal forms and perceive the wonder of Nature as it expresses the glory of the One. We must see through the plants, the earth, the minerals, and learn to appreciate the wonder of the fact that all these go into the making of man. We must see through religions and philosophies until we sense that their purpose is to turn man away from the dust that covers his true being and make him perceive the glory of the heart filled with universal love or compassion, which is the expression of the "desire" which first arose in the **One Life.**

Whether we think of this One Life in abstract terms or as embodied in the form of Krishna, we must repeat constantly the words of Sanjaya at the close of the *Bhagavad-Gita* if we would gain, as a permanent part of our consciousness, the vision of the Divine Form as including all forms:

As I again and again remember, O mighty king, this wonderful sacred dialogue between Krishna and Arjuna, I am delighted again and again. Also, as I recall to my memory the wonderful form of Hari, the Lord, my astonishment is great, O king, and I rejoice again and again. Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be, there with certainty are fortune, victory, wealth, and wise action; this is my belief.

Dust thrown up in the sky falls on one's own head. So are the slanders of the malicious.

A glass piece set among gems in a jewel passes off as a gem to the uncritical eye. Hollow men sometimes go undiscovered by virtue of their exalted company.

Wicked men flare up even at peaceful words, like drops of water on boiling *ghee*.

The soul is the cool water in the pot called the body. The lighted faggot called egotism heats the pot and radiates its quality to the soul.

The *neem* twig tastes the same (bitter) to its grower as well as chopper. So does the wicked person, both to friends and enemies, the good and the bad.

A wicked act is like a debt. Both are unrelenting in their effects. The one has to be expiated and the other fully paid up willy-nilly — if not in this life, in the next.

Seeds without husk do not sprout. Dehusking the soul of its *vasanas* alone will scrap rebirth.

Of a gift to be received or given, of an act to be done, time drinks up the flavour, unless it be quickly performed.

—*Indian Proverbs*

VICTIMS OF WORDS

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The saying has become trite that we are oftener victims of words than of facts. The Theosophical Society has been credited with atheism and materialism, because the philosophical system, to which the Founders of the Society and many of their fellow-students owe allegiance, refuses to recognize what is popularly called a "Personal God." We have maintained and shall continue to maintain until our dying day that a being possessing the range of associations, or to speak more learnedly, the connotations of the word "God," does not exist anywhere in the Universe or beyond it — if a beyond were possible. This is the negative side of our knowledge. The positive side of it may be formulated in the words of the Upanishad: "That from which all forms of existence emanate, in which they endure and into which they return and enter, is Brahma." This Brahma when viewed as the *fons et origo* of the Substance of the Universe is, as has been repeatedly said in these columns, *Mulaprakriti* — a term which, in the poverty of English metaphysical vocabulary, has been translated as "undifferentiated cosmic matter." It has also been said that the *differentiation* of Mulaprakriti produces infinite forms of being. The utter absence of God-Idea from our philosophical creeds with which we are charged, is due entirely to the misconception of the single word "differentiation." It is this which has given rise to a perfect deluge of controversy. "Brahma," our opponents argue, "the Mulaprakriti, is made to undergo a differentiation, like matter, of which we have a physical conception, to form the visible universe. Therefore, Brahma is subject to change and exists only in a state of latency during the period of Cosmic activity. Therefore their (our) philosophy is merely the gospel of the apotheosis of dead *brute* matter and they (we) are refined materialists." But would our critics remember that Mulaprakriti or Brahma is *absolutely subjective*, and, therefore, the word "differentiation" is to be transferred to the purely subjective, or as it is more commonly called, spiritual, plane before its significance can be properly comprehended? It must not for a single moment be supposed that Mulaprakriti or Brahma (Parabrahm) can ever undergo change of substance (*Parinama*). It is the Absolute Wisdom, the Only Reality, the Eternal Deity — to dissociate the word from its vulgar surroundings. What is meant by the differentiation of Mulaprakriti is that the primordial essence of all forms of existence (*Asat*) is radiated by it, and when radiated by it becomes the centre of energy from which by gradual and systematic processes of emanation or differentiation the universe, as perceived, springs into existence. It is from our opponents' incapacity to grasp this highly metaphysical conception that all the evil flows.

Brahma is the Holy of Holies, and we cannot blaspheme against it by limiting it by our finite conceptions. It is, as the Vedic Rishis sang,

Suddham apapaviddham, the stainless ONE ELEMENT, untouched by any change of conditions. We feel the majesty of the idea so strongly, and it is so far above the highest flight of intellect, that we are too awestruck to make it the football of discussion. Well have the *Brahmavadis* of yore chanted:

*Yato vacho nivartante
Aprapya manasa saha.*

“From which words rebound with the mind not finding it.”

*Yaschandra tarake tisthan
Yaschandra tarakada'ntarah.*

“It permeates the Moon and Stars and is yet different from the Moon and Stars.”

It is no such absurdity as an extra-Cosmic Deity. It is like the space in which a visible object lies. The space is in the object and is yet different from it, though the spirit of the object is nothing but the space.

It is manifest from this that “Mulaprakriti” never differentiates but only emanates or radiates its first-born Mahattattva, the Sephira of the Kabalists. If one would carefully consider the meaning of the Sanskrit word *Srishti*, the point would become perfectly clear. This word is usually translated “creation,” but, as all Sanskritists know, the root *Srij*, from which the word is derived, means “to throw off” and not “to create.”

This is our Deity of the Ineffable and of *no* — name. If our brothers after this explanation seek admission into the grand old temple in which we worship, they are welcome. But to those who after this will still misunderstand us and mistake our views — we have nothing more to say.

Self-Realization is the Pinnacle of Glory attainable by man: it is the Attainment Supreme beyond which there is nothing to attain; it is the Realization of Oneness with everything that exists, because everything arises from, abides in and returns to Brahman, who is one without a second and who alone is the Reality.

These worlds, these gods, these beings and everything, all is that Self. The Brahman is the Self that is within all. Therefore, he who knows and feels the Brahman as such, having become self-controlled, calm, withdrawing into himself, enduring and collected, sees the Self in himself, and sees all as the Self. Space, Eternity, and all living beings lie, as it were, at his feet, in happy submission. Not even gods can prevail against the Sage who has realized the Self, because he becomes their Self.

—SRI RAMANA MAHARSHI

COMMENTS ON PATANJALI'S YOGA APHORISMS

The four books of Patanjali's Yoga Aphorisms, as interpreted by William Quan Judge, present a clear picture of metaphysical tenets and principles as a basis for the psychological disciplinary practices outlined throughout them. Their metaphysics provide a comprehensive foundation upon which their ethical and moral practices are built, and these in their turn must become part and parcel of the inner and outer life of the student. Study and practice should go hand in hand, for the study of the tenets, with the necessary meditation on their actual meaning, provides a chart by which the student can guide his mental, emotional and physical natures towards a safe anchorage in "Concentration." When the practical application of the philosophical tenets is seen to be necessary and is undertaken by the student, then the whole book becomes a "living treatise" on how to disentangle the mind from the several allurements of the senses and of the desire nature, which cause its "modifications."

The mind gets modified or transformed, as it were, into the subject or object that comes up before it, and this makes concentration difficult for most of us. Book I carefully enumerates these modifications of the mind, which the student can verify by the direct process of observation or perception, the analytical process of inference, which involves weighing and measuring, and by the careful checking of his findings with the testimony of others. These three, Perception, Inference and Testimony, give rise to what Patanjali calls "Correct Cognition," that is, an accurate appraisal of all objects taken up by the mind for meditation. This form of meditation, which requires an object for the mind to focus itself upon, is called by Patanjali "meditation with its seed."

That kind of meditation in which there is "distinct cognition" of the subject to be pondered upon involves the mental processes of Argumentation, Deliberation, Beatitude and Egoism. These four constitute degrees which the mind in meditation reaches. Egoism or the fourth degree, Mr. Judge explains, leads to that state of Egoic perception where "a distinct recognition of the object or subject with which the meditation began is lost, and self-consciousness alone results; but this self-consciousness does not include the consciousness of the Absolute or Supreme Soul." From this point the meditation may proceed to an abstract stage, and to quicken this process the symbolic and mystical meaning of the Supreme Spirit manifesting as *Ishwara* (the Spirit in the body) and named OM, is to be meditated upon.

When meditation has reached the "Non-Argumentative" condition, a state in which the object selected for meditation has disappeared from the plane of contemplation, and when "Wisdom has been reached, through the acquirement of the non-deliberative mental state," there is spiritual clearness, or the perception of "that Knowledge which is absolutely free from Error." This Knowledge differs from the knowledge resulting from testimony and inference, because, in the pursuit of the former, the mind is "engaged with the general field of knowledge itself." The train of

self-reproductive thought that results from this puts a stop to all other trains of thought.

The two main trains of thought are, first, that which depends on suggestion made either by the words of another or by impression upon the bodily or psychic senses or the mind; and, secondly, that which may be referred to as "self-reproductive," which depends altogether upon itself and "reproduces from itself the same thought as before." Self-reproductive thought acts "as an obstacle to all other trains of thought, for it repels or expels from the mind any other kind of thought. Even this train of thought, with but one object, may be stopped, and then there results "meditation without a seed," with consequent progressive thought upon a higher plane.

Book II continues with the practical aspect of the disciplinary instructions, and indicates that Ignorance is the source of all other forms of mental afflictions which assail the disciple from within. "Egoism, Desire, Aversion, and a tenacious wish for existence upon the earth" naturally arise from ignorance and produce "results in both physical and mental actions or works," and these "have their fruitage either in the visible state or that which is unseen."

Egoism is the confounding of the soul with the mind or with the organs of sense. Pleasure and pain have their seat in Desire and Aversion, respectively. "The tenacious wish for existence upon earth" is inherent in all sentient beings, and this wish, having its roots in the tendency of the spirit to manifest itself on the material plane throughout a Manvantara, continues through all incarnations, reproducing itself in each life.

The "afflictions" mentioned above may be evaded by producing "an antagonistic mental state," and when they "modify the mind by pressing themselves upon the attention, they are to be got rid of by meditation."

Vice, with its fruit of demerit in the form of suffering, can be transformed into its corresponding virtue with its fruit of merit in the form of happiness. This transformation, although a necessary step on the Path of Spiritual Cultivation, is not the ultimate goal or objective, for "to that man who has attained the perfection of spiritual cultivation, all mundane things are alike vexatious, since the modifications of the mind due to the natural qualities are adverse to the attainment of the highest condition." Lack of discrimination follows from the fact that "the soul is conjoined in the body with the organ of thought, and thus with the whole of nature"; this produces misconceptions of duties and responsibilities.

The Universe, both visible and invisible, exists for the sake of the soul's experience and emancipation, and when discriminative knowledge of the soul and its environment is attained, the ignorance that holds the soul in a state of bondage to matter is dispelled. With the attainment of perfect discriminative knowledge, the stage called the "Isolation of the soul" is reached.

"Isolation of the soul" means, not a permanent withdrawal of the

soul from its instruments, but the unbroken retention of consciousness while in the body, at the moment of quitting it, and when passing into higher spheres, and likewise when returning to the material plane. The mind, freed from the modifications resulting from sensory and psychical perceptions, becomes an instrument for the unfoldment of the soul's powers. But before perfect discriminative knowledge, continuously maintained, becomes ours, it is possible to achieve, with the help of practices which are conducive to concentration, an illumination more or less brilliant which is effective for removing impurities. Such practices include, among other things, harmlessness, veracity, abstinence from theft in mind and act, continence, elimination of covetousness, purification of mind and body, contentment, austerity, properly uttered invocations, persevering devotion to the Supreme Soul, and restraint. Postures and regulation of the breath are also mentioned, but Mr. Judge explains that these exercises are not absolutely essential to the successful pursuit of the practice of concentration and attainment of its ultimate fruits. At the present day, few are acquainted with the rules and prescriptions for physical exercises performed with a view to producing physiological, followed by psychical, effects, and therefore such exercises had best be left alone.

Other practices conducive to concentration are attention, contemplation, and meditation, and these are dealt with in Book III.

Perfect concentration, or *Sanyama*, is explained as the use or operation of the practices of *Dharana* or attention, *Dhyana* or contemplation, and *Samadhi* or meditation, in respect to a single object. These three practices are to be used by the student for overcoming all modifications of the mind, or the tendency towards mental diffuseness. They facilitate the attainment of that state of meditation in which that which is to be pondered upon is well known, without doubt or error, and it is a distinct cognition which excludes every other modification of the mind than the object that is to be pondered upon. Attention, contemplation and meditation are anterior to the state called "meditation without a seed."

There are two trains of self-reproductive thought, "the first of which results from the mind being modified and shifted by the object or subject contemplated; the second, when it is passing from that modification and is becoming engaged only with the truth itself." That state of meditation in which there is a uniform flow of mind, and in which the mind is concerned in both the trains of self-reproductive thought, is called *Nirodha*. *Ekagrata* is a state of one-pointedness in which the mind is intent on a single object, having transcended all thoughts about its condition, qualities and relations.

Sanyama or perfect concentration may be performed with regard to any particular object or subject, and by this means the ascetic acquires thorough knowledge concerning it as also the powers resulting from such thorough knowledge. By concentrating the mind upon the true nature of the soul "as being entirely distinct from any experiences, and disconnected from all material things, and dissociated from the understanding, a

knowledge of the true nature of the soul itself arises in the ascetic." Such an one becomes endowed with power over space, time, mind and matter.

One who has attained to perfect discriminative knowledge and power is a *Jivanmukta*, the possessor of "knowledge that saves from rebirth." Such an one may, however, return to earth by his own free choice, in order to help and teach others. Such Adepts, Mahatmas, Masters, are not in any way subject to the body, for the soul is perfectly free at every moment. When the mind has become one with the soul, which is the real knower and experiencer, "Isolation takes place and the soul is emancipated."

In Book IV we are told that each life leaves in the Ego mental deposits which it holds in a latent state, and each of these becomes manifest in other births whenever a suitable bodily constitution and environment are provided. These deposits are produced by the force of desire, and though they are always added to by new experiences and new desires, they may be removed by eliminating the causes producing them.

The mind is merely an instrument that the soul uses for acquiring experience and attaining emancipation. When the false notion that the mind is the knower and experiencer is removed, then the permanency of the soul is seen and Self-knowledge results. "Then the mind becomes deflected towards discrimination and bowed down before Isolation." If the ascetic who has arrived at this stage bends his concentration towards the prevention of all other thoughts, and is not desirous of attaining the powers resulting just at his wish, a further state of meditation, called "cloud of virtue," is reached. It is so called because it will bring about the "spiritual rain" needed to reach complete emancipation, which is the chief end of the soul. Until this end is attained, the desire for results acts as a hindrance.

This complete emancipation of the soul is called in the Aphorisms Isolation. When this stage is reached, the objects, senses, feelings, etc., that had hitherto hindered the soul are no longer mistaken by it for realities, and it abides in its own nature, united with understanding, and unaffected by such "pairs of opposites" as cold and heat, pleasure and pain, good and evil, etc. The next step that the emancipated soul takes is to help other souls, who are still struggling on the way, to achieve their end.

This concludes this résumé of the instructions given in the Aphorisms, instructions which provide the means for the transition of the mind from Kama-Manas to Buddhi-Manas. This transition is to be achieved by the metaphysical principles and ethical and moral precepts which form the basis of the disciplinary practices and methods outlined throughout the four books of the Aphorisms. Spiritual knowledge arises spontaneously in the disciple who studies such treatises with the intention of undertaking the necessary discipline to bring about the desired result — Isolation or Emancipation of the Soul.

QUALIFICATIONS FOR CHELASHIP

VII.—THE TRUTH BEHIND THE VEIL

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“Separate the earth from the fire, the subtle from the gross, gently and with judgment.”

The seventh of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H.P.B. as “calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.”

This seventh qualification is a natural concomitant of the preceding six. These rules, however, are not to be followed in their order of succession but should be practised simultaneously. They are like a bunch of seven fruits on the ageless Tree of Wisdom. But true it is that no qualification can be successfully practised unless the preceding ones have, at least to some extent, been adopted in daily life.

The calm indifference required of a Chela is attained only when the reality of Spirit is recognized; without that intuitional perception our indifference will be but an expression of the lowest quality of matter, *Tamas*.

In Esoteric Philosophy the objective world is but a shadow of the One Reality. Everything in the Universe is a reflection of the One Immutible. All else is impermanent and therefore is looked upon as Maya. But though an illusion when regarded from above, the physical world is real to the beings in it.

The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. (*The Secret Doctrine*, I. 274)

While functioning in matter we partake of the qualities which proceed from prakriti — *Sattva*, Harmony which is Truth; *Rajas*, Desire which is mobile; *Tamas*, which is inert indifference. These three *gunas* are active in nature. Therefore to profess indifference while our consciousness is still identified with the unreal is to manifest the dark quality of *Tamas*. Only when we have transcended the *gunas* and obtained a firm footing in the higher planes can we look upon the world with real indifference, desirelessness which is dispassion.

Extremes meet: at first sight the lethargy of *Tamas* appears similar

to the calmness of *Sattva*, yet they are as different from each other as the stagnant pool is from the limpid lake. The *tamasic* person is on the lowest rung of the ladder of the human kingdom, the *sattvic* man on its highest. Below and above them man is no more man: below he is of the Kingdom of Darkness; above, of the Kingdom of Light.

Rajas is a stepping-stone to *Sattva*. When he plucks the sour fruits of personal ambition, man realizes that to work for self is to work for disappointment, and then that Altruism is the Law of man's Inner Being.

That portion of humanity designated "civilized" is in the *Rajas* state. The pull of *Tamas* is acting on it and prevents its rising upwards towards *Sattva*. The delusion of delusions arises from the subtle influence of *Tamas* over the *Rajas* nature; he who "succeeds" in marching the path of ambition to any length increases his selfishness, his hardness of heart, his mental conceit, his separative egotism. His vanity prompts him to pass himself off as better than he is and he tries to show himself as good and virtuous and charitable; he tries to hide his *Tamas* by covering it over with the rouge of *Sattva*, but like a courtesan who in beautifying herself reveals her nature to the eye of experience, he is caught out by men of real *Sattva*; and his own cohort is never fooled!

Now this mask of seeming goodness which *Tamas* puts on makes *Rajas* very difficult to surmount. But by strict self-examination the student can learn to discard the paint of hypocrisy and face his own lower nature and know himself as he is. Then delusion, at least, is overcome. Again, some mistake hardness of heart, which is but selfishness, for real indifference. We are not asked to be callous to the sorrows and misfortunes of others, but to our own.

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 Voice of the Silence*)

Therefore should we be on our guard against all manifestations of false indifference. This can best be done if we remember to cultivate that "just appreciation" required of us.

The Theosophical student is not likely to fall prey to hypocrisy, but very likely he will come under the baneful influence of false *Vairagya*: the indifference towards the world of objects, of senses, which he sees with the aid of his philosophy to be verily the womb of pain and suffering. Transitory and illusive as is the physical world, its value is determined when its relation with and to the invisible regions is perceived. As a symbolic representation of the Spiritual, the physical world is useful in so far as it aids our steps towards Reality. Therefore indifference to the world does not mean that we give up our possessions and retire to some quiet spot; nor is spirituality attained by separating ourselves physically from the rest of mankind.

He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul. But he who having subdued all his passions performeth with his active faculties all the duties of life, unconcerned as to their result, is to be esteemed. (*The Bhagavad-Gita*)

True indifference is the sight of the spiritual nature, whose attitude to life and manifestation is one of Dispassion, of Detachment; therefore it alone is capable of rightly evaluating the objective existence.

Attachment to earth life proceeds not from the world of objects, but from the personality of man, whose sight attaches him to it. That attachment is rooted in *kamic* separativeness.

Every thought we generate attracts to itself the elemental forces of Nature. Low thoughts are covered over by *tamasic* matter; high by *sattvic* matter; most by *rajasic* matter, for most thoughts of most men are casual — neither of steady goodness and harmony, nor of dark wickedness; the *rajasic* selfishness of most people has not a very definite objective and their thoughts are zigzag movements of ever passing moods. Men and women are so full of their moody movements that they are incapable of seeing the Changeless Harmony at the core of their own being or seeing the ever-changing aspect of gross matter of their own bodies. Between the *tamasic* skeleton, the *rajasic* blood and the *sattvic* breath of life they make no distinction because their knowledge prohibits them from distinguishing between the Spirit, Soul and Body of man and of the universe. By his ideation man values everything, and when his thoughts are low his valuations go wrong. First he values the world of senses most highly; then, influenced by his suffering, he calls it worthless, most useless. In both deductions he is wrong. The magnetic threads of his own thoughts colour the consciousness of man and prevent him from obtaining a "calm indifference for, but a just appreciation of the objective and transitory world." Our minds and our hearts must be detached from the coating of illusion and must learn to perceive the hidden Reality.

In *Letters That Have Helped Me* Mr. Judge shows us how Dispassion is to be attained:

It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the law, and a doing of one's own duty, satisfied that the results must be right, no matter what they may be. Think that over, and try to make it a part of your inner mind that it is no use to worry; that things will be all right, no matter what comes, and that you are resolved to do what you see before you, and trust to Karma for all the rest.

This Higher Carelessness is rooted in the recognition of the Divine Ego. It is experienced after the student understands intellectually three important truths:

(1) Everything that proceeds from the objective world is transitory, therefore short-lived.

(2) The Spirit in man is unaffected by the events of physical life.

(3) This earth is a training-ground for human Souls, every experience an avenue for growth.

By dwelling on the first truth we learn to bear calmly and patiently the troubles which come to us, for we know that they will pass away.

“Impermanent are all component things.” He who perceives this with insight becomes thereby immediately unmoved by suffering. This is the Path of Purity Supreme. (*The Dhammapada*, Verse 277)

The second truth draws the line of demarcation between the Real and the Unreal. Pleasure and pain, joy and sorrow, are experienced by the personal self. The Real Man is unmoved by anything that may come to pass.

Ishwara is the Spirit, untouched by troubles, works, fruits of works, or desires. (*Yoga Aphorisms*, I. 24)

When we perceive the meaning and the purpose of existence, Life becomes instructive. The events of life, whether favourable or unfavourable, are not to be judged according to the pleasure or the pain which they yield to us as personal beings, but in terms of the lessons they impart — lessons of permanent value. Recognizing this, the student is careful to guard himself against the pleasant attachment of *Sattva*. By receiving the events which confront him from day to day, living with a calm heart and a cheerful because an eager intellect, the aspirant learns to transcend the pairs of opposites.

Stern and exacting is the virtue of Viraga. If thou its path would'st master, thou must keep thy mind and thy perceptions far freer than before from killing action. (*The Voice of the Silence*)

Not from action but from killing action.

The Way to the Masters begins with the first awakening of the human Soul and its resolve to remain true to the Divinity within. Faith in the Law of our own Being gives us the courage to meet the vicissitudes of life with calmness ever present. The melting heat of trial purifies the mind which, seeking nothing for itself, uses the body as its vehicle to serve the Cause of Universal Brotherhood.

Let me give you an advice. Never offer yourself as a chela, but wait until chelaship descends by itself upon you. Above all, try to find yourself, and the path of knowledge will open itself before you.

—A MASTER OF WISDOM

EXTRACTS FROM UNPUBLISHED LETTERS

One peculiar feature of the *Kali-Yuga* is that the individual has greater chances than have masses of men. It is the *Yuga* or Age of single combat between the divine and the carnal man. More individuals can become Golden-Age men. In other ages, the forces of Karma and of the cycle are along the line of natural impulse; *i.e.*, mortals are good because such is their nature; and in the Golden Age masses are like children, innocent and ignorant, blissful of darkness, and sleep the sound sleep of *sushupti*, and so on. Now and here we have dual knowledge — how to fight and overcome evil and personality and selfishness, and how to unfold Light and Peace. Therefore it is our ideation and imagination which determine for us how the Kshatriya will fight in us, overcoming the trading, competing, money-getting nature of craftiness and pride, and how the pure Brahmana nature will unfold piety and poverty, humility and self-confidence, and all *sattvic* attributes — all those *sattvas* described in the *Gita*, *i.e.*, *sattvic* Buddhi, *sattvic* food and charity and sacrifice, etc. *Sattva* must be developed ere real and complete discipleship is ours.

The effect on us of the *Kali-Yuga*, as of night hours, depends on what we do in it. Robbers and thieves use the night for degrading purposes; students for their studies; Sages are bright, day and night. So, we must do what we can with the speed and all the rest of it of this *Yuga*.

The rapidity of the *Kali-Yuga* is the opportunity of the true aspirant and devotee. He is called upon to conquer speed and gain steady, rhythmic movement. The *Kali-Yuga's* motions are rapid but jerky; the sun and the moon during *Kali-Yuga* are not so in their motions. Here again is something for our application. Time waits for no man; we suffer from boredom killing time, on the one hand, and again we suffer because there are only 24 hours to the day! We lose in two ways and the Esoteric Philosophy teaches that we should fuse the two and create steadfastness and harmony.

In our *Kali-Yuga* the so-called contentment of the people is *tamas* of mind. We have very fat minds which do not like to move — fat made out of rich food for the body, rich gossip for the tongue, rich selfishness for the feelings and sense-tickling reading for the mind. Even serious things are taken as sense-pleasures. Seeking, enquiring, etc. — well, that does not interest.

I am afraid we will not have *Ram-Rajya* in our lifetime. The *Kali-Yuga* must run its course for any and all who will not think for themselves, will not try to know themselves, will not make use of the cycle to rise, and instead allow themselves to be overcome by its downward spiral motion. The conquest of Time is a requirement of chelaship. Impurity of space has to be overcome and purity restored, and for that

time is essential. Karma and cycle correspond to space and time. To know the Cycle of Necessity is to know the ultimate division of time. So, in our hourly lives minutes count. The art of wedging in work appropriately and punctually is a great art.

I have read with considerable interest your remarks about the present cycle, etc. We must not consider our age unique because we have only our historical records to go by. We have not yet reached the bottom of selfishness, sensuality and egotism which the Atlantean group of people reached, committing the awful blunder recorded in *The Secret Doctrine*. What we have to keep also in mind is that, on account of our own internal vicissitudes since the days of H.P.B., the Theosophical Movement has not been able to take full advantage of the good thoughts inherent in humanity and to bring them out in an exact organized form. I personally do not think that we are going to have a big catastrophe in the near future. I think that the very intensity of feeling against a new war, etc., indicates a kind of a safeguard. What we have to do is constructive, positive work to change the fear complex of modern humanity into a calm confidence. Our metaphysical and psychological teachings ought to be of real value at least theoretically, even though many people do not practise them. I do feel very strongly that, imperfect as we are in the U.L.T., we have a very important mission to fulfil inasmuch as we believe in the infallible Message of the Masters, recorded in the writings of H. P. Blavatsky and William Quan Judge, and in the emphasis put in that Message on the freedom of will, which is to be respected in every direction and in every event.

We are in the Kali Yuga and its fatal influence is a thousandfold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity — "narrow is the gate and straightened the way that leadeth unto life" eternal, and therefore "few be they that find it."

—H. P. BLAVATSKY

IN THE LIGHT OF THEOSOPHY

It has been abundantly proven that, according to what use one makes of scientific discoveries, they may either benefit humanity or become the cause of the most awful miseries. Many have expressed concern over society's moral and spiritual lag behind material science, and a former President of the British Association for the Advancement of Science had pertinently inquired: "What shall it profit a civilization if it gain the whole world of innovation and its victims lose their souls? . . . We have spent much and long upon the science of matter, and the greater our success the greater must be our failure, unless we turn also at long last to an equal advance in the science of man."

Yet, though the growth of science is not an unmixed blessing, such is the temper of our time that if India and other countries which have emerged from subjection to freedom do not accept the role of science and technology as significant and important in their national life, they cannot raise the living standards of their people and must soon fall behind. A change has come over India in the last 10 to 15 years with scientific laboratories, irrigation dams, power stations, atomic reactors, etc., dotted all over. These are all symbolic of the transformation taking place. Whether this is indicative of true progress is another matter.

To bring about a greater integration of scientific efforts with nation-building activities, scientists from nearly 30 Afro-Asian countries gathered together in New Delhi, at the end of July, for a four-day symposium organized by the Association of Scientific Workers of India. Inaugurating the symposium, President Radhakrishnan emphasized the "humanist undertones and overtones and cultural implications of science." He considered the acquisition of a scientific outlook, temper and approach to be more important than the accumulation of scientific knowledge. The true scientific man was not merely the one who had a first-class knowledge of the field in which he specialized, but one who used his reason to control his inclinations. He had, moreover, to have all the time a sense of humility, for the more he probed, the more he realized how much there still remained to be known. Science was an endless pursuit, and however much the frontiers of human knowledge were advanced, there would still remain something mysterious beyond. Science itself deepened the mystery of the universe.

Dr. Radhakrishnan did well to stress that "the development of a scientific and technological order does not commit us to spiritual aridity and inertia." If science is not always used for the benefit of humanity, is it not because the scientist has failed to make the constructive contribution which he could have made? He has often been content to adopt an objective and detached attitude, suggesting sometimes complete indifference to the wider human issues at stake. Many a scientist suffers, moreover, from that peculiar form of "scientific" dogmatism which considers that never before the present time has there been a science worthy

of the name, and that any possible advances in the future will come through following the methods now in vogue. Real progress is equally retarded by the fact that anything that passes by the name of "science" receives from the public that uncritical acceptance which belongs to a dogma. The popular attitude of unquestioning faith in what are at best experimental hypotheses has many expressions, which the individual can note for himself, but it is always marked by irresponsibility.

An instance of the popular attitude of unquestioning faith in any propaganda made in the name of science, spoken of above, is provided by the present-day preoccupation with drugs. Doctors at the British Medical Association's conference were told that £3,000,000 a year were spent on drugs that were of little or no value to the patients, and at least £100,000 on drugs that were positively dangerous or detrimental (*The Observer Weekend Review*, July 26). Drug-mania is increasingly common everywhere, and the "stresses" of 20th-century existence are often held responsible for it. But the only ultimate protection is a heightened sense of personal responsibility and an appreciation of the intrinsic value and purpose of human life.

It is well known that people subjected to constant stress or prolonged tension are liable to psychological breakdowns; but, according to Dr. Joshua Bierer, chairman of the first International Congress of Social Psychiatry now being held in London, "eighty-four per cent of the so-called normal population is in need of psychiatric treatment" (*The Times of India*, August 19).

The problems posed by the irrepressible and often irresponsible Mods and Rockers in England as well as by similar wild groups of youngsters elsewhere were discussed by the congress which was attended by nearly 1,000 doctors, clergymen, lawyers and others concerned with mental health from more than 30 countries. Dr. Bierer is of the opinion that the Mods and Rockers cult is a consequence of too much freedom. He offered the solution: "I would conscript all youth in all the prosperous countries to do a year's service in the developing lands."

Dr. Bierer's solution does not touch on what to do with the remainder of the 84 per cent of the population that passes for "normal" but in his view is not so in reality. What would bring balm and solace to the troubled minds, the agitated nerves of men and women who live in times of world-wide peril as well as of national and personal tensions, like the present? Why does the soul lose its firm hold on the calm spirit that inspires it? *Light on the Path* gives the answer that "it is by emotion, by sensation, that this hold is loosed." There is great need, therefore, of cultivating the virtue of *Viraga*, "indifference to pleasure and to pain." When pressure from other people, circumstances and events seems almost

more than the harassed personality can "take," faith in something higher and infinitely stronger than the personal self can bring the needed strength and comfort.

When H. P. Blavatsky remarked in 1877 that "Light is Life . . . both are electricity — the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things" (*Isis Unveiled*, I. 258), scientists were not ready to accept the proposition, but it has now long been known that life and electricity are indissolubly connected. The electricity generated spontaneously by living beings as part of their natural life processes is fascinating scientists, and researchers today have come a long way towards understanding the intricate chemical processes through which it is released in the living cells of humans, animals and plants.

American Reporter of July 10 outlines some of the uses to which this biological electricity might be put. Last year, scientists of the General Electric Company's Space Sciences Laboratory at Valley Forge, Pennsylvania, demonstrated how the electric current generated by a rat's body could be used to power a radio transmitter. The experiment is expected to lead to the development of body-powered devices which could be implanted into humans together with tiny transmitters. Physicians could monitor the "broadcasts" to check on physical functions even when the patient was asleep.

What are described as "the most exciting and promising experiments with 'bioelectricity'" have been conducted with microscopic animals — bacteria. Certain varieties of common, harmless bacteria were placed in a test tube containing sea water and were fed on sugar. When a pair of electrodes was inserted, a steady flow of current emerged. With subsequent improvements, this bacteria-driven "battery," or fuel cell, is now experimentally powering a small light bulb, a tiny transistor radio and a small boat. Meanwhile, scientists are attempting to develop stronger biological batteries to power navigational buoys, or even furnish electricity to light, heat and aircondition buildings or drive industrial machinery.

Theoretically, there is no limit to the size or output of such batteries or to their longevity. Because bacteria can feed on almost any organic substance, including most kinds of waste, some amazing possibilities are being envisioned by scientists:

Cities could use their garbage dumps to fuel their generating stations. Industrial plants could clean polluted streams and use current from the extracted contamination to run their machines. A ship could cross the ocean driven by electricity generated by bacteria and waste scooped up from the sea. Suitable bacteria and wastes are abundant in most oceans and on land, even in regions where resources for conventionally generated electricity may be scarce.

Whatever the uses to which biological electricity may be put, there looms on the horizon of present scientific knowledge a problem which will require investigation along *metaphysical* lines: Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Is the electricity generated by a living body the result merely of chemical actions? It is well to remember that modern scientists deal not with Electricity *per se*, but with its purely phenomenal, and hence *grosser*, effects, which include sound, light, colour, heat, etc. (*S.D.*, I. 554). Electricity is Life itself, the Primal Cause of all, the vivifier of all things.

The old Western representation of India as the land of *maharajas* and snakecharmers is now a thing of the past, and there is evident in the West today a growing interest in resurgent India and her people, and every aspect of their life.

Eighteen professors drawn from different universities in the United States were recently in India to obtain a correct image of the country as a whole at first hand and thus satisfy their intellectual curiosity. They attended lectures on Modern India in Delhi, and were in Mysore for the fortnight-long programmes meant to arouse interest in Indian civilization and culture among Western scholars and teachers, who in turn could interpret them to their students. The stimulating lectures by eminent scholars emphasized that in order to understand India it was necessary to follow the chequered history of its civilization from the earliest times and see how in the course of centuries this ancient land had absorbed different types of culture, at the same time preserving an underlying unity. There was, in fact, an unbroken continuity between the most modern and the most ancient phases of Indian thought extending over thousands of years.

Giving impressions of their studies to a *Deccan Herald* correspondent, the visiting professors said that to understand 20th-century India the key lay in going back to the days of the *Ramayana* and the *Mahabharata*. They were very much impressed to find the application of the lessons of these epics in modern society. These lessons, they felt, should be made applicable not only to India but to the entire world, for they had a universal value. The professors said that their studies would greatly help them in introducing courses on Indian civilization in American universities. Though the American colleges were "Western-oriented," during the past decade an attempt was being made to bring the East closer to the West — by setting up departments of Oriental studies in many universities and in other ways.

An article in THE THEOSOPHICAL MOVEMENT for April 1939, "India — Body and Soul," referred to three Indias: the India of sightseers, the India of fakirs and yogis and psychic tricksters, and the Soul of India, the hidden Self which is the real Mother and which breathes forth a silent, beneficent and inspiring influence, keeping her civilization alive to this day.

How shall the West catch a glimpse of the Great Mother? By tracing her through the labyrinth of illusions produced by India's commerce, feuds, castes, religions, even art and verbose philosophic speculations. An eclectic life-current is the common feeder of communities and creeds, philosophic schools and social castes. . . . The power of symbol, and not only the wonderful technique and fine esthetics, has to be grasped when India's art treasures are contacted. And the same is true even to a greater extent of the ancient literature — her myths truer than history, her fables conveying cosmological and anthropological facts. . . . There is another kind of gold stored away in India, entombed in the lives of the half-naked, half-starved, superstitious and religiously frenzied millions. If Western scholars would lay it bare they will need the pick and shovel of great soul ideas, those master-statements which the ignorant masses of India, unconsciously to themselves, are guarding for the World until its hour strikes again. The West can find these through the study of ancient philosophy and ethics as presented in the writings of H. P. Blavatsky, and thus open their own natures to the influence of *true* spirituality. In so doing they may aid India's twentieth-century children to find her in their hearts.

Isis Unveiled (I. 589), in giving a "legend" in relation to that portion of the globe which H. P. Blavatsky calls one of the seven cradles of humanity, stated:

Tradition says, and the records of the *Great Book* [the Book of Dzyan] explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation.

"The fact that no traces of human relics or skeletons are so far found beyond post-tertiary or 'Quaternary' times" points to the truth of what Madame Blavatsky calls an "esoteric statement": "Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas" (*The Secret Doctrine*, II. 723-24). And she speaks of seas having "retreated" and made room for the tablelands of Central Asia. This has been known to geologists for some time.

According to the *Hindustan Times* of July 29, Tajik geologists have now uncovered further evidence to prove that the central part of the Asian mainland was the site of a deep sea in the tertiary period. On the south-western spurs of the Hissar range (western Pamiro-Altai), the geologists have discovered a vast "cemetery" of teeth of gigantic sharks, measuring 20 metres in length, which became extinct towards the end of the tertiary period. In spite of having lain in the earth for millions of

years, the teeth were found sharp enough to cut fabric, paper and wood.

The scientists, who have compiled a palæographic map of Tajikistan on the basis of these and other finds, hold that almost the whole of the present territory of the republic was once occupied by sea. The highest mountain ranges of the Pamiro-Altai were then only strings of islands. The water is believed to have receded somewhere between the tertiary and quaternary periods.

Given below are excerpts from an address by Shri P. Trivedi, well-known educationist of Kaira District, Gujarat State, to the Headmasters' Conference convened at Attarsumba in March this year. These excerpts were printed in *Bhavan's Journal* for July 19, under the title "The Function of the School."

The school is not just bricks and mortar, stone and steel and timber, glass and paints. It is not books and equipment and furniture. Nor is it just pupils and teachers. The school is a monument of man's victory over his vices. It rests on the pillars of patience and fortitude, determination and discipline. It serves as a symbol of solemnity, purity, service, dedication and dignity.

The function of the school is to inspire, to create, to transform, to kindle fire that will melt and remould the human personality in all its splendour. The task of the school is to enable the child to experience and express and extend the joy of existence. It must serve as a bridge to link precept with practice. . . .

The function of the school shall be to ensure for each and every child who knocks at its portals a cultural endowment, an intellectual status, a refined outlook, an elegant expression, a sense of duty, a spirit of service, a thinking and creative mind, a broad vision, a pattern of self-control, a path of discipline, a desire for self-realization.

The school that offers courses and teaches subjects does not necessarily educate. Education not only envisages successful neuro-muscular co-ordination but it essentially stimulates emotional integration and maturity, elegance and magnanimity, ability to perceive and capacity to feel, wisdom and the power to judge right from wrong, the eternal from the ephemeral. . . .

The school shall, therefore, create a new generation of citizens, emancipated from the bonds of ignorance and inertia, saved from the glamour of greed and lust and lifted above the quagmire of illusion and evil, to enable them to set up their own goals and strive to reach them with hope and confidence, courage and dignity in the "endless morn of light."
